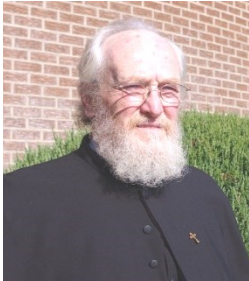


# THE TRADITIONAL ANGLICAN NEWS

JANUARY 15, 2023

VOLUME 11, ISSUE 1

## Fr. Robert's Remarks



FR. ROBERT MANSFIELD,  
SSC

Greetings, The Lord be with you!

Over the past while, a number of people have commented to me about their distress over the situation in Ukraine and elsewhere, and others have commented on their own lack of personal peace.

Peace is a word that comes up frequently during this time of the year. One example would be in the second Gospel for Christmas Day from St. Luke, "Glory to God in the highest, And on earth peace, goodwill toward men". We see the word 'peace' on banners and Christmas cards. I remember, as a young person, being struck by the thought that peace is not merely the absence of violence; peace is a fruit of the Spirit—the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. (Galatians 5.)

There is a beautiful prayer for peace and unity which many priest use silently during the Eucharist. It is one of the Ember Day Collects (p. 213, BCP Canada, 1962),

O Lord Jesus Christ, who didst say unto thine Apostles, Peace I leave with you, my peace I give unto you: Regard not our sins, but the faith of thy Church, and grant unto it that peace and unity which is agreeable to thy will; who livest and reignest with the Father and the Holy Spirit, one God, world without end.

In John's Gospel, Jesus comforts the disciple by saying, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (16.33.) and just after the Resurrection (ch 20), Jesus stood among the disciples and said, "Peace be unto you." and a couple of verses later he emphasised it, "Peace be unto you: as my Father hath sent me, even so sent I you." Immediately after this, Jesus says, "Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retains, they are retained." Jesus knew what was in the heart of man and he ordained the apostles so that they could exercise a ministry of reconciliation and in the forgiveness of sins, restore us to a relationship of peace with God and with ourselves.

St. Luke tells the narrative of Jesus sending out the seventy into the places where He would go. He told them, "And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again." (ch. 10)

Of this this verse, the Navarre Bible says,

Everyone is "a son of peace" who is disposed to accept the teaching of the Gospel which brings with it God's peace. Jesus' recommendation to his disciples to proclaim peace should be a constant feature of all apostolic action of Christians: "Christian apostolate is not a political programme or a cultural alternative. It implies the spreading of good, 'infecting' others with a desire to love, sowing peace and joy" (Bl. J. Escrivá, *Christ is passing by*, 124).

Feeling peace in our soul and in our surroundings is an unmistakeable sign that God is with us, and a fruit of the Holy Spirit (cf. Gal. 5:22): "Get rid of these scruples that deprive you of peace. What takes away your peace of soul cannot come from God. When God comes to you, you will feel the

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## *Bonnie's Reflections: The Gate of the Year*



BONNIE IVEY (& LAD)

“Come and listen,” my grandfather said. “They are testing the air raid sirens.” He opened the front door. There came a terrible wailing sound, full of alarm and sorrow, like howling wolves ready to eat the whole world. Fear went right through me. “It’s all right,” said Grandpa reassuringly. “There is no danger. They are only testing the sirens to make sure they’ll work to warn people if ever there should be an emergency.”

That was 1951, and I was five. Grownups still spoke of their Second World War experiences in hushed tones when children were nearby. Tears flowed on November 11 at Remembrance Day services, for losses were still keenly felt. People continued the wartime habit of saving things “for The Salvage Pickup”: string, newspapers, tin cans, aluminum foil. Movies about the combat, sacrifices and stress of the Second World War appeared on our black-and-white TV.

Recently I learned how my grandfather had enlisted in the “Great War”, the First World War. Government records show that his mother accompanied him to the recruiting office. At age 16, he needed a parent to sign a consent form. “Occupation: High School Student” says the form. It states his height and weight. He was not yet fully grown.

In the present day we watch the news with increasing uneasiness. Could it all happen again? Was there ever any truth in the modernist notion that we humans are advancing and evolving; that we will soon find peaceful ways to solve all conflicts? News from overseas is chilling. News at home shows the cracks in our own society. The Earth itself seems restless and confused.

