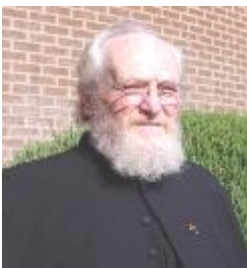


# Merry Christmas!

## Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings, The Lord be with you!

I have no doubt that you have your favourite Christmas carols or hymns; I have mine.

In our Blue Hymn Book, the 1938 Book of Common Praise, there are a couple of hymns that have been really meaningful for me, particularly at the Christmas season. One is the carol, "Hark! What mean those holy voices" sung to the beautiful tune 'Christmas Hymn' (#804); the other is "Sing of Mary, pure and lowly".

One year, I had a bit of frustration with the first of the two hymns. I think that I was 10 or 11 years old. Our church choir had been practicing it for some time in anticipation of the

(Continued on page 13)

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## Fr. David Marriott, SSC: Epiphany



FR. DAVID MARRIOTT, SSC

Perhaps it is with this visit by the Magi to the stable behind the inn in Bethlehem that we become distracted in our interpretation of the story which it tells. Clearly, there must have been a message of great importance for these wise men, the Magi, to have followed research into the alignments of the stars: astrology at that time was an accepted scientific discipline, as mankind was trying to solve, as mankind does nowadays, some of the mysteries which encompass us on all sides: that we might thus benefit with an improved quality of life: the endless human task at which so many of us, human beings have been miserable failures in so many ways, but have achieved incredible and marvellous success in so many others!

After all, depending on their departure point, it is quite possible that their journeys across the eastern deserts might have taken several weeks: so they would have originated before Joseph and Mary left Nazareth in Galilee on their journey to Bethlehem in Judaea. Wikipedia tells us that: 'Traditionally the view developed that they were Babylonians, Persians, or Jews from Yemen as the Makrebs or kings of Yemen then were Jews, a view held for example by John Chrysostom.' But there is also the Historian John of Hildesheim who relates a tradition in the ancient silk road city of Taxila (near Islamabad in Pakistan) that one of the Magi passed through the city on the way to Bethle-

## *Fr. David Marriott, SSC: Epiphany*

hem – an even more distant departure point!

Now we must remember that the nation of Israel, whilst regarded as the chosen people of God, were in effect looking for their own national hero, their saviour in the struggle for freedom from Roman rule, but at the same time were quite a closed society: indeed, it might be said that this persists to this day, where in the marketplace, there is no barrier to open communication, in the family, and especially in the synagogue family, the faith takes on a more private and secluded nature. It is in this that the visit of the Magi to Jesus crib takes on a new aspect: in that whereas the birth of a saviour for the nation of Israel might have been the cause for the private joy of the synagogue family, it would not have been a message which would be trumpeted abroad, and certainly not to the far ends of the earth – or, of course, to the Roman administration under the governor, Herod Antipas!

'NOW WHEN JESUS WAS  
BORN IN BETHLEHEM  
OF JUDAEA IN THE DAYS  
OF HEROD THE KING,  
BEHOLD, THERE CAME  
WISE MEN FROM THE  
EAST TO JERUSALEM,  
SAYING, WHERE IS HE  
THAT IS BORN KING OF  
THE JEWS? FOR WE  
HAVE SEEN HIS STAR IN  
THE EAST, AND ARE  
COME TO WORSHIP  
HIM.' (MATT. 2.1-2)

But, here, in the week or so after Mary gave birth to Her Son, still in Bethlehem – we may recall that even up to the 1970's, it was still common for a new mother to be confined to the hospital or the maternity home for at least 7 – 10 days after the birth of her baby – and, faced with a journey made riding on a mule back to Nazareth, it makes good sense to take this time to rest and prepare for the road ahead – as they wait for the time to leave, there is this arrival of strangers from the East, as St. Matthew tells us. They have come to worship, adore and honour the newborn, 'Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him.' (Matt. 2.1-2)

So the message that we can take is that the birth of Jesus Christ was not that a 'Saviour was born for the nation of Israel', that in the birth of Jesus Christ, it is not a 'rebel leader to defeat the Roman occupiers', but that the birth of Jesus Christ was the new arrival of the Saviour of the world, sent by God the Father to redeem our sins, so freely committed and regretted, which were acting like a leaden weight on our souls, and causing us to fail in the quest for the eternal salvation which we sought.

