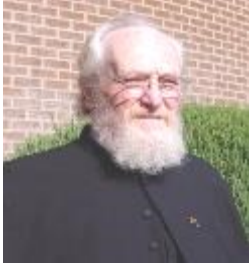


Fr. Robert's RemarksFR. ROBERT MANSFIELD,
SSC

Greetings, The Lord be with you!

A very brief column this month.

As this issue was being finalised, a message arrived from Bishop Steven Ayule-Milenge of the Diocese of Congo. You can read Bishop Steven's message on page 10. It puts a face on a particular situation and it highlights a sad situation for which we may have an opportunity to help through the Africa Appeal. The rest of the *Africa Appeal* is there too highlighting situations which, for us here, seem hard to imagine, and for which the *Africa Appeal* struggles to help. I commend the *Africa Appeal* to your generosity.

We shall be celebrating All Saints' and All Souls' Days quite soon. Occasionally, I receive comments or expressions of concern on the subject of the saints.

We are part of the "Communion of Saints". There is something implied by the use of the word "communion".

Archbishop Mark Haverland, in his book *Anglican Catholic Faith & Practice* reminds us, so beautifully, that

(Continued on page 5)

Fr. David Marriott, SSC: St. Luke's Day

FR. DAVID MARRIOTT, SSC

'Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.' (2 Tim. 4.5)

St. Paul writing to Timothy, defines the role of evangelist: we can imagine in our mind's eye that St. Luke, sitting with St. Paul in his prison setting in Rome, was listening to these words: perhaps he was the one to write them down at St. Paul's dictation: but it is clear from the writing we have all come to love that St. Luke took them to heart.

We might wonder at the life of Luke: how is it that he is referred to as 'Luke, the beloved physician' (Col. 4.14): after all he joined in the travels of Paul and Peter with Mark at a relatively young age, and was the one to accompany Paul to Rome, staying with him for the two years of his imprisonment there. But remember, the education of the young Luke would not have been as extensive as those we know today: schools of medicine asking for some 7 years or more of study: no, just as surgeons in the middle ages and beyond were the same as the barber: hence the red and white poles, so the physician was the man who had exhibited an awareness of and interest in the workings of the human body during the course of their general education, and had taken this interest to the next level as they moved forward in their lives: often gaining a following as a noted and knowledgeable counsellor in things physical, and perhaps in things

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Fr. David Marriott, SSC: St. Luke's Day

mental also. Perhaps the main skill to be valued was simple, and fitted in so well with what we now can know of Luke, based on his writings in the Gospel which bears his name, and in the wonderful Acts of the Apostles, the history of the early church as it gradually took shape after the Ascension of our Lord.

And this skill is one which is perhaps is greatest bequest to those who seek it out: and it is simple, one which does not require any long and arduous courses of study, but just practice: the skill of listening.

Luke refined the skill of the listener to a fine art, and then was able to reproduce what he had heard, not in some dry text, but in a most wonderful story, addressed to his friend Theophilus (*God lover*), and written in exquisite language, full of humanity and emotion. It is to Luke that we must turn for the full story of the Nativities: first, that of John Baptist, and then that of His Saviour, Jesus Christ. It is to Luke that we turn for what we know of the childhood of Jesus, of his growth and development, and of the start of His Ministry from His Baptism of John in Jordan: 'Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.' (Luke 3.21-22)

If Luke understood one thing, it was that in writing his Gospel story, in the Acts of the Apostles, he understood that people want to know 'why': why something happened, what was before, what happened afterwards: what was the purpose for this thing? And he knew that if you take the time to explain these things, then people can more readily believe the facts you have presented: they can internalize them, they can take them into their hearts and souls, the very facts become theirs for all times: part of who we are, each of us: Christmas is not a possession of any nation, of any cult, of any faith: it is to each one of us our very own story: and of course we each embellish it with all those little happenings that occur in 'my family', or 'my home': 'Do you remember when we put the tree up, and then sat and sang Christmas carols?' 'Do you remember the Christmas when the snow was so deep that we had to get the neighbour to plough out the driveway?'

And it is for this very human attribute that Luke exhibits the soul of the physician: he is truly interested in people, in the human story that he heard as he travelled: perhaps from St. James in Jerusalem, perhaps on the road with St. Peter, most surely from St. Paul, so that the Acts tends to tell us a bit more of what St. Paul was doing, and a bit less of what St. Peter was about: and even less of what Barnabas was doing, especially after the argument between Paul and Barnabas, the cause of which was that other companion in travel, St. Mark.