When Queen Elizabeth was a budding teenager in 1945, she gave her father a copy of a poem. King George VI (known to his family as Daddy or Bertie) was soon to make the traditional Boxing Day address to the nation on BBC radio. Could he use it in his speech? He did use it. The author, Minnie Louise Hoskins, (1875-1945) was an Englishwoman, missionary in India, student of sociology, and a supervisor of labor management in England’s industry. It reads in part:

*I said to the man who stood at the gate of the year,  
“Give me a light that I may tread safely into the unknown.”  
And he replied, “Go out into the darkness and put your hand into the hand of God.  
That shall be to you better than a light, and safer than a known way.”  
So I went forth, and finding the hand of God,  
Trod gladly into the light.  
And He led me toward the hills  
And the breaking of the day in the East.*



SO I WENT  
FORTH, AND  
FINDING THE  
HAND OF GOD,  
TROD GLADLY  
INTO THE LIGHT.

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



*Republic of  
Cameroon*



*République  
Démocratique  
du Congo*



*Republic of  
South Sudan*



*Republic  
of Kenya*



*Rwanda*

### **Cameroon.**

Bishop Alphonse wrote to thank us for the December 2022 'Africa Appeal', in the Newsletter: it give us a glimpse of life in Cameroon: he writes, 'I was rushing to the aid of my confreres who were so sick for their remedies.

But during this trip, I came across the blows of bandits (being on the motorcycle taxi) who seriously threatened me with machete blows but I escaped.

Pastoral and evangelization work is not always easy on our paths. But Jesus protects us. It was this morning that I was able to have access to the cybercafé despite the fact that I still feel dizzy.

I also inform you that one of our goats gave birth last night to two kids in addition to our cattle. Thank God....

(My (late) brother in England used to have goats: when one of my daughters discovered how smelly they can be! – and the smell followed us all the way home...)

Later, before the New Year, we received a donation which is to install lighting fixtures in two places on the boundary wall at the Cathedral site. For most of us living in Canada & the USA, it is hard to contemplate life without lighting, in thick darkness, where you might only 'sense' the presence of another person – it is the reality for so many in Africa.



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

### **Congo.**

Bishop Steven has sent photographs of the work in progress at St. François d'Assise, in Mosho, in which we can see the progress made with funds sent recently. As is so often the case, more funds will be needed for the work to be completed – every little helps! Just today, January 12<sup>th</sup>, the Bishop has written, 'We thank the Lord Almighty God for guiding us over the past year to today. We thank Africa Ap-



peal  
and  
es-

pecially Reverend Father David Marriott for his intervention with the committee member of the Africa Appeal to grant him the funds received to help with the construction of the building of the Parish of Saint Francis of Assisi Mosho to the level it is today. Many thanks God bless you all.' Bishop Steven also included a full accounting of the work accomplished.

And, speaking of the needs of little ones: the Appeal needs help for the school fees for the three children, Eliezer Matubaro, Élie Batumike, & la petite Anaweza, who have just started the new term at school.

The long-standing dispute between the DRC & Rwanda, about support given to the M23 rebel militia, which is causing villages to be destroyed, people displaced, is ongoing. Paul Kagame, the Rwandan President has recently forbidden Congolese displaced families from crossing into Rwanda.

### **Eastern Congo.**

Bishop Mmokywa Mtundu has written thanking us for the funds, but also about the confusion that I have caused : We send the funds for both dioceses in Congo, to Bishop Steven. Bishop Mtundu asks about the \$1000 which we had promised, but we had only sent \$300 : the balance was added to the St. François d'Assise funds. 'J'ai eu l'occasion de vous informer que je suis en confusion sur le mille dollars que vous avez envoyé de tôles, la dette est à Mgr Steven ou vous allez m'envoyer autres fonds. Merci.' – So, we need \$700 more to complete the church roof. Mea Culpa!



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

### **Kenya.**

Bishop John Ndegwa has had a busy year establishing the growth of his Diocese by establishing Mission Parishes, hosting the Consecration of Mgr. Mmokywa Mtundu, and now, setting up the 'Chicken Hotel', where their local chickens with locally grown potatoes will be the menu items to tempt the appetites of those passing by. The Bishop also writes, 'Blessed new year to you all.

We are delighted and encouraged by these gifts which come as a great help in time. We have received them with thanks.

