

Fr. Robert's Remarks

FR ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings, The Lord be with you!

This issue of *The Traditional Anglican News* is late in being released. I felt that it would be best to wait until after the Missionary District's September Council Meeting to complete and release it.

On page 6 there is an explanatory note from Fr. David Marriot at the beginning of the Africa Appeal Letter which touches on the Africa Appeal, the parish of St. Bride, and Fr. David, personally. May I suggest your prayerful support for all concerned as things progress over the next months and beyond. We shall, no doubt, keep in touch.

I want to wish you all a very Happy Thanksgiving as, here in Canada, we shall celebrate Thanksgiving Day in a few weeks (October 13th). Thanksgiving is a central part of our faith. For one thing we participate in the Eucharist. That word Eucharist implies thanksgiving.

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FR. DAVID
MARRIOTT, SSC

Society changes – a little. We all think that we as human beings make such wonderful progress, and sometimes point our fingers at those that went before: saying to ourselves that we would never be like that: that we are somehow better informed, better educated, better equipped, to handle all the vagaries and chances of this world in which we live: we are now superior to that which was: we know.....

In that life that was, that which we sort of look down on, there were some obvious divisions in society: and no, not just in the old country, in England, or, perhaps I should say, Great Britain. Even here, in Canada, the same little distinctions existed. A lot depended on money: who had some, and who did not, but this was not the full story. A lot depended on who you were seen to be: and this was made up of all sorts of subtle indicators.

Some of these were: - your family: where they were from originally: marks were higher for the families of note from the UK, and then the ranking gradually decreased as you moved east across Europe. The education that you had received was perhaps next: had you been to a private school, or the state school: this was important to the point that the newcomers to this land even went so far as to import the model of the English Public School to Ontario and BC – as an exam-

(Continued on page 2)

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ple, Shawinigan Lake College. University came next, and there is to this day a pecking order among the universities of Canada, just as in the UK and across Europe. And third, money came into play: but not in any sort of ‘vulgar’ way, but in the sense that you were more accepted if you did not have any need to work for a living, but could live on inherited wealth: I just read of a man who came to Canada as a ‘remittance man’: the black sheep of the family back in the UK, but accepted as a gentleman here, as he had no need to dirty his hands in order to earn a living. Those of us who have been the wage slaves: those of us who needed to work, so that we might and our families might eat, and have a roof over our heads, were a lot lower down the ranks: and even then, so called ‘professional work’ ranked higher than ‘clerical work’, which ranked higher than ‘trade’, which ranked higher than any sort of ‘manual labour’.

But the bottom of the pile was reserved for those who did not belong in any sort of polite, proper society: and it is here that we find St. Matthew, the publican.

Are things still like that? What do you think? If you survey the towns here, does this apply still, or have we really changed?

In the 1960’s, my father and mother arranged a summer holiday: if I recall at all correctly, it was a driving holiday to Switzerland: yes, I was a very fortunate youngster.

We stayed at a very good hotel: I think on the shores of Lake Lucerne, in Vitznau. My father met this man in the bar one evening, and then later introduced both him and his wife to my mother, and the two families spent some time together enjoying the gardens and the lakeside. The English on holiday are funny: they never talk about what you do for a living: but in this case, I guess something must have arisen in conversation to elucidate the facts.

My father talked later of the problem in business of the bad debt: and to make his point, he mentioned that the new acquaintance had to have a special way of dealing with this, because in his business, he had no way to collect those bad debts in the courts of law. You see, he was a bookie: a very successful bookie, but by the very nature of his calling, he was ranked at the bottom of the pile: even when he drove a Jaguar car, had all the good things of life, lived in a lovely home, and ran a very successful business: but he was a bookie: he depended on another person placing bets on horses, or dogs, or whatever, to make a living: he was the modern day equivalent of the Publican: he had no status in polite society: to the point that at that time, society conspired against him in making it illegal for him to pursue a debtor through the courts. So how did he collect moneys owed to him?

