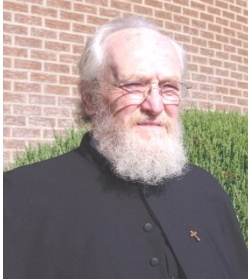


# THE TRADITIONAL ANGLICAN NEWS

NOVEMBER 15, 2021

VOLUME 9, ISSUE 11

## *Fr. Robert's Remarks*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings! The Lord be with you!

As this issue of the Newsletter was being prepared, I received notice of the death on November 15<sup>th</sup> of Fr. Frank Moore, Rector Emeritus of the Parish of Holy Trinity & St. Jude in Thunder Bay, ON. Please remember Fr. Frank, his family and friends, and the Parish in your prayers. The funeral

is to be on November 27<sup>th</sup>. Fr. Frank served as a Lay Reader, Deacon, and Priest in the Anglican Catholic Church of Canada and subsequently among us in the Canadian District of the ACC. He served throughout at the Parish of Holy Trinity & St. Jude. There will be more detail in the next issue.

We began this month with All Saints' Day immediately followed by All Souls' Day and then on the Octave of All Saints' we commemorated the various Anglican Martyrs, and Saints.

(Continued on page 6)

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## *Fr. David Marriott, SSC: News from Congo*



FR. DAVID MARRIOTT, SSC

In 2013, we had heard from Bishop Steven of a very special need, caused through that most terrible weapon of war, rape, which is used in Sud-Kivu to destroy families and communities. Bishop Steven wrote: 'It is very difficult to understand how people are living in the villages, townships and cities of Eastern Congo. I start to fear what is going on in our Province. Here following are some cases I have found in my office. Here are pictures and story of each case.

First this lady is called Wivine Bora, she is 17 years now; a child of rape herself, her mother having been raped in 1996 when Rwandese refugees were staying in the province and called her daughter Wivine Bora. She doesn't know her father because she was born by sexual violence and was brought up in her grandfather's house. The sad period of Wivine came at age of 14 years, her grandfather died, and Wivine was obliged to leave the village and comes to stay in her uncle's house at the city of Bukavu. The problems of water and power in some of Africa's cities had led Wivine to be raped when she was going to look for water because there was no water in the house's taps. She was pregnant when she was 15 years old. Rape is a shameful act in Congolese society which leads victim to lack hope in her life. November 25<sup>th</sup>, 2012, Wivine has her first daughter and called her Virginia. I met Wivine first time when she came with our faithful to worship Sunday in our parish on February 2013. I have heard



### *Fr. David Marriott, SSC: News from Congo*

her say that she is unable to make small business for feeding her daughter. She needs short sewing training in a workshop for six months only because it is not easy to study longtime and feed her daughter Virginia. A short training of six months in a sewing workshop cost about US\$ 200 in the town. A sewing machine costs US\$ 500 in Bukavu city. This may help to feed her daughter because it is not possible to get a long training with the big responsibility of childcare.

Secondly, Ms. Faraja Banywesize is 16 years old; her father was killed by Tutsi rebels when she was one month old during the first war of 1996. She was brought up by her mother who was married to another person two years after the death of Faraja's father. She was raped by a businessman of 58 years who has left the town and went to a neighbouring country after having corrupted the police. Faraja is expecting her baby in August without any assistance to pay clinic requirement fees and feed the future child. She wishes to get a short training of six months in sewing workshop as Wivine has said before in this article. The cost of training in workshop is about \$US 200 in the town. A sewing machine costs US\$ 500 in Bukavu. To help these two ladies is to build their future because they do not have any hope of life. She came to my office every Wednesday for psychological counseling with other women. Your assistance is quickly needed and very importance to assist Wivine and Faraja two cases we have now in my Parish Sainte Trinité Bukavu.



The future of this country lies in the education of the young: and it is with great pleasure that Faraja and Wivine, and their children, received a sewing machine – note that these are new Singer treadle machines – and will be receiving instruction in sewing skills. This example of both the need, and the resolution: and it has prompted a second donor to provide enough funds so that a sewing school might be established in Bukavu.'

