

*Fr. Robert's Remarks*FR ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings, The Lord be with you!

One of the festivals in the Christian year that I have loved has been that of the Transfiguration on August 6—something that I am sure that I have mentioned it before in these pages.

Two things happened to make it so important to me. The second thing was a visit to Transfiguration Cathedral of the Slovak Byzantine Church (Eastern Rite Catholic) in Markham, Ontario. This was back in the early 1990s. I had gone to Toronto to pick up some Church supplies and to visit a couple of bookstores. I had determined to visit the Cathedral as it was not far off my route. The Cathedral was usable as a Church but was still, in the transepts, at least, under some construction. Regardless, it was and remains a beautiful witness.

The first was reading a book by the late Archbishop Joseph Raya. The book was entitled, *Transfiguration* (© Archbishop Joesph Raya, published by Madonna House Publications, 1992; ISBN:0-921440-29-4 bound, 0-921440-30-8 pbk, pp.120). It is not a large book, but it is one of those books that has been the source of much reflection for me. It usually comes off the shelf around the feast of the Transfiguration each year.

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*Fr. David Marriott, SSC: St. James, Apostle & Martyr*

FR. DAVID MARRIOTT, SSC

The collect for this day: 'GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*'

It is so very interesting to see in today's Epistle and Gospel, an illustration of the changes wrought in St. James, as the twelve disciples travelled with Our Lord, from the time when they did, as we see in the collect, leave without delay their father and their lives, at the calling of Jesus Christ, to follow Him.

As we read in the Gospel of Luke, James and John, the sons of Zebedee, were with Simon Peter, washing their nets after a fruitless night's work fishing. They had cast out their nets at Jesus request, and when they saw the resulting catch, we read: 'When Simon Peter saw it, he fell down at Jesus' knees, saying, 'Depart from me; for I am a sinful man, O Lord'. For he was

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astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.’ (Luke 6.8-11)

It is in the Gospel of Mark, that we find a hint of what James and his brother, John, were like as young men: ‘And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils: And Simon he surnamed Peter; And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, And Judas Iscariot, which also betrayed him: and they went into an house.’ (Mark 3.13-19)



ST. JAMES — REMBRANDT.  
PUBLIC DOMAIN, WIKIPEDIA.

Perhaps we might think of them as being somewhat brash, a bit noisy, not very serious, really, as many young men tend to be, more than a bit arrogant, too sure of themselves? And that is what we see in the Gospel for this day: ‘And James and John, the sons of Zebedee, came, unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, ‘What would ye that I should do for you?’ They said unto him, Grant unto us that we may sit, one on thy right hand, it and the other on thy left hand, in thy glory.’ (Mark 10.35-40)

Now, as we can read further, this attempt was not only set aside by Jesus, but also annoyed and angered the other disciples: after all Jesus had been just telling them about what lay ahead for them all, as they prepared to enter Jerusalem! But as we see in our own lives, mistakes happen, and they are sometimes of our own making, but that with due repentance for our own foolishness and poor choices, both James and John ate humble pie, and were duly forgiven.

Wikipedia tells us: ‘The Acts of the Apostles records that "Herod the king" (traditionally identified with Herod Agrippa) had James executed by the sword. Nixon suggests that this may have been caused by James's fiery temper,<sup>[5]</sup> in which he and his brother earned the nickname *Boanerges* or "Sons of Thunder".<sup>[Mark 3:17]</sup> F. F. Bruce (a British biblical scholar) contrasts this story to that of the Liberation of Saint Peter, and notes that "James should die while Peter should escape" is a “mystery of divine providence”.<sup>[6]</sup> (<https://en.wikipedia.org/>

## *Fr. David Marriott, SSC: St. James, Apostle & Martyr*

[wiki/James\\_the\\_Great](https://en.wikipedia.org/wiki/James_the_Great))

In the same article, we can read of the various reasons for St. James to be remembered in our day, as the Patron Saint of Spain, and the reason for the modern Pilgrimage route to Santiago de Compostela, on the north-western coast of Spain, where his remains are to be found.

