

Fr. Robert's RemarksFR ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings, The Lord be with you!

Over the years I have come to appreciate more and more the feast of the Transfiguration of Our Lord and that of the Holy Name of Jesus. These occur on August 6 and 7, though the feast of The Holy Name is transferred by some to January 2nd

The synoptic Gospels share the narrative of the Transfiguration with us. Notably, St. John does not share the narrative however, he does draw attention to the fact that he and the others were witnesses of it. As we hear the Last Gospel at the close of the Mass, we hear St. John saying, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begot-

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Fr. David Marriott, SSC: St. Mary Magdalene Trinity VIFR. DAVID
MARRIOTT, SSC

Two days from now, we commemorate the life and witness of St. Mary Magdalene; and this life and witness goes a little farther than the remarkable story which we read in the Gospels, it is well worth our while to consider this life and see what it is that we might learn from her example.

When St. Paul was writing to the Romans, it is almost as if he was writing the thoughts of Mary Magdalene, 'For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.' (Romans 8.2)

In the Gospel of Luke, we read, 'And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.' (Luke 7.36-39)

Mary was a sinner: it was Mary who washed our Lord's feet with her tears, and dried them with her hair. (Luke 7.44) His host, the Pharisee, thought that Jesus should have rejected her touch, but He did not, 'And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with

(Continued on page 2)

Fr. David Marriott, SSC: St. Mary Magdalene Trinity VI

tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.' (Luke 7.44-50)

Luke then tells us that Mary was indeed healed from her infirmities, having her 7 devils cast out from her. (Luke 8.2) What a wonderful message of hope for each and every one of us, because she was a sinner, she was on the wrong side of the tracks, she had made a mess of her life, and yet, in her repentance and contrition, she was able to receive pardon and forgiveness, a true absolution, so that she was then able to start on a new path, a new beginning, in the way of true faith in Our Lord Jesus Christ: once more epitomizing the words of Paul to the Romans: 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.' (Romans 12.1-2)

And that new path led her to follow in the footsteps of the Lord, even to the foot of the Cross, and then, on the third day, to be the one who was the first to see the Risen Christ, and charged by Him to take news of His Rising to the disciples, gathered in fear.

Now what happened then, what happened after the Gospel story ends?

The story about St. Mary Magdalene is this: different from some of the church histories, but one of the early forms of getting rid of nuisances was to put them out to sea on a boat with no sails, no oars, and let the tide and currents do the rest.

This was used to rid the early Roman occupied Israel of many Christian faithful, especially in the early years after the Resurrection and Ascension of Our Lord. And this was the punishment meted out to S. Mary Magdalene, S. Maximin, Mary Jacob, the wife of Cleopas, Salome, Lazarus and Sarah, their Ethiopian servant. They were put in a boat, and towed out to sea, where they were cast adrift.

The story, an old Provencal tradition, tells us that through divine intervention, this little boat was driven across the Mediterranean Sea, and came ashore in the Rhone estuary, in the south of France. There, where we now can visit Saintes Marie de la Mer, in the Camargue, the foundations of the Christian faith in the south of France were built, under the patronage of those who had known Jesus.

S. Mary Magdalene stayed in Saintes Maries for some few years, but then left, and lived for years in solitude in the hills above Gemenos, near Ste. Baume. It was from her cell that her influence on the early Christians spread, and there is no doubt that she had a major impact on the growth of Christianity in the whole of the south of France, through Provence.

She left her solitude as she was approaching death: and descended to the town of St. Maximin la Ste.-Baume (as it is now known). There, she met once again St. Maximin, who took care of her in her last months and days. She died in this city, and was buried.



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There was some worry in later years that pagans might disturb the graves of Christian faithful, but her grave was rediscovered in the middle ages, and her remains transferred to the church of St. Marie Madeleine, in St. Maximin, where they now are to be found.

And it was there, on a fall day in 2003, that I met S. Mary Magdalene.

Now, you can tell me that all the above is not true: that there is no way the boat could get from Israel to France: that there is no way S. Mary could have climbed to her grotto, and survived there: that there is no proof that the remains are those of the saint. And I will agree with you on all these points: if you look at the world in a rational, logical way, there is no way that I could have met S. Mary Magdalene. But I did.