The babies have grown, but their chances of finding the 'good life' which we all hope for in our children, is, more than a little, limited. Bishop Steven sent us this message on October 28<sup>th</sup>, 2021:



'Through this email I would like to remind you that 6 years ago I had published the articles on Trinitarian and Africa Appeal on the sexual violence of three girls who were raped. Faraja, Wivine and Baraka. The girls were made pregnant by the hitherto unknown men. Africa Appeal had helped them pay the maternity bill and also bought a sewing machine

### *Fr. David Marriott, SSC: News from Congo*

each so that they could earn a living without depending on other people. They followed the advice of our wisdom and managed to make a living from the income from sewing work. Children born in their unions with unknown men do not know their parents and families. It is the Anglican Catholic Church, Holy Trinity Parish Bukavu that is considered their family. They stayed at the parish all day until their mothers came in the evening to pick it up. They stay with me in my office. Even on the day of their baptism they declared before the parish priest that their godfather was Bishop Steven Ayule-Milenge. Father Milongo Seeba told them that the bishop cannot sponsor a person for baptism. They began to cry and insist that they want to be sponsored by the bishop who buy the clothes and food for them. These children have a serious problem because the Congolese Government has not yet passed a law recognizing children born of sexual violence. They are only registered in the civil registers to obtain the certificate of Nationality or Birth. The children should have started studying last year according to the National Program of Primary and Secondary Education, but due to the lack of financial means their mothers are unable to get them into school. Every day they came to my office to ask when they will start going to school like the other children? This school year, which began on October 4, 2021, I decided to enroll them in a modest primary school located 600 meters from the parish. School fees including accessories are US\$500 per school year which the bishop is not able to pay without outside assistance. The names of the children in the photo are from left to right: Gloire Matabaro the son of Faraja, Anaweza Mutayongwa the daughter of Baraka and Elie Mushamuka Batumike the son of Wivine.'



The Appeal has been able to send CDN\$700.00, with the request that this be shared between the three children, so that they can at least start their journey to a good and productive life: but we do not have the means to pay the full cost for the year. For this, we need you, our benefactors, who can make a colossal difference to these three, who have, as Bishop Steven writes, 'Every day they came to my office to ask when they will start going to school like the other children?'

If you can help, please send your cheque made out to 'The Parish of St. Bride', with a note for 'School fees, Congo', to Mr. A.S Ferguson, treasurer, 20895, Camwood Ave, Maple Ridge, BC, V2X 2N9

In Christ,

David+





## Bonnie's Reflections: *THE TIMEKEEPER*



BONNIE IVEY (& LAD)

This is a railroad town, one of hundreds strung out from coast to coast across Canada on the Canadian Pacific Railway's main line. Much of the line is single track, with sidings at intervals where one train can stop safely while another passes it. When the railway was first built in the late 1800's, there was only a telegraph line connecting one station to another. There was no way to communicate with a

train's crew between stations.

To prevent accidents, each train crew had to adhere to a strict schedule and follow written orders regarding their speed. If an engineer's watch was wrong, an "overlapping meet" would result in a disastrous collision with loss of lives. Early in the history of the railroad just such a terrible crash happened, caused by the engineer's watch being four minutes slow.

Canadian Pacific remedied this by hiring timekeepers, usually jewellers living in railway towns. Each railroad employee had to submit his watch to an official time check every two weeks. If the watch was four or more seconds off the correct time, the employee was issued a "loaner" watch, certified to be correct, until his own was repaired.

The timepiece pictured here is our town's CPR watchmaker's chronometer with which the railroaders' watches were calibrated. Hand built by the watchmaker, it is super-accurate. Its long pendulum is made of brass and steel. The two metals have different rates of expansion in response to heat, so the pendulum's accuracy is not affected by temperature changes.

The chronometer itself was checked daily against the Dominion Observatory Official Time Signal, still familiar to Canadian radio listeners. Originally the signal came by telegraph. The Observatory's signal was set according to *sidereal time* (from "sidus", Latin for a star), which is calculated by measuring the Earth's rotation in comparison to the stars.

**"Let there be lights in the vault of the sky to separate the day from the night and let them serve as signs to mark sacred times". (Genesis 1:14)**

We mark the time according to systems based on the things God has created. But our experience of time is subject to our circumstances and our emotions. The morning of the math exam dawns too swiftly for the stu-



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## *Bonnie's Reflections: THE TIMEKEEPER*

dent who neglected to study. The hours of waiting in a hospital corridor for news of our beloved's condition after surgery seem to draw into weeks.