According to Catholic tradition, Apostle James, son of Zebedee, spread Christianity in Spain. In the year 44, he was beheaded in Jerusalem and his remains were later transferred to Galicia in a stone boat, to the place where stands Santiago de Compostela Cathedral. (The traditional pilgrimage to the grave of the saint, known as the “Way of St. James”, has been the most popular pilgrimage for Western European Catholics from the Early Middle Ages onwards, although its modern revival and popularity stems from Walter Starkie's 1957 book, *The Road to Santiago. The Pilgrims of St. James.*) ([https://en.wikipedia.org/wiki/James\\_the\\_Great](https://en.wikipedia.org/wiki/James_the_Great))



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## *Bonnie's Reflections: The Gardening Wars*



BONNIE IVEY (& LAD)

In the Scriptures we often find metaphors based on agriculture and care for livestock as illustrations of our spiritual lives. We are God's sheep, and He, our shepherd. God chooses men to care for his flock. They must provide spiritual food and water, while remaining vigilant about threats to those in their care. They might have to seek and restore a stray to the “green pastures.” The people of God are also described as a grapevine, which must be tended in order to bear fruit. But not all the responsibility for growth and fruitfulness belongs to pastors. Christians are instructed to look to their own lives to see what increase they are producing.

The Church's season of Trinity carries this theme of discerning spiritual health and growth in the readings and prayers. In the Epistle for Trinity VII we read, “Once you offered your bodily members to serve uncleanness. What fruit had you in those things of which you are now ashamed?” Our tongue, for example, can bring forth bitter fruit in a family or a congregation.

The Gospel for Trinity VIII contains Jesus' warning about false prophets, those wolves in sheep's clothing. “You shall know them by their fruits. Do men gather grapes from thorns, or figs from thistles?” He tells us to examine the fruits which result from the teachings of those who are in a position of authority, because “a corrupt tree brings forth evil fruit.” Then the scripture takes a personal turn; “Not everyone who says to me, “Lord, Lord,” shall enter into heaven; but he

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that does the will of my Father which is in heaven.”

The church gives us the Scriptures and pastoral leadership, as well as the examples of those whose godly lives we can imitate. Church members can help one another to cultivate our spiritual gardens. This is challenging for those who are physically distant from such fellowship. However, the internet, correspondence, and efforts to visit other believers can be fruitful.

Real, backyard gardening takes effort to gain a good crop. There are things out there that fight against us. Where I live, when you plunge a spade into the ground you will likely hit a tree root or the bedrock of the Laurentian Shield. The birds, chipmunks and foxes steal berries. The bears will strip fruit from your apple tree.

Spiritual discipline is equally beset by interference. There is always something, isn't there, to interrupt prayer and reading. Distraction is working really well for our spiritual enemy. We tell ourselves that we are “busy” but must evaluate what kind of fruit is resulting from our distraction, ignorance, or outright neglect.

This is not a new problem. St. John Chrysostom, one of the church's early writers, gave his readers the example of the businessman who admits he has a problem with a short temper. He realizes that his impatience is harming his relationships with his children and with his employees. How can he learn to recognize his behaviour before his words cause hurt and resentment? St. John's answer: “Ask your wife, or someone else close to you, to remind you when you begin to speak too sharply.”

We know the hardships of maintaining our spiritual life when we no longer can access a local congregation headed by a pastor. Many of us have watched our former church parish die on the vine. Others have fled fellowships that behaved like the one St. Paul describes in Galatians 5: “biting and devouring one another.” While Protestant groups both formal and informal are used to sharing experiences in the Christian life with one another, many of us have never experienced lay support of this kind. Some have been stung by the worldly counterfeit of such support: the so-called encounter or sharing groups popularized during the 1970s.

This past year the opportunity to participate in online groups of Christians has enriched my life, and others also conveyed their appreciation of the benefits of such exchanges. We are blessed to have online worship at hand as well. Such “spiritual backup” can go far to reinforce our personal faith. It is to be hoped and desired that more people will participate in this kind of encouraging exchange. There may be an opportunity for a new ministry: that of helping people access personal support in their faith and fellowship, from trusted sources, using such technology.



