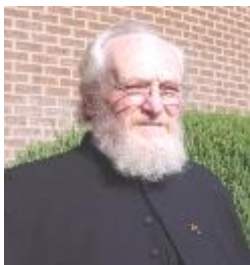


***Fr. Robert's Remarks***FR ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings, The Lord be with you!

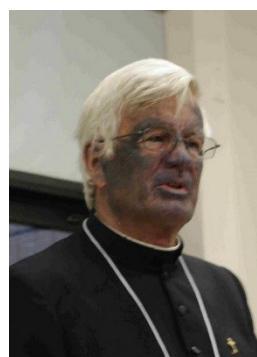
My comments are very brief this month.

I do want to express our thanks and appreciation to Archbishop Shane Janzen of the Anglican Catholic Church of Canada for his willingness to perform, at the request of Archbishop Mark Haverland, a Confirmation on his behalf. Some information on the Confirmation on October 21 will be found on in the *From the Parishes* section of this issue.

We are quickly coming to the end of another ecclesiastical year and shall celebrate our New Year's Day on December 3rd, Advent I. It is a time of preparation for the Feast of the Nativity; it is also a time of preparation for the coming again of our Lord Jesus Christ about which the Advent Collect reminds us as do the Creeds each time we say them.

I do want to take this opportunity and wish you a blessed and holy Advent.

More next month. God Bless! R+

***Fr. David Marriott, SSC: Sunday Next Before Advent***

FR. DAVID MARRIOTT, SSC

The Collect:

'STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded'

STIR UP SUNDAY,  
WIKIPEDIA.COM

Here is a picture of the result of that 'stirring up' when applied on this day, to allow all the ingredients to blend and mix together as it rests on the shelf, awaiting the arrival of Christmas, and its presentation at the feast.

The true interpretation of the Collect rests with our inability, as Christian faithful, to find the means to bring those around us to a Knowledge and Love of Jesus Christ, without the help of the Holy Spirit, supporting our feeble efforts. It is a severe message to all, that the presence of peace and security in society acts as a serious temptation to succumb, and to stay at home on Sunday, to read the Sunday papers, to wash the car: for so many this became their essential task on Sunday morning! The devil has many ways to work his ways! During my working life, the weekend became an ideal time to hold meetings, conferences with physicians, so you

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### *Fr. David Marriott, SSC: Sunday Next Before Advent*

would fly out on Friday afternoon, arrive home on Sunday evening, just in time to be ready to start work early on Monday morning!

Consider the words of the Prophet, Jeremiah, in the lesson for the Epistle today: ‘BEHOLD, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.’ (Jer. 23.5-6)



[freechristimages.com](http://freechristimages.com)

Jeremiah lived from 621 -580 BC, at a time when Josiah, King of Judah, had, indeed, stirred up the will of thy faithful people, bringing many to celebrate the Passover in the 17<sup>th</sup> year of his reign, 609 BC. But trouble, brought by Satan, ensued, as Josiah went out to fight with the King of Egypt: ‘Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at king Josiah; and the king said to his servants, ‘Have me away; for I am sore wounded’. His servants therefore took him out of that chariot and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day and made them an ordinance in Israel: and behold, they are written in the lamentations. Now the rest of the acts of Josiah, and his goodness, according to that which was written in the law of the LORD...’ (II Chronicles 35.22-26)

What followed, with the Kings ‘doing that which is evil in the sight of the Lord’, was exile to Babylon for many, and the life’s work of prophesy of doom and gloom for Jeremiah, saying things like: ‘So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, ‘Thou shalt surely die. Why hast thou prophesied in the name of the LORD, saying, ‘This house shall be like Shiloh, and this city shall be desolate without an inhabitant?’ (Jer. 26.7-9)

In the Lamentations of Jeremiah, there is a significant message for so many who have accepted many temptations which distance themselves from the love of