Our experience of time is also sequential. We can only be aware of time as past, present, or future. We can't see tomorrow. We can't go back and stop yesterday's mistake from happening. God, however, as the Creator of all that exists, himself exists independently of his creation.

If a child paints a picture of a garden filled with flowers, she cannot enter that garden and pick the flowers. Her creation is closed to her because we are separate from our own creations. But God, in the person of Jesus, entered Creation. He lived, died, and was resurrected inside Creation. John's gospel, in the first chapter, refers to Jesus as the living Word of God.

**"In the beginning the Word was with God, and the Word was God...All things were made through him, and without him was not anything made that has been made... The Word became flesh and made his dwelling among us. We have seen his glory..."** (John 1: 1 and 1:14.)

In his time on Earth, Jesus was both inside and outside of time. Time is one of the things he has made, and entered. Yet he is Eternal.

When God appeared to Moses in the burning bush, Moses asked his name. There were many "gods" among different local tribes. Moses wanted to be able to announce the identity of the One who called him to be a prophet to the people.

God replied, **"I AM."** The Hebrew term used can be translated "I am Being. I am Existence." There is no past, no future, just continuous existence independent of everything else.

When Jesus was travelling and preaching, some experts in the Jewish Law wanted to know his credentials after he promised to give everlasting life to those who keep his word. "Are you greater than Abraham, who is dead? And the prophets are dead. Who do you make yourself out to be?"

**"Abraham rejoiced to see my day," replied Jesus.**

**"You are not yet fifty years old, and you have seen Abraham?"**

**"Before Abraham was, I AM."** (John 8:58)

We are creatures rooted in time, but we have access to Eternity. When we come to the Eucharist we partake "With angels and archangels, and with all the company of heaven". The Eucharist brings us into the presence of eternal beings, and we have access to the body and blood of Jesus with the whole Church; past, present and future.

**"His are the times and the seasons and the years. To him be glory and dominion forever."** (Canadian Holy Week Book: Blessing of the Paschal Candle.)

"HIS ARE  
THE TIMES AND  
THE SEASONS AND  
THE YEARS.  
TO HIM BE GLORY  
AND DOMINION  
FOREVER."



## *Fr. Robert's Remarks*

Even though the Octave of All Saints' is on the 8<sup>th</sup> of November, I personally tend to think of the whole of November as the month of the departed and, perhaps, more than other months I think of last things. Common themes for Advent are Death, Judgment, Heaven, and Hell and we have only one Sunday left before Advent begins once again.

Later this month, on the 22<sup>nd</sup>, we shall note the 58th anniversary of the deaths of C.S. Lewis, the American President John F. Kennedy, and the dystopian writer and novelist Aldous Huxley. (Note: I was in Grade Nine French Class at the Lindsay CVI when we heard the news of the assassination of JFK.)

John F. Kennedy's inaugural Presidential Address challenged many with the words, "Ask not what your country can do for you, but what you can do for your country." Perhaps it is a challenge that we need to renew in our day.

I remember reading Aldous Huxley's *Brave New World* and *Brave New World Revisited* as a teenager, but, at some point I realized and knew for certain that the Gospel of our Lord Jesus Christ had so much more to offer.

Of three men who died on that November 22, 1963, it is unquestionably Lewis who has had the greatest impact on me. I spent a lot of time in Narnia in those days. My father had been overseas with the Canadian Forces, RCME, during the War and had heard Lewis' Broadcast Talks while on furlough in England. Dad was impressed so, later as I grew, the *Chronicles of Narnia* started showing up in the house and I spent a lot of time in Narnia.. Later I spent a fair bit of time with Lewis in his other writings both fiction and non-fiction and I still find myself going back to him regularly.

On November 22, 1963, I certainly did not appreciate that Lewis had died because, on that particular day, we were overwhelmed with the media coverage of the assassination of JFK.

Lewis remains one of my favourite writers and, happily, through him I have come to know Charles Williams, J.R.R. Tolkien, Dorothy Sayers and others.

In the Gospel, Jesus says, "And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18.3. In the complexities of life, and an attempt to retain that childlike simplicity, I often think about Narnia. There is one outstanding quote from the book, *The Lion, the Witch, and the Wardrobe*, that keeps coming back to me as a reminder of Jesus' comment about childlikeness. It is not from the text of the book itself but the dedication *To Lucy Barfield*.

