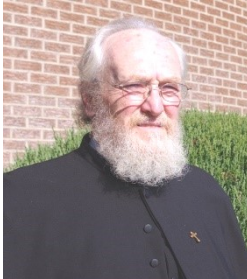


# THE TRADITIONAL ANGLICAN NEWS

MAY 15, 2019

VOLUME 7, ISSUE 5

## *Fr. Robert's Remarks*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings! The Lord be with you!

On March 5, 1967 as Canada was beginning the celebration of its centenary, *His Excellency Major-General the Right Honourable Georges Vanier*, Governor General and Commander-in-Chief in and over Canada died in office. A couple of years later, his son Dr. Jean Vanier wrote a little book called, *In Weakness, Strength: The Spiritual Sources of Georges P. Vanier 19th Governor-General of Canada*. The book was a wonderful introduction to the late Governor General. It came into my hands just about the time that I was transitioning to an adult expression of my faith and affected me deeply. I shall forever be grateful for this introduction to the spiritual life of a great statesman. Just after he died, one commentator said: "He loved us — openly; and we loved back." Jean Vanier's book about his father describes the life and discipline that engendered that comment.

(Continued on page 15)

## *Fr. Byron Woolcock: This Is My Father's World*



FR. BYRON WOOLCOCK, TDC

"Too bad the church and our environment aren't spoken about together. But I guess they don't feel the Earth is important enough. If one believes God created the Earth and all living things, it would seem the churches would want to take care of the Earth, if for no other reason than to please God. Churches have the ear of many people, it is the perfect opportunity to speak to them about the Earth that God created.

Then there are the people who don't believe in God but do believe in the care of the planet we live on. They do it because they care about the Earth and its inhabitants. Not to please anyone."

(Emphasis by the author herself, of whom I asked permission to use this comment from one of our M.C.S. [Multiple Chemical Sensitivities] online sites.) As mentioned previously, this M.C.S. "parish in retirement" online keeps me pastorally busy each day, sharing both knowledge and mutual support.

Although at first I had intended to write on "Christian Environmentalism" the (seeming) double intention by my M.C.S. friend, of "pleasing God" or "simply caring for the earth and its inhabitants" helped widen my vision.

### The Seamless Garment

Although that heading may at first remind of Cardinal Bernardin's controversial approach to Pro Life issues it holds a wider (and more acceptable) fact. A few recent quotes illustrate this;

"Whoever in discussion adduces authority uses not intellect but rather memory." (da Vinci, with thanks to Fr. David again for this Facebook posting.)

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## *Fr. Byron Woolcock: This Is My Father's World*

“To be ignorant of what occurred before you were born is to remain always a child. For what is the worth of a human life unless it is woven into the life of our ancestors by the records of history.” (Cicero)

“Franciscan spirituality is especially relevant in our own day. Not only does it ground us in the biblical faith from which the Franciscan experience springs, but it roots us in the very stuff of creation, with its immediate awareness of earth, sea and sky. (Brother Ramon SSF)

These, together with my chemically injured friend's opening quotes, led me to the essential weaving together of history and nature and thus on to some of my own long experience of such a wonderful seamless garment across my dear Canada.

### **Fiat, Heaven Faces Earth**

“The miracle of the Incarnation is described and sung in its many splendored efficacy in the liturgy. The office is a continuous song of exaltation...which reveals the mysterious character of the union of God with his creation.” (“Abundant Love, the Incarnation and Byzantine Tradition.” Archbishop Raya)

Indeed the Incarnation is the foundation of the Seamless Garment, Creation/Nature and His-Story. I have previously written of Mary, the holy and willing agent of this great mystery, both in general and my personal experience. (T.A.N., March 2014, August 2017) Thus here I would just add I will always value her foundational daily companionship and loving prayerful protection. In retrospect I now realize Mary was always there from the beginning of my own history and journey. She is not simply “an honourable mention” but an ever essential and binding thread in the Seamless Garment for everyone.

### **In The Rustling Grass...**

On our daily walks with our valued canine companions, Susan and I have always named the familiar places we pass by. One is “Coyote Family Creek” another “Mother Bear Hillside”. You will know it is essential we humans have always done this. I always marvel at the so varied and meaningful names across Canada which illustrate the history and lives of those who have travelled through time before us. This weaving and naming of our own daily history and journeys indicates our union with all creation.

