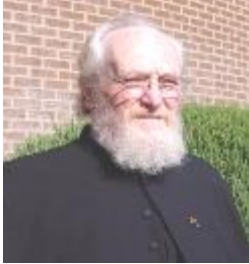


# THE TRADITIONAL ANGLICAN NEWS

APRIL 15, 2023

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## *Fr. Robert's Remarks*



FR. ROBERT MANSFIELD,  
SSC

Greetings, The Lord be with you! May you have a blessed Eastertide.

It is amazing to me that we are already in Eastertide; tomorrow will be the Octave of Easter—the Eighth Day; Lent and Holy Week seemed to fly

by. I guess that it says something about our subjective experience of time and perhaps age. I remember one of my co-workers of many years ago who went to her physician. She mentioned that in their conversation, the old expression ‘time flies when you are having fun’ came up. The physician had responded by reminding her that a sign of old age is that time flies even if you are not having fun.

The concept of time in the Scriptures can be very interesting.

The Psalmist writes, “This is the day which the Lord hath made; we will rejoice and be glad in it.” Ps. 118.24. St. Peter reminds us, “But, beloved, be not ignorant of this one thing,

*(Continued on page 12)*

## *Fr. David Marriott, SSC: A Sermon for Low Sunday, Easter I*



FR. DAVID MARRIOTT, SSC

In the collect for today, we prayed, ‘Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord.’ I must confess, my mind is on Baptism this day, and when I look at the collect and epistle of the day, I am reminded very deeply of the intrinsic link between what we have just experienced at Easter, and the Blessed Sacrament of Baptism.

Do you see the link between the collect and Baptism?

It is that in this Sacrament, we have for the very first time acknowledged that by our very nature, just by being human, we are tainted by the temptation to sin: to distance ourselves from God, to follow in the pathway set out for us by Adam and Eve: where they wanted to be in control of everything in life: even to a knowledge of Good and Evil: they gained ‘free will’ – a free will to choose the wrong path, and God in His wisdom did not prevent this: but rather allowed it, with one most important provision, that He would send His Only begotten Son to the world: in the first place as the Word of God, speaking to Moses and then through and by the prophets: to educate, to beseech, to guide, to rescue, to pardon, to chastise, to rebuke, to cajole, to save the nation of Israel from their own misadventures and naughtiness, and then, to send Jesus to us: St John writes, ‘God so loved the world, that he gave his only-

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*Fr. David Marriott, SSC: A Sermon for Low Sunday, Easter I*

begotten Son, to the end that all that believe in him should not perish, but have eternal life.’

You see the provision: it is that those who confess Jesus Christ as Saviour are those who are called to eternal life. They are cleansed from sins at Baptism, thanks to either their own confession of faith and belief, or by the intermediary of the Godparents appointed to ensure that the infant will grow and thrive in the faith, with a true appreciation of the familial privileges conferred on us by God at this time of the baptism.

“IN BAPTISM WE  
ARE GIVEN A NEW  
BEGINNING, A NEW  
START IN CHRIST  
JESUS.”

In Baptism we are given a new beginning, a new start in Christ Jesus. We are cleansed from all our sin by the washing of the Baptismal water. When Jesus was baptized by St. John Baptist, He received the Baptism that all others had received: it was a ritual washing away of sin and transgression, but when Jesus entered into the River Jordan, His very presence had an impact which is with us to this day: in that, the ritual washing of sin was changed for ever: the water itself was purified by His very presence, so that the water was cleansed by Jesus Christ, bestowing on it the power: the mystical power of cleansing from sin for all time. It was confirmed to us that this had happened by what happened at that first Easter: the gift of Himself on the Cross was the very gift of His blood for our sins: so that we are cleansed by the water, but we receive cleansing of the soul by the gift on the Cross.

St John writes in the Epistle for today: ‘WHATSOEVER is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.’ (1 John 5.4) Nicodemus asked, ‘Nicodemus saith unto him, ‘How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?’ Jesus answered, ‘Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.’ (John 3.4-6) In this Jesus is telling all of us that it is through that wonderful Sacrament of Baptism that we are cleansed, but not only outwardly, but also inwardly, by the gift of the Holy Spirit, cleansing that which cannot be seen, and with a cleansing that earns the promise of salvation for us all.