Lewis wrote,

My Dear Lucy,

I wrote this story for you, but when I began it I had not realised that girls grow quicker than books. As a result, you are already too old for fairy tales, and by the time it is printed and bound you will be older still. But someday you will be



Grouse along the road-side



## *Quotes from Anglican Sources: Praying for the Dead*

C.S. Lewis (1898-1963):

Of course I pray for the dead. The action is so spontaneous, so all but inevitable, that only the most compulsive theological case against it would deter men. And I hardly know how the rest of my prayers would survive if those for the dead were forbidden. At our age the majority of those we love best are dead. What sort of intercourse with God could I have if what I love best were unmentionable to Him.?

*From Prayer: Letters to Malcolm p. 109; ISBN: 0-00-623739-8 © C.S. Lewis 1963, 1964*

J. Paterson-Smyth (1852-1932):

We have already seen that the evidence of Scripture leads us to the assurance that our dear ones departed are living a vivid, conscious life; that there is a continuance of personal identity—"I" am still "I"—and that there is memory still, clear and distinct, of the old friends and the scenes on earth.

We pass on to consider the relations between ourselves and them. Do they know now of our life on earth? Can there be between us comradeship in any sense? Can there be love and care and sympathy between us on these two sides of the grave, as there is between friends on earth on the two sides of the Atlantic?

The Church says yes, and calls it in her Creed the Communion of Saints. The Communion of Saints—a very grand name, but it means only a very simple thing—just loving sympathy between us and these elder brothers and sisters beyond the grave.

The term "saint" in the New Testament only means any poor humble servant of Christ "set apart" to Him, baptized into His name. Communion means fellowship, comradeship. Therefore the Communion of Saints simply means fellowship between Christians, and in Church language has come chiefly to mean fellowship between Christians at this side and at the other side of death. Knowledge and comradeship and sympathy and love and prayer between the Church MILITANT on earth and the Church EXPECTANT in Paradise, as they both look toward the final joy of the Church TRIUMPHANT in Heaven, and meantime co-operate one with the other to bring the whole world within the Kingdom of Christ.

*From The Gospel of the Hereafter, p. 133-4; published 1911, Hodder & Stoughton*

Archdeacon John Paterson-Smyth was an Irish Anglican priest who emigrated to Canada in 1907 and served in the Diocese of Montreal.

J. Paterson-Smyth (1852-1932):

### A Suggested Prayer

O God, the God of the Spirits of all flesh, in whose embrace all creatures live, in whatsoever world or condition they be; I beseech Thee for *him* whose name and dwelling-place and every need Thou knowest. Lord, vouchsafe *him* light and rest, peace and refreshment, joy and consolation, in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love.

If in aught I can minister to *his* peace, be pleased of Thy love to let this be; and mercifully keep me from every act which may deprive me of the sight of *him* as soon as our trial time is over; or mar the fulness of our joy when the end of days hath come; through Jesus Christ our Lord. Amen.

*From The Gospel of the Hereafter, p. 153; published 1911, Hodder & Stoughton*

*(Continued on page 8)*



## *Quotes from Anglican Sources: Praying for the Dead*

2 Macabees 12.38-45 (KJV) (Judas Macabbeus died ca 160/161 BC)

### Prayers for Those Killed in Battle

<sup>38</sup> Then Judas assembled his army and went to the city of Adul'lam. As the seventh day was coming on, they purified themselves according to the custom, and they kept the sabbath there.

<sup>39</sup> On the next day, as by that time it had become necessary, Judas and his men went to take up the bodies of the fallen and to bring them back to lie with their kinsmen in the sepulchres of their fathers. <sup>40</sup> Then under the tunic of every one of the dead they found sacred tokens of the idols of Jam'nia, which the law forbids the Jews to wear. And it became clear to all that this was why these men had fallen. <sup>41</sup> So they all blessed the ways of the Lord, the righteous Judge, who reveals the things that are hidden; <sup>42</sup> and they turned to prayer, beseeching that the sin which had been committed might be wholly blotted out. And the noble Judas exhorted the people to keep themselves free from sin, for they had seen with their own eyes what had happened because of the sin of those who had fallen. <sup>43</sup> He also took up a collection, man by man, to the amount of two thousand drachmas of silver, and sent it to Jerusalem to provide for a sin offering. In doing this he acted very well and honorably, taking account of the resurrection. <sup>44</sup> For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. <sup>45</sup> But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, that they might be delivered from their sin.