Just like Matthew did. He had the heavy gang: large people with big hands and well muscled arms: who would come and make life more than a little uncomfortable for you: so that you might become so fearful for your safety that you would pay up, and pay everything that was demanded: and if you were lucky, would convince you that this gambling is a fool’s game anyway.

Have we changed?

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him. And it came to pass, as Jesus sat at meat in

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the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, 'Why eateth your Master with publicans and sinners?' But when Jesus heard that, he said unto them, 'They that be whole need not a physician, but they that are sick'. (Matt. 9.9-11)

Matthew was to bring his very special skills to the new role he had found, through the Grace of God. What are they? He could talk the talk: he knew what we call street smarts. He could read people like a book, He was Jewish and was therefore able to speak directly to those very Pharisees who would turn up their noses at being in the same room as him: he was a balloon pricker; a deflator of inflated egos. But most important was that he understood what makes man tick: a student of human nature from the seedy side.

I was reminded a little of Matthew when in Blackburn, Lancashire, one time, on Holy Cross Day. In the congregation at Mass was this family, a young mom, with a toddler and baby, and possibly (I am not that perceptive) another baby on the way: and the father: a large man, shaved head, tattoos. Relaxed, confident in himself: but not one of those at the top of the rankings: for sure no: some sort of regular working Joe: and one you might not want to meet on a dark night in an alleyway.....So you might understand my surprise when all the above was wrong; utterly wrong: my perceptions were way out of line: as I was introduced to Father Charlie: yes, this man was a priest, but, like St. Matthew, a very special sort of priest, in that he worked in the prisons, formerly in a remand centre, sorting out all the problems brought on the family when someone is sent down to jail, all the fears and doubts and terrors. And now in youth prison: where his very presence, his physical appearance might just be what is wanted, what God has looked for, in a priest who can get through the walls of distrust and fear that so many offenders have when they are brought face to face with their faith: just like St. Matthew.

Have we changed? How much? Let us give thanks for the wisdom demonstrated by Jesus in going outside the system in His choice of Matthew: let us give thanks that He does the same to this day: and that we see how this message can teach us tolerance and care for all, even those who are on the very fringes of our society: that with faith and a good teacher, they too can be one with us, in the family of Our Lord, for all eternity.



Bonnie's Reflections: A Holy Man Walks into a Bar



BONNIE IVEY (& LAD)

A Christian named Renaz tells this story. It took place in the Soviet country of Georgia, in the late 1980's.

My family was on the verge of ruin, because of my drinking and gambling. I was told I had lost my human appearance. Everything around me annoyed me. I began to feel I was unwanted. Back then I would never think of seeking any spiritual refuge. Downing yet another glass of beer, I was preparing a reckless act.

Amid a great noise I heard the clear, loud, angry voice of a man demanding that beer and vodka be poured together into the largest available glass – otherwise his heart would break. He would pay any sum! The

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customers gaped at this unexpected figure dressed in a shabby black cassock and hat.

"I have money! My parishioners donated it!" People began to laugh with contempt. This man started singing in a thunderous voice. I turned to see a shortish gray-haired priest in rags. Spreading his arms as if he were drunk, he began dancing in time with his song. The whole beer house fell silent. All were staring at him.

He drew close to me, looked right in my eyes and said, "Revaz, burn what you have here in your pocket!" Then he hit me in the chest in a showy way, raised his hands to heaven, and made the sign of the cross over me in a split second. Then he danced out the door to the crowd's applause.

I was crying because his words struck me like a surge of electricity. In my pocket was a suicide note. And the elder had come by the will of God and made such a show especially for me."

Renaz had met a Holy Fool. The concept of a "Fool for Christ" seems foreign to western Christians but has been recognized for centuries in the East. We find examples of "foolish" but prophetic behaviour in the Old Testament, and meet John the Baptist in the gospels. They were calling attention to God's will for His people by their words and actions in public. Their behaviour would be dismissed by some as senseless, while others, more spiritually awake, would recognize a warning from the Lord.

