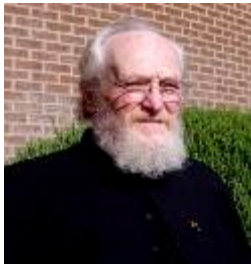


Fr. Robert's Remarks



FR ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings, The Lord be with you!

We have a busy period ahead. Once again, Synod will be in Mississauga, ON from October 7-10 at Queen of Apostles Renewal Centre. This will be our sixth Synod there, (Another Synod was held during COVID and was held completely on ZOOM.) Queen of Apostles has been a wonderful venue.

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As usual we shall arrive on Monday afternoon and after dinner begin our cycle of services with Evening Prayer and continuing on Tuesday and Wednesday with business sessions,

(Continued on page 11)

Fr. David Marriott, SSC: Trinity XIX, comm. St. Teresa of Avila



FR. DAVID MARRIOTT, SSC

From the Gospel of Matthew: ‘And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house.’ (Matt. 9.4-7)

Pennmedicine.org tells us about one ‘palsy’ that happens through oxygen deprivation in the womb, or in the first years of life: ‘Cerebral palsy (CP) is a group of disorders that can involve the brain. This affects nervous system functions, such as movement, learning, hearing, seeing, and thinking. There are several different types of CP, including spastic, dyskinetic, ataxic, hypotonic, and mixed’. 50 years ago, one of my students in Saskatoon was afflicted with cerebral palsy, which gave him challenges in movement, walking, and, most difficult, with bladder control.

Years later, my mother was suffering with the return of her breast cancer, which had metastasized, with a small tumour affecting her face on one side, causing facial paralysis: it is called Bell’s Palsy. One side of your face is paralysed, making it difficult to drink – you need a straw, but worse is that you have no tears, which can result in loss of sight in the affected eye if you don’t use eye drops every two hours or so. For my mother, it was difficult because she thought everyone was staring at her. In time, the tumour regressed, but the cancer progressed.

And now, I find that I have those symptoms of palsy which affect walking, called ataxia. Mayo Clinic tells us: ‘Walking unsteadily or with the feet set wide apart, Poor balance, Difficulty with fine motor tasks, such as eating, writing or buttoning a shirt, Change in speech, Involuntary back-and-forth eye movements (nystagmus) (<https://www.mayoclinic.org/diseases-conditions/>

(Continued on page 2)

Fr. David Marriott, SSC: Trinity XIX, comm. St. Teresa of Avila

ataxia/symptoms-causes/syc-20355652) It seems that my ataxia, is caused by autoimmune disease, rheumatoid arthritis.

In today's Gospel, Jesus asks, 'For whether is easier, to say, Thy sins be forgiven thee? or to say, Arise, and walk?': He knew that, as St. Matthew writes, 'And behold, certain of the scribes said within themselves, This man blasphemeth', for in their opinion, only God, the great I AM, could forgive sins. This was a founding principle of Mosaic law, which governed all aspects of daily life, and still does to this day for the Orthodox Jew, and which led, as we all know, to the Crucifixion of Our Lord and Saviour: they were unable to accept anything else.

JESUS ASKS, 'FOR
WHETHER IS
EASIER, TO SAY,
THY SINS BE
FORGIVEN THEE?
OR TO SAY, ARISE,
AND WALK?'

However, are you able to accept that any physical illness might reflect past sinful behaviour which you may have committed? In my work, it was clear that people, who for whatever reason had been injecting illegal drugs in their younger years, were often horrified to learn that the insurance medical for that new wonderful job had revealed their hepatitis-c, and there was no job!

