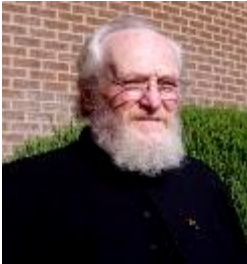


Fr. Robert's Remarks

FR ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings, The Lord be with you!

In the September/October issue of *The Trinitarian* were several articles on the topic of evangelisation by the Editor, Fr. Jonah Bruce, by Bishop Chad Jones, by Bishop Stephen Scarlett, and by Archbishop Haverland.

We are approaching the end of the ecclesiastical year, ready to begin a new year with Advent once again. The Prayer Book defines the placing of Advent Sunday not as four Sundays before Christmas which, inevi-

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FR. DAVID
MARRIOTT, SSC

Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life.

There are some phrases which once we have heard them repeated over time, sort of stick in one's mind just like those catchy tunes that you hear and then have to keep on humming to the great annoyance of those around you. And this is one of those phrases (Indeed, my Latin teacher told us to 'read, mark, learn, and inwardly digest them', when he assigned that day's homework!): but it has gained an increased significance as we consider the challenges which we have faced in trying to encourage folk to come to a love of Jesus Christ and gain the promise of eternal salvation as a member of the family of faithful.

For as we have heard Jesus' words in the Gospel for today, 'There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.' For many years, there have been predictions made in vain attempts to predict the end times: they fail perhaps because the hypotheses fail to take into account the timescale which is appropriate to God, Who as we know is the Creator not only of the world, but of the universe, so that the timescale of God is infinitely longer than we can imagine, stretching back to the formation of the first galaxies of stars surrounded by their planets. In that sort of timescale, we can surely understand that the slow and gradual formation of these 'young' mountains from the rocks, themselves formed of the sand of the sea - the sea-bed - might be seen as a relatively rapid development, whereas in human terms, the process started many thousands of years in the past, and continues as we speak.

(Continued on page 2)

Fr. David Marriott, SSC: A Sermon for Advent II

But we continue to search for the clues to the date when everything will stop! The current favourite which has been widely adopted by the secular world is that the world is in peril unless man changes his lifestyle and stops his errant behaviour in emitting too much hot air, or rather, air which carries with it various noxious chemical elements: and this takes me back to the collect, and the problems which it reveals about modern society.

For in order to consider such important and complex hypotheses so that a conclusion can be reached which is consistent with known facts, supported by available peer-reviewed evidence, and possible to be brought to completion, it is essential that ‘we may in such wise hear them, read, mark, learn, and inwardly digest them,’ – and you cannot do this if all you use to communicate is ‘Twitter’ or ‘Facebook’!

This is the challenge which faces this society so that knowledge transfer can occur besides the services of Wikipedia and Google: for I mean that communication which occurs between groups of people in the gradual establishment of consensus, allowing for progress to occur: progress in this case being simply the improvement in human interconnectivity, as well, of course, of the improvement in the general good of mankind. We live at a time when schoolboards are evaluating the necessity of teaching cursive handwriting to their students. We live in a time when, for much of the population, ‘the news’ comes from Facebook entries, YouTube videos (some of which can be very entertaining) and the ‘apps’ on a smart phone. And we – those of us who remember the joy of curling up in a favourite chair with that new book – the smell you inhaled as you first open the pages, and the pleasure received as you read those first few pages – we struggle to understand this new way of relating to the other, as if an alien invasion has suddenly taken over fundamental elements of our society which we thought were immutable, and we do not know which way we should turn as we make our slow way along the path of life.

So it is that the collect might offer us a solution which can assist us to understand that as things change, there are some facts which do not change, and this is one of them: ‘we may embrace and ever hold fast the blessed hope of everlasting life,’ – for it is to Jesus’ words that we can go to for our reassurance: ‘For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.’ (John 3.16-17) This is the key message which is a foundation of our faith: the promise of eternal salvation, the promise that this earthly life is not all that there is, the promise that we have a loving Father in Heaven Who watches

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Fr. David Marriott, SSC: A Sermon for Advent II

over us with the care and attention of a good parent, and Who, we pray, will, at the appropriate time, welcome us into His household for all time.