It is for this reason that we read in the Prayer Book the subtitle for this day: the Manifestation of Christ to the Gentiles: so that we can understand that Jesus Christ has come to all mankind, as a guide along the way to redemption of sin, and the promise of salvation in heaven. It is that promise of salvation that we pray for in the collect for the day: 'Mercifully grant, that we, who know thee now by faith, may be led onward through this earthly life, until we see the vision of thy heavenly glory.' And of course, St Paul tells us how he sees that heavenly glory, as he 'should preach among the Gentiles the unsearchable riches of Christ.' Unsearchable riches indeed, as they are the core mystery of our faith, understood by the Magi, and celebrated to this day on the feast of the Epiphany.



## Bonnie's Reflections: "Try Me"



BONNIE IVEY (& LAD)

King David was a larger-than-life kind of man. He was blessed with military skill and physical strength, as well as musical talent. Like most kings in his day, he had many wives, thus forming important ties to other nations through his politically significant family connections.

He sought to follow God, but sometimes failed. He poured out his heart to the Lord in his poetry, which we find in our Book of Psalms. David was humble enough to ask God where he needed correction. In Psalm 139 we see his desire for the Lord's guidance and instruction. Life is hard for a king, with responsibilities to his family, subjects, and the integrity of his nation. There were factions and plots among those who sought to usurp the throne: "Uneasy lies the head that wears a crown."

In verses 23 and 24, David says, "Try me, O God, and seek the ground of my heart; prove me and examine my thoughts. Look well if there be any way of wickedness in me; and lead me in the way of righteousness." Have we got the courage to pray like this?

Perhaps some of us are just trying to get along and have no wish to look too deeply into our own choices and actions. The Season of Advent, like the Season of Lent, is built into the Church Year for this purpose. We might be so busy with coming Christmas events and shopping that we forget that Advent is about meeting the Lord, not just in the manger scene, but on the Last Day, when He appears in His glory, to judge the whole earth.

Many people are completely secular; unaware of the direction their choices are taking them. If they think about Christianity, they set it aside as irrelevant, just a bunch of rules and restrictions. They have no need for the Church. Until something happens...

My late husband William was a parish priest, and sometimes got calls from unchurched people who needed help with some emergency. One desperate young woman phoned him, saying she was so frightened that she opened the yellow pages and looked under C for Churches, seeking help. A is for Anglican...

This young lady was married, and things were happening in her house that only she was experiencing. Whenever she went into the hallway, she would see a large dark figure blocking her way. It loomed over her, making her feel threatened. If it were real, what was it going to do to her? If it wasn't real, was she losing her mind? It just kept coming...

William went immediately to the house. He did not see the thing but sensed its menacing presence. He prayed for the woman, her husband, and all who visited the house to be protected by the Lord. He commanded the "thing" to

"Try me, O God, and  
seek the ground of my  
heart; prove me and  
examine my thoughts.  
Look well if there be  
any way of wickedness  
in me; and lead me in  
the way of  
righteousness."

### *Bonnie's Reflections: "Try Me"*

leave the house and not return. He then blessed each room in the home, praying that the Holy angels would dwell there to preserve the residents in peace. The woman was greatly comforted.

But some days later, she called to say it had appeared again. The prayers and house blessing were repeated. This time, she was taught that sometimes we leave ourselves open to evil; especially if there is something we are doing, or have done, that leaves our soul vulnerable. She must ask the Lord to reveal the reason for any such weakness.

A third call came from the woman. She reported that after asking God to show her the source of her vulnerability, she saw a figure standing in the hallway. But this time it was a bright presence; silent, but not threatening, which she thought might be an angel. The figure held up something for her to see. She bent closer to examine the small glittering object.

