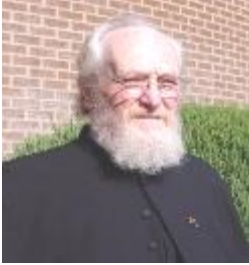


## Fr. Robert's Remarks



FR ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings, The Lord be with you!

Two more Sundays and we shall be once again in Gesima-tide—that two and a half week period before Lent begins and by the time the next issue of this Newsletter is sent

out we shall be in Lent.

“The observance of a holy Lent” is “by self examination and repentance, by prayer, fasting, and self denial, and by reading and meditation upon God’s holy Word.” (see *A Penitential Service* on page 612 in the Prayer Book).

(Continued on page 12)

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## Fr. David Marriott, SSC: Ash Wednesday



FR. DAVID MARRIOTT, SSC

‘But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall recompense thee.’

As we come into this Lenten season, we are called to consider who we are in relation to our Creator, God above, Father, Son and Holy Spirit. So it is that in the Epistle for Ash Wednesday, we hear, ‘Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.’

So often, when we think of Lent, we think more of what we should stop doing, stop eating, stop drinking, than of what the true meaning of fast is. But when I speak with Bishop Steven Ayule-Milenge, or with Bishop Wilson Garang, the idea of a fast is to prepare oneself for an event which could potentially be dangerous: it is a means of committing yourself to God, to place yourself in His protection, so that, in the case of a road journey, that His Grace will be a protection from all the perils and dangers of the journey, so that you might arrive in peace and safety at your destination.

For us in this society where we have less to fear of the perils of the road, we have still the perils of this urban, developed, wealthy civilisation to face: we might not be fully aware of all the dangers which surround us (after all Satan is well used to using even the gentlest and kindest people to achieve his goals), but we need to be fully aware that we do need that heavenly Grace from God and mediated by the Holy Spirit for our protection and guidance.

### *Fr. David Marriott, SSC: Epiphany*

Many of us have, over the years, refined our lives to become more basic than exotic, simply as a result of so many people's financial situation: I recall that even back in the 1980's, that a new development in Saskatoon was called 'mortgage heights': we have seen how so many desired to show the world that they had arrived, that they had success!, only to find that interest rates rise in response to a different drummer, so that their dream home becomes a millstone, fastening a reality of everyday life!

For those of us living within our means, and especially those of us of a certain age, or in compromised health, we have really no room to 'fast': the food that we enjoy is the food that we need for life to be maintained! How can we observe Lent, how can we 'fast'?

'RESIST THE DEVIL,  
AND HE WILL FLEE  
FROM YOU. DRAW  
NIGH TO GOD, AND  
HE WILL DRAW  
NIGH TO YOU.'

The answer is clear, and it is rooted in the Epistle for the day: 'GOD bestoweth abundant grace; wherefore the Scripture saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God.' To submit yourself to God means that you are asked, not to stop doing something, but to do something extra: it is that something extra that will help you in knowing who is this God that we worship and adore. It is simple: give yourself a time each day, read, perhaps, the Gospel of Mark: it is clear and concise, and feel in your heart and soul the improved understanding of the very glory of God in His Creation, a small part of which we all inhabit! As you read, you will gain immense strength and courage to do the next thing, again from the Epistle: 'Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you.'



### *Bonnie's Reflections: Epiphany Continues*



**BONNIE IVEY (& LAD)**

In the Old Testament we read of people encountering God in one way or another. Some of their responses were positive, others not. Looking through the stories of our spiritual ancestors can surprise us, and maybe make us use our imaginations. "What would I do if I saw a burning bush out on the nature trail? What if it spoke to me? Would I run? If a voice told me to go preach repentance to people in another country, would I get on a ship and go?"

God has shown Himself to us in ways that preserve our freedom to respond, or to refuse. There is the particular word "Epiphany" used in our church teachings, which is bigger in its meaning than the modern definition, which calls it "a sudden realization". The church teaches that an epiphany exposes us to a new way of looking at something, or someone; recognizing that this is part of something much bigger and more important than it appears. We may heed this



## *Bonnie's Reflections: Epiphany Continues*

prompting, accept it as true, and choose to respond in an appropriate way.

Receiving the message from the Angel Gabriel that she would miraculously bear the Child of the Most High God, a child with the greatest destiny that could be imagined, Mary responded, "Be it done unto me according to Your word." The man to whom she was espoused, Joseph, chose to trust the divine message of assurance he himself received, that Mary had not cheated on him. By carrying on with the wedding, he accepted the responsibility of caring for mother and Child. Mary went to her older cousin Elizabeth on hearing that the aging woman was miraculously six months pregnant. Elizabeth, in turn, recognizing the truth of what was being revealed to her by God, responded with wonder and delight "that the mother of My Lord should come to me!"