Here, I believe, it is important to remember again that Saint Francis (of Assissi) did not simply “love creation” but rather every individual creature and every single lofty tree. This fact, of course, Francis turned into worship in his beautiful Canticle of the Creatures, echoed also in such as Psalm 148, the Benedicite, and the hymn “All Creatures of our God and King”. (Many of you will also know Muriel Newton White's lovely drawings, of our Ontario North coupled with relevant verses from the Psalms. “Then shall all the trees of the wood rejoice before the Lord” from Psalm 96 accompanies e.g. her “Cedars of Temiskaming”.) Here I would add another important fact drawn posi-



MURIEL E. NEWTON-WHITE

ARTIST & WRITER

## *Fr. Byron Woolcock: This Is My Father's World*

tively from the observations immediately above as well as the common practice these days, (not so positive) of “divinizing” the Earth or the Universe. The fact is the Wonderful Earth we live on is not “our Mother” but simply our Sister, (granted a much older sibling than us!)

As God brought each creature for Adam to name (Gen. 2:19) so that glorious task continues for us in the too often forgotten first factor in Gen. 1:28...”...replenish the earth and subdue it.” As my M.C.S. friend pointed out there often seems to be too much subduing and not enough replenishing!

Our Grandsons, when younger, used to ask me; “Papa, how do you know the name of each squirrel and bird?” Some, like the squirrel we barely rescued from an owl, were obvious, “Larry the Leper”! (He recovered). Others were Theresa the turkey hen who used our garden as her dust bath, laid her eggs at the edge of our woods and trustingly introduced her hatched chicks to me. Carl the crow lands on our feeding board each morning for his dog food kibbles, just as the ravens tapped on my bedroom window for the same morning treat in my long ago Yukon days. To answer my Grandson’s question I go to Theresa for the answer. For twenty winters we have fed the wild turkeys here. In a flock of sixty corn hungry birds only one would raise her head from busy pecking. Yes, Theresa, if I just called her name. How do I know their names? Because they told me.

### **Princess of the Mohawks**

My wife, who is a very accomplished seamstress, would point out to me that I haven’t done much yet to weave together the threads of “Nature, History, and personal journey!”

Thus in my “Anglican Incarnational” approach I thought again of a Person, Pauline Johnson (Tekahionwake) who sings the songs of Canada’s people, land, and history woven together in her so beautiful poetry and gathered in the book “Flint and Feather”. (Perhaps, like me, some reading here had to memorize in school her most famous poem “The Song My Paddle Sings”)

“August is laughing across the sky,  
Laughing while paddle canoe and I”

Also some have, like me, followed the spirit of that poem while canoeing the peaceful lakes and rushing rivers of this great land. Pauline lived in a very different Canada, sociologically and politically. However her poetry reflects that essential weaving of patriotism, loyalty, personal courage and the human adventure and pilgrimage of love. Of the former loyalty and patriotism she writes in “Canadian Born;

“We first saw light in Canada,  
The land beloved by God...  
We are the pulse of Canada,  
Its marrow and its blood.”

In similar vein she memorializes the Royal Northwest Mounted Police in “The Riders of the Plains” maintaining



PAULINE JOHNSON

“PADDLING HER OWN CANOE”  
[TITLE OF A BIOGRAPHY]

## *Fr. Byron Woolcock: This Is My Father's World*

“The peace of our people,  
 And the honour of British law.”

Sometimes Pauline reflects both nations, from her Mohawk Father and her English Mother. My favourite is “The Legend of Qu’Appelle Valley.” An English fiancée paddles his canoe to meet his “Queen of the Plains”. On his journey he

“Suddenly, from out the  
 Shadowed shore, I heard a voice  
 Speak tenderly my name.”  
 “Who calls, Qu’Appelle”

His Indian Queen had died while he yet journeyed.

“Yet still today, on these  
 Haunted lakes...  
 They hear strange voices and wonder...  
 Qu’Appelle?”

Pauline never forgot the Divine light shining each day on her life, travels, and loves, and on her courageous last days which she recounted in a poem entitled “And He Said Fight On”, borrowing a line from Tennyson.

Some of her “more specifically Christian” poems include “Easter” written in 1888, “Christmastide” and the more personal plea “Brier”, subtitled “Good Friday”.

### **To Be Truly Human**

One of the greatest compliments I have ever received is in a kind reference letter written by yet another great woman, the Roman Catholic Convenor of Pastoral Care at the West Nipissing General Hospital in Sturgeon Falls, Ontario. “I have nothing but praise and a great deal of respect for this human and religious person.” Although I could “double ditto” that for my dear friend Henriette Villeneuve, it also reminded me again of Pauline. Henriette died of the same malignant illness as the Mohawk Princess.