"It was exactly the same as something I had stolen," she said. "Before we were married, I worked at a jewelry store. I wanted to give my husband a really special gift on our wedding day. There was a nice, masculine-looking gold chain in the shop. Since I had no way to pay for it, I secretly took it."

Only now was the woman ready to admit her guilt. After prayer and counselling, she decided to write to the former employer, confessing her theft. She agreed to reimburse the store owner as well. Afterward the house no longer felt oppressive. She was grateful to the Lord for this release.

A beautiful piece of music sometimes sung in Advent is "How Shall I Fitly Meet Thee." It contains these words:

O Fount of Light, shine brightly upon my darkened heart  
that I may serve Thee rightly, and know Thee as Thou art.

This takes us back to King David's psalm, in which he asks the Lord to "search" and "try" him. These words might suggest an arrest, a police search, and a courtroom where the judge tries a criminal case. Indeed, some Protestant believers teach this interpretation of God's dealing with our sin. But there is another way to look at this. What if the bright light, the examination of evidence, were a means of diagnosing an illness? The point then would be to bring healing.

When a woman caught in adultery was dragged before Jesus, a crowd had picked up stones to kill her, "as required by the Law." Instead of arguing with her accusers, Jesus said, "Let the one who is without sin cast the first stone."

One by one the accusers dropped their stones and slipped away, leaving Jesus alone with the woman. He told her, "Neither do I condemn you. Go and sin no more." Unlike the stern accusers, Jesus brings healing and forgiveness.



JESUS BRINGS  
HEALING AND  
FORGIVENESS.





*Republic of  
Cameroon*



*République  
Démocratique  
du Congo*



*Republic of  
South Sudan*



*Republic  
of Kenya*



*Rwanda*

## Kenya.

I am delighted to send you this news from a very busy Bishop, who also invites us to come to Nairobi in August 2024: 'As we seek your continued support towards the Book Project, we take this opportunity to kindly invite you, your friends, and the Church to the launch of the **Kiswahili prayer book** on **25<sup>th</sup> August 2024**. Please share with anyone who would be delighted to visit Kenya during that time to grace our occasion; we shall be truly delighted to be honoured through a visit. You are welcome once again.'

1. On 24<sup>th</sup> September 2023, our **Leadership summit** approved the resolution to focus on strengthening the already existing missions without the pressure of opening new ones. This will reduce the demand for financial attention, strengthen existing missions and assure resilience to this new Diocese. *The Overview of Parochial needs* document was a result of that resolution. The same day coincided with the Annual general meeting (AGM) for our **Microfinance scheme**, where new leaders were elected and new resolutions made. *(Overview of parochial needs document item no. 12) photos attached*



2. On 18<sup>th</sup> November 2023, the much awaited and prayed for **wedding** between Bonface and Monica took place (*photo*) and we thank God so much. Bonface is a postulant for Holy orders and though not ordained, he is in charge of Resurrection Church, Korogocho, Nairobi. After the old rectory, toilet and fence shall have been repaired, *(Overview of parochial needs document item no. 2)* the newlywed shall relocate there, settle down and

serve this needy mission. Please pray and support them as God guides.



3. On 26<sup>th</sup> November 2023, I was able to visit one of our missions, Saint John's Kathaka, baptized 5 children and was able with the priest in charge of the mission to visit the **maize farm** which is expected to be harvested by January 2024. We thank God for your prayers and support. *(Photos)*



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



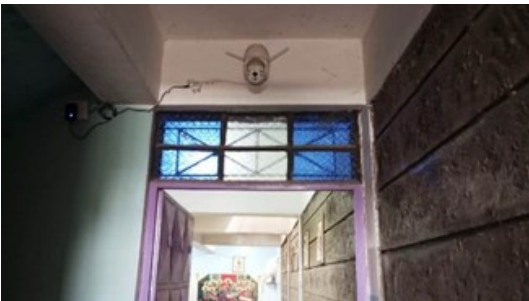
4. I was able to travel to **Kinangop** on Friday 8<sup>th</sup> December 2023 and transported part of



the selected **potato harvest to Nairobi** (*Photos*). Most are still to be harvested and will be stored and sold at the nearby market in

Kinangop. The potatoes in Nairobi have been sorted out today by the young men staying with me at the Abbey, (*Photos*). This is to allow us to determine which potatoes to cook and share immediately, which ones are to be sold in the nearby market and which ones are to be cooked at the mission eatery. During harvest seeds were sorted for the next season, we thank God.