There is, in an epiphany of the presence and purpose of God, a surprising recognition of having stepped into a different kind of reality. Here is something bigger than it appears to be. It is living, Personal, and waits for our response. Our response might be like the disciples tossed by a storm on the Sea of Galilee. Seeing a figure walking on the sea, the disciples cry out in fear. Jesus identifies himself to reassure them. Peter calls out to him, "If it is really you, let me walk on the water to you." Then he climbs out over the side of the boat. (Matthew 14: 22-33.) Peter was not able to maintain his confidence on the water's bounding surface, but calling Jesus to save him, was safely gripped by the Lord's firm hand. Moments later, having entered the boat, Jesus commanded the wind and waves to cease their wild action. "And there was a great calm". This caused them to ask themselves, Who was this teacher, who mastered the elements?

When my late husband was in seminary, we met a priest who was kind and supportive of young men preparing to be ordained. He told us of his experience as a small boy, age 5, visiting an unfamiliar house. There was a massive oak staircase, and he wondered what was upstairs. He reached a landing where a very large painting was displayed. He stared in awe at this life-size portrayal of Jesus on the cross. As he contemplated the figure of Jesus, he experienced the unmistakable presence of that same Jesus, alive, with him. He understood that he was being offered a new kind of life, made possible by Jesus' act of sacrifice. He was aware of Jesus asking him to follow and serve him. Silently, the boy agreed.

Sometimes people are willing to tell of an encounter with the Lord which can be called an epiphany. For those of us who live in the midst of easily-accessible nature, there is often a time where contemplation of creation and its wonders leads to an experience of its Creator. People speak of finding delight in order and beauty, even in mathematics, chemistry, and particle physics. I have read a testimony by a scientist who became certain of the Lord's hand in creation from her study of the Higgs-Boson particle, which causes her to praise Him with delight. Somehow delight turns to joy, then to thankfulness. She became aware she was not alone, and that her thankfulness is truly being received with joy, by the Creator who is present with her.

*How wonderful creation is,  
The work that Thou didst bless;  
And O what then must Thou be like,  
Eternal Loveliness!*

*Hymn by Rev. F.W. Faber*



THERE IS, IN AN  
EPIPHANY OF THE  
PRESENCE AND  
PURPOSE OF GOD,  
A SURPRISING  
RECOGNITION OF  
HAVING STEPPED  
INTO A DIFFERENT  
KIND OF REALITY.

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



*Republic of  
Cameroon*



*République  
Démocratique  
du Congo*



*Republic of  
South Sudan*



*Republic  
of Kenya*



*Rwanda*

## Congo East.

Bishop Mmokywa Mtundu Lameck requests funding for 5 Ordinands to travel to Bukavu, for seven days of training with Bishop Steven Ayule-Milenge. This would require US\$400 for travel and return, US\$200.00 for accommodation, and US\$355.00 for food, for a total cost of US\$955.00. Having travelled that route myself, with Bishop Steven, although distance is only 210.3 kilometres (130.7 miles), the ‘travel time’ is 3 hours 8



minutes, according to ‘<https://www.distancede.com/temps-de-trajet-bukavu-a-baraka-republique-democratique-du-congo/TempsHistorie/849759.aspx>’, whereas my journey in 2007 required an overnight stay in Uvira, recovering from the rough roads and the car being stuck in the mud on the return!

We are also hoping that funds from the Society of St. Columba funds will enable the school to be rebuilt following the windstorm which caused the walls to collapse. This because funds had not been available for the building roof, leaving the walls unsupported and at risk. The Diocese anticipates reusing the bricks with labour from the local parish.

Bishop Lameck also writes: ‘Thank you father for the background that you have just informed us about the project of the school of Baraka. We also hope the project of construction of the church parish of Saint Peter Baraka. Thank you, Father. In Christ, Bishop Lameck.’ The St. Pierre, Baraka, parish church construction has been funded by the Diocese of the Holy Trinity, ACC-OP, for which the Africa Appeal has been so very thankful.

## Congo.

Bishop Steven has written about the importance of having church and other buildings constructed to withstand ferocious windstorms and destructive rainstorms which seem to be occurring more frequently in central Africa, and indeed, around the world, as we have seen with the flooding in Britain and Europe recently, tornadoes and snowstorms with bitter cold in the USA and Canada.