When I was seeking subjects and references for a, supposedly, “deeper” article than these ramblings, I read again Fr. Eric Mascall’s “The Christian Universe”. Thus I wish to conclude with two quotes which summarize the ultimate impossibility of my task in describing the Seamless Garment. The first is from Mascall’s book and the second is, again personal from Pauline.”

“It is an indispensable condition  
 of all true and lasting admiration  
 that its object should be greater  
 than our knowledge of it; and the growth of  
 knowledge, far from touching the limits of  
the marvellous, should convince us  
more and more of their inaccessibility.

(The Christian Universe, quoting from The Collected works of Abbot Vonier)



PAULINE JOHNSON



FR. ERIC MASCALL, OGS



## *Fr. Byron Woolcock: This Is My Father's World*

“And up on the hills against the sky,  
A fir tree rocking it lullaby,  
Swings, swings,  
Its emerald wings,  
Swelling the song that my paddle sings.”

(Last verse of Pauline's most familiar poem)

The Seamless Garment comes closest to description only through the synergistic weaving of Poetry, Love, Music and Art, Prayer, Solitude and the humble fellowship of all people and fellow creatures of our dear Sister Earth.



## *Bonnie's Reflections: ENTHRONED*



MRS. BONNIE IVEY

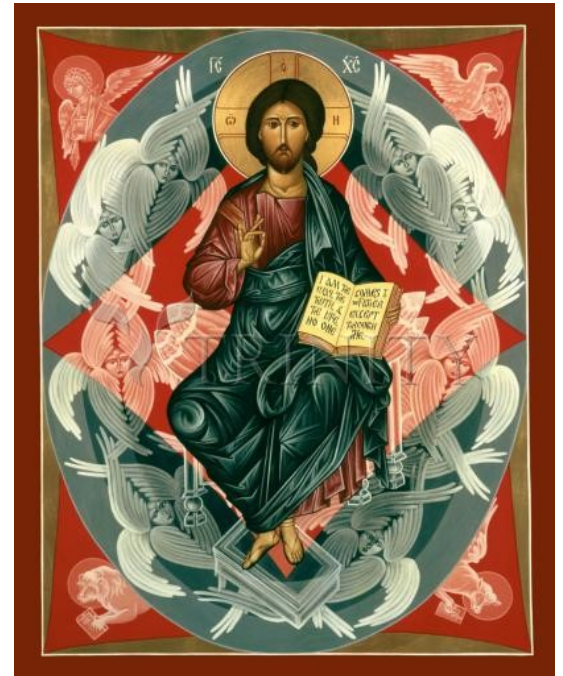
Christian writer Eugenia Price tells of a radio broadcast she heard. A preacher with a strong Scottish accent proclaimed, “Therrre’s a Mon on the thrrrrone up therre!” She was struck with wonder at this concept. She writes, “A *Man* on the throne up there! My heart opens to him more and more...This Man remembers to this day what it feels like to be a human being...No celestial light blinds him to our sorrow, no feast in paradise will ever make him forget our hungers.”

Humans have consistently used the symbol of a throne to represent a difference in authority between a ruler and those who are ruled. The throne, a decorative seat, is raised above the level of onlookers to show this distinction. But when a ruling monarch places someone on his right hand, he is making that person equal to himself in honor, dignity, and authority.

When we read the Bible, Old Testament and New, we find that God is a long-term planner. He established a nation to follow and worship him: with priests, then kings. He sent prophets to voice his corrections and convey his intentions. In King David’s psalm 110, verse 1, we read:

“The Lord says to my Lord: Sit at my right hand until I make your enemies a footstool for your feet.” (verse 1)

This is a puzzling sentence in English, but there are two words used here for “Lord” in the original Hebrew. The first is “Yahweh”, the personal name of God, (translated “I Am”) which the Jews never speak aloud, out of respect. The second “Lord” is “Adonai” or “Master”. Thus “Yahweh says to Adonai...” David calls this



## *Bonnie's Reflections: ENTHRONED*

Adonai “my Lord” and thus is subservient to him. This is a clue, part of God’s long-term plan.

Daniel the prophet described what he saw in a vision of heaven. Thrones were placed, and the Ancient of Days appeared (this title is used for God the Father.) Then, “Before me was one **like a son of man, coming in the clouds of heaven**. He approached the Ancient of Days and was led into his presence. He was given authority, glory, and sovereign power: all peoples, nations and men of every language worshipped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.” (Daniel 7: 13-14)

Jesus, in his years of ministry, did not publicly claim to be the Son of God, although he always referred to God as “My Father”, something the Jews did not normally do. Nor did he use the title Messiah (Christ) for himself, although he acknowledged it when Peter said, “You are the Christ, the Son of the living God.” (Matthew 16:16) Jesus referred to himself as the Son of Man on many occasions; increasingly as the time of his arrest drew near. When the Sanhedrin, the council of Chief Priests and interpreters of the Law questioned Jesus after his arrest, he kept silent.