In the three synoptic Gospels, called that for the common story each tell us, Matthew talks of the Kingship of Christ, Mark tells us of the servanthood of Christ, it is to

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Fr. David Marriott, SSC: St. Luke's Day

Luke that we turn for an understanding of the way of salvation: an understanding of Jesus Christ, God and man, and an understanding of how we are to apply His teaching in our lives, so that we might enjoy the promises He offers to those who accept Him, believe on Him, cherish Him. And for that logical, gentle, caring understanding, we give thanks for the work and witness of Luke, the beloved physician: 'Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.' (2 Tim. 4.5)



Bonnie's Reflections: Starting Up



BONNIE IVEY (& LAD)

In the 1970's, several new deacons were ordained for the Anglican Church of Canada's Algoma diocese and went to serve their first parishes. My husband William was one of them. We were pleased to be sent to a remote town in a region we loved, the boreal forest! Rocks, trees, rivers and lakes!

We unpacked and settled into a huge old rectory across from an attractive church building. In the church office lay a list of names and addresses of parishioners. Sink or swim.

It was arranged that a senior priest would travel round to visit the new deacons, setting them up with practical advice before they were ordained to the priesthood. He would walk them through the services, showing them how to conduct things prayerfully and practically.

He was Fr. Roland Palmer, SSJE, a founding member of the Canadian Society of Saint John the Evangelist. His advice was both common sense and spiritually deep. "Consider everyone in the community to be part of your responsibility, even the Roman Catholic priest. If you cannot serve them spiritually, serve them in a material way if you can." These words came back to William a few months later when the Roman Catholic priest called him at midnight. The furnace in the R.C. church had quit, putting the water pipes in danger of freezing and bursting. William's technical knowledge got the furnace running.

The SSJE originated in England, spreading to Africa, India and north America. In the summer of 1927, the Diocese of Algoma didn't have enough money to support married clergy for missions in Northern Ontario. Fr. Palmer and two other SSJE monastics were sent to northeastern Ontario to start up a ministry. Roland Palmer was a deacon at the time, and on his salary (\$75 monthly) the three men made do in an old house with no plumbing or water supply. Everyone around them was struggling. There was little paid employment in the logged-out Temiskaming region.



Bonnie's Reflections: Starting Up

The newly cleared land was not yet ready for farming. It was a battle to remove brush and roots, plough the ground, and build livestock fencing.

The brothers kept the Order's rules of daily prayer from the beginning. One tiny bedroom became a chapel. The locals were welcoming, and people began to attend services. Later, boys arrived on Saturdays for Catechism class. The brothers hosted a gathering at Christmas; a play, a meal, and a party.

The Rev. Ralph Sadler had been laboring for years nearby. He was trying, and failing, to build a retreat centre in the woods near Bracebridge. He asked the SSJE members to take over the project. First, by hauling with ropes, they straightened the crooked framework of the building. They planked it, roofed it, and covered it all with thick tarpaper. "It was the largest tarpaper monastery in all Christendom," wrote Fr. Palmer. Other men joined the SSJE as novices. The new Order was able to buy enough adjoining land to develop a real working farm.



Then came the Depression. There was no work in the cities, so people moved back to their abandoned farmland. All over the region, tiny congregations began to meet in private houses for church services. The SSJE members visited them on foot, on horseback and sometimes by car or train. Boys and young men became residents at the Retreat House in order to attend school. They gardened, cut firewood and cared for livestock alongside the SSJE brethren. The order of Sisters of St. Margaret set up a similar facility for girls nearby.

A stone chapel was constructed, and larger SSJE living quarters. More buildings were put up to house those who came for retreats. People came for "Choir camp" and "Confirmation camp." The new chapel became full of music. The SSJE members were invited to provide retreats and missions across Algoma diocese, and further afield. A print shop was set up and the publication of *The Little Paper* was begun. Teaching materials were produced in the shop. One excellent example is "When Ye Pray," which guides beginners in the faith, or people who are unable to attend a local parish, in keeping a life of regular daily prayer and thanksgiving.