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



In Sud-Kivu, many churches and homes were built with ‘brick-adobe’, which in Sud-Kivu meant mud bricks formed and dried, but not mechanically compressed. The photograph, from 2010, shows what was left of St. Matthieu, Malinde, after the wind destroyed the roof, and the rain ‘melted’ the walls. For this reason, the Diocese decided to build only with ‘brique cuite’ (baked brick) or concrete blocks.

The Parish of St. Françoise d’Assise in Mosho has been using a wood building, but, due to the bad storms, decided to build outer walls using concrete blocks, for which we were able to provide initial funding. Once again, the weather intervened, with violent wind-storms which caused the constructed walls to move, as the steel framework had not yet been reinforced with concrete.



The Appeal has to accept responsibility for this damage, as we had intended to be able to send the required funds to complete the project in Fall, 2023. Regrettably, due to a change affecting our endowment, this was not possible: it is with great

thanks to our treasurer that all is now rectified, and the funds will be sent in the next weeks.

Bishop Steven writes us about the parish of St. Augustine Nyalushozi Walungu Mission: ‘Greetings in Christ our Lord and Savior. Through this e-mail I would like to forward to you the photos of the foundation of the St. Augustine Nyalushozi Walungu Mission. As you know, the makeshift shelter that housed the St. Augustine Mission, Nyalushozi Walungu, was blown away by the strong wind. We have mobilized our efforts to

build a rubble stone foundation to support the church with the columns that will be erected in concrete in the middle of the walls. Thus, in order for the building to reach the level of the lintel, the budget below is needed for this 20m by 7m church:

20,000 bricks	US\$900
10 Cement sacks	US\$130
Transport of bricks and materials	US\$150
30 #12 rebars	US\$240
Labor	US\$300
Total requested for the project	US\$1,720

Construction will be done step by step or phase by phase depending on the availability of financing. Of course, more funds will be necessary for the roof, for framing and roofing sheets.

Walungu is a 2-hour drive southwest of Bukavu, Sud-Kivu, (according to ‘Google maps’).

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

**Rwanda.**

Fr. Chadrack sent photos of the Christmas Mass in several parishes:





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



And finally,

**Kenya.**

Bishop John Ndegwa writes to tell of his (very busy) schedule in this year of Our Lord, 2024: this is so very impressive – and his final comments also add that things do not always go according to plan: Pray that the Diocese continues its progress.

‘Adjustable and subject to revision

Missions to plan for Sacramental services during the bishop’s visit.’

THE ANGLICAN CATHOLIC CHURCH		
DIOCESE OF KENYA		
EPISCOPAL TIMETABLE 2024		
REGULAR EVENTS		
EVENT	DAY	DATE
• Mass	Sunday	Every week
• Office day and private Chapel	Wednesday	Every week
• Catechism	Saturday	Every week
• Saint Rita’s Kiambu	Last Sunday	Every month

<b>FEASTLY EVENTS</b>		
<b>EVENT</b>	<b>DAY</b>	<b>DATE</b>
• Ash Wednesday	Wednesday	14 <sup>th</sup> February
• Palm Sunday	Sunday	24 <sup>th</sup> March 2024
• Holy Thursday ( <i>Maundy</i> )	Thursday	28 <sup>th</sup> March 2024
• Good Friday	Friday	29 <sup>th</sup> March 2024
• Easter Day ( <i>White</i> )	Sunday	31 <sup>st</sup> March 2024
• Ascension Day ( <i>White</i> )	Thursday	9 <sup>th</sup> May 2024
• Pentecost Day ( <i>Whitsunday</i> )	Sunday	19 <sup>th</sup> May 2024
• Nativity Eve	Tuesday	24 <sup>th</sup> December 2024
• Nativity Day ( <i>White</i> )	Wednesday	25 <sup>th</sup> December 2024
<b>DIOCESAN EVENTS</b>		
<b>EVENT</b>	<b>DAY</b>	<b>DATE</b>
• David and Abigail's Day - <i>Children</i>	Sunday	31 <sup>st</sup> March 2024
• Tobias and Sarah Day - <i>Youth</i>	Sunday	24 <sup>th</sup> March 2024
• Order of Saint Joseph's Day - <i>Men</i>	Sunday	19 <sup>th</sup> May 2024
• Launch of the Kiswahili BCP	Sunday	25 <sup>th</sup> August 2024
• Order of Saint Mary's Day - <i>Ladies</i>	Sunday	25 <sup>th</sup> August 2024
<b>MISSIONARY TRIPS</b>		
• Saint Mary's Kinangop	Sunday	22 <sup>nd</sup> September 2024
• Saint Ambrose Wanyororo	Sunday	29 <sup>th</sup> September 2024
• Saint John's Kathaka	Sunday	20 <sup>th</sup> October 2024
• Saint Patrick's. Gatwe	Sunday	24 <sup>th</sup> November 2024
• Saint Silas Lodwar		TBD
• Saint Augustine, Kagio		TBD
<b>SOCIAL AND ECONOMIC ACTIVITIES</b>		
• Poultry farming		Continuous
• Potato farming		Continuous
• Maize farming		Continuous
• Eatery		Continuous
• Microfinance scheme		Continuous