In the crypt, beneath the transept and nave of the church, there is a small collection of artifacts, which have been dated for the correct period: the first century of the church. There is also a golden bust, but instead of the face, there is a mask you can see through, beneath which you can see the skull: as if the face has been removed.

I stood and looked, and watched, and waited. I noticed a small fragment of bone: labeled ‘Noli me tangere’ – ‘Touch me not’: the words spoken by our Lord as He stood outside the tomb. This is where Jesus had reached out and touched S. Mary, before she ran to tell the disciples.

And then I became conscious of another person being there: even though I was, to all intents and purposes alone. I looked up, and realized whom that other person was, and that she was speaking with me, not to me, but with me. She was speaking of Jesus and His love for all, and of the two great commandments. But more than anything else, I was overcome with the sudden awareness that here I was, speaking with one who had seen the Crucifixion, I said to her: ‘But you are one who stood at the foot of the Cross’; she had experienced the Resurrection, and she had been there at Pentecost, and the gift of the Holy Ghost, the Comforter. To this day, she is still able to communicate the same message of love and devotion to Our Lord, to all and any that will listen. She speaks the message of God’s love.

No, it is not logical, no it is not rational, yes it is emotional, but it is true, and true faith, Mary’s faith, in action.

This church in St. Maximin is named after a woman who started out a proud and arrogant sinner. A woman who realized her sins, and who was able to confess them to her Lord, and who received absolution. She then went on to live a holy life, dedicated to Jesus Christ, her Saviour. For me, she epitomizes the fact that the role for women in the church was and is not the ordained priesthood, as she was not ordained. She demonstrated that the role was of great importance: faith by example, and by example, she showed how the grace of God can move mountains, and convert many to come into a clear understanding of God’s will for them. She was the impetus for the growth of Christianity in Provence, working by means of the gifts of the Holy Ghost the Comforter. She is to this day a strong influence for faith in a secular society.

Let us pray that we might be able to learn from such a strong beacon of faith, and that we, all of us, might continue to be that beacon, that shines out brightly for all mankind.



Bonnie's Reflections: LIVING AS THOUGH THERE'S NO TOMORROW



BONNIE IVEY (& LAD)

On February 17, 1977, a group of Ugandan government officials, an Imam from the local Muslim community, and several Christian leaders were brought before Uganda's ruler, Idi Amin Dada. They learned they were accused of plotting to overthrow the government, and of smuggling illegal weapons. What led to this?

Amin had been the top commander in the army, serving under Uganda's President Milton Obote. Under cover of putting down inter-tribal conflict, he seized power for himself. Thousands were killed, including every single person, from elders to infants, who lived in the former President's home village. Uganda was now completely under Amin's new military rule.

Anglican Archbishop Janani Luwum and the others accused with him had objected publicly to the widespread beatings and disappearances attributed to Amin's forces. Ethnic cleansing was becoming the norm. It was being conducted by Amin's new military force called the State Researchers. Its officers had been trained by the Soviet KGB.

Amin set about reshaping Uganda according to his own ambitions. His actions began with forced deportations; first of Asians, and then certain African tribes which he deemed to be undesirables. Homes and businesses were confiscated. Fifty-five thousand Asians, mostly owners of small shops, were given three weeks to "self deport" from the country. The process of Islamization of society began to be enforced. There were beatings, threats, and worse. Mutilated corpses were routinely found floating in the Nile River.

The Archbishop had preached a sermon saying, "The Church must not conform to the powers of darkness." His friend Bishop Festo Kivengere agreed; it was necessary to confront the regime's evil despite personal risk. Like the prophet Nathan, they would publicly rebuke the authorities. They chose to "Live as though there's no tomorrow."

Archbishop Luwum, other Ugandan church leaders, and Christian cabinet ministers collaborated to write a letter to Amin himself, expressing strong reproof of the regime's policies. Arriving at Amin's residence, they hand-delivered their message.

February 5: Soldiers violently invaded the archbishop's home, performing a futile (and destructive) search for "hidden weapons."

February 14: Several Cabinet Ministers arrived at the archbishop's home to bring him to State House. His wife insisted on accompanying him. In a meeting there, Luwum was verbally attacked but not harmed, probably because his wife



Bonnie's Reflections: LIVING AS THOUGH THERE'S NO TOMORROW

was a witness. Friends and relatives afterward begged him to leave Uganda, offering to smuggle him to safety. He replied, "If I, the shepherd, flee, what will happen to my sheep?"