The weather patterns in your side of the world come with a different style than in our part, where instead of us worrying about extreme cold weather, we get so much worried about extreme hot weather. All the same, we thank God for being kind to all of us again differently.

This seems like a very blessed year to us in many ways. I have been busy doing so much and I will be reporting soon on so much that is happening too quickly, and we thank God. Please pass our new year regards to the Church there.

### **Rwanda.**

This from Fr. Chadrack, on a pastoral visit to Kabagwe, for Christmas Mass:



*The Africa Appeal is an outreach project of the Traditional Anglican Church of Canada (TACC) administered by the parish of St. Bride of Kildare & the Society of St. Columba of Iona. Along with traditional Anglicans in the USA, Australia, and the UK, it supports churches in the Democratic Republic of the Congo (DRC), Cameroon, South Sudan, Kenya and Rwanda. These fast-growing churches are members of the Anglican Catholic Church (ACC) - Original Province, a worldwide communion of traditional Anglican Churches. Funds collected are used for clergy support and various projects developed and run by Bishop Steven Ayule-Milenge (Congo), Bishop Wilson Garang (South Sudan), Bishop Alphonse Nduziye (Cameroon), Bishop John Kamande Ndegwa (Kenya) and Father Shadrack Niyibizi (Rwanda).*

## *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  **PayPal** see <https://www.parishofstbride.com/africa-appeal> or 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.

## *Fr. Arthur Stanton: The Centurion*



*“And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him.”* Matt. viii. 5, 6, and 7.

WHEN a great man visits London—for instance, shall we say, if a great musician visits London, all the musical world is interested. Of course, it is. And if a great fighter comes into London, the athletic world is interested at once. And if a Cardinal from Rome comes into London, to his Cathedral, well, the ecclesiastical world is interested. But when

the Master Himself, the Lord Jesus Christ, comes, Who “Healeth the broken in heart, and bindeth up their wounds” (Ps. cxlvii. 3), oh, we are all interested! That is *the One* we want more than all else. It is not so much that I am perplexed with His wonderful life, which is at times not understandable. It is not that I marvel at His miracles; but I am thrilled with the tenderness of the Master. I stretch out my hands to Him, and I say, Abide with me, abide with me, for the day is far spent, and the night is at hand.

No sooner had the dear Master entered into Capernaum than there comes somebody, falling down and beseeching Him. And there I must pause at once, for the text is so beautiful. Directly He comes into the city, somebody is beseeching Him! Oh! I wish the Master would come into every town and hamlet and village of England, and when He comes there, the sad and distressed, those who want, those who are broken-hearted, would come and beseech Him at once. If a cricketer comes, they are all interested;

or a football player—Oh! all run out to see him. But if *the One* Who can turn water into wine, and sadness into joy, and death into life, comes, they miss the opportunity. If you want to do a good work in the world, you be as much as you can be like the Master. Go everywhere and do all the good you can. Be kind, and gentle, tender, sympathetic. Help those who cannot help themselves, make those happy who are unhappy; so shall they write on your tomb, what they wrote of the life of the Master, “Who went about doing good” (Acts x. 38). Can you imagine a more beautiful epitaph than that? So He fulfils His Own “Blessed”: “Blessed are the meek: for they shall inherit the earth.” That is the right thing to live for; that is why we came into the world, and why we have hands that can bless, and feet that can run to do service, and a heart that can love.

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THE MASTER.*

## *Fr. Arthur Stanton: The Centurion*

But what did the man say, who besought Him? What did he say? He said, “My servant lieth at home sick of the palsy, grievously tormented. *O “My servant!” “O servant! servant! “my servant!”* Fancy taking all that trouble about a servant, and beseeching Him! Isn't that rather out of place to beseech Him about a servant? Don't you think you would call that rather questionable taste? Why, the man couldn't do more if he had been his lad, his own boy—“My servant”—Oh, is it only that!