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

### **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

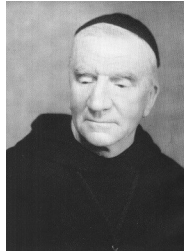
*Please note the intentions for the donation on the direct deposit details.*

*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. Andrew, SDC: Epiphanytide Meditations on the Cross*



WEDNESDAY AFTER EPIPHANY II

THE HALL-MARK OF CHRISTIANITY

*'He that taketh not his cross, and followeth after Me, is not worthy of Me.'*—  
*S. MATT. X. 38*

Just as pure gold has a certain mark put upon it that certifies it as being pure gold, so the Christian life has a certain mark put upon it, signifying that it is true religion, and that mark is the sign of the Cross. We are all signed with the sign of the Cross when we are baptized; when we bless ourselves we sign ourselves with the sign of the Cross; and as life goes on we have to learn the deep meaning of the holy sign that is the hall-mark of Christianity.

“BECAUSE HE HAS  
BORNE HIS CROSS,  
THEREFORE LET US  
BEAR OURS IN  
UNION WITH HIM. ”

The Cross has four points, and those four points may stand for four things: consecration, self-renunciation, love, and courage. Those may be the four great virtues or energies which are signified by the four points of the Cross. The fact that our Lord bore His Cross and died on it in no sense dispenses us from bearing *our* Cross. We do not want to say, ‘He bore His Cross, and therefore there is no need for me to bear mine.’ Our Lord has done everything for us in order that we may be able of ourselves to do everything for Him. He has gone through all the searching experience of a Son of God in pain and anguish, in order that we may go through those same searching experiences without defeat. Because He has borne His Cross, therefore let us bear ours in union with Him. The Cross will be to the Christian soul the very covenant and engagement that commits him to his own cross-bearing, and makes that cross-bearing efficacious and acceptable to the Father.

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THURSDAY AFTER EPIPHANY II

THE FOUR POINTS OF THE CROSS

*'The preaching of the Cross.'*—1 COR. i. 18

THE first point of the Cross is *consecration*. Our Lord has consecrated all life, and perhaps most of all suffering and sorrow. The Christian may feel that suffering is the touch of Christ's thorns upon his head, of Christ's Cross upon his shoulder, and sorrow a vigil with Him in Gethsemane.

Our Lord's life was one of deliberate and constant giving, the giving of Himself. With Him in His purity it must always have been a positive act



*Fr. Andrew, SDC: Epiphanytide Meditations on the Cross*

of self-oblation. With us in our sinfulness there will constantly be a negative act of self-denial. We can only give ourselves if we deny ourselves, but it is the lower, unreal self which is denied, and the higher, real self which is expressed. Though it may be a cross to refuse the evil, for the evil is often very attractive, yet the good which we must choose is really much more attractive. Self-renunciation is a splendid joyous thing. As the physical athlete finds joy in the power and ease that his body gains by his exercises, so the spiritual athlete gets joy and freedom by a right mortification. The second point of the Cross is *self-renunciation*.

Then the Cross is the great sign of *love*. Our Lord in love and silence accepted injustice and ingratitude. If we take them in silence and sweetness, and give in return real love, we get a deep and tender and wonderful inner sense of union with Christ.

The fourth point is *courage*. Let us accept the cost of a true following of the way of the Cross. Our Lord cried, 'Father, if it be possible, let this cup pass from Me.' It is not strange that we should often wince under the pain of a perfect following of Christ.