It was Jesus Christ Who gave us this Sacrament, it was Jesus Christ Who died for our sins, that we might be redeemed to eternal salvation, it was Jesus Christ Who sent us the Holy Ghost the Comforter: and it is to Jesus Christ that we give our thanks and praise whenever we are privileged to welcome another human soul to our family, our worldwide family of those who confess Him their Lord and Saviour.



## Bonnie's Reflections: St. Melitos of Sardis



BONNIE IVEY (& LAD)

We have seen news videos recently of the terrible devastation caused by earthquakes in Syria and Turkey. The region has suffered many such quakes for thousands of years, as it is geologically unstable. One of the crumbled cities appearing on our screens is Izmir, known in ancient times as Sardis. Now a part of Turkey, it has always been an important shipping port city. One of the first Christian

churches was established there during the time of the Apostles. St. John refers to it in his Letter to the Seven Churches, included in the Book of Revelation.

The first Bishop of Sardis was St. Polycarp, who was martyred at the hands of the Roman authorities. His successor was Melito, a well-educated man known for his scholarship. Spiritually speaking, he was a “grandson” of the Apostles. He died about 180 A.D. leaving behind many writings. He was praised for his contribution to the collection of the works which eventually became our New Testament. Melito took part in defining the essential doctrines of our faith. In addition, he had studied classical rhetoric, the art of verbal communication. This gave him a powerful style of preaching and writing.

In the Apostles' Creed we proclaim that Jesus “was crucified, dead and buried; He descended into hell; The third day He rose again from the dead...” The word used in this Creed for hell means “the place of departed spirits” rather than “place of torment.”

“...And ascended into heaven,” continues the creed. The ancient Church taught He did not come out of hell and ascend into heaven alone. Here are the words of Melito of Sardis, as he portrays, for us, Christ's triumphant proclamation.

*“I,” He says, “am the Christ. I am the One that destroyed death; and triumphed over the enemy and trampled Hades under foot, and bound the strong one, and carried off men to the heights of Heaven...Therefore come, all families of men, you who have been befouled with sins, and receive forgiveness for your sins.”*

***“I am your forgiveness...”***

*“I am the Passover of your salvation. I am the lamb which was sacrificed for you. I am your ransom. I am your light. I am your saviour. I am your resurrection.”*

*“I am your king. I am leading you up to the heights of heaven. I will show you the Eternal Father. I will raise you up by my right hand.”*

*“Who is he who contends with me? Let him stand in opposition with me. I set the condemned man free; I gave the dead man life; I raised the one who had been entombed. Who is my opponent?”*

“I AM YOUR  
FORGIVENESS.”



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



*Republic of  
Cameroon*



*République  
Démocratique  
du Congo*



*Republic of  
South Sudan*



*Republic  
of Kenya*



*Rwanda*

**Congo.**

Bishop Mmokywa Mtundu, from Congo East Diocese has written to see if we could supply funds for roofing sheets for the parish in Baraka. We have been able to access sufficient funds for this and are about to send these funds for this through the good offices of Bishop Steven Ayule Milenge in the neighbouring diocese, as he has access to the Western Union office in Bukavu. Funds are transferred internally by local technology.

Bishop Steven has also advised that the three children, Eliezer Matabaro, Elie Batumike, and Anaweza have had a successful school term, and have been enjoying the Easter break. The good news is that, thanks to a generous benefactor, we have funds for the school fees for the summer term.

**Cameroon.**



Bishop Alphonse has welcomed his mother, Mrs. Marguerite Nyirabarungu, visiting from Rwanda, although the Agreement which we have with each Diocese prevented the Appeal from providing any assistance for this, under Canadian regulations. In March, he wrote of his frustration with the poor internet connections: ‘I tried yesterday sent you some pictures of installed lamps, some parts of wall in paint that we but as our connection and devices disturb everything, with some reports and requests and clarifications of our "mission store" everything is gone. I will try again today.’ We need these reports to confirm the work done.

**Kenya.**

Bishop John Ndegwa has sent a comprehensive outline of the plans for growth in the Diocese of Kenya: here is a brief summary: ‘After we were blessed in December 2022 and January 2023 through an unexpected generous support we at-



EASTER DAY 2023

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

tempted to revive most of our mission related activities and I hereby report.