### *Fr. David Marriott, SSC: Sunday Next Before Advent*

Christ, not just in the days of Jeremiah, but perhaps a message for our own times, where violence, aggression, rudeness and bad behaviour are still accepted by many: 'Wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways and turn again to the LORD. Let us lift up our heart with our hands unto God in the heavens. We have transgressed and have rebelled: thou hast not pardoned.' (Lam. 3.39-42)

May we pray that as we start a new Christian year, and mankind deals with so many challenges and dangers, that all will accept the message of humility which was in the teaching of Our Lord, Jesus Christ: 'Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;' (Phil. 2.6-10)



### *Bonnie's Reflections: Where Andrew Went*

On the 30<sup>th</sup> of November, we honour St. Andrew the Apostle. He was a fisherman, and a disciple of John the Baptist. Hearing his teacher exclaim, "Look! The Lamb of God!" as he pointed out Jesus of Nazareth, Andrew immediately left his former teacher to seek out Jesus. After listening to Jesus' teachings, Andrew rushed to tell his brother Peter that Jesus was the long-expected Messiah. "We have found the one we seek!", he exclaimed. Thus Andrew is sometimes called the



**BONNIE IVEY (& LAD)**

first missionary.

After his resurrection, Jesus appointed twelve Apostles, ("Messengers"), giving them the task of carrying the gospel "Even unto the ends of the earth."

Present-day author George Alexandrou researched the missionary travels of St. Andrew for his book, "He Raised the Cross on The Ice". Alexandrou tracked down every written reference and oral history he could find about these journeys.

Here is where the modern mind struggles. Our present-day mindset, after



*Saint Andrew* (c. 1611)  
by [Peter Paul Rubens](#)

Public Domain image

## *Bonnie's Reflections: Where Andrew Went*

having learned only a smattering of history, commonly presumes no information from past centuries can be trusted. Somehow, we imagine the past as a time when people lived in small, isolated communities, dominated by ignorance and superstition, until the Renaissance.

Claudius Ptolemy (100 -170 A.D.) was a mathematician, astronomer, philosopher, and music theorist. He was an Egyptian citizen with a Roman name, who wrote in Greek. This alone gives evidence of the lively exchange of cultures at the time. Ptolemy worked at the Library of Alexandria, helping to finance astronomy research. He invented a system of mapping geographic locations using longitude and latitude. These global coordinates enabled precise references to locations, much like our modern maps. Ptolemy's maps show what we know now as the British Isles, Scandinavia, most of Europe, Asia and Australia. Ptolemy knew the source of the Nile was in what we call Lake Victoria. He illustrated the Dnieper River, with all its branches, running from the Caspian Sea toward the Finnish Gulf. His map shows parts of Siberia. All this territory came under the rule, first of the Greek empire, and then the Roman empire.



THE CRUCIFIXION OF ANDREW THE APOSTLE. MIN-  
IATURE FROM  
THE [MENOLOGION OF  
BASIL II.](#)  
(PUBLIC DOMAIN)

People travelled and traded in the ancient world in a way that can surprise us today. Then, as now, there was great interest in sourcing essentials and luxury goods in distant places. Travelers from far away were appreciated for their tales about strange customs and beliefs. Trade routes by sea and land were

already developed in Ptolemy's time. The Silk Road brought textiles from China to Rome. Tin from mines in western Britain was shipped to the Mediterranean. The Spice Road brought exotic flavours to Europe, while the mines of the Kingdom of Zimbabwe provided gold to eager traders. The Varangian Road enabled movement of travellers between the Baltic Sea, Crimea and Kiev. It would therefore be realistic to suppose that missionary journeys by Andrew to distant regions were entirely possible, given this widespread interchange between regions.

Author Alexandrou had two criteria for information he would use in his research. He wanted to match "early written reports about the Apostle's visit to an area, along with a separate, verified oral tradition from the same place." Alexandrou found this type of correlation in all but one location: Scotland. It appears that tales of St. Andrew's personal presence had been mistakenly presumed, perhaps because some of his relics were later brought to Scotland by St. Regulas, from Patras, in the 4<sup>th</sup> Century.