February 15: The Archbishop, all the other Bishops, and senior public officials were summoned to the Nile Mansion Hotel, for "a very important event." It was a sham trial. Swiftly they were surrounded by many soldiers. The false accusation then read aloud was the smuggling of arms with the intention of overthrowing the regime. Amin shouted to the soldiers, "What shall we do with these traitors?" "Kill them!" was the cry.

Three times Amin shouted the question. Three times the crowd roared the same answer. Archbishop Luwum smiled at his fellow bishops. He said quietly "They are going to kill me. I am not afraid. In all this, I see the hand of God." The soldiers took him away to the State House, with two Cabinet Ministers who were also condemned. The others who had been arrested were released with threats.

February 17: A stunning news report from Uganda described a fatal accident. Three prisoners, convicted of smuggling arms to overthrow the government of Idi Amin, had been killed. En route to prison they attempted to take control of the Land Rover and escape. A deadly crash resulted. The Anglican Archbishop of Uganda and two government traitors were dead, as well as the driver.

The body of Archbishop Luwum had been placed in a coffin and driven by soldiers to his home village for a secret burial. Janani's mother refused to let the soldiers do this. "Long ago, we gave Janani to God and the Church." She insisted that the whole Church must be allowed to mourn their leader. The soldiers went on digging, regardless of her protest. They found the rocky ground of the little graveyard too hard to dig. They tried in three different places but could not make a grave. Tired and frustrated, they went off to eat and rest.

While they were gone, Janani's family opened the sealed coffin. They saw that his body had many bullet wounds, as well as signs of torture.

Refreshed by their break, the soldiers returned to their task, succeeding finally in digging a deep enough grave. Only family members were there to mourn as the coffin was lowered, the grave filled in.

The report of the village witnesses quickly circulated. The testimony of multiple people made it impossible for the government's account of events to stand. The reports which were spread around the globe by the media led to international censure of Amin's regime. His grip on Uganda was over. Ultimately, Idi Amin became a powerless figure moving from country to country. He died in exile.

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Fr. David Marriott, SSC: Africa Appeal July 2025



*Republic of
Cameroon*



*République
Démocratique
du Congo*



*Republic of
South Sudan*



*Republic
of Kenya*



Rwanda

Congo.



Bishop Steven has written about the Parish of St. Augustin Nyaloshi, in Walungu, which town is still in Government control.

As we were awaiting the receipt of the St. Matthews funds, Bishop Steven contacted me to say that ‘Through this email, I would like to inform you that in the week of July 14, 2025, I will be on the move to consult my doctor in Bu-

rundi to do the check-up and take a two-week rest after the consultations. I would like to propose to you about the donation you have written in Africa Appeal will be distributed during this month of July. If there is a way to send us before my departure so that I can buy the sheets for the Saint Augustin Nyalushozi Walungu Mission.’ As the Bishop has diabetes, such ‘consultations’ are important, as well as a well-deserved ‘two-week rest’!



St. Bride’s expected to receive the funds on July 7th, so after Mass on Trinity III, Scott Ferguson advised that we could send \$2,625.00 during the coming week, which has now been done through Western Union. Bishop Steven has already received the first ‘half’, and writes: ‘Thank you very much, the money arrived safely, we paid 5% of the amount sent to receive the dollars. I called Father Deocard on the phone so that he could come tomorrow to take the sheets that we will buy tomorrow, Friday, if the rest of the money is transferred today. +Steven.’

And the ‘second half’ was transferred: Bishop Steven wrote: ‘Thank you very much, the money arrived, we bought 110 sheets, and Father Deocard came to receive the sheets for transport to Nyalushozi Walungu. Thank you very much. Attached is the photo of Father Deocard receiving the sheets and putting them on the truck that we rented. Thank you very much, God bless you.

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Congo East, Rwanda, Cameroon

In the next weeks, the parish will be assessing the several projects in the three Dioceses, as well as how to manage the limitations of the amounts allowed to be sent from Canada by banks and credit unions. So, watch this space!

South Sudan.