‘And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.’



Bonnie's Reflections: Eavesdropping on the Devil



BONNIE IVEY (& LAD)

Twice a year, at Advent and in Lent, I like to reread C.S. Lewis' book "The Screwtape Letters." In It, Lewis imagines a series of letters written by a senior devil, Screwtape, to his ignorant young nephew Wormwood. The subject is the temptation of humans; in particular, the man whom Wormwood has been assigned to corrupt.

After writing it, Lewis said it had been a trying experience, being immersed in that upside-down story in which evil is good, and good evil. "The world into which I had to project myself...was all dust, grit, thirst and itch."

The Screwtape Letters was written during World War Two, when England was routinely being bombed by the German Air Force. Screwtape points out that the dangers and uncertainties of war, while providing a feast of human anguish for the devils to enjoy, might also awaken people to moral issues. "He (i.e. God) sees as well as you do that courage is not simply one of the virtues, but the form of every virtue at the testing point...Chastity or honesty or mercy which yields to danger will be chaste or honest or merciful only on conditions."

"You see," says Screwtape, "it is so hard for these creatures to persevere. The routine of adversity, the gradual decay of youthful loves and hopes, the quiet despair (hardly felt as pain) of ever overcoming the chronic temptations with which we have again and again defeated them, the drabness which we create in their lives and the inarticulate resentment with which we teach them to respond to it – all this provides admirable opportunities of wearing out a soul by *attrition*."

Some reading on the subject of attrition in warfare brought up the name of Carl Philippe Gottfried von Clausewitz. He was a Prussian general fighting against Napoleon. He promoted the use of attrition in his manual of war, which is still



Bonnie's Reflections: Eavesdropping on the Devil

studied by the military today. Von Clausewitz recommended the use of fear, doubt, misinformation, disinformation and excitement to induce exhaustion in the enemy. The word attrition was originally a medical term, describing the bruising or wearing away of tissue by rubbing, a stimulus difficult to ignore. Continued assaults on flesh or spirit can break resistance.

We can see the effects of wars of attrition on the nightly news; in the devastation in the Middle East and in Ukraine, or courtroom battles, or government shake-ups. But we might experience it in our own souls. We find the same old temptation comes back again after we thought we had rid ourselves of it, bruising and rubbing like a stone in the shoe. Sin may repeatedly be our response to this ongoing temptation, harder to resist with each encounter.

We are called to repent. But here we might find old Screwtape and Wormwood interfering in our business. For they can subtly twist our reaction to our own sin. We might feel embarrassed and ashamed that others are aware of our sin. This is pride. Or we might feel frustrated and angry with ourselves because we failed. Are we sad about the sin? Or sad about our disappointment in ourselves? Again, it may just be pride masquerading as sorrow. We need to refer our failure to God, as it is He whom we have offended. Sorrow for sin should arise from our love for God, and our desire to be at one with Him.

We need to ask the Lord for courage. The world is a place of increasing darkness, and some of that darkness rubs off on us. Lewis' devil states that in such times of upheaval "the undisguisable issue of cowardice or courage awakes thousands of men from moral stupor. This, indeed, is probably one of (God's) motives for creating a dangerous world- a world in which moral issues really come to a point. He sees as well as you do that courage is not simply one of the virtues, but the form of every virtue at the testing point, which means, at the point of highest reality. A chastity, or honesty, or mercy, which yields to danger will be chaste or honest or merciful only on conditions."

Soon we will be using the Collect for the First Sunday in Advent, which is repeated every day until Christmas Eve, in which we ask that we may cast away the works of darkness, and put upon us the armour of light. It is a timely prayer.



