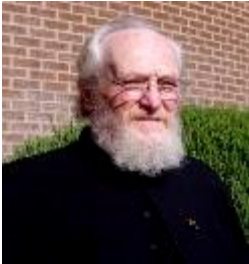


Fr. Robert's Remarks

FR ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings, The Lord be with you!

In October, as in all months of the year, there are some wonderful festivals. Two of the feasts this month relate to healing.

The feast of St. Luke on October 18th brings back memories for me. For a few years, in a congregation in a Church of our former obedience, we celebrated St. Luke's Day with an evening service. Notice was sent to the local Hospital and information about it spread throughout town.

On St. Luke's Day, it was interesting to see the congregation assembling for the service. There were regulars from our parish and there were irregulars; there were those who seemed to have no religious affiliation at all, there were those from other churches in town; there were those who were ill or suffered from something or another, themselves, and there

(Continued on page 12)

INSIDE THIS ISSUE

Bonnie's Reflections

3

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

5

*Fr. Andrew: All Saints'
Eve*

10

Fr. James Chantler: A Sermon for Trinity XIX

FR. JAMES CHANTLER

*Let the words of my mouth and the meditation of
my heart be always acceptable in Thy sight, O Lord,
my strength and my Redeemer. Amen.*

We need to be mindful that the origin of evil in this world, all sorrow, pain and suffering, is the consequence of Adam and Eve's fall from original righteousness: the morally and spiritually perfect state in which they were created by GOD before they disobeyed Him and became sinners (Genesis 2-3). St. Athanasius (296-373) Bishop, theologian and defender of the faith (in his 'De Incarnatione') taught that the chief result of the sin of Adam and Eve, in their abuse of their liberty, was the loss of the grace of conformity to the image of GOD, by which they and their descendants were reduced to their natural condition. Since Adam and Eve, no one has had original righteousness. Original sin, a condition common to every member of the human race since Adam and Eve's fall, is forgiven at baptism and its effects are removed through regeneration (a new birth) and sanctification (being made pure and holy or the gradual process of becoming holy). Original sin is not to be confused with 'actual sin' which is self-conscious rejection of GOD's will.

(Continued on page 2)

Fr. James Chantler: A Sermon for Trinity XIX

This morning's Gospel relates the story of Christ healing a man sick of the palsy: that is a man who suffered from paralysis. Sickness or suffering, however, is not proof that the person involved is a greater sinner than others. Recall what Jesus said to His disciples when they passed by the blind man at Siloam *Neither hath this man sinned, nor his parents* (John 9:3). This does not mean that the sick man and his parents are completely without sin it means that this particular illness is not the result of their sins. Still, if there was no sin in the world there would be no suffering either. What are we to do then? Remembering the trouble Adam and Eve got into we must '*yield not to temptation*' as Horatio Palmer's hymn says, and if we must suffer, we must take it patiently praying for forgiveness of our sins and for the sins of the whole world. GOD being our helper, we must never lose sight of what we hope for: a place in the heavenly courts where there is no sin or suffering only life everlasting with GOD.

LET US PLACE OUR
WHOLE TRUST IN GOD
FOR HE ALONE KNOWS
THE SECRETS OF OUR
HEARTS AND HE ALONE,
OF HIS GREAT MERCY,
CAN RESTORE US TO
HEALTH OF SOUL AND
BODY, FORGIVE US OUR
SINS, PRESERVE US IN
ALL GOODNESS AND
BRING US TO
EVERLASTING LIFE
THROUGH HIS SON OUR
LORD JESUS CHRIST.
AMEN

Getting back to today's Gospel: we find the man sick of the palsy was ill through his own sin which is why Christ said to him '*Thy sins be forgiven thee*' (Matthew 9.2). This is very important; for our Lord's words remind us of the connection between sin and suffering. The paralytic or palsied man's repentance is not what moved Jesus to have mercy on him, at least it is not mentioned in this account, though we know our gracious Lord's property is always to have mercy. Our Lord was moved by the faith and charity of those who brought the palsied man to Him. They give us an example of how we should care for the sick. In helping others: praying for them, attending to their physical needs, by our exhortations, by godly admonitions and by our Christian witness we can lead people to GOD and this is service well pleasing to Him.