Both written records and oral tradition tell of four missionary journeys by St. Andrew. The first, in A.D. 35 to 36, was in the regions now called Turkey, Istanbul, Georgia, and Armenia.

The second mission took him to central Asia, Pakistan and possibly to the border of China. Christian tombs in this area have been dated to approximately



## *Bonnie's Reflections: Where Andrew Went*

75 A.D. so it is possible that a Christian community was established by Andrew.

Soon after the First Apostolic Synod in 49 A.D., Andrew set out for a mission in Africa. He travelled along the Eastern side of that continent, from Yemen to Tanzania. He is mentioned in oral histories of the Coptic Christians, Ethiopians, Arabic people, and the Bantu tribes.

The fourth and final mission was a return to Europe, where Andrew settled for many years in Southern Romania. There is a cave in Derwent called "St. Andrew's Cave" which has been a place of pilgrimage and site of a monastic tradition ever since. It is thought this may have been his base for trips to surrounding areas. Andrew had been rejected, even persecuted, in some places, but the Dacian people living in Romania received him wholeheartedly. They embraced Christianity as the fulfillment of their previous beliefs. Andrew next chose to travel northward. There were people there whom he wished to reach.

The Apostle, now probably well over 80 years old, travelled by water from the Sea of Azov by means of a trade route. The Dnieper River took him to the territory of the Kievan Rus, a northern people believed to have originated where Scandinavia joins the main continent. Andrew came ashore at the beautiful setting of present-day Kiev. He experienced a prophetic word from the Lord in that place: that God would establish a city there with many churches, topped with golden domes. Andrew set up a cross on a hilltop before setting out for Greece.

The city of Patras lies on the north coast of the Greek island of Peloponnese. Once part of the Greek Empire, the region was now under the control of Rome. Patras was governed by a civil servant, a Prefect named Aegeates. He was a pagan who became personally hostile toward Andrew when his own wife and brother became Christians.

Andrew was condemned to be crucified, spreadeagled on a large X-shaped wooden cross. He was tied in place with ropes, not nailed as Jesus was. Aegeates wanted to prolong Andrew's suffering. It was reported that it took Andrew three days to die; days he spent speaking to the crowd about Jesus, as long as he could still talk.

Author Alexandrou attributes Apostle Andrew's success in missions to his humility. He did not arrive to conquer or colonize. He lived among the people, travelled with them, fished and farmed with them.



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The paper *The Astonishing Missionary Journeys of Apostle Andrew* by George Alexandrou referred to in this article can be found online at <https://www.scribd.com/document/397396392/Alexandrou-George-The-Astonishing-Missionary-Journeys-of-Apostle-Andrew-pdf>. It may be downloaded and read at no charge for 30 days.

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



*Republic of  
Cameroon*



*République  
Démocratique  
du Congo*



*Republic of  
South Sudan*



*Republic  
of Kenya*



*Rwanda*

### **Congo.**

As we approach the start of Advent, many families across Canada are having increasing difficulties, together with those in many countries, with access to health care, with the cost of living, with higher interest rates, rent increases and higher mortgage payments: but a recent email from Bishop Steven Ayule-Milenge might put all this in perspective.



Bishop Steven writes: ‘Miss Rosette Cizungu Nzigire 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 Cizungu Nzigire 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 the next 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.’

Whereas often in Congolese society, and as we have seen before, the victim of rape is often penalized by the family, this did not happen to Josette, who has now given birth to a son in a hospital in Bukavu. Whereas in Canada, we have the benefit of publicly funded health care, in most African countries, fees must be paid to the hospital before the patient is discharged. For Josette, the fees totalled US\$200 – US\$150 for her care and US\$50 for clothes for her baby. Bishop Steven wrote to say that, until the account was settled, Josette and her baby would have to sleep on the floor!

We sent CDN\$150.00, which gave US\$100.54. The hospital accepted this, Josette and her baby son have now returned home to her mother.