COLLECT FOR
ADVENT I
ALMIGHTY GOD,
GIVE US GRACE THAT
WE MAY CAST AWAY
THE WORKS OF DARK-
NESS, AND PUT UPON
US THE ARMOUR OF
LIGHT, NOW IN THE
TIME OF THIS MORTAL
LIFE, IN WHICH THY
SON JESUS CHRIST
CAME TO VISIT US IN
GREAT HUMILITY;
THAT IN THE LAST
DAY, WHEN HE SHALL
COME AGAIN IN HIS
GLORIOUS MAJESTY,
TO JUDGE BOTH THE
QUICK AND THE
DEAD, WE MAY RISE
TO THE LIFE IMMOR-
TAL; THROUGH HIM
WHO LIVETH AND
REIGNETH WITH THEE
AND THE HOLY SPIR-
IT, NOW AND EVER.
AMEN.



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



*Republic of
Cameroon*



*République
Démocratique
du Congo*



*Republic of
South Sudan*



*Republic
of Kenya*



Rwanda

St. Bride's has received the **annual** endowment distribution for the **Society of St. Columba**, as we prepare to support projects in Rwanda, Cameroon, Congo, Diocese of Congo, Diocese of Eastern Congo, Kenya, South Sudan, The Canadian Bible Society, Sunshine Coast – Halfmoon Bay School breakfast programme.

However, there have been more urgent concerns to deal with:

- ◆ Bishop Alphonse Ndukiye advised that his daughter Maria was hospitalized with malaria and needed \$350.00 to settle the account from the 'Centre des Soins', as shown in the printed account. However, the Bishop also requested a further \$300.00 for the care of his Mother, which we have been unable to send under our agreement with the ACC Cameroon.
- ◆ On November 2nd, Bishop John Ndegwa wrote to say that his Wife, Esther had fallen seriously ill two weeks ago with a very high temperature, vomiting and inability to breathe. Due to organisational difficulties with the public hospitals, the Bishop took her to a private hospital, which required a deposit payment in advance. This not being possible, Bishop John has had to take Esther daily to receive IV antibiotics for a blood infection, which the Cleveland Clinic describe as 'Sepsis occurs when your immune system has a dangerous reaction to an infection. It causes extensive inflammation throughout your body that can lead to tissue damage, organ failure and even death. Many different kinds of infections can trigger sepsis, which is a medical emergency. The quicker you receive treatment, the better your outcome will be.' (<https://my.clevelandclinic.org/health/diseases/12361-sepsis>) The Appeal has sent \$350.00 to Bishop John, allowing Esther to be admitted to the hospital for care and treatment.
- ◆ In Rwanda, Fr. Chadrack Niyibizi has a long history of 'back problems' from events in his childhood, and exacerbated by a recent fall. As we had not received any news recently, I contacted him to hear of the current situation. He replied that he had been confined to bed, 'not moving much due to my back pain; but I am seeking medical attention. I need at least (US)\$500 to see that I can visit Doctors in Kigali.' (email October 31st 2024) We have sent CDN\$750.00 for this' Father Chadrack replied, 'Thank you dear Fr. David, You have really saved my life. I will go to the hospital and will keep you informed. Yours in Christ, Fr. Chadrack.'

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

Congo.



Distinguished greetings in Christ our Lord and Saviour. I apologize for sending you the photo of the Saint Agathe Ikoma Mission, Walungu Territory. The faithful of this Mission meet in a classroom of Birindwa Primary School. In the same plot next to it we bought a small plot of 25m by 20m that we erected a wooden church of 18m by 7m which lacks the metal sheets for the first phase.

The cost of 78 sheets is US\$624. I apologize very much because you still have

the request of Saint Augustin Nyarhushozi for the purchase of the fired bricks. But I am obliged to share with you this photo of the Saint Agatha Ikoma Mission.

On October 16th, Bishop Steven wrote, ‘Yesterday I was in the St. Augustine Mission to do the Sacrament of Confirmation to fulfil my episcopal duties for the year. There is a great evolution compared to my visit last year in June 2023 when I launched the construction of the foundation of the church of the Saint Augustin Nyarhushozi Walungu Mission. Here's how the photos speak for themselves. Thank you so much for the help.