We must also recognize today's Gospel as testimony to the divinity of Jesus. In His divine wisdom He knew the evil thoughts of the scribes and by His divine power He healed the helpless paralytic. While our primary duty is to worship and adore our loving GOD and to love our neighbours we must never cease to examine ourselves and make sure that we are truly sorry for our sins, own up to them, and be determined to do better going forward. Let us place our whole trust in GOD for He alone knows the secrets of our hearts and He alone, of His great mercy, can restore us to health of soul and body, forgive us our sins, preserve us in all goodness and bring us to everlasting life through His Son our Lord Jesus Christ. Amen.



Bonnie's Reflections: The Day or the Hour



BONNIE IVEY (& LAD)

Someone recently sent me a link to a YouTube channel featuring a very young man identifying himself as the prophet Enoch. He foretold the Day of Judgment, giving a date which has now passed. He is not the only such “content creator” with an Apocalyptic message.. A content creator makes videos on some

subject of interest, like cooking, or child-rearing, or bow hunting. They make a deal with an online company, such as Youtube, allowing ads to be placed on their channel, and money rolls in. Some choose Doomsday as their subject of interest.

This man is one of numerous people offering such warnings. They do not agree on where The End of the World will manifest itself, nor the date. Several projected dates have slipped past already. The presenters may include a mixture of astronomy and astrology to justify their choice of date, with a sprinkling of Bible verses. They follow up with predictions like these: “Warning, nukes are about to be launched at any moment; Many will burn alive soon; The Heavenly Mansions Are Ready...”

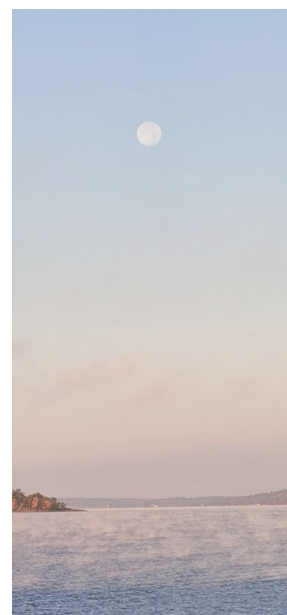
People studying this type of video content have theorized that a series of books from the 1980s (and the movies based upon them) are driving much of the interest in “The Rapture”. Tim LaHaye and Jerry B. Jenkins wrote these “Left Behind” stories. Some have described the plots as “People Disappear. Things Blow Up.”

The plot lines of these books and movies ask what will happen to the people left on Earth when all the “saved” are snatched up into heaven while still alive, in what they define as the Pre-Tribulation Rapture.

Among the conjecture regarding the return of Christ, nobody seems to recall the words of Jesus: “But about that day or hour no man knows, not even the angels in heaven, but My Father only.” (Matt.24:36) Since we cannot know whether Jesus will return in our lifetime, we must continue to deal with the moment we are living now.

We must not forget that there is another factor in our life on Earth: spiritual warfare. When we watch a newscast that fills us with dismay, or thirst for violence, or contempt for “the other side”, we are letting down our guard.

Let us consider C.S. Lewis’ book *The Screwtape Letters*, written at the time of the Second World War. In it, the author portrays Screwtape, a Senior Devil, writing to his nephew Wormwood, a Junior Tempter. He urges Worm-



THE MOON IN THE MORNING WITH MIST ON THE WATER

Bonnie's Reflections: The Day or the Hour

wood to inflame fear and anger in the young man to whom he has been assigned, but especially to keep him confused. Will there be a war? Will he be conscripted?

The secret is to sow confusion. "The game is to have them all running about with fire extinguishers when there is a flood, and all crowding to that side of the boat which is already nearly gunwales under," says Screwtape.

We are in confusing times ourselves. What is safety? Whom should we trust?

These words could be applied to a time of fear and mistrust, of cruelty and lost hope, suffered by Sergei, a young Russian artist born early in the 20th century.