5 There is a report that I had not shared in full due to legal obstacles, which I now can. Sometimes ago, we



had received support to complete the **Abbey**. All work in the abbey went well in readiness for use by the young men who will be during each school holiday stay with us as enquirers to Holy orders before they find their way into postulancy. Part of the money was meant to install CCTV cameras because of 2 main reasons. One for the security of Resurrection residence as a whole due to its location and secondly for the security of the enquirers when they dwell with us so that their in and out movements will be monitored just in case we

will need to be accountable for any one of them. When we attempted to apply for a license to operate the CCTV in a public place, the Communication authority of Kenya (CAK) gave us one year to be on the test before approving it. We were devastated. (Of course, we knew they wanted us to part with some money. However, we installed the cameras and opted to give it a year. They recently communicated to us and informed us that as long as the cameras will not be installed outside but inside, we did not need any license. We can therefore go ahead and share that the CCTV camera system is fully installed at the Resurrection mission residence in Kayole and is fully functioning. 2 cameras, one at the main gate entry and another in the small gate entry are already installed. The third camera (*internal for the Abbey*) is already acquired (*photo*) but we shall need to acquire a 4<sup>th</sup> one to be installed at the chicken farm and feed production entry area in order to be installed together so as to minimize installation cost. The cameras are operated by WIFI (*photo*) which is also installed and is monitored both by desktop and phone. We thank God for this milestone as well.

6. Lastly, The Kiswahili Prayer Book Project remains our major project in 2024. The book has already been presented to the printer and a quotation to print 400 copies is at \$ 2,100 which we trust in God's provision. We expect the prayer book to be printed by the end of May 2024 and be officially launched on 25<sup>th</sup> August 2024. As



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

we seek your continued support towards the Book Project, we take this opportunity to kindly invite you, your friends and the Church to the launch of the **Kiswahili prayer book** on **25<sup>th</sup> August 2024**. Please share with anyone who would be delighted to visit Kenya during that time to grace our occasion; we shall be truly delighted to be honoured through a visit. You are welcome once again.



### **Congo.**

Bishop Steven writes from Bukavu, Sud-Kivu, Congo, that the three children, Eli Batumike, Anaweza Mutayongwa et Eliezer Matabaro, have all successfully completed their school term. School term will start again on January 8th, 2024. I am delighted to say that, thanks to generous benefactors, the Appeal will be able to send the necessary funds for the school fees to Bishop Steven before the start of term.

In the hope that we will have funds to send for the church at St. François d'Assise in Mosho, promised for Fall 2023, but delayed here in BC temporarily, it was good to hear from Bishop Steven that he and his Diocese understand, and pray that this will soon be enabled.

### **Congo East.**

The Appeal is also hoping to have funds for the repairs to the school, where strong winds had caused the walls, unsupported by a roof structure, to fall. The parish advises that the bricks had been saved for the reconstruction. In preparation for this, we have established a new agreement with Bishop Mmokywa Mtundu so that funds can be transferred directly to him.

### **Rwanda.**



Kigufi Parish.

Fr. Chadrack has written with news from Kigufi Parish, which has been re-started. He also sent news about Ramba Parish, where the Rwanda Government has given permission for the expansion of the church building, which the Appeal hopes to support. In the meanwhile, parishioners have been collecting stone



Ramba Parish

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

to bring to the construction site from their homes, so that construction can be expedited once sufficient funding is available.

