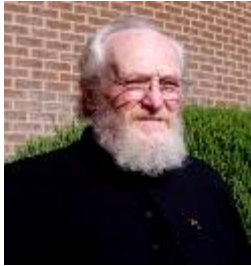


Fr. Robert's Remarks



FR ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings, The Lord be with you!

It has been rather hot around here, lately. It is a good excuse—if one is needed—for sitting in the shade with a book.

I'll come back to books in a moment, but first a couple of upcoming items.

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You can note on your calendar and keep in your prayers the period from October 7-10. Once again, , we shall be having our District Synod at Queen of Apostles Renewal Centre in Mississauga, ON. As usual, we shall have the worship, time of socialisation, business meetings, and a guest speaker. Our guest is to be Fr. Hayden Bultler of St. Matthew's, Newport Beach, CA. His topic will be *Listening*.

While we have not finalised a date, another in our series of occasional ZOOM Conferences will be held in September and presented by Fr. David Marriott, SSC. The topic will be *Paths to Contemplation*. The date will be announced soon.

(Continued on page 11)

Fr. David Marriott, SSC: Trinity 3 Nativity of John the Baptist



FR. DAVID MARRIOTT, SSC

We must never underestimate the importance of the prophet who goes before the Lord. It is this very person who sets the stage, so to speak, accepting, as has been written, that his light should shine for a while and then become dimmed as the far greater light that is to follow appears, and shines ever brighter even than the sun itself. 'The voice said 'cry. And he said, 'What should I cry?'

We must never underestimate the preparatory role that was played out by St. John, as we hear the words of his father, Zacharias: 'And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.' (Luke 1.76-80)

Both Zacharias and Elizabeth knew: they believed in the visitation of the angel, they understood that this was something far beyond their control: that they were very much involved, but not the main event, and that even then, they, the parents, were still called to play their part in this revelation of a fragment of God's immense plan for this earth in which we all live; and that their son, to be called John as determined by God, was to play an even more significant part in this drama to be enacted. As parents, they did not question, they did not ask for details, they were not

Fr. David Marriott, SSC: Trinity 3 Nativity of John the Baptist



VISIT OF BVM TO ELIZABETH,
TEMPURA BY LISSA DUNCAN
1975. GIVEN TO DRM+ BY F.
JACOBSEN AT HIS DEATH.

“THE ROLE OF
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concerned with the petty questions: they simply knew that they were called to do the will of God: and for this they were so grateful to God: Zacharias starts his blessing, his Benedictus, with the words, ‘Blessed be the Lord God of Israel’. And we repeat these very words each day as we say our morning prayers.

‘There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light that all men through him might believe.

He was not that Light, but was sent to bear witness of that Light.’ (John 1.6-8) So starts the Gospel of St. John: and we can see that even when his parents had foreknowledge of something special to happen, it was only as an adult, that he was to fulfill the role that had been promised: as we hear that after years in the desert, eating locusts and wild honey, he was ready and prepared for his role: as St. Luke writes: ‘And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.’ (Luke 1.80)

The time lapse from infancy to adulthood is significant: you will recall St. Paul’s words to the Corinthians: ‘and I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.’ (1 Cor. 3.2) When we come to the faith, we are all as children, as newborn infants, unable to comprehend the height, the depth, and the width of the faith that is set out before us: we are in search of that guide who will enable our learning, so that we can come to a clear knowledge of the beauty of holiness, the wonder of the Trinity, the great gift of the redemptive sacrifice of the Very Son of God. The life of John Baptist, from his birth to the start of his ministry, up until the Baptism of Our Lord in Jordan, is one of preparation followed by action: and the action was initiated with the words of Isaiah, cited by John Baptist: ‘He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. ’ (John 1.23)