1. The poultry project continues to play a central role especially in raising funds for missionary activities. As a result, we have a full-time member of the church working in the poultry farm in Kayole which has resulted to increased yield in egg and chicks production as well as a clean and friendly environment for the birds. As a result of consistent cage cleaning, manure for our farms have increased, chick mortality has decreased, and the bishop has been able to concentrate with ecclesiastical matters.
2. The hotel in Kayole has 3 church members working there, one being a candidate of the forthcoming ordination, therefore becoming a source of livelihood for church members, apart from making an additional income for the Diocese.
3. As a result of progressive income generation, the vestment laundry project (*providing a monthly token to all our 10 mission leaders*) has supported the ministry leaders for the last 4 months (December 2022 to March 2023) with neither delay nor default.
4. We have been able to rent a one-acre farm in Kirinyaga and have planted maize and beans. Father Fredrick Maina and members are encouraged by this initiative, and we expect a short rain harvest in the very near future. (*Please see photos of the farm*)
5. The potato farm in Kinangop has 2 out of the 3 acres of potatoes already planted. This being the second planting season, we expect a better yield than the first one when we planted on a furrow land. (*Reports will follow when I make a visit. Eunice and Monica are doing a great job*)
6. The 0.9-acre farm of maize at Saint Ambrose Wanyororo, Nakuru has been planted and reports will follow when I make a visit. As a result of the last year's harvest and purchase, we have 11 bags of 100 kg each which we have packed in special preservative bags, so that we shall not have an urgency of selling them but only when we must. The maize too is the primary ingredient for poultry feed formulation.
7. On ecclesiastical matters reports as follows:
  - i. For the sake of the 2 main occasions which were ahead of us (*Thanksgiving Sunday 9<sup>th</sup> April 2023 and a pending Diaconate ordination*), we have printed 70 new hymns books and 50 Eucharist prayer books from an old printing plate which saved us some money.
  - ii. We have refurbished an 'abbey' at Resurrection Church Kayole so that as the bishop instructs men for holy orders, they shall be living together in a monastic nature without relying on the bishop's wife's kitchen and men will be well instructed on the need for work and prayer (*Laborare est Orare*) as well as communion, as they cook their

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

own meals, do their own laundry, clean their own rooms and work in the poultry and garden farm upstairs.

- iii. We also bought three new key musical instruments; the drum (*African keyboard (sic)*), tambourine and shaker, which have all been already dedicated.
- iv. We also as required by Christian conscience, since Ash Wednesday, continued with the way of the cross (*pew edition*) every Friday of the Lenten week.
- v. During the Holy week, we held a Holy Thursday (*Maundy Thursday*) where we broke break, drank the cup, and washed feet, for the sake of “*His remembrance*”.
- vi. On Good Friday (*Paschal Passover*), we held the way of the Cross (*stations editions*) and a Eucharist Mass.
- vii. On Holy Saturday, we held a Sacrament of penance where all who had applied to be received into ACC, presented themselves for confession in preparation for reception the second day. (*This content of the day remain concealed for the privacy of the candidates*)
- viii. On Sunday (*Easter Sunday*), we held a successful Thanksgiving Day (*The day marks 10 years since Resurrection Church in Kayole held its first Mass*). During the day 11 children were baptized...

Be sure and check for more news from Kenya next month!

**The Parish of St. Bride** held its annual general meeting in March 2023, when we discussed some of the changes which have happened over the past months, impacting the work of our Africa Appeal outreach.

The Fraser Institute reports that ‘Nationally, the percentage of Canadian tax filers donating to charity has fallen over the last decade from 23.4% in 2010 to 19.1% in 2020.’ In 2020, we were also at the start of the Covid Pandemic, which is still having an impact on timely healthcare services across Canada. The invasion of Ukraine by Russia in 2022 caused an immediate economic impact, causing a recovering economy to think again, and the impact of rising costs for food, fuel, and basic living costs, which have now been exacerbated by higher interest rates. All of which will ensure that we must expect a significant reduction from that 19.1% in 2020.

Donations to the Appeal have been declining due to many factors. That, and the extent of work involved in managing the Appeal is taking an emotional and physical toll on all of us involved. It is unfortunate, but we have decided that the Appeal cannot continue as it has till now.