The High Priest then “adjured” him to answer, putting him on oath before God. “Tell us if you are the Christ, the Son of God!” (Matthew 26: 62 and following)

Jesus replied in the affirmative, adding “**But I say to all of you; in the future you will see the Son of Man sitting at the right hand of the Mighty One, and coming in the clouds of heaven.**”

Interpreting this as a shocking blasphemy, a claim to majesty and authority equal to God, the High Priest tore his robes as he called for a verdict. The verdict was death, and the council of dignified religious officials fell upon their bound prisoner, spitting, and punching him.

After more phony trials with lying witnesses, Jesus was executed. Buried. And rose again on the third day. During a forty-day period he appeared to his disciples, giving instruction and encouragement. Then from a mountain near Bethany, he rose upward until a cloud hid him from sight. Angels appeared, and told the astounded disciples, “He will come back, in the same way you have seen him go into heaven.” (Acts 1:11)

Where is Jesus now, and what is he doing? Is he just “waiting”?

The writer of the Book of Hebrews has powerful things to say about this. He describes Jesus as seated at the right hand of God. He is “the heir of all things.” Everything will belong to him. Jesus is the one through whom the Father made the universe, and he upholds everything in existence by his powerful word. Right now, he is holding every, **every**, thing in existence, including us. (Hebrews 1: 1-3)

Jesus is our High Priest. He is not like the priests of ancient Israel, who offered the blood of sacrificial animals for their own sins as well as the sins of the people.

Although he endured every temptation we encounter, he did not sin. His offer-

.” *EVERYTHING*  
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*INCLUDING US..*

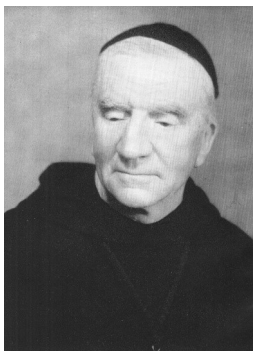
## *Bonnie's Reflections: ENTHRONED*

ing of his own blood is sufficient for every sinner throughout all time. This makes him the perfect mediator. A mediator is one who “stands between” two parties who are in conflict in order to bring about reconciliation. (Hebrews 8:12)

Jesus is our intercessor. He prays for us. The ministry of earthly priests is limited by their mortality. Jesus, being eternally alive, never stops praying for us. (Hebrews 7:25) Although he is described as enthroned in the presence of God, he is omnipresent. He made time and space. Thus he can promise to be with us, anytime, anywhere. “For where two or three come together in my name, there am I with them.” (Matt 18:20)



## *Fr. Andrew, S.D.C.: The Symbolism of the Sanctuary*



FR. ANDREW, SDC

### *VI THE CRUCIFIX*

‘The Sign of the Son of Man’

*S. Matt. xxiv. 30.*

NOW we come to think of the holy Crucifix. It is peculiarly fitting that we should think upon it on Palm Sunday when our dearest Lord rode deliberately in majesty—the meek majesty which is more royal than any passing of a king in a gilded coach—rode among working men, welcomed by simple people, up to the Temple of God and on His way to His death upon the Cross.

The poet who wrote the Book of the Revelation, which has in it some of the most exquisite phrases in our language, speaks of our Lord as a knight riding forth upon a white horse. If you think of our Lord under that figure your imagination might take you back to the days when knights rode abroad ‘redressing human wrongs’; when they bore on their left arms a shield upon which was blazoned a device which represented the idea by which they were going to live their lives and wage their warfare. If you think of our Lord in that way, surely the device which would be placed on His shield would be the device of the holy Cross.

In the centre of every Catholic altar there stands a cross; and the Cross, as S. Paul says, is a summary of all Christian doctrine. S. Paul said he wanted to know nothing among the people to whom he went but Jesus Christ: and Him crucified. S. Paul had one of the most brilliant intellects of any age; he disputed with their own weapons with the brains of Athens, but I think he won little spoil when he did so. But when he determined to know nothing but Christ crucified he always spoke with conviction and power.

The Crucifix does indeed sum up in itself the whole of our faith. If you look up at it and think of Him, think of the *Person* Who hangs upon the Cross, think of the



## *Fr. Andrew, S.D.C.: The Symbolism of the Sanctuary*

*fact* of the Cross, and think of the *effect* of the Cross, you have the whole of our faith brought before you.