The role of prophet is not easy, but it is in the role, the example set by John Baptist that we might find an echo of our own role: as we await the second coming of Our Lord, when He shall come to sit in judgment of the world, for it is the role allotted to us in that great commission to go out and preach the gospel of Jesus Christ to all creatures, as we read in the Gospel of St. Mark, so that all who have heard the Gospel of Christ might be ready to make their choice, to accept,

Fr. David Marriott, SSC: Trinity 3 Nativity of John the Baptist

or to reject: for Jesus Himself has never said that all will be saved, but that we have been given the choice to accept Christ: ‘So the last shall be first, and the first last: for many be called, but few chosen.’ (Matt. 20.16)

For the choice to be made: the faithful have to be given knowledge, they have to know how to learn the faith, guided in the discipleship and discipline of good doctrine, so that in time they gain a good comprehension of that very width, height and depth – but if there are no prophets left, who will be there to bring those sinners who repent, those ignorant who desire to learn, those who seek wisdom that is not found in fact, but that which is found in the spirit, that which is found in the Charity of the Good Samaritan, in the Centurion who had great faith, in St. Paul as he approached Damascus?

This nation celebrates St. John Baptist as patron saint, for it was with his spirit of preparation for the Lord that this land was formed into one nation, where our Christian values would be the accepted norm for the running of a civilized society. This land has been founded on the underpinning of the prophecy of St. John Baptist, and it is the Christian faithful who live now are called to follow in his footsteps, so that all who seek Jesus Christ can find Him, accessible and welcoming, in and through the good works performed in His name. The good works are those in the spirit of St. James, who tells us very clearly, ‘But wilt thou know, O vain man, that faith without works is dead?’ (James 2.20): not that we need works to have faith, or that we need works to gain salvation, but that to do the work of the prophet preparing the way, there is the need for works to demonstrate how and why faith is essential for life to all of those who seek, but do not know where to look...



Bonnie's Reflections: A Lie in My Right Hand



BONNIE IVEY (& LAD)

We find this story in Isaiah 44: 15-19. A man has a woodlot. From it he chooses a fine tree which he fells and prepares for use. One third is cut into fireplace logs to heat his home. One third is split up to be used in cooking. He congratulates himself on the pleasant warmth, and the savoury roast he has eaten. The final piece of wood he carves into the semblance of “the beauty and glory of a man.” He sets it up on display in his house. He then falls on his face in submission before it, imploring it to guide and save him.

Isaiah tells us the man has lost all objectivity. He feeds on ashes...A de-

BONNIE WRITES,
 “ISAIAH TELLS US
 THE MAN HAS LOST
 ALL OBJECTIVITY.
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 ASHES...”

Bonnie's Reflections: A Lie in My Right Hand

ceived heart has turned him aside; and he cannot deliver his soul, nor say, 'Is there not a lie in my right hand?'

One of the gifts the Holy Spirit provides to Christians is discernment. Our own creative and technological powers make discernment necessary daily. Cries of "Fake News!" may encourage us to be cautious about what is publicly offered in the media. But our own private communications and information searches may increasingly be risky. There is a new player in the game, called AI, Artificial Intelligence. It can use information put into it, then extrapolate upon it. One can, for example, feed a hundred mystery stories by Agatha Christie into a language program, and it can compose a new story in that writer's style.

Sir David Attenborough is a naturalist and television presenter who has been educating people for over fifty years about the complexity, and vulnerability, of plant and animal life on Earth. His voice is familiar to millions who watch his documentaries. One of my grandsons loves to talk about his own nature discoveries while using Attenborough's gestures and inflections; verbal hero-worship. But AI can do it better. Someone has used this technology to put his own videos on the internet, making "AI Attenborough" narrate them, without permission from the living original.

The real David Attenborough has said, "My greatest concern is someone using AI to deceive others into believing that I am saying things contrary to my beliefs or that misrepresent the wider concerns I have spent a lifetime trying to explain and promote." With such tools, there is no longer any lie we cannot tell.