Christian Science is a set of beliefs and practices which are associated with members of the Church of Christ, Scientist. The Christian Science church was founded in 19th-century New England by Mary Baker Eddy, who wrote the 1875 book *Science and Health with Key to the Scriptures*, which outlined the theology of Christian Science.[n 2] The book became Christian Science's central text, along with the Bible, and by 2001 had sold over nine million copies.[5]

Eddy described Christian Science as a return to "primitive Christianity and its lost element of healing".[10] There are key differences between Christian Science theology and that of traditional Christianity.[11] In particular, adherents subscribe to a radical form of philosophical idealism, believing that reality is purely spiritual and the material world an illusion.[12] This includes the view that disease is a mental error rather than physical disorder, and that the sick should be treated not by medicine but by a form of prayer that seeks to correct the beliefs responsible for the illusion of ill health.[13][14] (https://en.wikipedia.org/wiki/Christian_Science)

However, this day we also commemorate St. Teresa of Avila, as you can see in today's leaflet. St. Teresa, the first woman to be made Doctor of the Church, Wikipedia tells us that, 'She took up religious reading on contemplative prayer, especially Osuna's *Abecedario espiritual* ("Third Spiritual Alphabet," 1527), a guide on examination of conscience and "spiritual self-concentration and inner contemplation, known in mystical nomenclature as *oratio recollectionis*." [12] Her zeal for mortification caused her to become ill again and she spent almost a year in bed, causing huge worry to her community and family.



Fr. David Marriott, SSC: Trinity XIX, comm. St. Teresa of Avila

She nearly died but she recovered, attributing her recovery to the miraculous intercession of Saint Joseph. She began to experience bouts of religious ecstasy. [7] She reported that, during her illness, she had progressed from the lowest stage of "recollection", to the "devotions of silence" and even to the "devotions of ecstasy", which was one of perceived "perfect union with God" (see § Mysticism). She said she frequently experienced the rich "blessing of tears" during this final stage. As the Catholic distinction between mortal and venial sin became clear to her, she came to understand the awful horror of sin and the inherent nature of original sin. She also became conscious of her own natural impotence in confronting sin and the need for absolute surrender to God.' (https://en.wikipedia.org/wiki/Teresa_of_%C3%81vila)

Perhaps we can better understand the dialectic between disease and sin in considering her own natural impotence in confronting sin and the need for absolute surrender to God.', and understanding our own 'impotence in confronting sin', and that we need our 'absolute surrender to God?



Bonnie's Reflections: Fr. Roland F. Palmer, SSJE

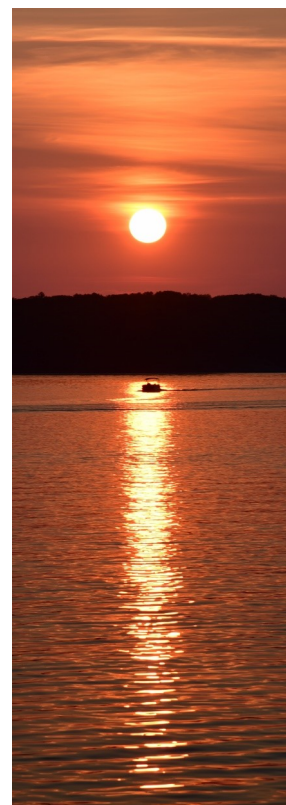


BONNIE IVEY (& LAD)

On August 24, a Memorial was celebrated for Fr. Roland Palmer, of the Society of St. John the Evangelist. His ministry took him to The USA as well as many places in Canada. Many remember personal encounters, and his mentorship, with deep gratitude.

Born in England in 1891, Fr. Palmer experienced life at boarding school. At that time, the custom of Bible reading at home was common, as was attendance at one's local parish church services. The school put students into a framework of Bible reading and participation in daily prayer. Children learned a good deal of scripture by heart from the Prayer Book, being steeped in the Collects, psalms and canticles. "We were not pious youngsters," he recalled, "Indeed, at times, little demons!" Yet they took turns doing Bible readings in their dormitory before Lights Out.