And then I notice it is, “My servant lieth at *home* sick of the palsy.” He seemed to be very fond of his servant, and to take great care of him, don't you think so? Here he is with an incurable disease, and he is keeping him at home. I don't think that servant will be any good to him, do you? He is nursing him at home. He has not sent him away to any place. He is nursing him at home. Doesn't that give you a hint? If I wanted to know if you were a good master or mistress, I should not ask you, but I should ask the servants, and see what they would say. And if they said to me, “When I was ill, they were so kind, and paid my wages just the same, and could not have been kinder if I had been their own child,” I should know that you were the right sort. Mistresses are always asking for the characters of their servants, why don't servants sometimes ask for the characters of their mistresses? A lad in a country village came to a farmer to be hired, and the farmer said, “You look a strong active lad, I will have you if you will bring a character. Come back in an hour.” And in an hour the lad came again, and said, “No, I haven't *my* character, but I have got *yours*, and I am not coming!”

Well, what did he want the Lord to do? What did he ask the Master to do? What *could* He do! It was a case of palsy, and the man was “grievously tormented.” What could he ask Him? He wanted *everything*, so he said nothing at all. What could he say? O my brethren! I think there is something so beautiful in this! There he stood and stated the fact simply. But the man was his own prayer, and the prayer was the man. There was love in his eye, and every movement showed how honest he was. And the very tone when he uttered the fact—it was the soul of music, and the music of the soul of love. There was the tear-drop on his cheek—that was enough!

“Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye  
When none but God is near.”

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## *Fr. Arthur Stanton: The Centurion*

Why, the man was his prayer, though he never formulated any prayer about it at all! And yet this man, mind you, this man was a Roman soldier, a heathen. He did not know the rules or the ritual of the Sanctuary—not he! But the man knew his need, and his need drove him right up into the heart of his Maker. That is the lesson I learn from that. For what did Jesus say? He said at once, “I will come and heal him.” That is what the man wanted. The dear Lord knew perfectly well the secrets of his heart; He who knew all that was in that man knew perfectly well what he really wanted, though he could not say it, as He knows what you and I want at this moment, though sometimes we cannot speak. I cannot put into words exactly what I want, but the Lord who doesn't depend upon words for prayer, He knows it. He reads the secrets of every heart. So, what did He say? “I will come and heal him.” That is all! And the majesty of the words, the positive way in which they were said, was a revelation of the Deity of the Son of Man before the face of the pleader. Who else could say, “I will come and heal him”—he who had a disease which was incurable? But He Who can heal all manner of diseases, He Who can heal the withered hand, make the leper clean, raise the dead, He the Lord and Giver of life, Who holdeth all things in His hand—all life—from Whom we came, to Whom we go—He can say at once, “I will come and heal him.”

And what did the man say to that? Oh, it is a beautiful Gospel story! What did he say to that? He said, “Lord, I am not worthy that Thou shouldest come under my roof: but speak the word only, and my servant shall be healed.” Such a beautiful sentence! He did not think himself worthy. Mind you, in the estimation of man, he was a very worthy man. The Jews said, “He is worthy” (S. Luke vii. 4). The Jews said so; and they had every reason to say so: why, he had built them a synagogue. Here was a heathen centurion put over them in a very invidious position, and he had built them a synagogue. Why, if you heard a Churchman had built a dissenting chapel, you would say, “Well, he should not have done that!” “No—but this man had built them a synagogue. He never mentioned it. It was never hinted at. And many a man if he has built a church or chapel would like to hang his cap on the steeple! But this man never mentioned it. All he said was, “Lord, I am not worthy.” He had seen the deity of Christ. It was revealed to Him. And they who know Christ know their own unworthiness. It is when we see the Saviour, and know what the Saviour is, that He is All in all to us, then it is that we gain a sense of our own unworthiness. “Lord, I am not worthy that Thou shouldest come unto me: but speak the word only and Thy servant shall be healed.” And, my brethren, I think it is a beautiful thing that

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"LORD, I AM  
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AND MY SOUL  
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HEALED."

### *Fr. Arthur Stanton: The Centurion*

every Catholic Priest at Mass just before he puts the Sacrament into his mouth, takes these words from the heathen centurion, as the last words he can say: three times before he puts the Sacrament into his mouth, he says, "Lord, I am not worthy that Thou shouldest come under my roof: but speak the word only, and my soul shall be healed." So the last words which we say before we receive the Sacrament are the words which this heathen centurion said to the dear Master when he realised who He was.