Take a look at the photo below, where the women are carrying such large stones **on their heads!**



RAMBA PARISH

Fr. Chadrack has also been so understanding as we seek to resolve the delays in support.

### **Cameroon.**

Bishop Alphonse has been hospitalized for several weeks. He is now at home, but has used the Christmas funds, that we were able to send to each Bishop and Vicar General, to pay, at least in part, his hospital bill. I have requested that he send me information as to the nature of his illness and the possible prognosis, so that we can encourage the necessary support to be considered. We have advised each diocese of the challenges that the Appeal has faced due to the economic situation facing many 'western' countries, which have restricted the work of many charitable organisations.





## ***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.

## Christmas Day

CELESTIAL Harps prepare  
To found your loftiest air;  
You choral Angels at the throne.  
Your customary hymns postpone ;  
Of glorious spirits, all ye orders nine.  
To sute (to follow) a hymn, to study chords combine.

You all your happy days.  
Pay tributary praise,  
God's mighty works you fully view.  
And give your Maker praises due ;  
This day a nobler theme your powers employs,  
Deserving noblest hymn, chords, love, and joys.

This day (for you well know.  
Our time in flux below),  
You Sons of God together met,  
On a fix'd day which Godhead set ;  
This day God fent His Son to save mankind,  
You to adore His rising, are enjoin'd.

You first to humble swains,  
Who watch'd on Bethlehem plains,  
Glad tidings in sweet song proclaim'd,  
And them with Jesus's love inflamed;  
O may my guardian, who then join'd your quire,  
Me with like love in a like hymn inspire.

You with your heavenly ray.  
Gild the expanse this day,  
You overlooking all the earth.  
To all sang God Incarnate's birth ;  
Fill with your splendours the expanse again,  
Re-sing this day the fame angelic strain.

You all must hymn this morn.  
Not the Lamb slain, but born :  
To Bethlehem lead me now the way,  
Help me the wonders to survey,  
The stable, and the manger, where God-man  
His condescensions infinite began.

My eyes the Babe may reach.  
You must His Godhead teach ;  
God there His Godhead deigns to hide,  
Which he can never lay aside;  
In human flesh His Majesty He shrouds,  
You Godhead see, I only see His clouds.

I, while you God describe,  
Will what you sing imbibe;  
Then stretch my powers to utmost might,  
Till of God-man I hymns indite ;  
But yet I fear you all too finite are,  
The Love of God Incarnate to declare.

I'll to my cell retire.  
In silence God admire.  
Who vilest sinners to redeem,  
Thus veil'd His Majestatic beam;  
And while I in prostration speechless lie,  
My love up to the Mystery shall fly.

Bless'd Angels, you mean time  
Return to bliss sublime;  
But when at Glory you arrive,  
The Saints in hymn with you will strive,  
Their nature God assumed, not yours, and they  
Will love God most, and sing the noblest lay.

Love on ambitious wing,  
Soar'd up to hear them sing;  
And though it could not reach the height,  
Yet when it met the Sons of Light,  
It irresistibly would them intreat  
The hymns of competition to repeat

Love would strict notice take  
Of a Saint's heaven-ward wake,  
Watch openings of the heavenly gate,  
Through that to eye the blissful state ;  
How God this day in brightest glory shines,  
Fresh joys diffusing o'er the heavenly lines.

## *Bishop Thomas Ken: Poems for Christmas and Epiphany*

God takes immense delight  
In His own glorious fight;  
But no perfection He esteems  
So dear as His redeeming beams:  
Philanthropy this day most bright appear'd,  
And to the God of Love the day endear'd.

My love when back it came,  
Brought supplemental flame;  
Yet could not Jesus' Love conceive,  
But my despondence to relieve.  
Since hymns all fell too low, said, love would best  
By copying Jesus' graces be exprest.

My love would yet incline,  
Together both to join;  
All praise to God, Who for our sake,  
Of man's frail nature would partake;  
Born poor, to teach us riches to despise,  
Which worldly souls insensate idolize.