The old priest whom Renaz encountered was born Goderadzi Urgebadze in 1929. After his father's death, his family called him by his father's first name, Vasiko. He was one of several children, kind of a loner, content to build things in the yard, especially little churches made of stones. When the officials began to discourage signs of Christian faith, people were told to discard their holy pictures, crosses, and icons. If Vasiko saw someone throwing out a holy item, he would ask for it, take it home, clean it, and hang it in his room. He prayed a great deal.

One night he saw a devil in his room. It came close, face to face, saying "You think you can fight *me*, do you?" and struck him down. His mother came into the room to find her son unconscious on the floor. This event did not stop the boy from pursuing God.

Vasiko also worked with his uncle, and money he earned was saved to buy his own Gospel book. He spent much time praying in his room. During this time the Soviet government had become increasingly punitive toward people who openly practiced their faith. The destruction of church buildings began. Propaganda was increasingly used to discourage even the private practice of religion. The Soviet State was now to be the focus of everyone's dedication.

In 1949 Vasiko was drafted into military service as a border guard. He maintained his spiritual discipline of fasting and prayer, even managing to attend mass secretly. He built up personal connections with religious communities, which as yet were left intact. He was tonsured as a monk and ordained eventually as a priest, taking the religious name of Gabriel. He had the spiritual gift of knowledge; the ability to discern what truth lay at the heart of someone's situation, as he did in the case of the young man in the bar. But spiritual darkness was growing around him as Communism and the State were glorified in the daily life of the country.

In 1965 an important celebration was planned in Georgia. A great parade would wind through city



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streets as a tribute celebrating Lenin's birthday. The climax was to be the revealing of a huge banner with Lenin's portrait, four stories high, hung on a building. But Gabriel the Fool for Christ had doused the banner with kerosene. As the marching crowd entered the city square, he lit it on fire.

"You say 'Glory to Lenin' but glory belongs to God alone!" he shouted as flames took the banner. "No glory should be given to this dead man, but only to Christ, who overcame death, and bestowed upon us everlasting life!" He then preached repentance to the crowd until he was seized, stoned and beaten by officials and angry citizens. He suffered a skull fracture as well as 17 broken bones. His recovery was long and difficult.

The State's response to the Holy Fool's activities was to shut him up in a mental hospital. The record reads "This delusional patient believes in God and angels. He practices a kind of whispered self-talk. He will be treated with drugs." After this treatment, he was examined and pronounced mentally unfit for any employment by reason of insanity. The state (on a certificate numbered 666) granted him a tiny pension. Thus, Communism inadvertently subsidized his ministry as a Holy Fool. Gabriel needed little, so he gave most of the State's money away to monastic communities, whose life was centered in prayer and practical service to people.

As the repression of the Church eventually receded over years, public worship was resumed. Members of religious orders came to visit and encourage the Christians of Georgia. Fr. Gabriel had rebuked one of his fellow-priests for past despair over the fate of the church. Now, even under Communism, fellow monastics from America were arriving to visit. Men and women once again dedicated themselves to life as monks and nuns; one of whom was Fr. Gabriel's sister.

In his last year, to demonstrate his practice of keeping death always in his mind, Fr. Gabriel kept a coffin in his monastic cell. He would lie in it singing praises to God. Frail as he was, he still took part in public worship. There is a short video of him in church, made in 1985. The occasion is a performance of a small choir of women; their individual lines of music beautifully blended; sung without accompaniment. Fr. Gabriel reacts reverently, joyfully. Afterward he blesses the kneeling choir director who has taught this skill to the new choir members.

Before his death, Fr. Gabriel said, "I will always be with you, in riches, poverty, trouble. I will be with everyone who is praying, asking; always."