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



On October 20<sup>th</sup>, Bishop Steven wrote: 'Through this e-mail I would like to inform you that the strong wind of yesterday evening had moved one of the walls of the building under construction of St. Francis of Assisi Moshu. This is due to the columns not being put concrete to support the walls, especially since they are built of cement blocks and the height is already high.'

As you are aware, The Appeal was able to assist with funds for the work being done, with the hope that we will be able to complete the expansion of St. François d'Assise in the coming months...

Bishop Steven also sent photos of the St. Augustine Nyalushozi Walungu Mission in the Africa Appeal. We detached the sheets that were blown away by the wind to build a small building of 12m by 5m that could help to get a temporary place to worship the Lord in there while waiting for the construction of a church made of durable materials (baked bricks). We have changed the location of the

building opposite to the excavation of the previous time. Our need for this Mission up to the roofline level is: 15,000 baked bricks = \$600, Brick transport = \$250, Lintel = \$500 (US\$).

## **Cameroon.**

On October 18<sup>th</sup>, Bishop Alphonse Ndukiye sent an invitation to the Archbishop and others about the celebration of the 5<sup>th</sup> anniversary of his Consecration to the Episcopate at St. Mary's in Denver, Colorado, with a Mass at the Cathédrale de St. Michel Archange, Nsimalen, Yaoundé.

As you can see, the Cathedral is under construction, with this temporary structure to offer some protection from the heavy rainfall for most months totalling





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

some 66 inches each year. (North Vancouver has close to 70 inches each year – but is somewhat colder!)

Bishop Alphonse has also written about two future projects for consideration, being 1. The project for the construction of a Chapel "St. Catherine" of Ngam towards the East, made of temporary materials, and 2. The project to add domestic animals (goats) and the construction of a large enough enclosure for their shelter.

Support for these projects will depend on the funds which we receive, but will be discussed by the Appeal team: watch this space!



### **Congo East.**

Bishop Lameck Mtundu has sent photographs of the work achieved in the construction of the parish church of St. Pierre, Baraka, DRC, which has been made possible by the Overseas Mission committee of the Diocese of



the Holy Trinity in California.



This is a major development for the Diocese of East Congo, as it will be the Cathedral Church.

At the Appeal, we have already made plans for the second project for Congo East, for which we hope to provide funds from the St. Columbia endowment, hopefully, before the end of the year. Like what happened to the church in Walungu, a windstorm blew



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



down the walls of the school. The diocese has rescued the bricks to rebuild, but for the safety of the children and teachers, it is necessary that the roof be built, as that will secure the walls, preventing them from windstorm, and the children from the torrential, tropical rain!

## **Rwanda.**

The Appeal was able to send a second CDN\$500.00 to Father Chadrack, for the work to expand the parish in Ramba. Father Chadrack sent us photos of the work being done with the bags of cement that was purchased...



As you will note, the site is in hilly country. As there is significant rainfall expected in the next months, it was important to prepare the foundation for the walls, so that the concrete would have time to set hard.

Last year, many homes were destroyed in landslides caused by heavy rains in Rwanda: 'Reliefweb' reports: 'Southern Province recorded the less impact with only 32 houses destroyed, 205 houses being at risk, and total affected HHs 237, People in affected HHs (1,185 Male: 574, Female 611, children under 5: 153). Four districts being of concern based on the above figures are Nyamagabe, Muhanga, Ruhango, Nyan. The floods brought huge landslides and houses collapsed in several areas, leading to the loss of lives of more than hundred people.' (<https://reliefweb.int/report/rwanda/rwanda-floods-and-landslides-operational-update-mdrrw022>)



## *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.

## *Rev. John Keble: Advent Sunday (from *The Christian Year*)*

### ADVENT SUNDAY

*Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.* — Romans xiii 11.

Awake — again the Gospel-trump is blown —  
From year to year it swells with louder tone,  
From year to year the signs of wrath  
Are gathering round the Judge's path,  
Strange words fulfill'd, and mighty works achiev'd,  
And truth in all the world both hated and believ'd.