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



*Republic of  
Cameroon*



*République  
Démocratique  
du Congo*



*Republic of  
South Sudan*



*Republic  
of Kenya*



*Rwanda*

Since writing the June Appeal, for the TACC Newsletter, Scott Ferguson, the Parish Treasurer, has given me the total amount of funds which, by the support that we have received from our benefactors, we have been able to send, supporting the Dioceses in Congo, Congo East, Cameroon, Kenya, South Sudan (Aweil), and Rwanda, in the amount of \$313,184.16, from the transfer of the Appeal from the Anglican Catholic Church of Canada, to the Traditional Anglican Church of Canada, a Missionary District of the Anglican Catholic Church OP. This incredible amount reflects the full amount of the funds you have contributed, as we have always paid the transfer fees charged by the several agencies used.

We thank you, on behalf of Bishop Steven Ayule-Milenge, Congo, (Bukavu), Bishop Mmokywa Mtundu Lamék, Congo East, (Baraka), Bishop John Ndegwa, Kenya, (Nairobi), Bishop Alphonse Vascaniat Nduitiye, Cameroun, (Yaoundé), Bishop Wilson Garang, Aweil, South Sudan, and Father Chadrack Niyibizi, Rwanda, (Giyenzi).

### **Congo.**

As we have written previously, the parish had moved from an older building into a former school building – in the photograph, you can just see the red roof inside the new walls of the new, larger church which by replacing an older wooden structure with a concrete block structure, which will better withstand the high winds and extreme rainstorms which have become more frequent.



Over the years, we have been able to support the new building: we are now hoping to provide funds for the roof, and thank the people of Mosho for their patience. ‘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

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Bishop Steven has also written that the three children, Elijah, Gloire, and Anaweza have succeeded in the last school year, and will move to the next class for the 2024-2025 year, which start on September 3<sup>rd</sup>, 2024. Bishop Steven writes, ‘Ils ont dit merci beaucoup aux donateurs qui ont supporté leurs études. Que Dieu les bénisse. Et surtout à vous qui cherche les bienfaiteurs’ (They say many thanks to those who have helped our studies. May God bless you. And above all to you, who is looking for the benefactors).



Our Agreement signed with each Diocese limits ‘charitable deduction’ funds for the support of ‘clergy training and expenses’, in which we have expanded ‘clergy expenses’ to include the need for a ‘church’ for the ‘clergy’ to celebrate Mass, but which does not support ‘personal requests’. For this reason, we issued a separate appeal for support for Bishop Steven Ayule-Milenge, and his second daughter Za Wadi Ayule-Milenge, who will be married on August 24<sup>th</sup>, 2024, in Kinshasa, where she moved to live with Bishop Steven’s sister in 2011. The Bishop explained: “It was just when I was in Florida, Palm Beach, October 2011, that the rapist took advantage of my absence to break into the house where the children were staying, alone. She (my daughter) was traumatized with shame. According to our custom and culture, a raped woman is considered a prostitute. As I was in the United States, my sister sent the plane ticket so that she (my daughter) went to Kinshasa. From there she completed her Baccalaureate in Literature, in order to continue in university studies. She graduated with a bachelor’s degree in clinical psychology. She helps raped girls in a Psychological Centre of the Misericordia Hospital Centre.’

We are so impressed by Za Wadi’s courage, and her achievement in the work she now is doing at the Misericordia Hospital Centre. We hope to permit Bishop Steven to help with the costs for the family, and, possibly, attend the marriage service...

### **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 6<sup>th</sup>, he had somewhat recovered, but still bad 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)



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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 used. 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 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, Bitas Asaba, Walumbua Esale, Bicingini Mcwale, Ordinand Diacre, Lubungu Makongola Pierre.

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

This month, Fr. Edlin of the Diocese of the Holy Trinity, having funds available for Congo East asked me to write to Bishop Mtundu about the need for specific details on what the funds will be spent on and how they will be used for self-sustainment. I wrote to the Bishop on June 26<sup>th</sup>, and Bishop Mtundu wrote on June 29<sup>th</sup> that all was resolved.

### **Kenya.**

Bishop John has sent this request for the Ordinations to be held in Nairobi on July 28<sup>th</sup>, 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 if people had not been able to take them as 'excess baggage'!