Book of Common Prayer (Canada) 1962

Give rest, O Christ, to thy servant with thy Saints, where sorrow and pain are no more, neither sighing, but life everlasting; where thou, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

O Father of all, we pray to thee for those whom we love but see no longer. Grant them peace; and in thy loving wisdom and almighty power, work in them the good purpose of thy perfect will; through Jesus Christ our Lord. *Amen*

Rest eternal grant unto *him*, O Lord, and let light perpetual shine upon *him*. *Amen.*

*BCP (Canada) 1962 p. 600, 601*

Rev. Francis J. Hall, DD (1857-1932)

§ 8. ... In conclusion, to pray for each other is the most effective method and support of the communion of saints, and if the barrier of death does not, surely it does not, break the mystical bond between the living and the departed, the living should pray for the dead.

§ 9. It follows also that the saints in the other world should, and in view of their growth in love, will pray for the living.

*Dogmatic Theology v. X p. 117*







THE TRADITIONAL ANGLICAN CHURCH OF CANADA  
*A Missionary District of the Anglican Catholic Church, Original Province*  
136 William St., Parry Sound, ON P2A 1W2 • Ph. 705-746-7378



## An Anglican Catholic “Elevator Speech” Contest!

Write the best 30-second or less presentation of Anglican Catholic Christianity and win a prize!

### What is an ‘Elevator Speech’?

An “elevator speech” is a very brief explanation of what a person or one's company or organization does or stands for. It is a mini-presentation useful when one has only a few seconds of someone else's time and attention – such as an elevator ride.

An Anglican Catholic elevator speech could be ideal for those who find themselves asked what they believe or what the Anglican Catholic Church is but have only a few seconds to respond.

The elevator speech should be succinct, theologically accurate, and attention grabbing. The point is to capture and communicate in a nutshell what being an Anglican Catholic Christian means to the speaker.

### Contest Rules and Guidelines:

1. Entries must be of a length which can be spoken within approximately 30 seconds at a common rate of conversational speech, and should answer either one of two specific questions: “What is the Anglican Catholic Church?” or “What is Anglican Catholic Christianity?” A single paragraph of no more than three sentences is recommended.
2. Contestants may submit an optional video recording of themselves or someone else presenting the speech, in addition to the required written statement. Videos must be submitted either by a) e-mail attachment, b) weblink, or c) CD/DVD mailed along with written entry.
3. Entries must be submitted (e-mailed or postmarked) no later than Advent II, December 5, 2021, and must include the entrant's full name, mailing address, phone number, and e-mail address (if available). All entries become the property of the Traditional Anglican Church of Canada and will not be returned and may be used by the Church at its discretion for educational and/or promotional purposes.
4. All entries will be reviewed for content, succinctness, persuasiveness and appeal. The winner will be chosen by a panel of judges.
5. The winner will be announced in the January 2022 issue of the *Traditional Anglican News* and will receive a prize

### Submit entries to:

Elevator Speech Contest  
Traditional Anglican Church of Canada  
Missionary District of Canada, ACC OP  
136 William St. Parry Sound, Ontario P2A 1W2  
Email: [contest@TraditionalAnglican.ca](mailto:contest@TraditionalAnglican.ca) (“Elevator Speech Contest” in the subject line.)

## *The Church Mouse: Seed For Thought*

*The Church Mouse is back from his holiday!*

---

The children had just settled into their chairs for Bible Class when there came a screech from the church office. Everyone jumped up. Fr. Palmer hurried across the hall and found the secretary, Mrs. Bee (yes, her name really is Mrs. Bee!) standing well back from the filing cabinet. She was pointing into the bottom drawer.

“It was right in there! In among all that fluffy stuff! A mouse!” she cried. “It jumped out and ran under the radiator.”

Yes. It was me. There I was, under the radiator, peeking out. I heard Fr. Palmer calming the lady down.