Chatbots can use AI language models to give advice online, but all output is the result of a mathematical process. Machine learning does not have discernment. Thus, a girl suffering from anorexia gets a mechanical Chatbot response to her question, "How can I lose weight?" It replies, "Eat less, exercise more." This may become life-threatening to a person who is suffering from a false belief about her body. But this is not the only kind of problem AI can produce. It can also be used to create a false model of a real person who has died. Enter the Griefbot industry.

A growing number of companies will, for a price, combine your audio and video records of your much-loved relative or partner who has died. This goes far beyond the kind of memorial video people make up to play at Grandad's funeral. A griefbot is capable of replying to your typed statement or question. In seconds, a facsimile of Grandad's voice replies from the device you hold in your hand. It is generating a mathematically formulated response, using information you have already entered into the program combined with whatever you have just typed onto your screen. The AI uses the recorded speech patterns and personal information that you have uploaded to the service, to produce a facsimile of

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Bonnie's Reflections: A Lie in My Right Hand

something he *might* say if he were still living. This is supposed to bring comfort, good memories, and a sense of companionship. But while programming the deathbot, have we left out some troublesome or annoying characteristics of Granddad to make ourselves feel better? Do we have the right to edit a person whom God created? Turn them into a ventriloquist's dummy?

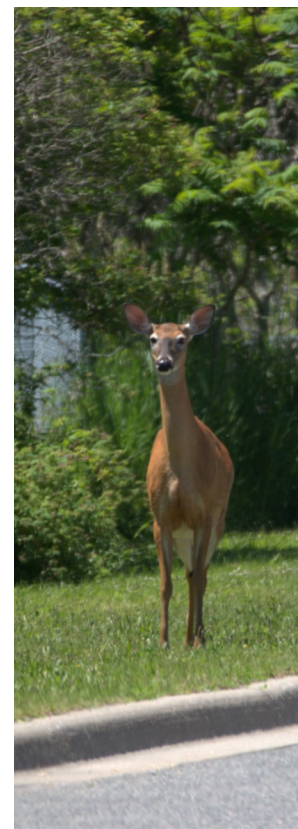
Humans have a psychological behaviour pattern called "Projection." We can willingly believe, sometimes wrongly, a person (or pet) shares our thoughts and emotions. Grownups know an inanimate object cannot. A child might *say* her teddy bear is lonely, or hungry, or wants to play hide and seek. Teddy is under her control, feeling nothing.

There are examples of people using griefbots who have entered an emotional whirlpool. At first, the artificial presence is comforting. Then the user desires more of this contact, so sweet, so fleeting. The emotional investment grows. As one user described it, he could never get enough; he became obsessed. His real fiancée died before the wedding. There would never be the desired union; no closure. He felt guilty for desiring to leave this impossible "relationship", perhaps projecting onto "her" his own reluctance to shut it down. But the decision was out of his hands. Griefbots have mortality built in. Their "lifespan" is programmed to ebb like a battery's power. He experienced "her death" a second time.

The griefbot business is expanding rapidly. Some companies are ethical, some less so. There are as yet no firm guidelines made into law regarding what the bereaved may or may not do with someone's "recorded remains". Opinion is growing that it is best to have one's personal instructions made clear to the family: Do Not Bot Me, patterned on a patient's signed Do Not Resuscitate instructions in terminal illness. Some companies will go ahead with the project when the bereaved request it if you have not clearly stated your preference in a signed contract beforehand. They can override your choice without that legal step.

What is wrong with helping people grieve with an artificial comfort like a deathbot? Apart from the psychological pitfalls, it is taking away a person's uniqueness as a creation of God. There will doubtless be those who wish to "edit" the deceased by altering the information they wish to put into the bot. Granddad's "Always have an emergency fund" becomes "Life is short! Spend it now!" Yet God himself does not edit the persons he creates. He heals them.