On November 2, 1995, holding an icon of Christ, he called upon Jesus to come for him and, smiling, gave up his life.

At the Synod of the Georgian Orthodox Church in 2012, the Venerable Gabriel, Confessor and Fool for Christ, was glorified as a saint.



Fr. David Marriott, SSC: Africa Appeal September 2025



*Republic of
Cameroon*



*République
Démocratique
du Congo*



*Republic of
South Sudan*



*Republic
of Kenya*



Rwanda

It was in August 2010 that the Parish of St. Bride in Pitt Meadows, together with the former Parish of St. Columba, both of which being parishes of the ‘Traditional Anglican Church of Canada’, a Missionary District of the Anglican Catholic Church, established agreements (accords) with Dioceses of the ACC-OP in Congo (DRC) and Cameroon, which was acceptable to the fiscal authorities as each were under the authority of the College of Bishops of the ACC-OP.

At the request of His Grace, Archbishop Haverland, similar agreements (accords) were also established for Kenya, South Sudan, Rwanda, and the Diocese of Congo East (DRC).

I celebrated the final Mass at the Parish of St. Columba on Redrooffs Road, Sechelt BC, on the 15th of September 2019, at which time the endowment funds were later transferred to St. Bride’s, which allowed the parish to continue the support, together with additional support from other TACC parishes.

However, I have experienced significant health challenges in recent years, which impacted on my ability to serve the parish, leading to a concern that the parish may have to close. On the 29th of July, 2024, Fr. Denys Scully and his wife, Sharon, came to the Mass at St. Bride’s. In conversation with Father Denys, he said that he was interested in becoming involved with the parish, and contact continued, with the parish, and Father Robert Mansfield, Vicar General.

Father Denys has now received conditional ordination from Archbishop Janzen, of the Traditional Anglican Church, and will take over the parish as priest-in-charge in the fall of 2025 and I shall retire from active ministry at that time.

At that time, the agreements (accords) will expire, because the Parish will be under the College of Bishops of the Traditional Anglican Church, not the College of Bishops of the ACC-OP. Canadian tax laws forbid the transfer of charitable receipted funds to an organisation unconnected to that of the source of the funds transferred.

However, the Parish of St. Bride’s will continue, and, we pray, continue to serve Anglican Catholic faithful in the years ahead.

Regrettably, the Africa Appeal will close on November 1, 2025 and no further funds will be received after that date.

It has been a great privilege personally to have had the privilege to spend time in Congo (DRC) and Cameroon, and to have spent time with Bishops John Ndegwa and Wilson Garang, and electronically, with Bishop Mmokywa Mtundu Lamek, Congo East, and Father Chadrack Niyibizi in Rwanda. You will all remain in my prayers.

Sincerely in Christ,

Fr. David R. Marriott, SSC



Fr. David Marriott, SSC: Africa Appeal September 2025

Kenya.

Here is Bishop John's September news:

Dear Father David Marriott and the Church in Canada

We wish to share our regular report which comes a bit late due to reasons beyond our control.



On Saint John's Mission Kathaka much has been done courtesy of a generous gift from you which we gratefully appreciate.

† We have been able to construct the Altar which is a great milestone

† We have also been able to construct the Narthex as well as

place a partition board which disallows passersby to peep into the church as they walk

† We have been able to connect electricity through a neighbour's connection. She has installed a sub meter which will be used to bill the church.

† We have purchased a 3½ feet Marian statue, but we shall let that remain in Kayole for the time being and take the smaller one which is at Kayole to Saint John's for security reasons. I will then retrieve the even smaller one which I had donated from my office Altar.

† We were able to repair the reading stand which was unstable.

† Since the mission leader of Saint John's mission lives in a rental house, we were able to pay rent for him for the remaining part of the year

† We were also able to lease the farming land, booked fertilizer and prepare the farm for this planting season.

† We have purchased 2 sets of cruets to be shared among Saint John's Kathaka and Good Shepherd, Korogocho.