“Really, Mrs. Bee, you don’t have to worry about that. It’s only some old papers I don’t need. I gave them to the Mouse to chew up to make a nest because winter’s coming on and it’s getting cold outside. It’s really a very tidy mouse and has lived here a long time. All the children give it crumbs at snack time.”

“But what about all those seeds?” she asked. “Where did they come from?”

“That is some birdseed I purposely left out for the Mouse,” replied Fr. Palmer. Now why not go to the kitchen and make yourself a nice cup of tea while we finish our lesson?” The children followed him back to the lesson room. I scurried in with them and found a quiet corner.

“We may as well talk about seeds today, since they were mentioned. A special kind. Seeds for thought. There are things we read, or sing, or are told, about God, that we can remember easily. Little phrases we can memorize. They can be from stories, or part of a prayer, or a line from a hymn.”

“You remember that we learned that one of the things the Holy Spirit does for us is bring things to our remembrance. He reminds us



## *The Church Mouse: Seed For Thought*

so that we can more easily think about God and more easily pray. These reminders are like little seeds that can grow into big ideas about God, about what He is like, and what He has done.”

“You may find that when you listen to a hymn or Christmas Carol, you can picture things in your mind. For example, take ‘Away In A Manger’.” Fr. Palmer sang the first verse:

*Away in a manger, no crib for a bed,  
the little Lord Jesus laid down his sweet head.  
The stars in the bright sky looked down where he lay,  
The little Lord Jesus asleep on the hay.*

Fr. Palmer asked, “What picture comes into your mind?”

“The baby Jesus asleep in the manger,” said one. “The dark sky with one star brighter than all the rest,” said another. “His little fuzzy head on the scratchy hay, and his mother beside him,” said a third. In the same way, Fr. Palmer helped the children to imagine themselves in the scene. They heard the low moo of a cow, felt the cold night air. They saw the baby Jesus open his eyes and look at them.

“When we learn a song,” said Fr. Palmer, “It can stick in our mind and grow there like a seed. Sometimes a little seed grows into a very big thought. Let’s look at the last verse.”

*Be near me, Lord Jesus, I ask Thee to stay  
Close by me forever, and love me, I pray.  
Bless all the dear children in Thy tender care,  
And fit us for heaven to live with Thee there.*

This is a prayer we can use when we are very young. But as we grow older, we realize that no matter how old we get, we are still “dear children” to our Lord. As we grow older, we learn to pray for others as well as ourselves, for they are dear to him also. We learn to love Jesus and long to be with him forever. So this little song is really a prayer big enough for grownups as well as little children”



A LAST ROSE OF SUMMER  
NOVEMBER 9TH

## TRADITIONAL ANGLICAN CHURCH OF CANADA

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

*The Traditional Anglican Church of Canada is a Missionary District of the Original Province of the Anglican Catholic Church.*

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

*The Anglican Catholic Church enjoys full communion in sacris with the Anglican Province of Christ the King and the United Episcopal Church of North America.; and since the signing of the Atlanta Accord in October, 2017, with the Anglican Church of America, the Anglican Province of America, and the Diocese of the Holy Cross.*

*The Traditional Anglican Church of Canada is a Canadian Registered Charitable Organization*

*#84410 7235 RR0001 Donations may be sent to the District Office. Income Tax receipts will be issued.*

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The Resurrection  
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519-255-1703

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St. Mary's  
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St. Bride of Kildare  
Pitt Meadows, BC  
604-551-4660

### *Fr. Robert's Remarks*

old enough to start reading fairy tales again. You can then take it down from some upper shelf, dust it, and tell me what you think of it. I shall probably be too deaf to hear, and too old to understand, a word you say, but I shall still be

your affectionate Godfather,

C.S. Lewis

I am so grateful to Lewis for that beautiful reminder of the need to lighten up and return to a childlike simplicity. C.S. Lewis — May he rest in peace and may he pray for us.

Till next month; God Bless!

R+



PS. Don't forget The "Elevator Speech Contest". See page 11 of this newsletter.

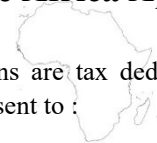


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### The Africa Appeal

Donations are tax deductible and may be sent to :



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

*Please make a note on the front of the cheque that the funds are for the Africa Appeal. Tax receipts will be issued.*

Contact Info:

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409-15210 Guildford Dr.  
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