Awake! why linger in the gorgeous town,  
Sworn liegemen of the Cross and thorny crown?  
Up from your beds of sloth for shame,  
Speed to the eastern mount like flame,  
Nor wonder, should ye find your King in tears,  
E'en with the loud Hosanna ringing in His ears.

Alas! no need to rouse them: long ago  
They are gone forth to swell Messiah's show:  
With glittering robes and garlands sweet  
They strew the ground beneath His feet:  
All but your hearts are there — O doom'd to prove  
The arrows wing'd in Heaven for Faith that will not love!

Meanwhile He passes through th' adoring crowd,  
Calm as the march of some majestic cloud,  
That o'er wild scenes of ocean-war  
Holds its still course in Heaven afar:  
E'en so, heart-searching Lord, as years roll on,  
Thou keepest silent watch from Thy triumphal throne:

E'en so, the world is thronging round to gaze  
On the dread vision of the latter days,  
Constrain'd to own Thee, but in heart  
Prepar'd to take Barabbas' part:  
"Hosanna" now, to-morrow "Crucify,"  
The changeful burden still of their rude lawless cry.

Yet in that throng of selfish hearts untrue  
Thy sad eye rests upon Thy faithful few,  
Children and childlike souls are there,  
Blind Bartimeus' humble prayer,  
And Lazarus waken'd from his four days' sleep,  
Enduring life again, that Passover to keep.

And fast beside the olive-border'd way  
Stands the bless'd home where Jesus deign'd to stay,  
The peaceful home, to Zeal sincere  
And heavenly Contemplation dear,  
Where Martha lov'd to wait with reverence meet,  
And wiser Mary linger'd at Thy sacred feet.

Still through decaying ages as they glide,  
Thou lov'st Thy chosen remnant to divide;  
Sprinkled along the waste of years  
Full many a soft green isle appears:  
Pause where we may upon the desert road,  
Some shelter is in sight, some sacred safe abode.

When withering blasts of error swept the sky,<sup>1</sup>  
And Love's last flower seem'd fain to droop and die,  
How sweet, how lone the ray benign  
On shelter'd nooks of Palestine!  
Then to his early home did Love repair,<sup>2</sup>  
And cheer'd his sickening heart with his own native air.

Years roll away: again the tide of crime  
Has swept Thy footsteps from the favour'd clime  
Where shall the holy Cross find rest?  
On a crowned monarch's<sup>3</sup> mailed breast:  
Like some bright angel o'er the darkling scene,  
Through court and camp he holds his heavenward course serene.

A fouler vision yet; an age of light,  
Light without love, glares on the aching sight:  
Oh, who can tell how calm and sweet,  
Meek Walton, shows thy green retreat,  
When wearied with the tale thy times disclose,  
The eye first finds thee out in thy secure repose?

Thus bad and good their several warnings give  
Of His approach, whom none may see and live:  
Faith's ear, with awful still delight,  
Counts them like minute-bells at night.  
Keeping the heart awake till dawn of morn,  
While to her funeral pile this aged world is borne.

But what are Heaven's alarms to hearts that cower  
In wilful slumber, deepening every hour,  
That draw their curtains closer round,  
The nearer swells the trumpet's sound?  
Lord, ere our trembling lamps sink down and die,  
Touch us with chastening hand, and make us feel Thee nigh.



<sup>1</sup>Arianism in the fourth century; <sup>2</sup>See St. Jerome's Works, i. 123, edit. Erasm.;

<sup>3</sup>St. Louis in the thirteenth century.



## *Fr. Andrew, SDC: Advent Meditations*

### SECOND SUNDAY IN ADVENT

#### THE CLOUD OF GLORY

*'The Son of Man coming in a cloud with power and great glory.'*

S. Luke XXI. 27

'THE SON OF MAN  
COMING IN A CLOUD  
WITH POWER AND  
GREAT GLORY.'