A 1933 issue of the Little Paper asked for donations of clothing and footwear for the needy, as well as "firewood, beds and bedding. Warm clothing, hats and mitts, for adults and children!" Donations were received to buy vestments for the regular services now being held in new little log churches built around Algoma district. The Little Paper also announced that over forty adults and children had been Confirmed. One village mission proclaimed that there were 20 regular communicants now, while the previous year there had been "only one Granny."

When World War II broke out, destitution struck. Local men joined the armed services; others sought work on construction and in munitions factories. This left women and children to keep the farms going. It was punishing work for undernourished bodies. The Little Paper reported, "We are starting a big cauldron of soup on our stove. Those who live near enough can come in and fill a bucket. We are getting along very well with the goats. We hope to lend some of them to



Bonnie's Reflections: Starting Up

families in need of milk for a baby or sick child.” The monastery provided social services which in the present day we expect to receive from government bodies.

In the late 1980's my husband received a letter from Fr. Palmer. In it he wrote to say that he was leaving the Anglican Church of Canada because of the changes in doctrine and practice that had taken place. He was seeking to join a traditional network that was starting up in order to maintain orthodox Anglican worship and teaching. For clergy who chose to go down that same road, there were material difficulties. Some were still paying off student debt or owed their diocese money loaned to them at graduation to buy a vehicle. Others had never worked in secular jobs before entering seminary. Many laypeople were unable to understand what all the fuss was about, since all seemed as usual at parish level.

The movement grew, despite the difficulties. Little congregations took root. How small and vulnerable they felt! Fr. Palmer preached at the Consecration of Dr. C.J. Catanzaro, the first bishop consecrated for the Traditional Anglican Church in Canada. His text was Acts 2:42. “They continued steadfast in the Apostles’ Doctrine, and Fellowship, in the Breaking of the Bread and the prayers.”

“Who were they?” he asked. “They were the eleven faithful Apostles and about a hundred and twenty faithful layfolk. After all our Lord’s work...after all his early popularity, all there is to show for it is eleven priests and one hundred and twenty laity.” Because that first small group stayed faithful and did the work of worship, prayer, and caring for one another, we Christians are still here, centuries later.



Fr. Robert's Remarks

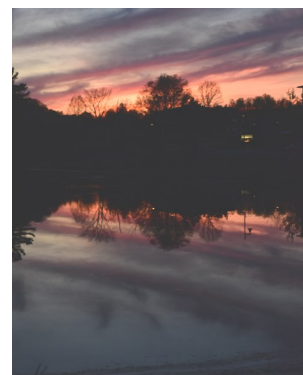
The communion of saints only exists under the overarching love of God bestowed upon the Church by Jesus Christ. However, there is little danger in modern Anglican Catholic circles that the cult of the saints could obscure the person and work of Christ. Therefore it is fitting that the invocation of saints retain its important, subsidiary place in the worship and life of the family of God.

This seems implied by the words of the Collect that we use on All Saints’ Day and throughout the Octave.,

“O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord...”

In communions and fellowships, in families, there must be some sort of communication. Prayer is part of that communication. You are familiar with the Collect for Peace on page 11 of the Prayer Book. Many years ago, I had occasion to be looking through *The English Missal*. One prayer that caught my attention was the Post Communion Prayer for the feast of St. Irenaeus. It read,

(Continued on page 14)



Fr. David Marriott, SSC: The Africa Appeal



*Republic of
Cameroon*



*République
Démocratique
du Congo*



*Republic of
South Sudan*



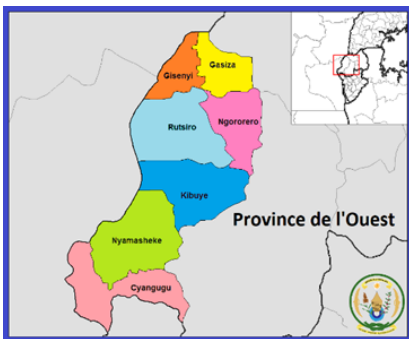
*Republic
of Kenya*



Rwanda

Rwanda.

On the 19th of September, together with the Archbishop and Mrs. Heli Dunn, we received this email from Fr. Chadrack Niyibizi: 'Due to the increasing numbers of church members of the parish of Ramba we have decided to expand the parish and the government has granted us permission. It will be able to accommodate 600+people from today's capacity of 250. The renovations will cost \$10,500. We will also be appealing to African Appeal through Fr. David that they may support us. I will communicate with Fr. David to see if there may be any support.'