'ENDURE  
HARDNESS, AS A  
GOOD SOLDIER OF  
JESUS CHRIST.'<sup>1</sup>  
2 TIM. II. 3

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FRIDAY AFTER EPIPHANY II

THE FOUR KINDS OF CROSSES

*'Endure hardness, as a good soldier of Jesus Christ.'*<sup>2</sup> TIM. II. 3

As there are four points to the Cross, so there are four kinds of crosses. There is, first of all, *the exterior cross*, which is formed of all those natural trials which we must all know, through sickness or bereavement or whatever exterior circumstances come to us. All of us, the good, the bad, the indifferent, have at some time to bear an exterior cross.

Secondly, there is *the interior cross*, which any sensitive soul has to know, consisting of spiritual trials, temptation, interior dryness or darkness, all sorts of interior fears and feelings of spiritual pain.

Thirdly, what may be called *the cross of necessity*, that which our daily duty demands of us in the stewardship of what we hold for our Lord's sake. Nothing that we have, do we have really for ourselves. All Christians are called to live their lives as stewards. They must think of the opportunity of riches or the possession of talents as a steward-ship laid upon them by God.

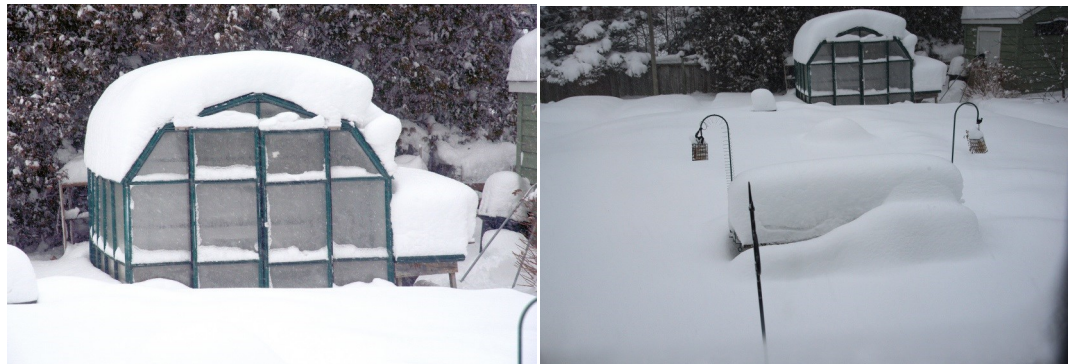


*Fr. Andrew, SDC: Epiphanytide Meditations on the Cross*

Lastly, there is *the cross of love*, when we feel ourselves called by our own deliberate act to give up some good thing that we might honourably keep, as an act of sacrifice for the kingdom's sake. The mark of the Christian in the world is stewardship: the mark of the religious, who is called out of the world, is holy poverty. In this passage from the stewardship of possession for the love of God to the holy poverty that renounces the loved thing for the love of God, consists the cross of love which some of our Lord's lovers are called to carry.



“LASTLY, THERE IS  
THE CROSS OF  
LOVE, WHEN WE  
FEEL OURSELVES  
CALLED BY OUR  
OWN DELIBERATE  
ACT TO GIVE UP  
SOME GOOD THING  
THAT WE MIGHT  
HONOURABLY  
KEEP, AS AN ACT  
OF SACRIFICE FOR  
THE KINGDOM’S  
SAKE.”



IN THE BACKYARD: A RECENT SNOWFALL TO WHICH HAS BEEN ADDED MORE SNOW SINCE THE PHOTOGRAPHS

*Fr. Robert’s Remarks*

Beginning on page 10 of this issue are three meditations on the Cross by Fr. Andrew, SDC. The first has, as its text, “He that taketh not his cross, and followeth after Me is not worthy of Me.” The last speaks of “The Four Kinds of Crosses”. In this, Fr. Andrew comments, “Lastly, there is *the cross of love*, when we feel ourselves called by our own deliberate act to give up some good thing that we might honourably keep, as an act of sacrifice for the kingdom’s sake.”

For love of God, we give up *something*.

On Quinquagesima, the last of the Gesima Sundays, we pray the Collect, O LORD, who hast taught us that all our doings without charity are nothing worth: Send thy Holy Spirit, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ’s sake. Amen.



## *Fr. Andrew, SDC: Epiphanytide Meditations on the Cross*



### The Parish of the Holy Trinity & St. Jude, Thunder Bay

It is with deep sorrow that we announce the passing of **Allan Kalervo Hannula**, 90 years, of Thunder Bay, Ontario who passed away peacefully on Tuesday, January 9, 2024, with his loving wife Gail and family, at his side.