Physical existence as unique individuals is God's plan for us. God became flesh for us, in Jesus. Here is the true everlasting "image of the beauty and glory of a man." He died, and rose. Still bearing the marks of the nails, He ascended into Heaven to prepare a place for us.



Fr. David Marriott, SSC: The Africa Appeal



*Republic of
Cameroon*



*République
Démocratique
du Congo*



*Republic of
South Sudan*



*Republic
of Kenya*



Rwanda

The Africa Appeal has, together with many charitable organisations across Canada, experienced a significant reduction in funds received for the last several years, which has rendered support for the Dioceses and District difficult, with long delays in building projects, and many other necessary and valuable efforts in Clergy training, educational programmes, and support for health care. Some time back, we ceased regular monthly support, in order to concentrate on those project proposals which could be managed within our more limited funding.

At the same time, it seems that our ‘donor base’ in Canada, as well as parishes have suffered from ill-health, major illnesses, in both Clergy and Parishioners, as we each get that bit older.

Which requires us to be more selective, with projects of manageable size for the limits of funding available. However, the projects in this newsletter include some which were started earlier, but have been delayed for lack of funds. In many places in Africa, there are many half-finished projects across cities and towns, caused by changes in administrations or governments. I was in Congo (DRC) in 2007, when already, the then Father, now Bishop Steven Ayule-Milenge was formulating plans for his Cathedral, which is now a complete, multifunctional administrative complex, despite living in a region infested by violent militias. What a wonderful achievement by so many, guided by Mgr. Steven!



‘May 26, 2024, Trinity Sunday we had the feast of the Patron of the Holy Trinity Pro-Cathedral Bukavu. The Eucharistic Mass was celebrated by His Excellency Mgr. Dr. Steven Ayule-Milenge Bishop Ordinary of the Anglican Catholic Church, Diocese of Congo surrounded by two priests: The Reverend Father

Fr. David Marriott, SSC: The Africa Appeal

Mutayongwa Barungu L Michael, Dean of the Holy Trinity Pro-Cathedral and his Assistant Reverend Father Anatole Biringanin Kuburhanwa. The Bishop Steven Ayule-Milenge preached, and Mr. Joseph was the Mass server. 72 people who are members of the Parish participated in the Mass. During the same Mass 9 people had the Sacrament of Confirmation and received First Communion. After Mass the parishioners shared the Buffet prepared by the Mothers' Union Group of the Pro-Cathedral Sainte Trinité Bukavu to welcome the new Christians who had had the Sacrament of Confirmation.'

Rwanda.



In May, Fr. Chadrack went through the 'rite of passage' so well known in 'Sub-Saharan Africa': malaria, the nemesis for so many people around the world. By May 6th, he had somewhat recovered, but still had trouble swallowing, and had been unable to travel to the parishes. The people of Ramba had managed to raise US\$170.00 to pay workers, Fr. Chadrack writes: 'We need US\$900 to finish the building structure not the roof. Once the structure is finished the next step will be roofing: (Note that the roof in the photograph is that of the current church)

450\$ for iron to erect beams for the structure

\$200 for timber and nails

\$100\$ for Concrete

\$150\$ for cement

The \$170 they have will be used (All US\$)

As you may know, Rwanda is very strict on church buildings and materials that should be use. Otherwise, if we use unrecommended material the government will stop us.

(As we might consider the mountainous landscape, it's good to hear that the Rwandan authorities are so vigilant...)

This is one project which the Appeal wants to support.

Congo.