Western Province of Rwanda Gifex.com

Although we could not provide this amount at present, I asked for more information about the parish which was experi-

encing such tremendous growth. On September 22nd, Father Chadrack wrote: 'The parish is located in Ngororero District, Sovu sector in Western province. It is very hilly terrain and very far from tarmac road. We are praying that the Lord may provide. We have heavy rains coming up in October by that time we want to have completed the foundation work. If they can be supported with \$1000 to finish the foundation in October, we can resume work in December.'

We have already sent \$500.00, and pray that funds will be received, sufficient to allow its completion, and that benefactors will come forward for the achievement of the expansion of the Parish Church.

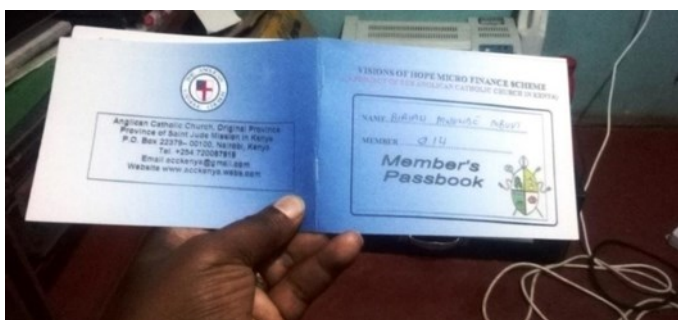


The planned expansion

Fr. David Marriott, SSC: The Africa Appeal

Kenya.

We were able to send CDN\$150.00 for this three-month quarter at the end of September: Bishop John Ndegwa has written to say the funds were put to good use: 'I first thank you and the Church in Canada so much for the recent support sent, which was very timely in some ways. As I may have reported, we have already invested any resources at our disposal to phase II of farming without engaging our friends and partners for support. This is being done from the income raised from the sale of potatoes, maize, eggs and chicken. The needs are addressed as they appear. The potato farm in Kinangop has already been planted, weeding will start soon. The maize fields are being prepared, planting will commence soon.



Another reason for my delay to respond is that today Sunday 24th, we had planned for an AGM for our microfinance scheme. The microfinance scheme which began in 2012 has gone through a complete life cycle. In 2013, it suffered teething problems where we allowed people to borrow more than they were saving, and we had to restructure in 2014 after losing both members and money due to bad debts but managed to remain afloat somewhat. In 2015, the

scheme was affected by the great persecution where members were incited to leave the church en-masse. In 2021, we rejuvenated the scheme with all lessons learnt and it was holding its second AGM today, where members were elected in various administrative capacities offloading the scheme's responsibilities from me. We thank God. Important resolutions were made, and I will share later as we progress.



MEMBER'S CONTRIBUTION				LOAN PAYMENT			
AMOUNT	TOTAL	DATE	REMARKS	PAID	BAL	DATE	REMARKS
100	100	10/1/21		100	0	10/1/21	
100	200	20/1/21		100	100	20/1/21	
100	300	30/1/21		100	200	30/1/21	
100	400	10/2/21		100	300	10/2/21	
100	500	20/2/21		100	400	20/2/21	
100	600	10/3/21		100	500	10/3/21	
100	700	20/3/21		100	600	20/3/21	
100	800	10/4/21		100	700	10/4/21	
100	900	20/4/21		100	800	20/4/21	
100	1000	10/5/21		100	900	10/5/21	
100	1100	20/5/21		100	1000	20/5/21	
100	1200	10/6/21		100	1100	10/6/21	
100	1300	20/6/21		100	1200	20/6/21	
100	1400	10/7/21		100	1300	10/7/21	
100	1500	20/7/21		100	1400	20/7/21	

Microfinance Passbook



Microfinance Members.

Finally, as you had correctly noted, life in Kenya is becoming even harder by day, due to the regular, skyrocketing rise in fuel prices and increased over-taxation. That was one reason why we resolved to minimize missionary work especially that require unregulated travels but instead concentrate on equipping the ones that are in exist-

Fr. David Marriott, SSC: The Africa Appeal

ence. We sincerely thank you and the church in Canada for the recent support sent, part of which we used to provide food for the AGM, add to the fertilizer needs towards farming and pay for the transport of some delegates to the AGM. We are truly grateful.'

Cameroon.