Bishop Garang has been in the Diocese, where, as I wrote in June, ‘the situation in the Diocese of Aweil is disastrous, where there is a risk of starvation, caused by flooding damaging crops, disease, with cholera and malaria, and an almost complete lack of Medical care available. During his telephone calls to both Scott and me, the Bishop spoke of desperate situations facing his Clergy and People, in what has become a hidden disaster amongst so many conflicts. Last month I wrote: ‘Bishop Wilson Garang knows well that our ‘Appeal’ is unable to resolve this colossal challenge, but has requested US\$3,000.00, to purchase essential medications, often currently unavailable and expensive...’ Given that the Bishop was returning home to Nairobi by Trinity IV, St. Bride’s was able, with thanks to all of you, to respond to this urgent need.

Here is the Bishop’s appeal:

Emergency Appeal for Cholera and Starvation Victims in Aweil, South Sudan

Introduction

Aweil, South Sudan is suffering under the unimaginable weight of two simultaneous crises: a deadly cholera outbreak and a catastrophic famine. Both are spiraling rapidly out of control, and the window to intervene is closing fast. The humanitarian situation is critical and life-threatening.

Tens of thousands of lives hang in the balance. Every minute, a child struggles to take their last breath. Every hour, a mother watches her starving child slip away in her arms. There is need for immediate support. Without decisive action right now, the cost will be counted in thousands more preventable deaths.

Cholera Outbreak: An Accelerating Catastrophe

From September 28, 2024, to April 11, 2025, a total of 48,726 cholera cases have been reported across South Sudan, with a heartbreaking 919 deaths officially recorded. In Aweil, the situation is particularly desperate. The cholera epidemic is fueled by:

- Contaminated water sources
- Overflowing latrines and open defecation
- Poor sanitation practices, worsened by displacement
- An overwhelmed and under-resourced healthcare system

Many health centers have run out of basic supplies like oral rehydration salts and IV fluids. In rural

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areas, families must walk miles often carrying the sick on their backs only to find health posts that are either closed or empty. Children, whose small bodies dehydrate rapidly, are the most vulnerable. Without intervention, they can die within a matter of hours after the onset of symptoms. The brutal reality is that this disease is entirely preventable and treatable. It is the lack of basic resources clean water, rehydration therapy, basic hygiene that allows cholera to claim so many lives.

Every day that passes without an emergency scale-up of healthcare, water, and sanitation support leads to more deaths that could have been prevented with simple, cost-effective measures.

Starvation Crisis: Silent Suffering, Widespread Death



Alongside cholera, starvation is another slower disaster that has been unfolding. In Aweil today, food insecurity is at catastrophic levels. Families have lost their crops due to repeated heavy rains and floods. Markets have collapsed. Inflation has made the little available food unreachable for most families. Entire communities have been displaced, stripping people of their traditional ways of gathering or growing food.

The numbers are alarming with 276,000 children in Aweil severely malnourished and in urgent need of life-saving therapeutic food and medical care. Thousands of households have no food at all families are surviving on foraged roots and wild leaves. Malnutrition-related deaths are steadily climbing, even if they are under-reported due to a lack of functioning health services. While exact figures for deaths directly caused by starvation are not immediately available, humanitarian monitors on the ground report alarmingly high child mortality rates linked to severe malnutrition.



The face of this crisis is a five-year-old girl with sunken cheeks and a frail body weighing less than half what she should. It is the skeletal teenager unable to stand. It is the mother forced to choose which of her children to feed, knowing there simply isn't enough food for them all.

Immediate Emergency Relief is Essential as the race is against time. It is a fight for survival. Without immediate action:

- More children will die: Cholera and severe malnutrition feed each other, creating a deadly cycle.
- Hospitals will collapse: Already functioning at minimal capacity, healthcare centers cannot absorb any more cases without urgent support.
- The next generation will be lost: Children who survive severe malnutrition often suffer permanent physical and cognitive damage.

A humanitarian catastrophe will spiral: If left unchecked, the crisis will grow to regional famine and epidemic levels, destabilizing neighboring regions.

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However, if action is taken now:

- Cholera deaths can be reduced dramatically with basic, low-cost medical care.
- Starvation can be reversed with emergency feeding programs.
- Communities can rebuild resilience with clean water access and basic nutrition.
- Thousands of lives mostly children and women can be saved.

There is no time to lose. Every delay costs lives.