God-man be ever bless'd.  
Born naked and distress'd;  
Who all terrestrial glare declined.  
And tendencies of sensual mind.  
'Gainst wealth, pomp, pleasure, earthly, transient, vain,  
May I a like antipathy maintain.

Our great disease was lust,  
Which made us Heaven disgust :  
God- man be praised, who chose a state.  
Our earthly passions to abate.  
Inspire me, Lord, with heavenly-minded sense,  
Antarctic to all foul concupiscence.

God-man no sooner rose.  
But He began His woes ;  
It grieved the Babe's Omniscient eye.  
Men's curfed rebellions to descry.  
He knew the mighty guilt of man's offence  
'Gainst boundless Love, and grieved with grief immense.

God-man I Thee adore.  
And from Thy Love implore,  
Against all sin a flagrant zeal.  
Yet joys of pardon when I feel.  
Sin tempts me to rejoice, which drew God down.  
To raise vile sinners to a heavenly crown.

With joy I praises sing.  
To our great humble King;  
Thou Heaven didst leave for love of me.  
May I leave all for love of Thee,  
With Saints above, this day I'll bear my part,  
O may I Thee incarnate in my heart.



## *The Epiphany*

WHEN God from Heaven came down,  
To take our flesh in Bethlehem town,  
Heaven the transporting news  
Declared at first to none but Jews;  
To Bethlehem shepherds who watch'd o'er the fold,  
A quire of Angels the glad tidings told.

They saw God's early ray.  
And might keep festival that day,  
From Gentiles God conceal'd,  
The saving truth to Jews reveal'd.  
This day the Gentiles the glad tidings heard,  
This day, by all the world to be revered.

A star, new, strange, and bright,  
Appear'd by day as well as night,  
And with its radiant beam,  
Strove with the fun to be supreme,  
Which Eastern Gentiles guess'd was to forerun  
The wish'd-for dawn of the Eternal Sun.

By rays which from it stream'd,  
One of the morning stars it seem'd,  
Which from the quire detach'd,  
Was to the solar sphere despatch'd,  
By the peculiar pointings of its ray,  
To shew the Gentiles where their Saviour lay.



*Bishop Thomas Ken: Poems for Christmas and Epiphany*

Led by the wondrous star.  
Three princely sages came from far.  
Who made all Salem ring  
Of their new-born propitious King,  
And the great council Herod call'd agreed,  
That for His birth-place Bethlehem was decreed.

This day the star stood still,  
Its rays which brighten'd Bethlehem vill, (vil = town)  
Towards the poor stable veer'd.  
Where God in swaddling-clothes appear'd:  
The sages entering fell upon the floor,  
The weak Almighty Infant to adore.

Next to the Infant, they  
Due honour to the Mother pay,  
Then cloths of state unfold,  
Which wrapt myrrh, frankincense, and gold,  
Those they presented to the Infant's view,  
The noblest gifts which in their countries grew.

Ye eastern sages say  
When you had travell'd a long way  
To seek a King, and saw  
None but an humble Babe on straw,  
What moved you for a King that Babe to own.  
Who had a manger only for His throne?

Knew you what was of old,  
By Balaam of a far foretold,  
Which should in Jacob rise,  
Whose beams should glad their wishing eyes?  
Or had some long tradition reach'd your ear.  
Of a new King to roll the Jewish sphere ?

O it was Light Divine,  
Which deign'd into your hearts to shine,  
Which ghostly clouds dispell'd,  
The star's effulgence far excell'd;  
Made you the guilt of human race descry.  
And long till a Redeemer bless'd your eye.

You Mother saw and Child,  
She sweetly yearn'd, He brightly smiled;  
None of the bless'd above,  
E'er had such interchange of love.

'Twas heavenly glory which the Infant crown'd,  
Dilating His pure Mother to surround.

You saw her sweet amaze,  
How her full soul o'erflow'd with praise,  
And how her eyes she tried  
'Twixt Heaven and Infant to divide;  
Who taught her love to Heaven the readiest way  
On His reflex of Fontal Godhead's ray.