We had hoped to have received news from Bishop Alphonse Ndutiye. On the 21st September he wrote that he had been experiencing ill health for some three weeks but was hoping to send his news in the next days. This did not happen, and we are not aware of the nature of his ill health, although, in times past, he has suffered greatly from malaria attacks, which are very debilitating, causing fever, chills which leave you shaking, as we read in this from the US Centers for Disease Control,

'**Malaria** is a mosquito-borne disease caused by a parasite. People with malaria often experience fever, chills, and flu-like illness. Left untreated, they may develop severe complications and die. In 2020 an estimated 241 million cases of malaria occurred worldwide and 627,000 people died, mostly children in sub-Saharan Africa. About 2,000 cases of malaria are diagnosed in the United States each year. The vast majority of cases in the United States are in travelers and immigrants returning from countries where malaria transmission occurs, many from sub-Saharan Africa and South Asia.' (<https://www.cdc.gov/parasites/malaria/index.html>)

In the past months, two vaccines have been developed in the USA and UK, which have proven effective in preventing malaria. These are now being manufactured in large quantities for distribution throughout Africa and Asia.

Congo.



The children confirmed in Kibare.

Bishop Steven has written about the impact of malnutrition on children in Congo: 'Greetings, I would like to give you a few lines about a study done that reveals that malnutrition in all its forms in the Democratic Republic of Congo (DRC) is exerting overwhelming economic pressure, costing the country more than a billion US dollars a year. This alarming situation is exacerbated by the persistent prevalence of malnutrition, primarily affecting children under the age of five.

Really in the villages, we see that malnutrition has a devastating impact on the growth of children and the economy of the country and perpetuates poverty through direct losses in productivity. Increased health care costs and cognitive impairments that lead to academic failure. The cost of malnutrition is a serious threat to the sustainable development of our parishes in the villages and even the country. This malnutrition is associated with infant mortality in children under five years of age and reduced capacity in malnourished adults.

Fr. David Marriott, SSC: The Africa Appeal?

It is truly amazing to observe the level of growth of children over height and you will conclude that it is a scourge that partners can help our parishes to engage in teaching and education of parishioners to fight malnutrition through seminars in the sectors of health, agriculture, education, etc. water and sanitation, as well as social protection. The seminars will aim to make innovative and high-impact interventions accessible to combat malnutrition at all stages of the life cycle. Can you imagine that these three boys that I confirmed at Saint John the Baptist Cirhavanyi Kabare Parish on September 30, 2023, are each 15 years old? [see picture on previous page.] Make a comparison with other children.

Thank you so much, God bless you,

+Mgr. Steven Ayule-Milenge



The case of malnutrition in villages



Malnourished children and their mothers at the Archbishop Mark Haverland Mosho Hospital



Bishop Steven also has news about the 'Mission Saint Augustin Nyalushozi Walungu'. The Bishop had written to us asking for help to construct the church with brick walls, as they already had the bricks. 'St. Augustine Nyalushozi Walungu is the Mission we have presented to solicit assistance. In the area of this parish we have 7 primary and secondary schools, 3 of which are paid for by the Congolese government. They (the teaching staff) decided to help the parish with three rubble dumpsters, or 15 cubic meters of rubble. We wait until the end of the month to get these rubble stones. The money will help us buy the bricks that are already being quarried next to our church less than a kilometre away.'

Fr. David Marriott, SSC: The Africa Appeal

Unfortunately, a windstorm intervened, destroying the temporary roof over the church. The Bishop wrote on October 2nd:

‘The roof was brought down by rain accompanied by strong wind during the night yesterday Sunday to this Monday, October 2, 2023. However, we had finished the excavation and today, Monday, we should start building the foundation with two trucks of rubble donated by the teachers of our two primary schools in this mission. Tomorrow, I have to send you the picture. It's really painful.’

Perhaps we should take note of the resourcefulness that is so noteworthy of the people that I had met in my visit to Sud-Kivu, as we read that they are already working to build a new church!



Just in:

Bishop Steven Ayule-Milenge writes:

Father David Marriott

Greetings in Christ our Lord and Savior. Through this e-mail I would like to present to you the history of Miss Rosette [REDACTED] is a member of our Pro-Cathedral Holy Trinity



Bukavu, she was baptized and confirmed in the same Parish. She is 16 years old. Orphan of the Father who was a former agent of the National Electricity Company. His mother is a member of our ward. In April 2023, Rosette [REDACTED] was kidnapped by the unknown person who was pretending to help her pay for her studies and managed to rape her. The girl was found tomorrow morning in a serious condition and the rapist fled leaving her sitting on the side of the road until the girl found the strength to call her mother on the phone who transferred her to the hospital of their Urban-Rural Commune.