For when you think of the Person Who hangs upon the Cross and ask yourselves: ‘Well, after all, who was He? Was He a deluded man? Is the story of His Resurrection a myth, and has all the power which has come to people's lives come from a lie and a delusion? Or does the reality which has come from that disaster witness to His divinity? Is the story of the Resurrection, which changed the frightened fishermen into men who could face death and torture, the truth?’ —when you ask yourselves these questions and can say that He Who hangs there is divine, the Person on the Cross brings before you the great doctrine of the Blessed Trinity and the Incarnation, the divine and human nature united in the Person of our Lord Jesus Christ.

Again, when you think of the fact of the Cross it brings before you, does it not? our shame and our sin, God’s love and God’s sympathy and pity, all that we mean by salvation, all that we mean by the Gospel.

And when you think of the effect of the Cross it brings before you all that we mean by grace, by changed lives, the harlot become chaste, the rich man turned to ways of generosity: all the beautiful things that have come into life through the magic and the wonder and the beauty of the Cross. That, and that only, will destroy war; that, and that only, will destroy slavery of every kind; that, and that only, will do away with impurity and lust; that, and that only, will bring the true holy social revolution which will make men and women brothers and sisters in one great family, living for one another because they live for Him, living true lives because He lives in them. The holy Crucifix is the summary of our faith.

The Crucifix stands, I think, like a great light-house; and it sends out three silver beams over the troubled, tossing sea of man's tortured experience. To that light I look and to that light I bid you look, for from that great light shine three great truths: the revelation of God, the revelation of prayer, and the revelation of the divine method.

First of all, the Crucifix is the revelation of God. In the second commandment God said: ‘Thou shalt not make to thyself any graven image to worship it.’ Now, I am quite certain that God has nothing against images; I am sure God has nothing against art; if God were not an artist He would not have made artists. But I think what God objected to was that He should be represented wrongly: as a sort of eternal Henry VIII, or just as feminine loveliness like Venus, or a dandy like Apollo, or a mysterious enigma like the Sphinx; because God had in His own heart His own image of Himself, and He saw Himself in His own children. He could see Himself in His child, man: in the little babe at his mother's breast. He knew there was a time when He was going to reveal Himself, and He would have man wait until he could make a true image of that revelation.

The true image of God is of One dying in the dark for love of everything beautiful, for love of the faith that God is love, for love of the faith that human nature





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can respond to love if only you show it love.

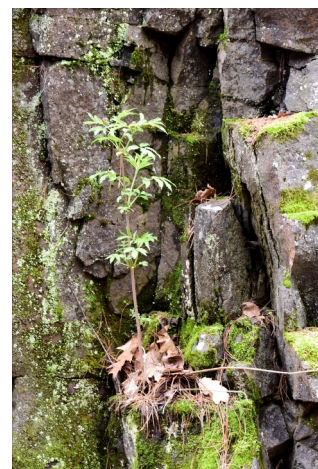
*Love:* that is the revelation of our God. If you tell me that God is almighty it leaves me cold, cold, cold. He is almighty, you say; He can crush me. I don't care, let Him crush me; I won't bow my knee to an almighty Samson. If you tell me He knows everything, I do not care; I am ignorant and I do not want a Solomon. But if you tell me that whatever I do He will love me; that I may hurt Him and kick Him and kill Him and He will love me still, then I love Him. I would not love because I should be punished if I didn't; but being so loved who would not love back? So, my children, there is our God. The holy Crucifix sends a beam of light over the tossing sea; and we poor children who are so largely tortured by the troubles we have made for ourselves, we look up to that blessed light and we trust and we believe, and we know that whatever we are, *He* is love.

And the Crucifix is the revelation of prayer. What is prayer really? Is not prayer faith in God and faith in beauty as being God's way? Is it not faith that if we are doing the good and loving and beautiful thing, whatever it costs us, we are doing God's will?

Some people can be bought; some people can be frightened; but never Jesus; you could not buy Him. The Tempter said, 'Here is all the world for you if you will tell a lie.' But you could not buy Him. And the Tempter said again, 'If you do not accept my bribe which will give you all the world, then surely the world will give you a Cross. 'Yet He trusted on. Think of what happened on Good Friday: there was the one holy Man that had ever been upon the earth and the religious people of that day excommunicated Him; they refused Him the Sacrament (so to speak); they said, 'Get out of the Church.' There was the one just Man, and the Roman law, the law of the one just people, condemned Him. And there was the darling of the people, Who stood for equality and brother-hood and an equal opportunity for every man, and the people threw Him over; outside the walls He was hung, He Who still believed in God, He Who still offered Himself for others.