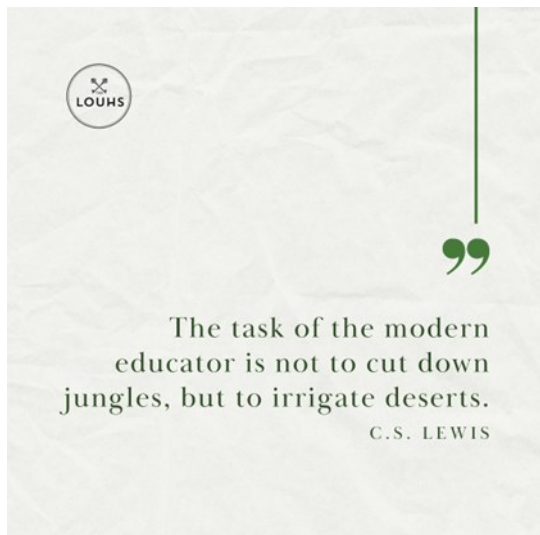
And last of all, dear brethren, this: You know it is S. Matthew who gives the story. S. Matthew seems to bring the heathen. He brings the three heathen out of the East, doesn't he? S. Matthew brings before us the Syrophenician woman out of the coasts, who captivated the will of the Saviour. And here S. Matthew brings before us the centurion, who captivated His heart—also a heathen. "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My Voice; and there shall be one fold, and one shepherd" (S. John x. 16).

"Empty me of all  
All unlike Thee,  
All that cannot bear  
Thy scrutiny ;  
All thought of Pride and Self  
And Vanity,  
All alien to that Grace,  
Humility.  
  
Teach me to know myself  
But mire and clay,  
And Thee to be  
The living Way  
And Truth, whose holiness  
My soul shall prove  
That I am nothing, LORD,  
That Thou art Perfect Love."





If you enjoy our daily inspirational messages please forward this email to a friend! They can subscribe by going to <https://thelouhs.com/subscribe/>.



We have to stop believing that by plowing down people's ideas, identities and concepts, that we are going to plant anything fruitful. The best way to bring something out of nothing, is to love. You see, new ideas and values are born through relationship, not through forceful communication. When we feel loved, we feel valued. When we feel valued, what's important to the person who values us, becomes important to us. Self reflection happens. What does that mean? Minds

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*C.S. LEWIS*

open, thoughts become more flexible, and reflection isn't hijacked by defensiveness. In essence, God goes to work when we get out of the way, and what is born is new ways of thinking, not new ways to fight a war.

So listen to each other. Bring value to those you disagree with. Make important to you, the story that is important to them. See their character and assign worth to their soul, even in disagreement. Through love, openness and gentleness, we lay fertile ground for something new to be born. We bring water out of a dessert, by God's grace.

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## *Fr. Robert's Remarks*

truth of those greetings: My peace I give you. . . ., peace I leave you . . ., peace be with you . . ., and you will feel it even in the midst of troubles" (Bl. J. Escrivá, *The Way*, 258).

Another writer who speaks about peace is the late Archbishop Luis M. Martinez. Martinez who lived from 1881-1956 and in 1937 became the Archbishop of Mexico City. A brief biographical sketch in a reprint of one of his books notes that he is renowned for "his contribution to the return to peace and harmony to the entire Mexican Church after the persecution of Plutarco Calle and his successors." It also goes on to say that

Although involved in the administration of the diocese and in the turbulent events of his times Archbishop Martinez led a deeply spiritual interior life, which is manifested eloquently in his many, diverse writings. With a poetic beauty of expression, his words continue to reveal the marvelous work of God's grace in the soul, and to teach and inspire Christians to receive and increase that grace and to bear fruit in joyful service of God."

On Epiphany II we read the Gospel of the Wedding Feast at Cana. The closing words of that pericope were, "This beginning of signs did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed in him." In Archbishop Martinez, it appears that a continuing of signs Jesus continues in those who are open to him.

Two of Martinez' book which I take off the shelf from time to time and from which I find much of value are *The Sacntifier* (pub. Pauline Media, ISBN 0-8198-7412-4), a work on the Holy Spirit, and *When Jesus Sleeps: Finding Spiritual Peace Amid the Storms of Life* (pub. Sophia Institute Press, ISBN 1-928832-06-7). It is this latter book to which I draw attention, today.