The last regular monthly transfer will be at the end of July 2023. After that time, we will review the funds available and requests that come in at our quarterly parish council meetings (usually in March, June, September, and December). At those meetings, we will make the decision of how much we can send, and to where. We cannot guarantee how much will be available, as that depends on funds which we receive.



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

For the Dioceses: Please keep us informed of ongoing projects, and any needs of the churches. The amounts requested should be reasonable and coincide with our quarterly meetings. We will not be able to respond to daily and weekly requests on demand.

For the Benefactors: We hope that you will continue to support the work achieved in each Diocese: Congo, Congo East, Rwanda, Cameroon, South Sudan, and Kenya.



### **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.

### *Fr. Arthur Stanton: PRAYER*

*A Sermon preached on the Fifth Sunday after Easter, Rogation Sunday, May 12, 1912.*



FR. A. STANTON

AND THE FIRST  
THING I SAY IS, THERE  
ARE SOME PEOPLE  
WHO LOVE PRAYER.  
IT IS A JOY TO THEM.

“Ask, and ye shall receive.”—S. John xvi. 24.

So many people say, they find it so very difficult to pray. I join issue with them at once and proclaim the contradictories, and I say: If your soul is alive, you cannot help praying. If your body is alive, you cannot help breathing—you try—and if your soul is alive, you cannot help praying. You may not be able to put it into the words you like; or you may have words before you which you do not like, but if you have the longing, the desire, the aspiration in your heart, if you say, “O Lord ! I wish I were a better man,” you have prayed. Or, if you say, “I wish I could pray,” you have prayed, for

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

I speak to you about the prayers of the Gospel, because it is Rogation Sunday. And the first thing I say is, there are some people who love prayer. It is a joy to them. Their heart is aflame ; and when the incense is put on the hot coal, it will smoke. That is like the prayers of the Saints—golden censers full of incense, which are the prayers of the Saints. Some are full of fire and joy, and the sweet incense mounts up into the nostrils of the Most High. I suppose all of you, now and then, have felt the joy of prayer.

Some of you have hill altars, haven't you, little altars on the hill-side where you have stopped and prayed? Some of you have places which you connect with prayer—perhaps a church, and you say, “I met my Saviour in that church.” Or it may be a field out in the open. Oh, I hope some of you have got little places of that sort! Hasn't anybody ever asked you, “Won't you pray for me?” and you have said “Yes ”? Oh, has nobody ever said to you, “Let us kneel down together and say a prayer,” and you rejoiced to kneel down and pray together? Has God ever challenged you to pray? And have you accepted the challenge, and wrestled with God, and overcome Him in prayer, and so found out what the Psalmist said: “Blessed be the Lord my strength who teacheth my hands to war, and my fingers to fight”? (Ps. cxliv. 1). If you are in real earnest, and your heart is hot within you, you will delight to pray.

Then some people have agonies of prayer. Perhaps the storms of life have swept over them. “All Thy waves and storms are gone over me” (Ps. xlii. 9). Oh, think of the many prayers the old Ocean must have heard, when people in agony, and beginning to sink have cried, “Lord, save me!” Oh, think of the cries that have risen up that the old Ocean must have heard above the singing of the wind and the roaring of the waves! Driven to prayer! Have you ever been driven to pray, by the stress of circumstances, when the



### *Fr. Arthur Stanton: PRAYER*

agony of life has come upon you, and you have gone to your bed, and fallen on your knees, and poured out your heart to God, and cried out in your agony: “Lord, if it be possible, let this—let this pass away from me”? And while you were saying this, you were kneeling beside the Master who knelt down at Gethsemane. I suppose some of you—most of you—have been driven to pray in the agonies, in the many agonies of life?

Then I know there are some who seem to have for-gotten how to pray altogether. Their prayers become mechanical—not heart to heart with God. There are some who can rattle off any number of *Aves* or *Pater nosters*, and profit nothing, for their spirit never touches the Spirit of God.

Then there are some amongst you who are always so interested in the games and pastimes of life. Here is football over, and cricket has begun, and all their interest is centred in cricket. Well, bodily exercises do profit a little. I grant you that. The Apostle says, “For bodily exercise profiteth little : but Godliness is profitable unto all things” (1 Tim. iv. 8).