IT is not God's way to create things by magic, to bid them be in a finished form by a word. His way is ever the way of evolution and development. By the same token His revelation of Himself was not by a blaze of glory, which should tell all His secrets at once. God comes to us veiled. The Son of Man cometh in a cloud: so in the ancient Church it was through the visions of prophets that the Messianic idea emerged. So sure was the vision of Isaiah that, had he returned to earth and stood before his Lord on Calvary, he could hardly have painted a truer picture than he did when he spoke of the suffering Servant, 'the man of sorrows, acquainted with grief.'

It was through the cloud of the Incarnation, through the bearing of the Son of Man, that the Son of God revealed Himself to our race, and He is coming to us always through the cloud of His providence, shaping things to fashion His kingdom.

On the Mount of the Transfiguration we are told that the three apostles entered into the cloud and were afraid, but the cloud was not opaque, nor was it silent. There shone through it glory; there appeared in it saints, it was vocal with the voice of the Father. If by the grace of God there may be given to us a mystic sense, we shall see an unfolding purpose in the history of the universe. It is the Son of Man coming in a cloud with power that shall one day be revealed as glory.

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### MONDAY AFTER ADVENT II

#### THE FOUR LAST THINGS

##### I. DEATH

*'The last enemy that shall be destroyed is death.'*—I Cor. xv. 26

THIS season, when the Church anticipates and prepares for the tolling out of the old and the ringing in of the new secular year, is surely a time for facing ultimate realities. The four words, death, judgement, hell, and heaven, stand for four great mysteries, about which we ought to arrive at a conclusion as well

## *Fr. Andrew, SDC: Advent Meditations*

as we can. Death is a fact, and it is just as well to face facts.

What is death? When life is withdrawn from the material body, the material envelope in which it mysteriously dwells, we say that that is death. But science teaches us very clearly that matter cannot be destroyed: it can only be redistributed. Even when anything is burnt, it is not destroyed but merely reduced to its ultimate elements. If matter cannot be destroyed, it would be unreasonable to think that spirit can be destroyed.

In our incarnate state in this life we have a material body which subserves the purposes of our self-expression here. We can trust God, Who has given to us a material body for this stage of our eternal life, to provide us with a spiritual body to subserve the purposes of our self-expression in that higher stage to which we believe that at death we pass.

Our holy religion, though it is pre-eminently a way of life, does face the fact of death. Its great central service is the remembrance and the showing forth of a death, and its chief symbol is the crucifix, which holds up to us death—death revealing love, and love revealing death as sacrifice and prayer. Our religion interprets for us the fact of life, and gives us the truest philosophy about the fact of death.

'YE SHALL KNOW  
THE TRUTH, AND  
THE TRUTH SHALL  
MAKE YOU FREE.'

---

### TUESDAY AFTER ADVENT II

#### THE FOUR LAST THINGS

##### II. JUDGEMENT

*'Ye shall know the truth, and the truth shall make you free.'* S. John viii. 32

WHEN a person is confronted with a beautiful picture, his artistic faculty is put on trial. He does not judge the picture; the picture judges him. When the light shines into a room, it does not alter the room, it reveals it. It is then seen to be either a tidy room or an untidy room. God's judgement is just the revelation of truth.

When the manifestation of the holiness of God becomes apparent to the soul, the soul's condition is thereby revealed, and the truth that God has always known about it becomes clear to the soul itself. That knowledge will be a purging fire, having those properties of fire, that what it burns never lives again, and that what it reveals is clearly seen.

It is a fact that criminals, after weeks of sleeplessness, have slept soundly on

## *Fr. Andrew, SDC: Advent Meditations*

the night after they have been discovered. It was a kind of comfort to them that the truth was known, even though the discovery meant certain condemnation. There is a comfort in getting the sure verdict of a doctor. The patient is either freed from a fear or free to face a fact. Much more will it be a comfort to the soul to meet the judgement of God, Who has no desire to condemn but only to save. Knowing the truth about ourselves as He knows it, we shall be delivered from our delusions, our guilty fears, our haunting thoughts. The soul of God's judgement is love. The punishment is the knowledge that we have hurt Him, that we have hurt others, that we have not done the best we might. The end of His judgement is not that He may punish us, but that we may know the truth, and in that knowledge may be set free.