+Mgr. Steven



Congo East.

Bishop Mtundu has sent this photograph of the work on the metal framework for the of the church in Baraka. We had anticipated sending funds the purchase of land to be used for the future health clinic in Sebele, where the distance to the hospital in Fizi was making access to medical care extremely difficult for all in Sebele, especially for pregnant mothers and their newborns.

We will ask Bishop Mtundu to advise us of which project is most urgent, whilst being aware that each of these, and many more, are in that category!



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

Rwanda.

The Journal, 'Christianity Today' reports that, 'The Rwanda Governance Board (RGB), which oversees the country's places of worship, found that thousands of churches—many of them rural, Pentecostal congregations—failed to meet legal requirements around theological education, building codes, and sanitation regulations. The board began shutting down houses of worship in July and [stated](#) that "relevant authorities will continue to collaborate with religious leaders" to ensure that the legal standards, ranging from degree requirements to garbage cans and parking lots, are met. Places of worship that have been closed can reopen if they demonstrate that the violations have been fixed.

This isn't the first time Rwanda has taken action against churches for being out of compliance with government regulations. The country [closed more than 7,000 churches in 2018](#) over health, safety, and noise issues. That year, it added further regulations, including [banning](#) church leaders from encouraging long fasts and requiring certain financial disclosures from churches and prayer houses.' (<https://www.christianitytoday.com/2024/08/rwanda-closed-churches-africa/>)

We are in contact with Fr. Chadrack Niyibizi as this process continues, as we await his advice on how this process might affect the ACC parishes in the coming months.

Kenya.

Before his Wife, Esther's, illness, Bishop John had sent an excellent review of the achievements of the Diocese in the past year:

'As a result of your support we have been able to achieve the following.

† We were able to produce 400 copies of our **Kiswahili Book of Common Prayer** and distributed most of them to all our missions.

† We were able to change our administrative name from Anglo Province of Saint Jude Mission of Kenya to **SAINT ANECTUS MISSIONARIES**.

† We were able to **pay rent for 2 of our missions** for a whole year (2024).

† We were able to do serious farming of potatoes and maize and added **additional leased farms** of the maize plantation.

† We were able to **renovate the Good Shepherd rectory and toilet block**, and we were able to relocate a mission leader and his wife there.



Fr. David Marriott, SSC: The Africa Appeal?

- † We **received a Priest** who had abandoned the mission, and we have already assigned him to a mission, mitigating the shortage of leaders and he is doing great.
- † We have **ordained a priest and a deacon** and on 1st December 2024, the deacon shall be ordained priest.
- † We managed to make a **mission trip to Lodwar Turkana**, a mission that we were unable to visit for 12 years.
- † We also managed to **buy land for Saint Silas Lodwar** and were able to help the priest there establish a family sustenance small scale business
- † All our missions now including Kinangop (*which we have tried to place a leader without success for 12 years*) have a **potential leader** now.
- † We were also able to plant **1,000 eucalyptus trees** in Kinangop, which are doing so well.
- † We have managed to **restore the Synod** (*From April next year*) which we had to abandon for various administrative hiccups.
- † We have managed to help Good Shepherd, mission Korogocho, **establish a detergent making project** which they sell to neighbours and donate to poor households in Korogocho slums.
- † We have managed to **pay annual rent (2025)** for Saint Patrick' Gatwe, and managed to revive the goat project which had collapsed 10 years ago.
- † We have managed to **lease for 2 years (2025-2026)** land for Saint John's Kathaka mission, where we seek to build a mission centre. We are in agreement with the landowner that if we raise the requisite amount, we can purchase the same land after our lease expires in 2 years.
- † We have also managed to place a diocesan member to **train as a health care assistant**, paving way for a possibility of having a residential nurse in the Diocese.