He longed to find God, the Absolute Being. Society was in an upheaval; trust was lost. He described his experience this way. "The abyss was under my feet and a leaden wall was looming over me. I was twice arrested."

"In the early Twentieth century, during the apocalyptic time of the Russian Silver Age, the abyss was used as an image to describe the fleeting nature of the insecure and unstable world of that time," wrote one of his biographers.

Sergei fled to France to study art and was quite successful. Still, he longed to know God more deeply. His search eventually led him to Mount Athos, where his longing was fulfilled. He was given the monastic name Sophrony

In his old age, he moved to Essex, England, with several others, to establish an Orthodox monastery. Its walls, inside and out, bear the murals he designed before he died. He brought order and beauty out of his earlier experiences of chaos and strife. His apprentice in the creation of these murals was Sister Gabriela, who wrote a biography.

And Sophrony, (now Saint Sophrony,) had this to say about looking upon chaotic and fearful times:

"Stay at the edge of the abyss, and when it gets too much, step back from the abyss and take a cup of tea."



AND SOPHRONY, (NOW
SAINT SOPHRONY,) HAD
THIS TO SAY ABOUT
LOOKING UPON CHAOT-
IC AND FEARFUL TIMES:
"STAY AT THE EDGE OF
THE ABYSS, AND WHEN
IT GETS TOO MUCH,
STEP BACK FROM THE
ABYSS AND TAKE A CUP
OF TEA."



Fr. David Marriott, SSC: The Africa Appeal —October 2024



*Republic of
Cameroon*



*République
Démocratique
du Congo*



*Republic of
South Sudan*



*Republic
of Kenya*



Rwanda

Congo East.

At Bishop Mtundu's request, I have sent his proposal for a health clinic in Sebele to Fr. Edlin, of the Diocese of the Holy Trinity in the hope that this project might be adopted for the Diocese 2025 support. The Appeal hopes to facilitate purchase of land for this in the coming months.

Rwanda.

There has been no further news from Fr. Chadrack as to the impact the government policy of church closures is progressing.

Voice of the Martyrs issued this article on September 12th, 2024: 'In 2018, the Rwandan government introduced legislation requiring churches to comply with new regulations. At the time, more than 7,000 churches were closed due to alleged health, safety and noise issues. Other restrictions banned pastors from encouraging long fasts, mandated increased financial disclosure, and required church leaders to hold a degree in theology. While thousands of churches were closed at the time, other congregations were given five years to comply with the demands.

Starting in July of this year, the governing officials began a campaign to further enforce their regulations. According to a statement from the Rwanda Governance Board, which oversees the country's places of worship, 14,000 prayer houses were inspected in July. As a result, 70 percent of the investigated church groups were closed for "noncompliance with established regulations, including registration, building codes, safety, hygiene/sanitation, and financial or other exploitation of followers." (<https://www.vomcanada.com/rw-2024-09-12.htm>)

Kenya.

Bishop John writes of his travels to Turkana:

'I thank God that the mission trip to Lodwar took place at last; we thank God for His provision and Christians for their generosity. If truth be told this is the first land that ACC,OP-K has acquired since the former missionaries abandoned Kenya. Below is the report from the mission trip to Turkana.

Fr. David Marriott, SSC: The Africa Appeal —October 2024

1. On the **travelling plans** I was forced to travel alone because the recently married wife of one of the missionaries being expectant developed some issues that required close attention, and the young man could not be away for a week. The other missionary was a lady, and it wouldn't have been prudent for us two to travel together away and alone by ourselves for a week. She had to remain behind. In that case I had to travel by air whose return ticket was Ksh 36,920 (\$284), very reasonable in our opinion. The dates of arrival and the dates of departure remained the same and I was able to do more than if I could have spent four days on the road. By experience it looked like there was not much to be done by more than one person since there were no house-to-house visitations. I was able to hire an all-terrain errand vehicle that actually was very necessary.

2. On **Thursday and Friday**, we were able to deal with the **purchase of the land** successfully. This is done in the office of the chief, coordinated printing is done in a specific cyber office, and there is no absolute title deed but the sale agreement and a certificate of title (Which were both issued) are the legal and binding documents in the area. We were directed to the chairman of the lands' board who was able to receive a copy of the sale agreement and then issued the certificate of title on Friday.