THE PASSION OF  
CHRIST REVEALS TO  
US WHAT IT MEANS TO  
GOD TO LOSE ANY  
ONE OF HIS  
CHILDREN; THE AGONY  
OF JUDAS WHAT IT  
MEANS TO ONE OF HIS  
CHILDREN TO LOSE  
HIM.

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### WEDNESDAY AFTER ADVENT II

#### THE FOUR LAST THINGS

#### III. HELL

*'Judas . . . went out straightway: and it was night.'* S. John xiii. 30, RV.

IT is quite impossible to go east and west at the same time, and it is quite impossible that good and bad can walk hand in hand. Mercy and truth can meet, righteousness and peace can kiss each other; but good and evil must for ever be at war.

A moral Author of the Universe must make laws for the universe, and the effect of those laws must be to defeat what is in its essence evil, and to crown what is in its essence good. We cannot break laws; if we disregard them, they break us. If a man breaks a physical law, it makes for him a physical hell, and if he breaks a spiritual law, it will make for him a spiritual hell. The breaking of God's laws will always produce hell, and God Himself cannot break His own law. Where a person is singing out of tune, while an instrument is playing faultlessly, it is quite impossible for the instrument to alter, the voice must. It is impossible that God should alter His standard of holiness to accommodate our imperfections. Our free wills are capable of far-reaching possibilities of loss and gain. If for ever we would rebel against God, for ever there would be discord in His creation and in our souls.

But the lost soul has not only lost God; God has lost the soul. The Passion of Christ reveals to us what it means to God to lose any one of His children; the agony of Judas what it means to one of His children to lose Him.

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## *From the Parishes*

### **The Parish of St. Bride: Confirmation of Frances (Yiwen) Huang.**

On October 21, Frances (Yiwen) Huang and her husband Tristan Liu travelled from Vancouver to Victoria on Vancouver Island for Frances' Confirmation.

We note, with gratitude, that at Archbishop Mark Haverland's request, Archbishop Shane Janzen of the Anglican Catholic Church of Canada agreed to confirm Frances.

The Confirmation took place on Trinity XX, October 22, at the Cathedral Church of St. John the Evangelist in Victoria.

The links to recordings of the Confirmation can be found either on Facebook at <https://www.facebook.com/ccsje/videos/847047563749492> or on Youtube at <https://www.youtube.com/watch?v=BGgqL5CptGs>.



Twentieth Sunday After Trinity

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## *Fr. Andrew, SDC: Advent Meditations*

THURSDAY AFTER ADVENT II

THE FOUR LAST THINGS

IV. HEAVEN

*'Living fountains of waters.'*—Rev. vii. 17

PEOPLE have thought of heaven as the reward at the end of a task, as an escape from punishment, and as a rest from labour. There is truth and untruth in these conceptions. The untruth is the idea of bribery. The philosopher, Plotinus, said: 'If any man, who seeks a virtuous life, wishes for anything else but a virtu-

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### ***Fr. Andrew, SDC: Advent Meditations***

*(Continued from page 15)*

ous life, it is not a virtuous life that he seeks.'

Heaven is a reward. It is not wrong to look for a reward, but to look for the wrong reward. The reward of being good is goodness. The reward of the saint is not any gift of God, but God Himself; Heaven is heaven because God is there. What makes heaven is being with some one we love, so to be with God will be heaven. Heaven will be an escape, not from punishment but from all those things which have in them the seed of punishment. We shall escape from doubt and be free to worship: we shall escape from selfishness and be free to love: we shall escape from our own limitations and be free to co-operate with God. Heaven is a rest. We shall hardly get a fairer showing of heaven than in Revelation vii. 15-17. There rest, service, and worship are all one. The rest is in union with God and His purposes. The moral sense rests in His goodness: the mind in His truth: the imagination and sense of beauty in His perfection.



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