As we celebrate these achievements with you, we would kindly like to appreciate your support towards that period, and we highly value your prayers, continued friendship and partnership with this missionary Diocese and pray for the same in the coming years. We shall shortly be sharing our 3 major plans from now and in the coming year(s).'

Fr. David Marriott, SSC: The Africa Appeal?

South Sudan.



PHOTOGRAPH PROVIDED BY BISHOP W. GARANG

Many 'Western' countries have suffered violent weather, fires, storms and flooding in 2024, but for most in the 'west' have not experienced the desolation experienced in South Sudan, Diocese of Aweil.

Food stocks have been depleted, crops failed, and starvation claiming lives: Bishop Garang spoke with me of receiving calls from his Clergy, whose own children are facing starvation. Bishop Garang knows that this situation is far beyond our resources, but asks

for prayers and intercessions that international relief might increase, and relieve the terrible situation .



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. Robert's Remarks

tably, it is, but says, "Advent Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after." This seems important.

St. John's Gospel tells us in Chapter 1, that St. John Baptist pointed to Jesus declaring Him to be the Son of God and describing Him as the Lamb of God. "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus." (John 1: 40-42a)

As I remember it, from my Sunday School days, Andrew was seen as the "First-Called" and as the first missionary who brought someone to Jesus. After Pentecost, St. Andrew is reputed to have continued his missionary activity through modern day Istanbul, founding the see of Constantinople, and up through Ukraine and into Russia.

I find it fascinating that the beginning of Advent is so closely and deliberately tied to the first missionary and that has to say something about what we are called to do as we live out our Christian calling and commitment.

Archbishop Haverland closed his column in *The Trinitarian* saying, "Without sound teaching and the faith, we have nothing much to offer. But where the faith is believed and loved and practiced in our communities, men and women will take notice, and God will bring them in as he pleases."

May God Bless you and keep you! May you have a blessed Advent.

More next month,

R+



Fr. Andrew, SDC: Advent Meditations

FIRST SUNDAY IN ADVENT WHO IS THIS?

'Who is this ? Matt. xxi 10

IN the Gospel for Advent Sunday we read: 'And when He was come into Jerusalem all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet.' That was a wholly insufficient answer. Angels could have told them that it was the Divine Person of the Everlasting Son, making His progress to the place of sacrifice.

The nature of God is wholly other than our own. We are created in God's image, but we must not create Him in ours. The life of God in its immense richness and spiritual priority existed before ever He called a creature into being. We are not necessary to God. He is altogether and completely sufficient for Himself. In Him alone is absolute holiness and absolute freedom. S. Augustine has a very deep thought, that God's freedom is His



Fr. Andrew, SDC: Advent Meditations

holiness. He says, 'Whereas this is already a great freedom, to be able not to sin, here is the perfect freedom, not to be able to sin.' It is quite impossible for God to sin. If sin could have come into His nature, He would not have been God.

If we ask ourselves, 'Who is this?' it is the Eternal God, come from that rich life which the Incarnation could never wholly reveal. Our Lord came to reveal to us in a human nature as much as could be revealed by a human nature of that Divine Life. It was an amazing revelation, but even that revelation is a small thing compared with the richness that eye hath not seen nor ear heard.

MONDAY AFTER ADVENT I EXPECTANCY

'Oh that Thou wouldst rend the heavens, that Thou wouldst come down.'—Isa. lxiv. 1

HUMAN nature is God's great masterpiece, and the marvel of birth never grows less. When upon this planet there peeped out upon the flowers and baby beasts and little birds the first child eyes, one can think of God laughing with joy, as He looked upon what He had made and 'saw that it was good.' It was a very daring thing to put a free will into that baby of His, and yet that is what God did, and what liberties His children have taken ! But it could not be that God should fail, that what He had made was not really good. Every little child is a herald of hope.

We have lost something in our Prayer Book which the old office books of the Church retain. They are full of expectancy. They keep company with the thought of Blessed Mary waiting for her Babe ; they seem to hear the rustle of angel wings, waiting to break through from the unseen into the seen to herald the Holy Child, Who will reveal to us what it is to be a Son of God.