ST. JOHN'S, KATHAKA.



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† We were able to upgrade the seats of the mission van replacing the ones that were not in good shape

† We were able to purchase Altar big letter Bibles for both Saint John's and Good Shepherd missions

† A mission visit was also made to Saint Rita Kiambu where Eunice (*Our official secretary*) is doing farming and also leads a group of women in micro saving.



† We also mobilized the rig to drill a borehole in Saint Mary Kinangop but had to abandon the project since the ground was/is too wet for the equipment to enter the farm, the dry seasons are usually in December and January, but we shall continue monitoring the weather through local forecaster and see if it can be done sooner.

† We also delivered chicken manure to Kinangop

† Finally, we are waiting to fence the land at Saint John's Kathaka, which is tied to several administrative factors that must be addressed first. The surveyor has been paid but will have to wait until the administrative factors are addressed.

Our two major prayer requests for this year are

† Getting the insurance for the pickup track which is Ksh 174,300 (\$ 1,400) and

† making the second payment for the land at Saint John's mission which is Ksh 816,000 (\$ 6,325)

Thank you, so much: may God bless us and ACC in, general.

In Christ, John+ Ndegwa, Nairobi, Kenya.



Please note that no donations will be accepted for the Africa Appeal after November 1, 2025

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

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. Andrew, SDC: The Crucifix

The Feast of the Holy Cross was on September 14, the Sunday just past. This feast was followed immediately by the Seven Sorrows of the Blessed Virgin Mary and then the Stigmata of St. Francis. With all this in a few days, it seems appropriate to reflect on Jesus on the Cross, symbolized by the Crucifix. This is written by Fr. Andrew, SDC in a little book entitled The Symbolism of the Sanctuary.

THE CRUCIFIX

'The Sign of the Son of Man.'

8. Matt. xxiv. 30.

NOW we come to think of the holy Crucifix.

It is peculiarly fitting that we should think upon it on Palm Sunday when our dearest Lord rode deliberately in majesty—the meek majesty which is more royal than any passing of a king in a gilded coach—rode among working men, welcomed by simple people, up to the Temple of God and on His way to His death upon the Cross.

The poet who wrote the Book of the Revelation, which has in it some of the most exquisite phrases in our language, speaks of our Lord as a knight riding forth upon a white horse. If you think of our Lord under that figure your imagination might take you back to the days when knights rode abroad 'redressing human wrongs'; when they bore on their left arms a shield upon which was blazoned a device which represented the idea by which they were going to live their lives and wage their warfare. If you think of our Lord in that way, surely the device which would be placed on His shield would be the device of the holy Cross.

In the centre of every Catholic altar there stands a cross; and the Cross, as S. Paul says, is a summary of all Christian doctrine. S. Paul said he wanted to know nothing among the people to whom he went but Jesus Christ: and Him crucified. S. Paul had one of the most brilliant intellects of any age; he disputed with their own weapons with the brains of Athens, but I think he won little spoil when he did so. But when he determined to know nothing but Christ crucified he always spoke with conviction and power. The Crucifix does indeed sum up in itself the whole of our faith. If you look up at it and think of Him, think of the Person Who hangs upon the Cross, think of the fact of the Cross, and think of the effect of the Cross, you have the whole of our faith brought before you.

For when you think of the Person Who hangs upon the Cross and ask yourselves: 'Well, after all, who was He? Was He a deluded man? Is the story of His Resurrection a myth, and has all the power which has come to people's lives come from a lie and a delusion? Or does the reality which has come from that disaster witness to His divinity? Is the story of the Resurrection, which changed the frightened fishermen into men who could face death and torture, the truth?—when you ask yourselves these questions and can say that He Who hangs there is divine, the Person on the Cross brings before you the great doctrine of the Blessed Trinity and the Incarnation, the divine and human nature united in the Person of our Lord Jesus Christ.