On Epiphany IV, we pray, in the Collect for the Day,

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot stand upright: Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord.

and that is followed by a reading from the Epistle to the Romans on God's sovereignty, governance, citizenship, and the relationship between Church and State; and then there is the Gospel reading from St. Mark 4 about a boat, a storm, the disciples, and Jesus asleep in the hinder part of the ship. This is where Archbishop Martinez comes in.

His little book, which is actually three chapters taken from a much large book about Jesus, speaks about the storm and about peace. The three chapters are entitled, "Rely on Christ when He seems distant," "Listen for God in peaceful silence," and Follow the three paths to peace." I do recommend the book for devotional reading and study—whether privately or in a group—but obviously we cannot cover it all in a couple of pages. From here on, I am just jotting some notes and drawing your attention to "the three paths to peace"—the last of the three chapters. Archbishop Martinez writes,

When the angels announced to the world the incomparable, unprecedented joy of Jesus birth, they made two promises: one in favor of heaven, the other in favor of earth; the former, the *glory of God*, the latter, *peace to men of good will*. Both of

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## *From the Parishes*

Our Lady of Walsingham, Brantford, ON



R.I.P

Alison Evelyn Barr

July 7, 1940–January 12, 2023

Alison (nee: Killeleagh) passed away on January 12, 2023 at Brantford General Hospital, in her 83rd year. Predeceased by her loving husband Wayne Barr (2013), of 49 years. Survived by her son David Barr (Leann). Proud grandmother to her granddaughters Emily Barr, Amanda Schien (Jacob) and Adriann Welte. Alison loved to read and could always be found with a book. She enjoyed watching Canadian sports, especially with her good friend, Brian. Cremation has taken place. The family invites relatives and friends to “THORPE BROTHERS FUNERAL HOME” on Friday January 20th, 2023, visitation will take place from 10:00-11:00am, with a service to follow at 11:00am in the Thorpe Suite. Special thanks to the staff at the ICU Unit at Brantford General Hospital. In lieu of flowers donations to the Firestone Clinic in Hamilton would be greatly appreciated.



## *Fr. Robert's Remarks*

these pledges include and summarize the entire work of Jesus Christ in this world: to give glory to God and to bring peace to souls.

The peace of the Lord, he continues is,

- 1) exclusively His own,
- 2) its profundity—reaching to the depths of our hearts. Peace is plenitude; it is life.
- 3) indestructible
- 4) A rich peace—which surpasses all understanding.

“Seek peace and pursue it are words of the Psalmist (Ps. 34.14).

*“Faith in God’s love and Providence brings peace.*

The first path to peace is faith. My righteous one shall live by faith” (Heb. 10.38).

“He who lives under the rule of Faith lives in perfect peace; all Faith’s teachings tend to calm us.”

The second path is that of hope. Much of our lives is caught up in fear of both things known and unknown. The virtue of hope “which drives far from our hearts the specter of discouragement, the most frequent dangerous temptation in the spiritual life. As the inseparable companion of suffering, it confirms and strengthens peace in our soul.”

## TRADITIONAL ANGLICAN CHURCH OF CANADA

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

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### *Fr. Robert's Remarks*

The third path is that of love, 'the loftiest path to peace'. "Perfect love casts out fear." This perfect love is the love that the Holy Spirit pours into our hearts.

The last words to Archbishop Martinez:

"Faith, Hope, Love, unite you with Christ."

These are then, the paths that lead to the summit of peace. These three ways, these three divine gifts that aid our ascent to that longed-for height, we carry in our heart: faith, hope, and love. These three virtues give us peace, because through them we touch God, because through them we embrace Jesus who, as St. Paul says, is our peace.

Bound to Jesus by these virtues, indestructibly united with him by hope and charity, we can pass tranquilly through the desolate sands of our exile, with eyes and heart fixed on that happy region where peace is converted into everlasting beatitude. With faith, hope, and charity in our soul, we can endure every suffering, saying bravely and boldly with St. Paul, "I can do all things in him who strengthens me."

Thus, consoled by God's immortal promise, varying these divine virtues in the fragile vessel of our flesh, we shall be able to live in peace, while there resounds in our souls the echo of a hope, Bethlehem's sweet song: "glory to God in the highest, and on earth peace to men of goodwill."

More next month. **R+**

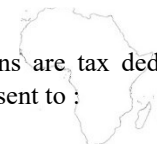


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