3. On **Thursday** upon arrival and as land documents were being prepared; we purchased an **amplifier speaker** and **20 plastic seats** and we delivered them to the mission (We had hoped to purchase 30 but almost everything in the budget including the price of the seats were different).

I also handed to the mission copies of the **Kiswahili BCP, Catechism books, 4 liturgical colour linens, a chalice, paten, table crucifix** and other smaller items.

4. On **Friday**, we went back to the lands office. As we waited to be processed, we ordered an **Altar table** which is a great asset to them. We were able to deliver the table on Saturday evening when it was finally completed. Again, the price of the table was higher by 1/3 of the budget allocated.

5. On **Saturday**, I allowed Father Eliud to be on his own most of the time as he purchased food for Sunday, erected a tent and did other needful preparation, I was confined to the hotel room doing preparations for Sunday Mass.

6. On **Sunday** I expected to be picked by 10:00 am to travel to the mission but was picked at 12:45 pm. There are 2 characteristics synonymous with the mission in Turkana, first, Church is not what you do early in the morning before something else, it is what you do in the afternoon after you have fed and watered the animals, secondly, they do not give offering in the Church, they come expecting to be fed. However, that day we gave offerings, and I hope they will practice slowly as they continue practicing catechism and church order.

Fr. David Marriott, SSC: The Africa Appeal —October 2024

On the same day we showed the land and its paperwork to the committee of men who will be assisting father Eliud with administration of mission work from now onwards.

The way forward for the mission is as follows.

Father Eliud, in order to continue improving his missal skills and to conform with order, will attend the **clergy chapter** in Nairobi from **29th November to 1st December 2024**, when we shall have a leadership refresher training and a priestly ordination.

The two main challenges concerning the land in Lodwar are that in order for the land to be free from encroachment **fencing** will need to be done as soon as possible. Secondly the land needs to have **any type of structure** as an identity of ownership. Church, school, hospital and other public lands in Turkana are considered more of communal land unless protected by presence, construction and fencing. We might need to include the matter in our next year appeal so that before long the land will be fenced and a worshipping structure and a pit latrine be put in place.

I pray also to be able to visit in January to **baptize and confirm** those who will have been taught catechism, so that they commence evangelism and reaching out to others.

Since the mission will now begin using the most important record documents (*The membership register, and the Service record book*), Father Eliud will be expected to attend our revived **Synod** from **11th to 13th April 2025** in Nairobi to provide updates on the developments of Turkana.

The family which lives in a rented house which they use as Church on Sunday, put forward a **prayer request** for putting up a **family business** (grocery and cereal kiosk) just outside their house, so that as father Eliud continue doing his part time work as a driver, his wife will be vending at the kiosk to increase their income. They are living with 2 young men in their house and 2 of their daughters who are in school.

I hope this is helpful information concerning Turkana. Financial records shall be made available in our mission file. If it were not for the discretionary amount available, things could have been very difficult since most prices and costs were higher than earlier quoted and in Kenyan government offices there are unreceipted monies that are passed on in order for things to be expedited. Also it is almost prohibited to take photos within government buildings there and I simply understood and did not want to insist.

We Again, thank everyone who was to support anyway even if just by prayer, in case there may be further clarifications needed, I will be glad to share.

In Christ
John Ndegwa
Nairobi, Kenya

Fr. David Marriott, SSC: The Africa Appeal?



LODWAR: ELIUD AND ALTAR TABLE



LODWAR: ELIUD AND ALTAR TABLE



LODWAR: AT MASS



LODWAR: AT MASS-2



AFTER MASS PRESENTING LAND DOCUMENTS TO CHURCH REPRESENTATIVE

Fr. David Marriott, SSC: The Africa Appeal?