Again, when you think of the fact of the Cross it brings before you, does it not? our shame and our sin, God's love and God's sympathy and pity, all that we mean by salvation, all that we mean by the Gospel.

And when you think of the effect of the Cross it brings before you all that we mean by grace, by changed lives, the harlot become chaste, the rich man turned to ways of generosity: all the beautiful things that have come into life through the magic and the wonder and the beauty of the Cross. That, and that only, will destroy war; that, and that only, will destroy slavery of every kind, and that only, will destroy slavery of every impurity and lust; that, and that only, will bring the true holy social revolution which will make men and women brothers and sisters in one great family, living for one another because they live for Him, living true lives because He lives in them. The holy Crucifix is the summary of our faith.

The Crucifix stands, I think, like a great lighthouse; and it sends out three silver beams over the troubled, tossing sea of man's tortured experience. To that light I look and to that light I bid you look, for from that great light shine three great truths: the revelation of God, the revelation of prayer, and the revelation of the divine method.

First of all, the Crucifix is the revelation of God. In the second commandment God said: 'Thou shalt not make to thyself any graven image to worship it.' Now, I am quite certain that God has nothing against images; I am sure God has nothing against art; if God were not an artist He would not have made artists. But I think what God objected to was that He should be represented wrongly: as a sort of eternal Henry VIII, or just as feminine loveliness like Venus, or a dandy like Apollo, or a mysterious enigma like the Sphinx; because God had in His own heart His own image of Himself, and He saw Himself in His own children. He could see Himself in His child, man: in the little babe at his mother's breast. He knew there was a time when He was going to reveal Himself, and He would have man wait until he could make a true image of that revelation.

The true image of God is of One dying in the dark for love of everything beautiful, for love of the faith that God is love, for love of the

Fr. Andrew, SDC: The Crucifix

faith that human nature can respond to love if only you show it love.

Love: that is the revelation of our God. If you tell me that God is almighty it leaves me cold, cold, cold. He is almighty, you say; He can crush me. I don't care, let Him crush me; I won't bow my knee to an almighty Samson. If you tell me He knows everything, I do not care; I am ignorant and I do not want a Solomon. But if you tell me that whatever I do He will love me; that I may hurt Him and kick Him and kill Him and He will love me still, then I love Him. I would not love because I should be punished if I didn't; but being so loved who would not love back? So, my children, there is our God. The holy Crucifix sends a beam of light over the tossing sea; and we poor children who are so largely tortured by the troubles we have made for ourselves, we look up to that blessed light and we trust and we believe, and we know that whatever we are, He is love

And the Crucifix is the revelation of prayer. What is prayer really? Is not prayer faith in God and faith in beauty as being God's way? Is it not faith that if we are doing the good and loving and beautiful thing, whatever it costs us, we are doing God's will?

Some people can be bought; some people can be frightened; but never Jesus; you could not buy Him. The Tempter said, 'Here is all the world for you if you will tell a lie.' But you could not buy Him. And the Tempter said again, 'If you do not accept my bribe which will give you all the world, then surely the world will give you a Cross.' Yet He trusted on. Think of what happened on Good Friday: there was the one holy Man that had ever been upon the earth and the religious people of that day excommunicated Him; they refused Him the Sacrament (so to speak); they said, 'Get out of the Church.' There was the one just Man, and the Roman law, the law of the one just people, condemned Him. And there was the darling of the people, Who stood for equality and brotherhood and an equal opportunity for every man, and the people threw Him over; outside the walls He was hung, He Who still believed in God, He Who still offered Himself for others.

That is prayer: going on, going on, going on. However much the heavens seem to be filled with darkness, however much the world seems to be filled with hate, going on believing in divine love, going on witnessing to divine love: that is prayer. So dear children, when it is hard to pray get back to your crucifix; sometimes kneel and kiss the feet of it and try to make yourself one with that offering. Over the ages shines the silver light which comes from the gloom of Calvary, and that makes our darkest hour a sanctuary in which we can still learn to pray.