Let us try to understand better than we ever did before. It was not in a mechanical, magical way but by the road along which we go, the road of a human experience, that Jesus went. He teaches us nothing unnatural to us, but leads us in the way of the life more abundant which will make us glad. Let us begin to turn our steps to Bethlehem, that we may be among the first to kneel and see the little Face that peeps out at us from the folds of Mary's blue robe, and share with her and Joseph, Elisabeth and Gabriel, and all the host of heaven, the joy at the birth of the Holy Child.

TUESDAY AFTER ADVENT I FACT AND FAITH

'Be ye also patient ; stablish your hearts : for the coming of the Lord draweth nigh.'—S. Jas. V. 8

WHAT we believe does affect the way we live, and the way we live does affect what we believe. We must live up to the standard of our convictions, or sooner or later our convictions will drop down to the standard of our life. Unbelief may be the punishment of insincere practice. Belief in a fact is the foundation of any strong and consistent action, and the opposite is the cause of many drifting, irresolute lives.

It is interesting to compare the arrangement of the New Testament with the scheme of the Church's year and the practical experience of one's life. The New Testament gives first the Gospels, i.e. the facts of the Incarnate Life; then the Acts of the Apostles, the story of the first lives based on belief in those facts; then, though they were written earlier, the spiritual letters of S. Paul and the other writers of the Epistles, and the Apocalypse. Similarly with the ecclesi-

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astical seasons we begin with facts. The period from Christmas to Pentecost sets before us the facts of the Divine human life; the Epistles and Gospels in the long trudge from Trinity to Advent are practical expositions of the results of believing, and it is fitting that Corpus Christi should give us a send-off on our pilgrimage, and provide us with the Food of wayfaring men.

In our own experience we shall find that faith alone will enable us to meet the hard facts of life and to force facts, however stubborn, to interpret faith. The great work of education should be to teach the knowledge of facts, and then the power to face them in the light of the greatest of all facts and in the strength of the greatest of all gifts.

WEDNESDAY AFTER ADVENT I
THE IDEAL AND THE RULE

'He that walketh in a perfect way, he shall serve Me.'—Ps. ci. 6

IDEALS are one thing, rules of life another. Ideals belong to the land of our dreams and desires, rules of life to the level of a common day. Ideals soar heavenwards, rules walk the pavement. Ideals point to the heights to which we hope to rise, rules register the standard beneath which we dare not fall.

It is the Church's business to keep before us the ideal of the perfect life. It is our business to make some rule that shall be as a firm pathway beneath our feet, walking firmly on which we may follow the glory that goes before us. However high we fly, we need firm ground to start from. Let us try to consider of what stuff we should make the substance of our road.

Faith is a firm foundation, feeling is not: faith in God, faith in goodness, faith in good people. Regularity is a firm foundation, fits and starts are not: regular prayer, regular worship, regular meditation, regular self-scrutiny. A religious principle which is the interior soul of one's life is a firm foundation, a little religious colouring which is just an exterior department of one's life is not.

From the ground that our rule of life gives us to stand upon, and with the steadiness of vision that it makes possible for us, we can look upwards to the ideal of a Christian. The ideal of a Christian and a Catholic can be nothing less than this, that he may show forth Christ in his human nature as Christ revealed God in the human nature which He took of the Blessed Virgin Mary. God has seen His end in Christ: our end is found when He sees Christ in us.

THURSDAY AFTER ADVENT I
PRACTICAL PRECEPTS

*'Confess your faults one to another, and pray one for another,
that ye may be healed.'*—S. Jas. v. 16

THERE are three resolutions which every Christian should make the foundation of his spiritual life.

First, let him make a strong resolution to safeguard a time of prayer and meditation. Just as every one should try to get away to the seaside or the country for a part of the year, to keep himself in good physical condition, so it is necessary some time in the day to ascend the mountain of prayer, and breathe the fine air of the spirit, and get a true vision of life which only spiritual detachment can give. Secondly, a regular attendance at the Eucharist, that the life

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may open its door to the incoming of the Divine Guest: for what the Incarnation is to the world, that his communion is to the life of the Christian. Christ alters life by entering it He must do that of necessity, but it rests with us to open the door to let Him in.