Or there are some carried away altogether by the frivolities of life, and the things that are said and written, and the poor soul gets entirely neglected. And yet the Bible is full from beginning to the end of the soul, and how God deals with, speaks to, and cares for the soul. It is the revelation of infinite sin, in-finite holiness, and infinite salvation. All the Bible is full of what belongs to the soul. And some day—one day—one day—the poor neglected soul will escape out of the body, and leave the earthly abode of the body; and death, the scavenger, will come and take the body, and hide it away, and put it under a heap of dust. And we pamper the body, and we do so neglect the soul !

At any rate, if you pray in any way, I know your soul is alive. Do you recollect in the Old Testament when Saul the King prophesied, they all wondered and said, “Is Saul also among the prophets?” (1 Sam. x. 11). And when Saul, the persecutor, was converted, they all marvelled—again they said, “Be-hold, he prayeth” (Acts ix. 11). He must be all right. He is converted. The soul is alive: “Behold, he prayeth.” So, too, if I see you come to the church in the middle of the day, as I like to see so many creep here in the middle of the day, and pour out their souls to God—I know your souls are alive. I told you we asked questions, and wished to ask questions, to show we are alive, because the dead never ask questions; and so if you pray, I know your soul is alive. And one of the nicest things in this church is in the middle of the day—in the week—to see people come in here from business, and kneel down, and pour out their hearts to God.

“Young men, that no man knew, went in and out,  
 With a far look in their eternal eyes !  
 All things were strange and rare: the Sangraal,  
 As though it clung to some ethereal chain,  
 Brought down high Heaven to earth at Arimathèe.”

(Hawker, *The Sangraal*.)

“AT ANY RATE, IF YOU  
 PRAY IN ANY WAY, I  
 KNOW YOUR SOUL IS  
 ALIVE.”

## *Fr. Arthur Stanton: PRAYER*

Well, then, of course, comes the question, What is the use of praying? Why should we pray? Now, then, on Rogation Sunday, Why should we pray?

Well, my first answer is, because we are what we are. Our Lord puts this *a fortiori* argument to us—it is His argument, and not mine—our Blessed Lord very often used *a fortiori* arguments—He said, for instance, “Which of you shall have an ass or an ox fallen into a pit; and will not straightway pull him out on the Sabbath day?” (S. Luke xiv. 5). And so He says about prayer the same thing: “If ye then being evil, know how to give good gifts unto your children, how much more, *how much more*, shall your Father which is in Heaven give good things to them that ask Him?” (S. Matt. vii. 11). If you know what the parent feels towards the child, and when the child comes and asks, the parent listens and wishes to give good gifts to the child, well, how much more will the Father, who is in Heaven, give us what we ask? That is the argument. Because we are what we are, because we can say “Our Father,” because we are God’s children, of course we must pray. And not only because we are what we are, but because God is what He is. All prayer, whatever you ask, must be inside or outside the will of God—either one or the other. Some prayers, of course, we ought not to pray. They are outside the will of God, and they had much better not be answered; for instance, such a prayer as, “Let them be turned backward and put to confusion that wish me evil” (Ps. lxx. 2). You would not want that prayer answered, would you? Some people pray for position, that would have damned them. Some people pray for money—and it would have sent them to hell—and much better it should not be answered. I always like to tell you that all our prayers are like the posies we gather, and they are full of weeds, I know, but there are some flowers in them; and our Lord pulls out the weeds, and puts the flowers in His sanctuary. That is why the prayers of the Saints are so good, because there are no weeds in them. They are all good prayers. If our prayers are covered with “Nevertheless,” this is the way to put them inside the will of God: “Nevertheless not my will, but Thine, be done” (S. Luke xxii. 42). *Then* you put your prayer inside the will of God, and the will of God must be done. “Ask, and it shall be given you ; seek, and ye shall find; knock, and it shall be opened unto you” (S. Matt. vii. 7)—for you have put your prayer inside the will of God.

“THEN, OF COURSE,  
COMES THE  
QUESTION, WHAT IS  
THE USE OF PRAYING?  
WHY SHOULD WE  
PRAY? NOW, THEN,  
ON ROGATION  
SUNDAY, WHY  
SHOULD WE PRAY?”