LODWAR: ELIUD FAMILY AND AMPLIFIER



LODWAR: ELIUD FAMILY AND BOOKS



LODWAR: ELIUD FAMILY AND SEATS



LODWAR: ELIUD WITH BOOKS



LODWAR: WITH CONGREGANTS



LODWAR: WITH CONGREGANTS-2



LODWAR: WITH CONGREGANTS-3




LODWAR: UNLOADING SEATS

Fr. David Marriott, SSC: The Africa Appeal —October 2024

Documents relating to land sale and registration at Lodwar, Turkana County, Kenya

REPUBLIC OF KENYA



LAND SALE AGREEMENT

This agreement is made on 20/09/2024 concerning the sale of land title number LOK/43/56/04 between:

- Name of seller: Samuel Militu Ngiripa
ID NO: 8718372 TEL No. 0711567342
ADDRESS: P.O. Box 018, Lodwar
Name of purchaser: Saint Anectus Missionaries
ID NO: SOC/50950
ADDRESS: 22379 00100 TEL No. 22379 00100, NAIROBI
- Description of land sold: 200X200 Sq feet
- Agreed price in Figures (Kshs 290,000.00) in words: Two Hundred and Ninety Thousands
- Seller acknowledges receipt of the amount of money 290,000.00 Balance (if any)

Signature of the seller: _____
ID NO. 8718372

- Witnesses of seller:
 - Name: James Aruako Lila ID 11083487 SIGN _____
 - Name: Linus Naboke Mawio ID 3065343 SIGN _____
 - Name: _____ ID _____ SIGN _____
 - Name: _____ ID _____ SIGN _____
- Signature of buyer: _____ ID NO. Cert No. R.28195
- Witness of the buyer:
 - Name: John Kamande Ndeewa ID 5127710 SIGN _____
 - Name: Elind Losike Lochampa ID 10986712 SIGN _____
 - Name: _____ ID _____ SIGN _____
 - Name: _____ ID _____ SIGN _____

CONDITIONS

- Subdivision and transfer is mandatory.
- Purchase to take possession of property on the execution of this agreement.
- All witness of both parties to stand by this agreement at all times.
- Any party in breach of this agreement to pay the aggrieved, the value the foresaid, property at the existing price plus a penalty of 25% of the principal amount.

IN THE PRESENCE OF:

- Village Elder: Moses Maruta Malika ID NO. 128744577 SIGN _____
- Asst. Chief: C. K. Olemi SIGN _____
- Chief: P. C. Adovo SIGN _____

Ass. Chief's Office
Kamwar Sub Location
LODWAR

* * *

THE LAND REGISTRATION ACT
(No 3 of 2012, Section 108)
THE LAND ACT
(No. 6 of 2012)
THE REGISTRATION OF TITLES ACT (Cap. 281) (Repealed)
THE GOVERNMENT LANDS ACT (Cap. 280) (Repealed)
THE LAND TITLE ACT (Cap. 282) (Repealed)

CERTIFICATE OF TITLE

Title No. LOK/43/56/04 Term FREE Years From 2024
Annual Rent Kenya Shillings 1,050

I hereby certify that SAINT ANECTUS MISSIONARIES

In the Republic of Kenya pursuant to PURCHASE OF LAND are now registered proprietors as leases (s) from the government of the Republic of Kenya for the term of FREE years from the 20TH day of SEPTEMBER Twenty TWENTYFOUR

ALL that piece of land situated in the KAMWAR SUBLOCATION TURKANA COUNTY
Containing by measurement 200 X 200
(Less road reserve of NIL (Ha) or thereabouts and being land reference
Number LOK/43/56/04 (original number LOK/43/56/03) as delineated on Land
Survey Plan Number LOK/43/56/04/006 annexed LOK/43/56/03

Assistant Chief: C. K. Olemi Ass. Chief's Office
Chief: P. C. Adovo Kamwar Sub Location
Chairman National Land Commission: James Lourens LODWAR

GoK (L) 1148 50-508006

LAND REGISTRY-TURKANA COUNTY
REGISTRATION OF THE TITLE ACT
TITLE NO. LOK/43/56/04
REGISTRATION DATE 20/09/2024
REGISTRAR

Fr. Andrew, SDC: All Saints' Eve — The Mystical Body

'We, being many, are one body in Christ, and every one members one of another:—Rom. xii. 5

THERE used to be in Rome a great temple, which was called the Pantheon, or temple of all the gods. In the year 610 this great temple became a Christian church, and very fittingly it was dedicated to the Blessed Virgin and All Saints. That was the origin of All Saints' Day. Then the special Collect, Epistle, and Gospel were drawn up by authority, and later on November 2nd was dedicated to All Souls.