*That is* prayer: going on, going on, going on. However much the heavens seem to be filled with darkness, however much the world seems to be filled with hate, going on believing in divine love, going on witnessing to divine love: that is prayer. So, dear children, when it is hard to pray get back to your crucifix; sometimes kneel and kiss the feet of it and try to make yourself one with that offering. Over the ages shines the silver light which comes from the gloom of Calvary, and that makes our darkest hour a sanctuary in which we can still learn to pray.

Lastly, the Cross is the revelation of the divine method. How is the Church going to be made one? how is the world going to be made one? how is this world of ours going to be helped? My children, *there is* the method. When our Lord went into the wilderness He met and faced and fought and conquered three temp-



NEW SPRING GROWTH

## *Fr. Andrew, S.D.C.: The Symbolism of the Sanctuary*

tations: one was to use material force; the second was to use material display, material bribes; the third was to practise some trickery with truth. Now, the Church has fallen to all these temptations. Again and again the Church has used force; if you read the history, for instance, of the Papacy in the time of Alexander VI when the Borgias held the papal power, you will find a horrible story of brute force masquerading in the sacred vestments of the Church. Again and again in the history of all the Churches men have been bribed to keep their mouths shut and to say the thing that those in power wanted them to say And again and again the Church has trifled with truth. That very brave and great Roman Catholic, Dr. Döllinger, when the doctrine of Papal Infallibility was decreed lay awake all night long; and in the morning he said, 'We cannot help God by a lie.' He could not subscribe to what he believed to be untrue and his Church which he loved excommunicated him, but, in great loneliness, he lived out his life as a priest. Members of the Communion that excommunicated him will of course think him wrong; but, nevertheless, he remains for all time in the company of those heroes who have preferred to be alone with truth rather than make some compromise to keep within a fellowship that asked them to sacrifice the absolute integrity of their convictions. The Abbé Huvelin, counselling a great Roman Catholic of our time, Baron von Hugel, said to him, 'You will never lose your faith if you always seek Truth, not *your* truth.' Through such men surely, at the last, that truth of God will be made manifest which shall bring His Church to unity.



TRILLIUMS ALONG THE WALK

Again and again we shall be tempted to use force, to hit back. If some one hits me and I hit back I help the hitting back principle all over the world; but if some one hits me and I turn the other cheek, if some one hates me and I love back, then I am doing what Jesus did, I am striking at the roots of hatred everywhere. If I conquer the desire to win by some sort of display, and if I resolve always to walk in the way of truth, then I am really following in the steps of the Crucified.

All through Holy Week we see the divine method. We see how love remains love. We see Him Who had been tested by success as He held the people in His two hands, as He wielded spiritual power and worked miracles, Him Who had been tested by success and popularity and had yet remained love—we see Him now tested by failure and spiritual darkness and still remaining love.

The Crucifix, as I have said, sends these three silver beams over the ages and over the tossing sea of human experience ; and it gives us those three things which shall stand by us at all times: the revelation of what God is, that He is eternal love; the revelation of what prayer is, that it is trusting to that love and believing in it; the revelation of the divine method, that is, employing no weapon but that love. Let there shine before us as we men and women go along the pilgrimage of life and have to bear, whether it be heavy or light, our own cross—let there shine before us the sign of the Son of Man, the holy Crucifix.

*Concluded next month: Incense*



## RECENTLY RELEASED

### Anglican Catholicism: Unchanging Faith in a Changing World

by

Fr. Jonathan Munn, Obl.OSB,  
priest in the Anglican Catholic Diocese of the UK  
ISBN: 9780244462123 — CAN\$ 26.84 — 470 pp trade edition pbk.

Available online through  
[www.Lulu.com](http://www.Lulu.com).

#### A COMMENDATION FROM A READER:

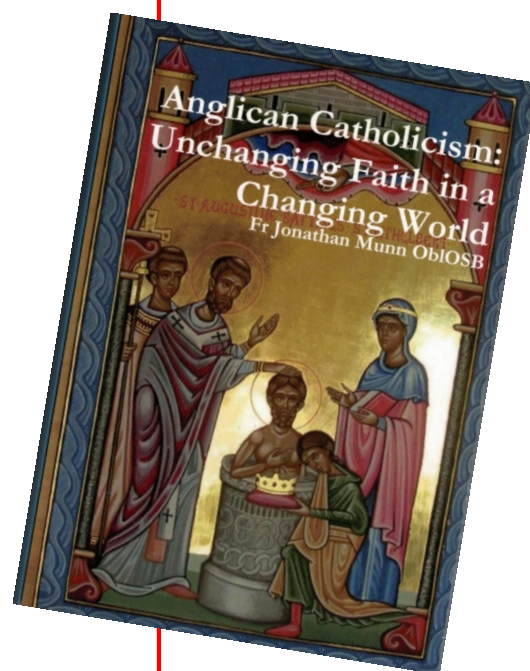
“I can honestly say that the book **Anglican Catholicism: Unchanging Faith in a Changing World** can be accurately described as an “epic” book. This should be mandatory reading by everyone, including ACNA folks who might not understand why the Continuum is the way it is, and for TEC folks who may not have a clue about what we believe. In this book one can see a real catholicity and why the deposit of faith is so important to us in the G-4.