You might, on Rogation days, I think, ask God to send rain. They say all the country wants rain, and it seems to be delayed. Well, why not ask God to send rain, gracious rain, on His inheritance, and to refresh it? What good will that do? Well, your prayer would lie inside the eternal predestination and providence of God, and belong to that power which ordereth all things in heaven and earth, because it not only ordereth all things concerning the rain, but it ordereth your prayer. That is when the prayer is powerful; it lieth within the eternal foreknowledge, like your life and destiny, within the eternal providence and foreknowledge of God.

And then, again, best of all reasons, because God has told us to pray. It is His command. “O Thou that hearest prayer, unto Thee shall all flesh come” (Ps. lxxv. 2).

## *Fr. Arthur Stanton: PRAYER*

Ask, and ye shall have; knock, and it shall be opened unto you. "Whatsoever ye shall ask in prayer, believing, ye shall receive" (S. Matt. xxi. 22). It is His command. And the aspiration is His. The aspiration in your heart belongs to Him too. He put it there. And the inspiration from Heaven is God's too. And the suggestion that you should pray, is God's. Don't you think Almighty God will listen to, and answer His Own suggestion? If you say: "I want to go into church and say a prayer," it is the Holy Spirit Who has put that in your heart. Oh, believe in God the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father and the Son!

Then, last of all, dear brethren, I say, very well, then, it is the universal, right thing to do. Let us pray, all of us, whoever we may be. If some of you say, "Well, I am on the road to heaven." Well, pray on the road to heaven, and let the breath of heaven be in your nostrils. And some say, "I am on the road to hell." Well, pray on the road to hell, that God may deliver you from the mire and the noisome pit. "I called on the Lord and He heard me, and delivered my soul from the nethermost hell" (see Ps. lxxxvi. 13). Pray for the living, that they may be prepared to die; and for the dying that they may be prepared to live for ever with God. So shall you become not victims of your fate, but masters of your destiny.

And that is why it is that the answers to prayer are larger in scope than the prayers themselves.

Don't go and listen to people who never pray, and ask them, "What is your opinion about prayer? It is so foolish. You would not go to a blind man, and say: "Tell me, What is the relation of one colour to another? "You would not go to a deaf man, and say: "Will you tell me about the proper harmonies of music? "You would not go to a dead man and say: "What is your opinion about life? "And would you go to a prayerless man and say: "What is your opinion about prayer?" Ask those who have prayed, and who love to pray, and who will tell you, it is the breath of their life, and of their soul, and who believe the words of the Master: "Ask, and ye shall receive."

"Pray for my soul. More things are wrought by prayer  
Than this world dreams of. Wherefore, let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God."

Tennyson's *The Passing of Arthur*.



"PRAY FOR MY  
SOUL. MORE  
THINGS ARE  
WROUGHT BY  
PRAYER  
THAN THIS WORLD  
DREAMS OF. . . ."

## *Two Poems*

### E A S T E R

THERE was rapture of spring in the morning  
When we told our love in the wood,  
For you were the spring in my heart, dear lad,  
And I vowed that my life was good.  
But there's winter of war in the evening,  
And lowering clouds overhead,  
There's wailing of wind in the chimney  
nook,  
And I vow that my life lies dead.  
For the sun may shine on the meadow lands,  
And the dog-rose bloom in the lanes,  
But I've only weeds in my garden, lad,  
Wild weeds that are rank with the rains.  
One solace there is for me, sweet but faint,  
As it floats on the wind of the years,  
A whisper that spring is the last true thing,  
And that triumph is born of tears.  
It comes from a garden of other days,  
And an echoing voice that cries,  
"Behold I am alive for evermore,  
And in Me shall the dead arise."

G.A. Studdert Kennedy (AKA: Woodbine Willie)



### *Fr. Robert's Remarks*

*(Continued from page 1)*

that one day is with the Lord as a thousand years, and a thousand years as one day". We think of Sunday as the first day of the week; but it is also the Eighth Day. We commemorate major feasts with an Octave. Easter has an Octave which this year, as I mentioned, is tomorrow. Every Sunday has an Octave which is its Sunday following. The Eighth Day was significant under the Old Covenant; it is even more significant to us under the New Covenant. Creation began on the First Day and the Re-Creation began on the Eighth Day—the Day of Resurrection.