Recent news has reported that major disturbance happened in objection to proposed tax rises, which have now been withdrawn, but the consequences appear to persist. Whereas some areas in Kenya suffer drought (Meru, Samburu, Laikipia, Turkana - <https://reliefweb.int/organization/govt-kenya>) others have flood-



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ing and crops have been destroyed, as reported in the Globe and Mail in Canada on July 7<sup>th</sup>, 2024. (<https://www.theglobeandmail.com/business/article-kenyas-dramatic-flooding-sweeps-away-a-central-part-of-the-economy-its/>)

Pray that the Diocese of Kenya is spared from these challenges.

### **South Sudan.**



Bishop Garang is understanding about the scale of the challenge faced by the people of his Diocese, which so greatly exceeds anything that we could do to alleviate the situation, but as he said to me in a phone conversation, ‘even a little might provide some hope for someone in need’, which reminded me of the Gospel for Trinity VI, ‘And as ye would that men should do to you, do ye also to them likewise.’ (Luke 6.31)

He wrote, ‘I was in the Diocese and came back from South Sudan on Sunday 16<sup>th</sup> June. I was able to visit the areas affected by starvation. The starvation situation is very bad and the need is desperate.

The need of the starving population is food and medicines. Many people are dying for lack of food and medicines and many children, nursing mothers and pregnant women are malnourished. The starvation is as a result of the drought and poor harvests of last year.



The starvation has forced people to collect wild leaves and wild fruits to eat in order to survive. In the pictures attached, women and girls are collecting wild leaves and fruits that they use as food. The leaves and fruits they are eating are not healthy but they have no choice. We need to pray for God's





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intervention and make the needs of the starving population, known to people and organizations who can be of assistance. Thousands of lives are at risk from starvation and malnutrition among adults, mothers and children and thousands of lives may be lost due to starvation if there are no interventions to assist them. It is my prayer and hope that **God will touch the hearts of the people you will be talking to so that they can give generously for the affected starvation victims.** May God continue to bless you and the donors for their concern and continued support. Attached are pictures of the people collecting wild leaves, fruits and wheat seeds. We pray that the rain will be good this years and the crops will not be affected by any flooding or drought. The forecast from the meteorology department is that there is going to be heavy rains and flooding which will be devastating but we pray for God's intervention.

We thank you for the funding you gave us recently.

Thank you once again for your concern. Wishing you many blessings and many thanks for your concern.

### **Cameroon.**

I wrote to Bishop Alphonse this morning, July 8<sup>th</sup>, asking him to send me the documentation of his hospital stay, for which we have sent funds, and which we need on file before July 15<sup>th</sup>, to satisfy our fiscal responsibilities here in Canada. As he says, his attempted phone calls yesterday did not work. He has just written this email: 'I will send you these documents because. For a decade plus I did this painstakingly and courageously. Currently I am in the hospital for my mother and her health is not working. I am uncomfortable with my back and the medication I have taken has not relieved my pain. So yesterday I tried to call you to tell you to wait to send you these papers, but the phone didn't go through.

The doctors have complicated my health, the internet connections too. Clearly, I am still unwell, and my mother sick. But, working honestly in the lord's vineyard, I will send you these papers before the date. I'm not well. I have tried to work with my friends in Canada, but all the funds have to go through Africa Appeal to give it to us. Such a lot of work without funds leads to the diseases caused by these restless works.

In Christ.

Mgr. Alphonse.



## *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***

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*Please be aware that given the current Australian Law situation, we are unable to offer any tax deductible receipts.*

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# Video Conference “Paths to Contemplation” *An Introduction*

## Conference on Contemplation



*Presenter*

**The Rev. Fr. David Marriott, SSC**

Parish Priest Parish of St. Bride, Pitt Meadows, BC  
The Missionary District of Canada, ACC/OP

*Conference By ZOOM*  
*Thursday, September 19, 2024*  
*7:00 pm Eastern; 4:00 pm Pacific*

*For further information contact*  
[conference@traditionalanglican.ca](mailto:conference@traditionalanglican.ca)

*ZOOM information:*

[https://us02web.zoom.us/j/81906296301?  
pwd=9349DcQ2KkPJXDybNWxwk3kWnLqEk4.1](https://us02web.zoom.us/j/81906296301?pwd=9349DcQ2KkPJXDybNWxwk3kWnLqEk4.1)

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## *Fr. Robert's Remarks*

One of the significant things was seeing the impact of the Transfiguration experience on St. Peter and St. John.