Rapt at the Infant's sight,  
You in a dream inspired by night  
Were Salem charged to waive.  
From Herod's rage the Babe to save,  
And to your lands return'd by secret roads,  
To scatter light o'er all your dark abodes.

By the first-fruits thus bless'd,  
Of Gentiles hallow'd were the rest ;  
And soon the splendour spread,  
Which the sweet Dove Eternal shed;  
'Twas on this happy day the Gentile world  
First saw the banner of God's love unfurl'd.

No penitential moan  
Should reach this day the Heavenly Throne,  
But should a tinclure have  
Of joy, for Him who came to save;  
And His Salvation to extend to all,  
Who o'er the world for mercy to Him call

Be gracious God adored,  
Who in pure pity unimplored,  
Would yet the joyful news,  
O'er this my native land diffuse;  
And whose Omniscience, which all persons sees,  
Design'd me share in His benign decrees.

Thou, Lord, my plague hast heal'd.  
By saving-truths by Thee reveal'd j  
While I Thy pardon feel.  
With a compassionating zeal,  
I beg that darken'd souls Thy Light may see.  
And in Thy Goodness share, which shines on me.



## *Bishop Thomas Ken: Poems for Christmas and Epiphany*

For star my foul to lead.  
 Thy holy Word I'll daily read ;  
 'Twill shine all o'er my way.  
 And shew the right, whene'er I stray:  
 But when I fhall approach my Heavenly King,  
 I votive gifts, like the wise men, should bring.

I'll, Lord, my gold present.  
 On Thy poor brethren to be spent;  
 Prayer shall to Thee aspire,  
 As frankincense fumes up by fire;  
 For uncorrupting myrrh, an heart sincere  
 I'll bring, from wilful putrefactions clear.

Lord, on my gifts though vile,  
 Let Thy benignity but  
 My love shall daily strive  
 At higher offerings to arrive;  
 And for their daily failings to atone,  
 Present new hymns to Thy propitious throne.



## *Fr. Robert's Remarks*

(Continued from page 1)

Christmas Eve service. The carol has a lovely chorus with a treble descant—*Glory in the highest, glory, glory, Glory be to God on high*” sung over the main chorus. With a couple of others, that descant was my part. A week before Christmas, however, my voice broke and I was sidelined for some time while my voice continued its change. While I remember my disappointment at the time, I have never lost my love for that carol. The main chorus has the line “*Listen to the wondrous story Which they chant in hymns of joy — Glory in the highest, glory, Glory be to God on high.*”

The third and final verse has the encouraging reminders,

Hasten, mortals, to adore him;  
 Learn his Name to magnify,  
 Till in heaven ye sing before him  
 Glory be to God on high!  
 Let us learn the wondrous story  
 Of our great Redeemer's birth:  
 Spread the brightness of his glory  
 Till it cover all the earth.

*Glory in the highest glory,  
 Glory be to God on high.*

LET US LEARN THE  
 WONDROUS STORY  
 OF OUR GREAT  
 REDEEMER'S BIRTH:  
 SPREAD THE  
 BRIGHTNESS OF HIS  
 GLORY  
 TILL IT COVER ALL  
 THE EARTH.

(Continued on page 14)

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

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### *Fr. Robert's Remarks*

*(Continued from page 13)*

The other hymn, *Sing of Mary* (807) by Fr. Roland F. Palmer, SSJE—though identified in the Hymn Book as “*Anon., c 1914*”—I came to appreciate much later.

Like the Rosary on which it was based, the hymn touches on the whole of Jesus life and ministry, His passion, death, and Resurrection and the Ascension.

At this time of the year I find the references to the Incarnation attractive. The last verse gets particular attention as it addresses the response we give to the Incarnation as we sing.

Glory be to God the Father;  
Glory be to God the Son;  
Glory be to God the Spirit;  
Glory be to the Three in One.  
From the heart of blessed Mary,  
From all saints the song ascends,  
And the Church the strain re-echoes  
Unto earth's remotest ends.

May you have a blessed and holy Christmas!

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



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