Baptism is integrally related to Easter as Fr. David points out in his front page sermon. One of the interesting things about many baptismal fonts is that they are 8-sided precisely to draw attention to the Eighth Day, the Resurrection, the Re-creation, and the New Covenant.

St. Peter speaks of another time of re-creation symbolic of Baptism also bringing in the number 8 again when he writes of those who "sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1

*(Continued on page 14)*

### O T A R R Y T H O U T H E L O R D ' S L E I S U R E

WHAT will the day bring forth? Dim glows the morn,  
One lone star glitters in the chill wan sky,  
And ere the evening's radiance one is born,  
And weeping eyes have watched another die.  
What will the day bring forth?

The fruit was ripest when to earth it fell,  
The cup was spilt ere laughing lips could taste,  
The one most trusted could his Master sell,  
Is all our painful striving weary waste?  
What will the lay bring forth?

Take heart, for Love still triumphs over all,  
'Much fruit' can bless the dying of the corn,  
He rose the highest Who feared not to fall,  
He reigns for ever Who was crowned with Thorn.  
Let come what will,  
Love triumphs over all.

Fr. Andrew, SDC





[www.ContinuingForward.org](http://www.ContinuingForward.org)

## Mission and Evangelism at the 2023 Anglican Joint Synods

Continuing Forward was formed in 2019 to help revitalize and grow the Continuing Anglican movement, by supporting the renewal of existing churches and the planting of new churches. We are sponsoring multiple events for attendees at the 2023 Joint Synods being held October 9-13 in Orlando.

### **Church Renewal**

We invite you to attend our three 45-minute sessions:

- Tuesday 4:10 pm: “A Call for Renewal within the G-3” by Bp. Paul Hewett and Abp. Chad Jones
- Wednesday 4:10 pm: “Recovering Kingdom Thinking” by Bp. Paul Hewett
- Thursday 4:10 pm: “Calling and Forming Healthy Clergy” by Abp. Chad Jones and Fr. Glenn Spencer

All sessions will be held in the Seminole C room of the DoubleTree. For more details, or to be notified of future updates, see

<http://www.continuingforward.org/jointsynods2023>

We also commend the Evening Prayer being hosted Wednesday by the ACC Diocese of the Holy Trinity. It will be followed by a discussion of mission and evangelism, including their Remnant Mission vision for spiritual formation. For more information, see their website at <http://www.thedht.org/jointsynods2023>

### **Church Planting**

We are planning to host a social event for those active or interested in planting a Continuing Anglican parish. Please email [jwest@thedht.com](mailto:jwest@thedht.com) for more details.



## TRADITIONAL ANGLICAN CHURCH OF CANADA

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*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.*

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### PARISHES

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St. Athanasius  
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Mission of  
Our Lady of Walsingham  
Brantford, ON  
519-756-3053

The Resurrection  
Walkerville (Windsor), ON  
519-255-1703

St. John's  
Parry Sound, ON  
705-746-9720

Mission of the Ascension  
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705-746-9720

Holy Trinity & St. Jude  
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807-251-3489

St. Mary's  
Chapleau, ON  
705-864-0909

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

### *Fr. Robert's Remarks*

*(Continued from page 12)*

P. 3.20) At the Flood, there was an undoing of the original creation and a redoing of it and it was a time of promise and renewal.

The first couple of chapters of St. John's Gospel are also interesting. Follow the daily sequence.

John 1 speaks of the Creation and the Incarnation on the First Day. In verse 29 we hear, "The next day", in verse 35 we hear "again the next day", in verse 43, "The day following", and finally in Chapter 2.1, "And the third day. Count them out and there are 7 days. They are the first seven days of Jesus ministry, but they can be seen as indicative of the transformation and renewal of the old creation by Jesus. John is writing after the fact. He is writing after 3 years with Jesus, time on Mount Tabor, the Mount of Transfiguration, after the Passion and Resurrection and with the guidance of the Holy Spirit.

May we be transformed as he was.

More next month. **R+**



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### The Africa Appeal

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Maple Ridge, V2W 1R5

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

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