#### Get the book!

Note: I don't know Fr Munn personally nor am I affiliated with his parish or diocese in England.

**It's just that good.”**

John Erickson  
in a Facebook posting in the group *Continuing Anglicans* and used with permission



## *Africa Appeal*

In 2 Corinthian 11, St. Paul describes his personal situation. He describes all sorts of terrible things happening in his life. And among other things he writes,

<sup>27</sup> In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

<sup>28</sup> Beside those things that are without, that which cometh upon me daily, the care of all the churches.

Please read, prayerfully, this following letter that Fr. David Marriott has just sent me describing Bishop Alphonse's situation in Cameroon where he is serving the Lord in the building up of the Church there.

The Bishop has land problems and legal issues related to the land. He also has 'that which cometh upon [him] daily; the care of all the churches'—not just the material assets, but also the people, the members of the Body of Christ.

Please consider what Fr. David has to say.



Dear Father,

I have just received a message from Bishop Alphonse in Yaoundé, Cameroon.

### **Problem #1**

The Bishop's wife, Anne, has had an inflammation of her breast whilst breast feeding her newborn. My wife has told me that this is one of the most painful experiences she had ever experienced!

Bishop A. writes:

'Following the surgery for Anne this morning, the hospital wants to receive \$374 for medical confirmation and the debt which remains. For breast care after the surgery they require a further \$210 because I do not want her to have to stay a long time in hospital as that would cost too much.'

Can you help?

### **Problem # 2**

In Cameroon: the lady who sold the land to the Church for the Cathedral is attempting to have the deal revoked.

Before she sold the land to the Church, the property had no access: Subsequently, Bp. Alphonse has built a road for access.

Before she sold the land to the Church, the property had no water supply or electric-



BISHOP ALPHONSE



## *Africa Appeal*

ity. Thanks to support from St. Mary Magdalene in Orange County, the land now has both.

It is obvious that this property with the new access, water, and electricity, is now seen as a much more valuable property.

Bishop Alphonse has a problem in trying to have this settled once and for all: he writes:

‘The legal process also asks that I deposit all the document files together with the sum of \$390. In this, it is the judicial authority which is passing on the demands of the State as of now. I have given the \$80 that I had this morning, and your letter was a major factor in convincing the participants in the tribunal.

Please help me.’

### **Problem # 3:**

‘The priest in Edéa is vomiting blood and his lungs are under attack, according to a telephone call from the doctor this morning.’

The diagnosis is not clear as of now....

/s/ Fr. David Marriott+



Please pray for these concerns and, perhaps, if you are able, please contribute to the ongoing Africa Appeal administered by Fr. David Marriott and the Parish of St. Bride.



MET ON A WALK THE OTHER DAY

### **The Africa Appeal**

Donations are tax deductible and may be sent to :

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

**Fr. David Marriott**

## *The Rev. John Keble: Two Poems*

### ASCENSION DAY

*Why stand ye gazing up into Heaven? this same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven. Acts i. 11*

Soft cloud, that while the breeze of May  
Chants her glad matins in the leafy arch,  
Draw'st thy bright veil across the heavenly way  
Meet pavement for an angel's glorious march:

My soul is envious of mine eye,  
That it should soar and glide with thee so fast,  
The while my grovelling thoughts half buried lie,  
Or lawless roam around this earthly waste.

Chains of my heart, avaunt I say—  
I will arise, and in the strength of love  
Pursue the bright track ere it fade away,  
My Saviour's pathway to His home above.

Sure, when I reach the point where earth  
Melts into nothing from th' uncumbered sight,  
Heaven will o'ercome th' attraction of my birth.  
And I shall sink in yonder sea of light:

Till resting by th' incarnate Lord,  
Once bleeding, now triumphant for my sake,  
I mark Him, how by seraph hosts adored,  
He to earth's lowest cares is still awake.