ACC DIOCESE OF AWEIL is seeking for financial support to help Save Lives. The emergency funds ACC DIOCESE OF AWEIL seeks will be deployed immediately to:

- Establish and expand cholera treatment centers with full staffing, IV rehydration, and antibiotics.
- Launch an urgent cholera vaccination campaign to protect vulnerable communities.
- Distribute safe drinking water and install water purification systems in high-risk areas.
- Provide emergency hygiene kits (soap, chlorine tablets, buckets) to thousands of families.
- Launch mass food distributions, particularly high-energy therapeutic foods to children under five.
- Mobilize mobile health clinics to reach isolated communities.
- Set up emergency feeding centers to treat severe malnutrition with therapeutic milk and ready-to-use therapeutic food (RUTF).

Train community health workers in cholera prevention and malnutrition screening.

Conclusion

Aweil is facing not just a health emergency or a food crisis but a catastrophic, life-shattering convergence of both. With swift action these two crises can be reversed or slowed down ACC DIOCESE OF AWEIL appeals to well-wishers to stand with the people of Aweil and to see the faces behind these numbers, and to act with compassion and urgency. Your contribution today will mean the difference between life and death for thousands. It will mean hope where there is despair, strength where there is weakness, life where death threatens. Together, we can make a difference. The time is now. Please, help us save lives.

Kenya. .

Bishop John Ndegwa writes:

Dear Father David and the Church in Canada

We hope that you are all doing well. It is time for us to share our monthly report as a way of thanking God for His kindness and provision as well as prayer requests with those who pray with us.

On **Saint Mary's mission, Kinangop**, we have not harvested the potatoes, since father Kinywa has been falling ill and was referred to the main hospital at Nyahururu for further treatment. Although we have been sup-

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porting him with medication needs, we are yet to travel there and understand his condition in full. It has been acute pneumonia and elements of epilepsy. Monica will travel there on Thursday and assist in the harvesting and as soon as that is done, we shall travel there to transport the same to Nairobi. I will have a good report on Kinangop in the next report.



Saint Silas Lodwar, passed to us their church construction plan, which is being assessed by our missionary carpenter, and we shall have an actual and realistic plan as soon as that is done in consultation with father Eliud. Their family business is doing fine. We recently assisted their daughter with school fees, and they are very glad. We have their latest family photo attached.

Saint Patrick's Gatwe has also sent us the cost of the plot they have identified for purchase for the sake of constructing a church, a rectory and a project. I will travel there in the same week that I will visit Saint John's mission for my mission weekend and will assess the situation and advise accordingly.

Good Shepherd Korogocho also launched their plan for 2025/26 which I will share once we have ironed it with them. It is very ambitious with the mission having most of our University graduates worshipping there.



The main focus for my year 2025/26 remains **Saint John's mission Kathaka**. I was able to travel there during my mission weekend. The ablution block has been plastered, floor cemented and wall keys completed. The only thing remaining is a water tank on top, piping and a door which has already been paid for and is being worked on. *(Photos attached)*

During the month of June: We were able to put up a 5 feet Altar crucifix on top of the Altar Area. We were also able to place on the walls a complete Via Dolorosa. We were also able to place a picture and an icon of the

Blessed Virgin Mary at the Altar area, and to decorate the credence table area with 3 small but magnificent pictures that you can easily identify with and a portrait of the Archbishop which will be moved once the Altar area is complete and a portrait of Jesus which was left behind shall be put in place. We were also able to place at the mission a processional cross, since we initiated the Altar boy ministry, as well as to distribute Rosaries and Rosary books for recitation of the same to commence every Tuesday as happens in Nairobi. Possibility though is that Saint John's will be conducting their rosary session in Kikuyu since 2 women from the Roman Catholic Church who volunteered to instruct the others can only do so in their mother tongue.



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On the activities of that Sunday, I was able to baptize 6 children and 2 adults and commissioned a Church Warden.

I was able to leave an Altar sketch plan for a carpenter to give us a quote, which he has done. Once resources allow, we shall build the Altar as the sketch indicates.

I will be at Saint John's Kataka again from Friday 18th to Monday 21st for this month's mission weekend. We trust in God for provision so that we shall be going as a group and I have already rented a small room there. We also trust Him for provision of any further development that He shall enable us to undertake. We thank Him for the devel-

opment there so far.