Lastly, the Cross is the revelation of the divine method. How is the Church going to be made one? how is the world going to be made one? how is this world of ours going to be helped? My children, there is the method. When our Lord went into the wilderness He met and faced and fought and conquered three temptations: one was to use material force; the second was to use material display, material bribes; the third was to practise some trickery with truth. Now, the Church has fallen to all these temptations. was to practise some trickery with truth. Now, the Church has fallen to all these temptations. Again and again the Church has used force; if you read the history, for instance, of the Papacy in the time of Alexander VI when the Borgias held the papal power, you will find a horrible story of brute force masquerading in the sacred vestments of the Church. Again and again in the history of all the Churches men have been bribed to keep their mouths shut and to say the thing that those in power wanted them to say. And again and again the Church has trifled with truth. That very brave and great Roman Catholic, Dr. Dollinger, when the doctrine of Papal Infallibility was decreed lay awake all night long; and in the morning he said, 'We cannot help God by a lie.' He could not subscribe to what he believed to be untrue and his Church which he loved excommunicated him) but, in great loneliness, he lived out his life as a priest. Members of the Communion that excommunicated him will of course think him wrong; but, nevertheless, he remains for all time in the company of those heroes who have preferred to be alone with truth rather than make some compromise to keep within a fellowship that asked them to sacrifice the absolute integrity of their convictions. The Abbe Huvelin, counselling a great Roman Catholic of our time, Baron von Hugel, said to him, 'You will never lose your faith if you always seek Truth, not your truth.' Through such men surely, at the last, that truth of God will be made manifest which shall bring His Church to unity.

Again and again we shall be tempted to use force, to hit back. If some one hits me and I hit back I help the hitting back principle all over the world; but if some one hits me and I turn the other cheek, if some one hates me and I love back, then I am doing what Jesus did, I am striking at the roots of hatred everywhere. If I conquer the desire to win by some sort of display, and if I resolve always to walk in the way of truth, then I am really following in the steps of the Crucified.

All through Holy Week we see the divine method. We see how love remains love. We see Him Who had been tested by success as He held the people in His two hands, as He wielded spiritual power and worked miracles, Him Who had been tested by success and popularity and had yet remained love—we see Him now tested by failure and spiritual darkness and still remaining love.

The Crucifix, as I have said, sends these three silver beams over the ages and over the tossing sea of human experience; and it gives us those three things which shall stand by us at all times: the revelation of what God is, that He is eternal love; the revelation of what prayer is, that it is trusting to that love and believing in it; the revelation of the divine method, that is, employing no weapon but that love. Let there shine before us as we men and women go along the pilgrimage of life and have to bear, whether it be heavy or light, our own cross—let there shine before us the sign of the Son of Man, the holy Crucifix.



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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.

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Fr. Robert's Remarks

Recently I was reflecting on some material for praying in the presence of our Lord in the Blessed Sacrament. One of the items was from the late Fr. Solanus Casey a porter at a monastery in Detroit. He wrote, "What does it matter where we go? Wherever we go, won't we be serving God there? And wherever we go won't we have Our Lord in the Blessed Sacrament with us? Isn't that enough to make us happy?"

A beautiful prayer of Thanksgiving can be found on the last page (736) of our Canadian Prayer Book. It is similar to the Collect for Thanksgiving Day on page 307.

O MOST merciful Father, we humbly thank thee for all thy gifts so freely bestowed upon us. For life and health and safety, for power to work and leisure to rest, for all that is beautiful in creation and in the lives of men, we praise and magnify thy holy Name. But, above all, we thank thee for our spiritual mercies in Christ Jesus our Lord, for the means of grace, and for the hope of glory. Fill our hearts with all joy and peace in believing; through Jesus Christ our Lord. *Amen.*

More next month,

R+



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