Above, I spoke of the Pro-Cathedral being a 'complete, multifunctional administrative complex': you may recall that Bishop Steven wrote, in April: 'Greetings in Christ our Lord and Saviour Jesus Christ. Through this email I would like to send you a briefing for the Inauguration ceremony of the Vocational Training Centre. The ceremony was presided over by The Right Reverend Dr Steven Ayule-Milenge, Ordinary Bishop of the Anglican Catholic Church, Diocese of Congo, surrounded by 6 Priests and a Deacon with a Layreader. Almost all Parishes and Missions were represented at the ceremony except the Saint Marc Evangeliste Bunya-

Fr. David Marriott, SSC: The Africa Appeal?



kiri Parish and the Saint Agathe Ikoma Walungu Mission. The Saint Augustin Nyalushozi Parish was represented by its Vicar because the Parish Priest was in mourning. 120 Christians participated in the Mass, Bishop Steven Ayule-Milenge preached and presided over the Eucharist. After the Mass he cut the ribbon of the large entrance door to the Guest House and the Conference Room where Christians and guests shared the Buffet meal prepared by the Union of Mothers of the Holy Trinity Pro-Cathedral Bukavu at the Conference's Room.

We are very grateful to our partners and friends who allowed us to have the build-

ing on 6 levels or floors. God bless them all.

The Right Reverend Dr Steven Ayule-Milenge
Ordinary Bishop of the
Anglican Catholic Church in Congo, Diocese of Congo.'

The Parish of St. François d'Assise, in Mosho, have received funds from the Appeal, like in Rwanda, to expand the church, currently using a converted school. This is one of those delayed projects, caused by our inability to provide funding, which we hope to resolve. Bishop Steven has given us the estimated budget: 'The need for the frame and roof of Saint Francis of Assisi Mosho is in US Dollars.

- 160 driers = \$480
- 80 rafters = \$160
- 50 Kg regular and sheet metal nails = \$80
- 120 BG30 sheets =\$1440
- Labor = \$500
- Transport of materials =\$100
- Contingency =\$100

Congo East.

Last month, I wrote that, 'It is hoped that the Appeal will be able to assist Bishop Mmokywa Mtundu in the provision of courses for his Ordinands as they prepare for ordination. He advises us that there are four to the Priesthood, and one to the Diaconate: we hope that, with your support for the Appeal, we can enable this essential training will enable these men to bring yet more faithful people to a strong faith in Jesus Christ: Augustin Byarurema, Bitu Asaba, Walumbua Esale, Bicingini Mcwale, Ordinand Diacre, Lubungo Makongola



Pierre.

We now hope to send funds for this, as well as the delayed funding.

Kenya.

Bishop John has sent this request for the Ordinations to be held in Nairobi on July 28th, 2024, at the time of the introduction of the new Kiswahili Prayer Book on Trinity IX. Bishop John has, as in the previous newsletter, invited us to that occasion: if anyone reading this is able to travel to Nairobi, please let us know, as we could ask you to take items with you, avoiding the very high costs to send packages to Kenya by secure methods!

On a previous occasion we have shipped items to the USA, for onward transmission to Nairobi, which otherwise we couldn't have done...

**The Anglican Catholic Church in Kenya
Missionary Diocese of Kenya**

REQUEST FOR PRAYER AND SUPPORT

Activities:

- Promulgating our New Registration certificate
- Launching of the Kiswahili Book of Common Prayer
- Ordination of a Deacon and Priest

Date: 28th July, 2024

Budget: \$ 1,383

Activity	Budget	Total in USD	
Meals and bev-	300 x 200 =	60,000	\$ 465
Deacon ordina- tion	Clerical shirt/ collar	3,500	\$ 314
	Dalmatic	12,000	
	Cassock/ Alb	14,000	
	Cincture	2,000	
	Deacon's stole	2,000	
	Good news Bible	1,500	
	Pectoral cross	1,500	
	Table crucifix	2,500	
	Linen	1,500	
	Candle stands	(Available)	
TOTAL	28,500		
Priest Ordina- tion	Clerical shirt/ collar	3,500	\$ 604
	Cassock /Alb	14,000	
	Chasuble	10,000	
	Cincture	2,000	
	Stole (Double sided)	3,600	
	Chalice and Paten	35,000	
	4 liturgical color Linen and Purificators	4,800	
	Pectoral cross	1,500	
	Wine/ hosts/ wafers	3,500	
	TOTAL	70,700	
GRAND TOTAL			\$ 1,383

Note: Other needs such as security, hiring of a tent, transporting, hosting and feeding delegates who will arrive on previous days, will be taken care of by the Missionary Diocese.