During our recent Synod the matter of a mission van was contemplated. The plan which started in May and was actualized in the second part of June was to 'trade in' the family van, which was a 7-seater with a much



friendlier mission van. We are glad to report that we currently have a 14-seater mission van which is now fully owned by the mission. It is not new but not as old as the family van. It was used as a staff van carrying 7 passengers and is upgradable to 14. We sold the family van at Ksh 380,000 and bought the mission van at Ksh 740,000 through continued support from prayer partners. The only remaining work is to upgrade the seats from 7 to

14 capacities which will cost \$ 270. This way we do not have a reason for not engaging in full missionary work where we expect to hasten our church planting and missionary endeavors. This plan brings a bit closer the vision of acquiring a 25 seater van as per the *Overview of Parochial needs* documents of 2024-2026.

On a sort of pragmatic experience, last month on my way from Kirinyaga I purchased 5 beautiful guinea fowls as ornamental birds. They seemed to do well and grew fast. In a week's time, we have experienced some extra high mortality cases in our flock at Kayole where in a week we have lost about 30 birds for what we suspect might be a case of new castle outbreak. We are trying to investigate whether it has anything to do with the new bird breed or just a normal outbreak. We hope to manage the matter very soon through treatment and veterinary advice.

I am not sure whether there is any other area that I have not touched on, but I once again thank you for standing with this missionary Diocese.

Pass our greetings to all.

In Christ

John Ndegwa

Nairobi, Kenya

(Please see page 11 of this issue for information about making supportive donations.)



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, e.g., 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.

E-transfers can now be made to St. Bride's using the e-mail address stbridepittmeadows@gmail.com and putting "Africa Appeal" on the message line.

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

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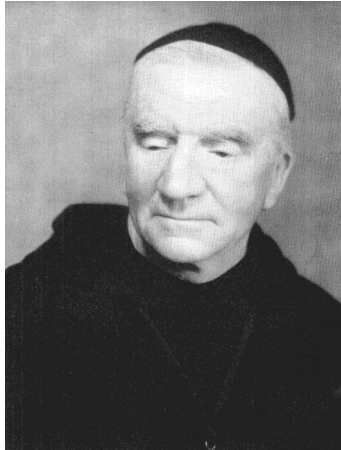
Please note the intentions for the donation on the direct deposit details.

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. Andrew, SDC: Three Meditations



FR. ANDREW, SDC

THE TRANSFIGURATION

'He was transfigured before them.'—S. Mark IX. 2

IT is one thing to see beauty and another thing to understand the secret of beauty. Let us ascend the Mount of Transfiguration and kneel with the apostles and see the face of Jesus shining, and let us try to understand the secret of His beauty.

If we may dare to use such language, the face of Jesus shone because He had found that for which He had been seeking all His life. He had found the Father's will. All His life Jesus had been seeking His Father's will. When the Blessed Mother and S. Joseph found Him in the Temple, He was talking to

the great Rabbis there about it. In His forty days of fasting in the wilderness. He was seeking all the time to know it. Now He has spent the night in prayer, and that night was one of a succession of God knows how many nights of profound and perfect prayer. As a result of this prayer came His perfect choice ; as a result of that choice came the transfigured beauty of Jesus. He sees completely what the Father's will is : that out of the human nature He has taken shall shine forth over the ages and over the whole universe the revelation of Love ; and that that Love can only be shown by sacrifice, by going to the last length to which Love can go. In that long night of prayer on the mountain we may believe that all the circumstances that would surely lead up to Calvary became clear to Him, and He accepted them with His will. With His own will He chose the bitterest path a man can know. There is the secret of the beauty of our Lord's face as He was transfigured—the unutterable loveliness of His choice.

August 6th

INTERPRETATION

'The Word was made flesh, and dwelt among us.'—S. JOHN I. 14

MAN is a living spirit clothed in flesh. A word is a living thought clothed in language. When a great person has an idea, which he feels he ought to share with his generation, he clothes it in language, and it becomes something that men can understand, and so his word is given to his generation.

The great God had His thought—His thought about life, about men, about Himself. He willed to express it to us in a word that we could understand, and so the Blessed Son took our human nature, and God Himself was projected into this world in human form. The Word was made flesh. God has

Fr. Andrew, SDC: Three Meditations

really spoken one word to our world. It is all summed up in the Holy Name of Jesus. As we say that Name, which is above every name, to ourselves, or contemplate in any way the Manger and the Cross, we hear the Word of God spoken to us and we know the thought of God. It is the genuine thought of God, clothed in language we can understand, the language of our human nature.