Thirdly, let us take stock of ourselves regularly, and consider whither we are tending, and, if need be, make known our spiritual condition, as far as we understand it, to our spiritual physician. We do not want a morbid self-centredness, or to throw away our legs in order that we may go on crutches! But, avoiding that extreme, we shall practise a sensible self-examination and have periodical recourse to an experienced priest, for this is not only a precept of the Church but a most salutary practice, without which the spiritual life will never rise to the height it may.

THE CONCEPTION OF THE B.V.M.¹ HOPE

The God of hope.—Rom. xv. 13

WE often think of God as the God of love, and that is always true, but at this festival we may perhaps think of Him rather as the God of hope. Since God has given to us the power of hope, it is not strange that we should see in Him hopes in some sort like our own.

The first part of the Bible, the Old Testament, tells of the gradual fulfilment of the hope of God in the bringing into being of the Blessed Mother. We see the creation of mankind, the choice of the peculiar people, the teaching of the prophets, the growth of the idea of the Messiah, and then in the fullness of time our Lady walked at Nazareth. The hope of God began to be.

We may think that it was God's hope to be able by the Incarnation to give a complete and perfect revelation of His love. That hope has been fulfilled in a strange way. Our sinfulness gave to God the supreme opportunity of revealing His perfect love on the Cross.

There is still a hope of God to be fulfilled. In that mystic book that ends the Bible we read of the New Jerusalem 'descending from heaven as a bride adorned for her husband.' We see the vision of the glorious Church, the living shrine of God's indwelling. But all this fulfilment was only made possible by that beginning of hope which the Church celebrates when she keeps the Feast of the Conception of our Lady.

¹December 8th

FRIDAY AFTER ADVENT II SPIRITUAL VALUES

'Blessed.'—S. Matt. V

EVERY year as Christmas comes round, although we never wish to belittle the old Christmas traditions, and the exchange of gifts and courtesies, we do want to get nearer to the real *me t* of Christmas. That secret surely is this, that a completely new Life, a new quality of life, came into this world of ours, bringing completely new possibilities, which could never have been if that Life had not come, which could never have been dreamt of or imagined unless that Life had communicated to us His own secret and given us communion with Himself, His mind and His spirit.

Always as we read the Gospel for All Saints' Day, which is so fitting an introduction to our Advent and

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EUNTES IN MUNDUM UNIVERSUM
GO YE INTO ALL THE WORLD

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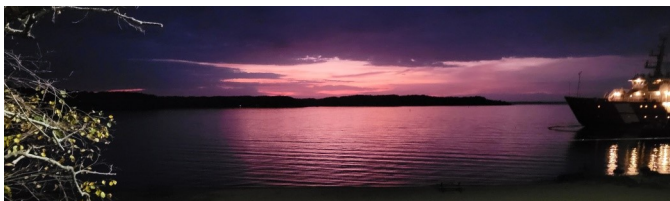
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Fr. Andrew, SDC: Meditations

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Christmas thinking, we are struck by the complete difference between the outlook which is suggested there and the outlook of the mind of that world into which Christ came, and to which He brought the new life and the new thought. The world would say, 'Happy are the rich'; He said, 'Blessed are the poor.' The world would say, 'Fortunate are the prosperous'; He said, 'Blessed are they that mourn.' The world would say, 'Lucky are the popular'; He said, 'Blessed are they that are persecuted.' These things He said, not really with any allusion to material poverty or to eulogize unpleasantness or misfortune, but because His point of view was always the spiritual point of view. The values which He came to reveal as all-important are the spiritual values, and so He would have us realize that it is infinitely better to be holy than happy, to have peaceful consciences rather than large bank balances, to be caring more about the integrity of our lives than the congratulations of our neighbours.



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