BASIL THE GREAT: The Works of the Holy Spirit

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.

From the Parishes

Now, back to the books. There are several that I should like to recommend to you. These are not heavy books but they are meaningful.

Recently, I was in a conversation about the Holy Spirit and the prayer *O Heavenly King* came to mind. It is a short prayer:

O Heavenly King, the Comforter, the Spirit of Truth, Who art everywhere and fillest all things; Treasury of Blessings, and Giver of Life - come and abide in us, and cleanse us from every impurity, and save our souls, O Thou who art good and lovest mankind.

I have a little book called *Three Prayers* by Olivier Clément (St. Vladimir's Seminary Press, Pbk 84 pg. ISBN-13 : 978-0881411973). Clément was a French Eastern Orthodox theologian who taught at St. Sergius Orthodox Theological Institute in Paris, France and was a strong proponent of Christian unity. That prayer having come to mind, I felt the necessity of looking at the book again and having done that, I felt the necessity of reading it again.

It is a small book—only 84 pages—and has a commentary on the Lord's Prayer, the prayer O Heavenly King and the Prayer of St. Ephrem of Syria. Like the other two prayers, St. Ephrem's Prayer is also short:

O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power, and idle talk; grant rather the spirit of chastity, humility, patience, and love to Thy servant. Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother, for blessed art Thou, unto ages of ages.

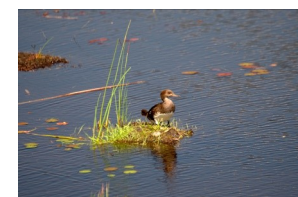
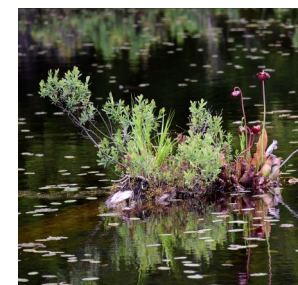
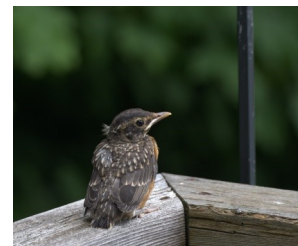
Another author is Archbishop Luis Martinez who wrote, *When God Is Silent: Finding Spiritual Peace Amid the Storms of Life* (Sophia Institute Press, Pbk 144 pp ISBN-978-1622822201)

Have you ever had times when God seemed to be remote and unresponsive? Learn to trust God in these circumstances. Are you looking for spiritual peace? This book speaks of the t-paths to spiritual peace. What about suffering? Silence? Worry? etc.

This is a book worth the reading more than once. It's a good basis for reflection.

I am just starting a re-reading of Archbishop Martinez "classic work on the Holy Spirit" *The Sanctifier*.

There is a fourth book. It is one that I mentioned, in passing, about 5 years ago in one of my columns. It is *Abba's Heart: Finding Our Way Back to the Father's Delight*. It is co-authored by Neal Lozano and his son Mat-



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

Phone: 705-746-7378
E-mail:
vicargeneral@traditionalanglican.ca
&
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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.

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.

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St. Bride of Kildare
Pitt Meadows, BC
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Fr. Robert's Remarks

(Continued from page 11)

thew. Neal is founder of *Heart of the Father Ministries*. *Heart of the Father Ministry* expresses its vision in these words: ***To see every person find freedom in the Father's love.***

Is that not something very beautiful—that every person should find freedom in the Father's love! This is what the book is about.

May God Bless you and keep you!

More next month,

R+



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The Africa Appeal

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Maple Ridge, V2W 1R5
Please make a note on the front of the cheque that the funds are for the Africa Appeal. Tax receipts will be issued.

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