Since being raped is an act of shame according to the culture and custom of the Democratic Republic of Congo, her mother was able to hide the scene from the church or even from the public in the neighbourhood as part of protecting her daughter from shame so as not to be called a prostitute. It was after six months that Rosette's mother realized that her daughter was pregnant, starting from the signs of fatigue and vomiting. She came to talk to me about the flow situation so far as the girl wore gowns to hide the pregnancy. I gave a small contribution to pay for the medical consultation and ultrasound and the result was that the child Rosette is carrying is a boy and the pregnancy goes to the eighth month. The birth will take place in November 2023. There is no one to take care of her to pay for the layette (the clothes of the child that will be born and the costs of the maternity and accessories. We are asking for your assistance from the Africa Appeal to help this poor girl whose life has been ruined.



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 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.

From Francis J. Hall's Theological Outlines

We shall be celebrating All Saints' Day and All Souls' Day soon. Our Creed commit us to belief in The Communion of Saints". Here are some thoughts on the subject by the Rev. Dr. Francis J. Hall from his Theological Outlines. (pp. 290-292)

5. COMMUNION OF SAINTS

THE communion of saints is a mutual interaction of life and operation, whether conscious or unconscious, which continues between the members of the Body of Christ, wherever they are, and under whatever conditions they exist.³¹

The basis of the communion of saints is membership in the Body of Christ, and the life and vital energy which permeates and unifies that Body. This communion is therefore (a) vital and organic, not dependent for its origin and continuance upon our wills. The members of the Body necessarily act and react upon each other; (b) reflective, in that the saints have communion with each other through Christ, who is the focus and mirror, as well as the determining principle, of every spiritual force within the Body; (c) personal, as making possible a contact and voluntary communion between persons not otherwise within reach.

The veil of death modifies without destroying this communion, a fact which has profoundly influenced the devotions of the Church militant. But spiritualism, which seeks direct communication with the departed by occult means, whether successful or not, is prejudicial to religion, and is forbidden in Scripture.³² It appears to be, partially at least, under the control of evil spirits.³³

The Church militant has always offered prayers for the faithful departed, and for the consummation of their bliss, especially in connection with the Holy Eucharist. In this and in other ways she exhibits her belief that such prayers are worth offering and are answered, although they cannot change the final destinies of souls.³⁴ It is certain that the faithful departed, and holy angels also, pray for those on earth; though their knowledge of earthly events, and the specific tenor of their petitions, are unknown to us.³⁵

The practice of directly asking the departed to pray for us—invocation of saints—was universal in the Church for at least a thousand years, and is still retained by a vast majority of Christians—the Greek and Roman communions. The Anglican communion has never forbidden the practice, but has shut out invocations of the saints from all authorized public services, doing this because of certain popular errors that had come to attend them. These errors are repudiated in our Articles under the description, "Romish doctrine

'BECAUSE BY THE
WOOD OF THE CROSS,
THOU HAST WROUGHT
THE SALVATION OF
THE RACE OF MAN:
THAT WHENCE DEATH
AROSE, THENCE LIFE
MIGHT ALSO RISE
AGAIN: AND THAT HE
WHO BY A TREE WAS
THE VANQUISHER,
MIGHT ALSO BY A TREE
BE VANQUISHED'.



From Francis J. Hall's Theological Outlines

concerning . . . invocation of the saints.”³⁶

The practice admits of various doctrinal interpretations. If it takes a form which implies either that the saints possess greater prerogatives than those of holy prayer, or that they may be given higher honors than mere creatures are entitled to receive, these abuses need reformation. The practice, does not depend for justification upon certainty—which does not exist—that the saints hear our prayers, nor even upon belief that they gain knowledge of them through Christ, although this belief is reasonable. It can be, and has been, treated as an extended application of the rhetorical license of devotion which the Church herself employs when she invokes angels and “spirits and souls of the righteous” in the *Benedicite* to praise the Lord. It has been defended also as developing in those who resort to the practice a deeper realization of the communion of saints.³⁷

The practice is unquestionably lawful, although not of obligation. Its safety depends upon observance in it of certain vital truths: (a) that the power of prayers of the saints is due wholly to their sanctity, and does not differ in kind from that of human prayers on earth;³⁸ (b) that our attitude towards the saints in asking for their prayers should be the same in kind with that which we may lawfully assume towards holy men on earth when we ask them for their prayers; (c) that it is unlawful to address the saints in language which gives them mediatorial status.³⁹

PILATE ASKED
JESUS, IN THEIR
ENCOUNTER ON
GOOD FRIDAY,
“WHAT IS TRUTH?”