### SUNDAY AFTER ASCENSION.

*As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 1 St. Peter iv. 10.*

The Earth that in her genial breast  
Makes for the down a kindly nest,  
Where wafted by the warm south-west  
It floats at pleasure,  
Yields, thankful, of her very best,  
To nurse her treasure:

True to her trust, tree, herb, or reed,  
She renders for each scattered seed,  
And to her Lord with duteous heed  
Gives large increase:  
Thus year by year she works unfeed,  
And will not cease.

Woe worth these barren hearts of ours,  
Where Thou hast set celestial flowers,  
And watered with more balmy showers  
Than e'er distilled  
In Eden, on th' ambrosial bowers—  
Yet nought we yield.

Largely Thou givest, gracious Lord,  
Largely Thy gifts should be restored;  
Freely Thou givest, and Thy word  
Is, "Freely give."  
He only, who forgets to hoard,  
Has learned to live.



PATHWAYS IN LIFE

## *Fr. Robert's Remarks*

On Tuesday last—Jean Vanier died at the age of 90. He was an inspiration to many.

In 1964 he was instrumental in establishing L'Arche (The Ark) community at Trosly-Breuil in France. It was established as a community where people with intellectual disabilities live with those who care for them. I was only passingly aware of L'Arche until I read a couple of books by the late Fr. Henri Noewen who in 1985 joined L'Arche in France and then in 1986 became the pastor of L'Arche Daybreak Community in Richmond Hill, Ontario which was the next L'Arche community established after Trosly. Noewen is well-known for his book *The Wounded Healer* and many others. Vanier also wrote and I think of: *Followers of Jesus, Images of Love, Words of Hope, Eruption to Hope, Man and Woman He Made Them*.

Over the years, I have been most grateful for both of these men and for what God has accomplished in and through them.

On the webpage for L'Arche Daybreak in Richmond Hill there is a quote from a letter by Jean Vanier. He wrote:

L'Arche is a school of love where we learn to love others who are different. This requires each person to grow in humility and to work on themselves. It means learning to see each person as somebody in whom God dwells, a person from whom we can receive gifts and who can help us to grow in love. The belief in the inner beauty of each and every human being is at the heart of all true education and at the heart of being human.

*Except from letter of Jean Vanier – September 2009*

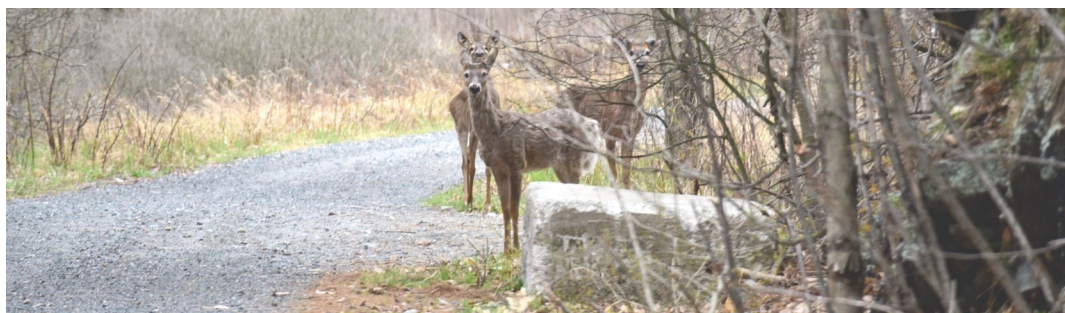
Just over 10 years ago one of our grandchildren was born with Downs Syndrome—a genetic condition also known as trisomy 21—which causes physical and intellectual delays. One of the things that I had learned from Jean Vanier and Fr. Noewen was that while those around him may suffer various things, Jack, for example, does not suffer with or from Downs Syndrome—he simply has it. With an amazing degree of patience, he puts up with people like me for whom he needs constantly to repeat things over and over until I finally understand what he has been trying to get across. He knows perfectly well what he is trying to say.



PHOTOGRAPH: WIKIPEDIA 2012

JEAN VANIER

10/9/1928 – 7/5/2019



MET ON A WALK THE OTHER DAY



## TRADITIONAL ANGLICAN CHURCH OF CANADA

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

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*The Anglican Catholic Church is a growing worldwide body with Dioceses, Districts, and Parishes present in North America, the UK, South America, Africa, Pakistan, India, Australia, New Zealand, & the Philippines.*

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(Sunshine Coast), BC  
604-551-4660

### *Fr. Robert's Remarks*

Thank you Dr. Vanier for your teaching by example.

**Dr. Jean Vanier, CC GOQ**  
September 10, 1928 – May 7, 2019

*Requiescat in pace.*

Until next month, God Bless!



MET ON A WALK THE OTHER DAY

### Newsletters 4 U

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