Archbishop Raya, writes,

“Transfiguration seems to have transformed Peter’s life into tranquility and peace. Later, when the vision was completed by the experience of the Resurrection of Christ, Peter’s whole attitude became one of gentleness and radiance. To the end of his life he was vibrant with all the details of this experience. It made him humble and serene when he remembered it:

*We had seen his majesty for ourselves.  
He was honored and glorified  
by God the Father.*

*When the Sublime Gory itself  
spoke to him and said,  
‘This is my Son, the Beloved;  
he enjoys my favor’.*

*We heard this ourselves,  
spoken from heaven,  
When we were with him  
on the holy mountain. (2 Peter 1:17-18)*

The Archbishop also spoke of St. John, the only one of the evangelists who was present at the event of the Transfiguration. Personally, I am reminded of this at the end of each Liturgy in the reading of the Last Gospel (John 1.1-14) when John, having spoken of ‘light’ and ‘life’, ends with “And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”

Archbishop Ray ends his brief section on John by saying,

Finally, Transfiguration seems to have turned John into a troubadour of love. All his life long he sang love, so much so that he was the only one among the disciples and apostles to deserve to be called *theologos*, singer of love, a theologian. At the end of his life he never tired of repeating to his disciples:



TRANSFIGURATION CATHEDRAL,  
MARKHAM



ARCHBISHOP JOSEPH RAYA

## *Fr. Robert's Remarks*

*My dear children,  
let us love one another,  
because God is love.*

*This is the love I mean,  
not our love for God,  
but God's love for us. (1 John 4: 7,10)*

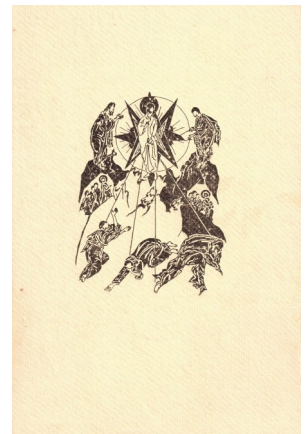
The author makes a point about the importance of the feast. He writes,

Transfiguration is a feast of primary importance among all the feasts because it is a perfect exemplification of the theology of the Incarnation, of the meaning of our divinization, and of the Christian teaching on the personal relationship that unites us to God and to each other. Theologians, liturgists and iconographers display a special interest in brining our all the spiritual riches the feast contains.

Transfiguration is at the base, the starting point of comprehending the difference between appearance and reality, between analyzing and contemplating, possessing and cherishing. Cherishing is life-giving, possessing transient; contemplation is a glory of relationship in love, analyzing a fleeting satisfaction of the mind; reality is more precious and more meaningful than any appearance. The theological themes of this feast are rich in spiritual, as well as in social consequences. We shall some of these themes and leave the other, more obvious ones, to personal meditation.

The book describes the manifestation of God's glory in Christ; it discusses the meaning of the Biblical event of the Transfiguration is a sign of God's glory, a manifestation of the Holy Trinity, and a revelation of Christ as a Divine Person. It delves back into the Old Testaments and looks at God's manifestation to Moses, Solomon, and Elijah. It explores the notions of divinity expressed in the Gospels—light, whiteness, and glory. It shows the transformative power and effect on the Apostles.

While I was working at my secular employment, I saw my summer vacation as a time of refreshment and renewal, a time when we were able to have some time together. Archbishop Raya describes the feast of Transfiguration as “a feast of renewal” and he shows how is works in our spiritual life in the renewal of our hearts by grace. He speaks of the spirituality in four steps—purification, prayer, contemplation, and illumination.



ICON ON COVER OF  
*TRANSFIGURATION*

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GO YE INTO ALL THE WORLD

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### *Fr. Robert's Remarks*

*(Continued from page 13)*

Archbishop Raya closes with the teaching that

“Transfiguration is not simply an event out of the two-thousand – year old past, or a future yet to come. It is rather a reality of the present, a way of life available to those who seek and accept Christ’s nearness.”

Once we are attuned to the beauty that radiates from the face of Christ we become free, and we can free others. Once at peace with ourselves we can create peace in the heart of others. Because we are penetrated by the light of Christ and the brilliance of his divinization we can brighten the world.

May God Bless you and keep you!

More next month,

**R+**



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