Allan was born in Hornepayne, Ontario on December 12, 1933. He moved to Nipigon, where he married his first love Mary Lottie Opal Kiely on August 12, 1955 and raised their family. He worked mostly in the grocery business as a butcher and store manager at Hudson's Bay Company and Zechner's Grocery Store in Nipigon. He achieved his biggest goal in 1975, when he and Opal bought a grocery store in Beardmore, Ontario, providing the town with quality service and food for 5 years. The cottage at Polly Lake held a special place in his heart. He spent many tireless hours working on improvements so that it could be enjoyed and filled with special memories by his entire family. He was very proud to have served on the Nipigon town council and most especially, to be a volunteer on the Royal Canadian Legion committee that launched the inaugural Nipigon Fall Fishing Festival.

The next chapter of his life began when he married Gail Schooler from Red Rock, Ontario in 1985, Allan and Gail, his new love in his life, shared 38 wonderful years together, living life to the fullest with their families and friends. Allan wholeheartedly loved his entire family. He was always positive, looked forward to what each day would bring and never complained. Allan was a naturally sociable and friendly person who was respected and liked by all those who knew him. Allan was recognized by many people in Nipigon and the surrounding area as an accomplished accordion player, who entertained them at special occasions as part of the Elk Tones Band and as a solo musician. Of course, he and his accordion were always a hit at parties - good fun was had by all.

Allan will be lovingly remembered and missed by many. He is survived by his wife Gail Hannula of Thunder Bay, Ontario, children Robert (Holly) Hannula, Darlene (Nic) Perzan and Shirley (Vic) Edmond, stepchildren Andrew (Heather) Schooler, Kevin (Lynn) Schooler and Pamela Spilchen, grandchildren Melanie Hannula, Tanya Dumonski, Natasha (Kory) Smith, Tammy Perzan, Aaron (Michelle) Perzan, Jillian (Mike) Syl-la, Ben Spilchen, Adam (Emily) Schooler, Jamey Schooler, Scotty Schooler, Melissa Schooler (Mike), Chris (Dale) Schooler, and let us not forget his paw friend Loulou. Also survived by 23 great grandchildren and 5 great great grandchildren. Allan was predeceased by his parents Hilija and Oivo Arthur Hannula, and Opal Kiely.

According to Allan's wishes cremation has taken place. A Celebration of Life will take place at a later date and place yet to be determined. Arrangements have been entrusted to Simpler Times Cremation Centre, 575 Central Avenue, Thunder Bay. For those interested, please make donations in honour of his memorial to Thunder Bay Regional Hospital.

"Kiitos" (Thank you) Our good man for always being there for all of us.



## TRADITIONAL ANGLICAN CHURCH OF CANADA

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136 William St.  
Parry Sound, ON  
P2A 1W2

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GO YE INTO ALL THE WORLD

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vicargeneral@traditionalanglican.ca  
&  
We're on the web at  
**TRADITIONALANGLICAN.CA**



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*The Anglican Catholic Church is a growing worldwide body with Dioceses, Districts, and Parishes present in North America, the UK, South America, Africa, Pakistan, India, Australia, New Zealand, & the Philippines.*

*The Anglican Catholic Church enjoys full communion in sacris with the Anglican Province of Christ the King and the United Episcopal Church of North America.; and since the signing of the Atlanta Accord in October, 2017, with the Anglican Church of America, the Anglican Province of America, and the Diocese of the Holy Cross.*

*The Traditional Anglican Church of Canada is a Canadian Registered Charitable Organization #84410 7235 RR0001 Donations may be sent to the District Office. Income Tax receipts will be issued.*

### PARISHES

St. Matthew the Apostle  
Ottawa, ON  
613 256 8494

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

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

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

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

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

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

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

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

### *Fr. Robert's Remarks*

*(Continued from page 12)*

For me, it has become almost something like a second seasonal prayer for Lent, but not just for Lent since at any time in the year I might find that prayer coming back to mind in my time of need. We cry out to God that he would send the Holy Spirit and 'pour into our hearts that most excellent gift of charity'.

Quinquagesima has, for its proper Epistle, I Corinthians 13—the Love Chapter—dealing with the importance of Charity or Love with the reminder that Charity/Love is the greatest of the Theological Virtues.

The Gospel reading from St. Luke reminds us of the prophecies of what Jesus would experience in His sufferings, death, and then Resurrection for Love of us.

As we meditate and coöperate with them, the Pre-Lent and Lenten periods are a tremendous reminder of how much God has loved us unconditionally, and how he loves us far too much to leave us as we were.

More next month. God Bless! **R+**



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Maple Ridge, V2W 1R5

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