³¹ Hall, *Eschat.*, ch. IV; Swete, *Holy Cath. Church*, pp. 147-258, 261-262; Westcott, *Hist. Faith*, pp. 257-271; Pearson, *Creed*, pp. 620-634; Wood, *Death and Beyond*, pp. 103-111; Luckock, *Intermediate State*, ch. XXII; Wirgman, *Blessed Virgin*, ch. V; Moehler, *Symbolism*, pp. 349-357; *Cath. Encyc.*, art. “Communion of Saints.”

³² Ex. xxii: 18; Lev. xix:31; xx:6, 27; Deut. xviii:10-11; Gal. v: 20. Paton, *Spiritism*, esp. ch. XII.

³³ *Cf.* XIII, 1, vi, above; Hall, *Creation*, pp. 147-148, 167-168; *Eschat.*, pp. 103-110; *Cath. Encyc.*, art. “Spiritism.”

³⁴ II St. Tim. i:18; II Macc. xii:42-45. Hall, *Eschat.*, pp. 110-119; St. Thos., *Summa*, III, suppl. lxxiii; Lee, *Prayer for the Departed*; Boggis, *Praying for the Dead*; Barry, *Prayers for the Dead*; Luckock, *After Death*, Pt. I; *Eucharistic Sacrifice*, ch. VII-IX; Holmes, *Immortality*, ch. IX; Mortimer, *Cath. Faith and Practice*, vol. II, ch. xv; Pohle-Preuss, *op. cit.*, pp. 92-101.

³⁵ Jere. xv:1; Zech. i:12; II Macc. xv:14; St. Luke xvi:27-31; Rev. v:8, vi: 9-11, viii: 3-4; St. Thos. *Summa*, III, suppl. lxxii, 3; Luckock, *After Death*, Pt. II, ch. i; Holmes, *Immortality*, ch. VII; Swete, *Holy Cath. Church*, pp. 220-230.

³⁶ Hall, *Eschat.*, pp. 119-125; Stone, *Invoc. of Saints*; Percival, *Invoc. of Saints*; Mortimer, *Cath. Faith and Practice*, vol. II, ch. xvi; Forbes, *Articles*, pp. 378-424; Bicknell, *Articles*, pp. 366-374; Swete, *Holy Cath. Church*, pp. 230-244; Carson, *Reunion Essays*, pp. 221-233; Wirgman, *op. cit.*, pp. 235-249. Birkbeck, *Life and Letters*, pp. 73-95; Stone, *Outlines*, pp. 258-265.

³⁷ Hall, *Eschat.*, pp. 125-128; St. Thos., *Summa*, III, xxv; Percival, *Digest*, p. 71; *Seven Ecum. Councils*, pp. 526-528; Pohle-Preuss, *Mariology*, pp. 139-152; Carson, *Reunion Essays*, pp. 237-247; Wirgman, *op. cit.*, pp. 101-107.

³⁸ St. Jas. v:16-18. *Cf.* Job xlii:7-9.

³⁹ I St. Tim. ii: 5. *Cf.* Acts iv: 10-12, xiv:11-18; Heb. ix: 13-15, xii:22-24; Rev. xxii:8-9.

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Fr. Robert's Remarks

(Continued from page 5)

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom: Defend us thy humble servants in all assaults of our enemies; that, at the intercession of Irenaeus, thy Bishop, we, surely trusting in thy defence, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. *Amen.*

Ever since seeing that use of the Collect, it has seemed to me to be a wonderful way of leaving things to God—since it is directly to God that we address the prayer—but also bringing in the various saints whom we honour from time to time. Most prayers involving the saints that I have seen seem to be structured in the same manner. They are addressed to God, the intercession of the saint is referred to, and the closing is always through Jesus.

In passing, I would note the important distinction today between the use of the words “honour” which I used above or “veneration” and “worship” which today we seem only to use with respect to God though it was not always so.

More next month. God Bless! **R+**



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