The great note of the festival is the unity of all faithful people in the one mystical Body of Christ. This unity really depends upon character. The saints are represented in the Book of Revelation as being clothed in white robes and having palms in their hands. That represents two things: an absolutely stainless character, and the achievement of that stainlessness through victory. They have washed their robes in the Blood of the Lamb, they have made themselves one with His Sacrifice. They are people who have achieved a spiritual victory through travail. The unity of God's Church is the unity of holiness. The saints triumphant have entered into that unity, and the palms of victory represent the passion of their achievement.

We pray for those who have passed on to God, 'Grant them, O Lord, eternal rest,' but we read in the Epistle for All Saints' Day, 'They serve Him day and night.' To the saints rest and labour are the same thing. Their labour is their rest, and they rest in their labour, because their labour is their love and their delight. Tennyson well expresses the truth when he writes of his friend :

And, doubtless, unto thee is given
A life that bears immortal fruit
In those great offices that suit
The full-grown energies of heaven.





Fr. David Marriott, SSC: The Africa Appeal —October 2024

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 indi-

Fr. Robert's Remarks

were those who were there praying for and in proxy for others. If nothing else it was an interesting mix of people.

There were healings that took place and there were those who were healed in a way that enabled them to bear the burden that seemed to be imposed on them. These services were wonderful events.

As I mentioned there were those with no religious affiliation—what would today be referred to as “the nones”—so there was a certain evangelistic overtone to the services, as well as just focusing on healing.

That St. Luke was not only a physician but also an Evangelist, does seem significant.

The other festival that relates to healing is that of St. Raphael the Archangel on October 24. In the same church referred to above, there are four beautiful stained-glass windows of the Archangels—Michael, Gabriel, Raphael, and Uriel—on the Gospel side of the nave. (The Epistle side had four windows of scenes from the earthly life of Jesus.)

Raphael's name suggests the “*Medicine of God*” or “*God Heals*”. One can find Raphael in the Book of Tobit one of the books of the Apocrypha where he heals Tobit, restoring his sight. Raphael is also sent to protect Tobias, Tobit's son, and his new wife Sarah.

By way of explanation to Tobit, Raphael says,

Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise.¹³ And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee.¹⁴ And now God hath sent me to heal thee and Sara thy daughter in law.¹⁵ I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

In a book called *The Holy Angels*, Mother Alexandra writes,

The Archangel Raphael is the angel of prayers, good deeds, and healing; he is also the protector of wayfarers, and today especially revered by those who travel by air.

Raphael's name in Hebrew means “God heals.” Of all God's emanations, how singularly transcendent is that of healing. In our



A TRAIL SUPERVISOR
AT KILLARNEY
PROVINCIAL PARK

Fr. Robert's Remarks

pains and struggles how helpful it is to know that he who carries our prayers to God is the selfness of God's healing power.

Let us often keep this in mind and repeat this ancient prayer for those who travel:

O Christ, Who art the Way and the Truth, send now thy Guardian Angel to go with thy servants, as once Thou didst send him to Tobias, and for Thy glory keep them safe and sound from all harm and evil . . . (Prayers for Orthodox Christians).

Because of his association with healing, Raphael has been identified, with the unnamed angel of John 5:1–4 who periodically stirred the pool of Bethesda.

One of the saints we commemorate on November 11th is St. Martin of Tours, a fourth century figure. Martin converted to Christianity and became a catechumen at the age of 10 (In the first generation after the legalization of Christianity under Constantine. At the age of 15 he was conscripted to the military as a soldier. He eventually asked for a discharge from service because he believed that to be a soldier was inconsistent with being a Christian. He was denied but before anything could be done, the enemy sued for peace and Martin was discharged anyway. That the enemy conveniently sued for peace certainly seems to me a miraculous response to Martin's prayer and heroic commitment.