We might, if we were in a foreign town, see something written in a tongue we did not understand. Then if we found a friend who could interpret the unknown writing into our own language, it might be for us the beginning of an entry into a new experience, the understanding of minds other than our own. Our Lord Jesus Christ is the Friend Who has come from a land which has perhaps been foreign to us, the spiritual world. He interprets the language of heaven into our own tongue, and that may be the beginning of our understanding of the things of heaven.

¹ August 7th

THE TRANSFIGURATION OF AN IDEA

'Ought not Christ to have suffered these things ? '—S. Luke xxiv. 26

IN the account of the Transfiguration in S. Luke's Gospel we are told that Moses and Elias were talking to Jesus ' about His decease which He should accomplish in Jerusalem.' The subject then which was of peculiar and special interest to them was the Passion of Christ. The Old Testament represents them both as knowing a mysterious passing into the spiritual world. We are told that Moses was called into the mountain and ' died of the kisses of the lips of God,' and ' no man knoweth of his sepulchre unto this day,' and Elijah was assumed into heaven in a fiery chariot, with no witness but his successor Elisha.

Holy people have thought, in their meditation on the Transfiguration, that Moses and Elias came to our Lord with the suggestion that He should pass from the mountain by an assumption into heaven, and that the apostles should see Him go, and should go down from the mountain with that message. It is pure conjecture, but the consideration of that conjecture surely enables us to enter more deeply into the wonder of our Lord's choice and the beauty of His mind. Of course He could, as God, have passed from that mountain to the Father's presence. But that would not have been the Christ we worship, if He had sent His apostles down to face something He Himself would not face. That prayer on the mountain was not a prayer for escape from pain, but a prayer that brought to His mind and will and soul the complete acceptance of all the pain that was hidden in the dark sea of the Passion, which was to surge over Him so soon. The result of that prayer was not only the transfiguration of Christ but the transfiguration of our idea of God.





The Transfiguration: A Painting and an Office Hymn for Meditation



TRANSFIGURATION BY TITIAN (IN PUBLIC DOMAIN, IMAGE COURTESY OF WIKIPEDIA)

Office Hymn for the Feast of The Transfiguration

All ye who seek for Jesus, raise,
Your eyes above, and upward gaze:
There may you see the wondrous sign
Of never-ending glory shine

So shines the Gentiles' King and Lord,
The Prince by Judah's race adored,
Promised to Abraham of yore,
And to his seed for evermore.

To him the prophets testify:
And that same witness, from on high
The Father seals by his decree:
Hear and believe my Son; saith he.

*Hymn by Aurelius Clemens Prudentius. See
#840 Book of Common Praise 1938/1964*



A Hymn for Feast of the Holy Name, August 7

1 To the Name of our salvation
laud and honour let us pay,
which for many a generation
hid in God's foreknowledge lay,
but with holy exultation
we may sing aloud to-day.

2 Jesus is the name we treasure,
name beyond what words can tell;
name of gladness, name of pleasure,
ear and heart delighting well;
name of sweetness passing measure,
saving us from sin and hell.

3 'Tis the name that whoso preacheth
speaks like music to the ear;
who in prayer this name beseecheth

sweetest comfort findeth near;
who its perfect wisdom reacheth
heavenly joy possesseth here.

4 Jesus is the name exalted
over every other name;
in this name, whene'er assaulted,
we can put our foes to shame:
strength to them who else had halted,
eyes to blind, and feet to lame.

5 Therefore we in love adoring
this most blessed name revere,
holy Jesu, thee imploring
so to write it in us here,
that hereafter heavenward soaring
we may sing with angels there.

To the Name of Our Salvation from the Nevers Breviary of 1727 was translated in 1851 by the Rev. John Mason Neale.



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GO YE INTO ALL THE WORLD

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Fr. Robert's Remarks

ten of the Father,) full of grace and truth." (John 1:14)

Given that this is the Prologue to St. John's Gospel, John seems to be implying that nothing that you are going to read or hear in his Gospel can be understood at all without reference to the Transfiguration of Our Lord precisely because John's life was fundamentally and utterly changed with that experience.

In the first four verses of his first Epistle, St. John says much the same thing. And later in the fifth chapter of the same Epistle he writes, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (1 John 5: 13)

St. John seems unable to avoid reminding us of both the Transfiguration and the Holy Name of Jesus as critical in his life and in ours, too.

More next month,

R+



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