Following this, Martin declared his vocation as a hermit. One of the hermitages that he established near Poitiers became a centre for evangelization. The hagiography describes healings, including the raising from the dead of one man attributed to Martin.

Eventually he was consecrated as a Bishop an office that he took very seriously, developing an extensive pastoral outreach within his diocese.

A couple of centuries after his death on November 8, 397, [Venantius Fortunatus](#) had declared, "Wherever Christ is known, Martin is honored."

There are other important feasts in this cycle. Two important feasts are All Saints' Day and All Souls' Day. On the one we venerate the Saints; on the other we pray for the souls of the faithful departed that they might have eternal rest.

May God Bless you and keep you!

More next month,



ANOTHER TRAIL SUPERVISOR AT KILLARNEY PROVINCIAL PARK

TRADITIONAL ANGLICAN CHURCH OF CANADA

TACC Office
136 William St.
Parry Sound, ON
P2A 1W2

Phone: 705-746-7378
E-mail:
vicargeneral@traditionalanglican.ca
&
We're on the web at
TRADITIONALANGLICAN.CA



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.

PARISHES

St. Matthew the Apostle
Ottawa, ON
613 256 8494

St. Athanasius
Belleville/Roslin, ON
613-477-3098

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

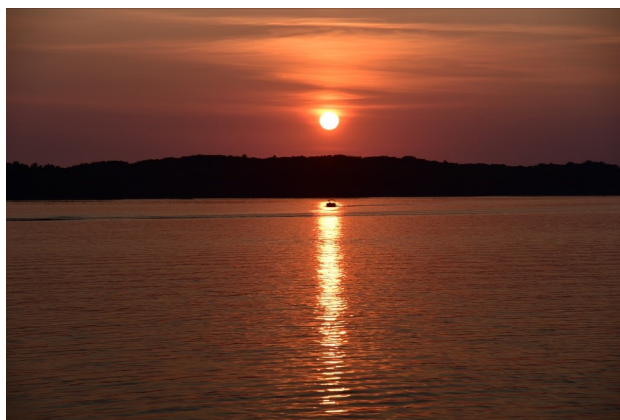
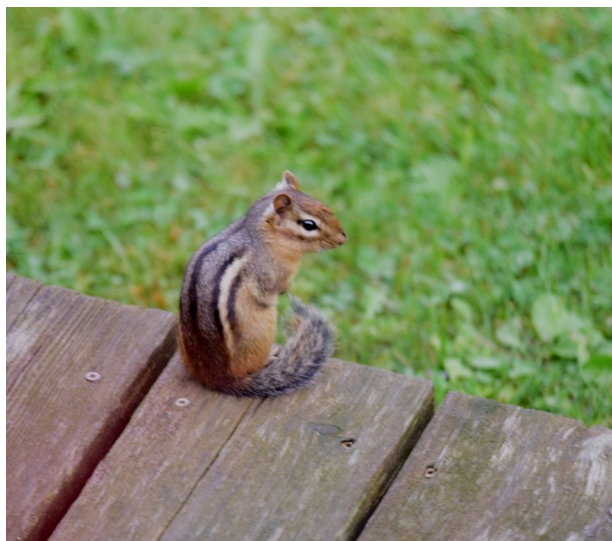
Mission of the Ascension
Waterloo, ON
705-746-9720

Holy Trinity & St. Jude
Thunder Bay, ON
807-251-3489

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

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

Photos in God's Creation



Newsletters 4 U

You may subscribe to this free Newsletter by going to <https://traditionalanglican.ca/news/newsletters/newsletters.htm> and clicking on <Subscribe> or send an email to Newsletters@traditionalAnglican.ca

The Africa Appeal

Donations are tax deductible and may be sent to :

The Parish of St. Bride,
c/o 10125-276 St.,
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.

Contact Info:
Fr. David Marriott, SSC
drm274@hotmail.com
409-15210 Guildford Dr.
Surrey BC V3R 0X7
604-551-4660