Upon leaving school, young Roland was attracted to the Society of St. John the Evangelist. He eventually came to spend time in Canada and the United States as a member of the SSJE. He and two other young men began a Mission in Bracebridge, Ontario. They were subsisting on one Deacon's salary, living in a ramshackle house with no plumbing. They travelled to multiple tiny settlements



Bonnie's Reflections: Fr. Roland F. Palmer, SSJE

along the railway tracks and bush roads, knocking on doors to invite people to “Come and hear us tell stories.”

Eventually their efforts bore fruit; more brothers, thirty mission churches, a print shop for publishing educational materials, and a Retreat centre. They had as neighbours a centre established for women; the Sisters of St. John the Evangelist. At times these centres served as schools for local children. For the members of the two orders, the services of prayer, scripture and praise were the framework of the day.

Educated in numerous languages, Fr. Palmer nevertheless made it a point always to speak simply. In the 1950s he worked on the revision of the Book of Common Prayer, aiming for clarity of meaning, while maintaining the aesthetics of rhythm, especially in the Psalms. Later, however, efforts by others toward modernizing the church led to doctrinal changes, for example the remarriage of divorced persons. There were disagreements among clergy and layfolk.

Such division was not a new thing in the Church. St. Chrysostom, who was ordained as priest in 386 A.D., found himself out of favour when he spoke against new fashions in church worship, such as outbursts of applause. He questioned the wisdom of housing being shared by unmarried young priests and their “spiritual sisters.” The Empress Eudoxia herself took offence at Chrysostom’s sermon on sexual sin. She exiled him.

In Canada in the 1980’s, priests and seminarians were pressured to agree to new standards of behaviour in the name of inclusiveness. It was, however, much like the compromises that had been pressed upon Chrysostom. Theology students were distressed by disagreements at colleges. The plan to join with The United Church of Canada came to nothing. At this point it began to be noticed that there were groups of clergy and layfolk cutting ties with their troubled churches. New affiliations were being formed.

At that time a story was circulated that old Fr. Palmer had “gone senile and joined some sect.” Traditional Anglicans were indeed feeling their way into associations of like-minded believers. Some priests, although sympathetic to that cause, had no way to earn a living apart from their present employment. Others were blessed to have skills that would earn them a salary, enabling them to start tiny missions. Fr. Palmer was in touch with men in that position.

Fr. Palmer shared the belief of Chrysostom: that the Church needed monastic support. Members of a religious order, being celibate, could support themselves by working with their hands, even while they attended to their daily discipline of prayer. Fr. Palmer hoped to see more laymen become deacons, who mix-



THE HARVEST MOON
17/09.2024



Bonnie's Reflections: Fr. Roland F. Palmer, SSJE

ing with the locals, could be the eyes and ears of the priest. They could convey to him the presence of people who need his ministry. In addition, there could be a return to the Office of deaconess, for there are women in need of guidance and support on a practical as well as spiritual level.

Upon parting with the Anglican Church of Canada, Fr. Palmer wrote a letter to Bishop Frank Nock, one of four bishops under whom he had served. In it he briefly outlined his position; that he could not reconcile the innovations with the historic faith. Without rancour, he thanked the bishop for his “constant kindness and help.”

“Two hours of my day,” he added, “are given to intercession and a large part of that is for the clergy and people of Algoma. I shall continue to do that for I love you all very much. Affectionately, Roland F. Palmer, SSJE”



A GEORGIAN BAY SUNSET

Fr. David Marriott, SSC: The Africa Appeal



*Republic of
Cameroon*



*République
Démocratique
du Congo*



*Republic of
South Sudan*



*Republic
of Kenya*



Rwanda

Rwanda.

On August 28th, Father Chadrack sent some alarming news, ‘Greetings dear Fr. David,

We are closely monitoring the process of shutting down churches so that we may see the best way forward. Some have been censored, other demolished, and others will be deregistered in the near future. Actually, the issue is: ‘small country (less land) many church buildings taking up more land which would be used for other purpose.’ To show you the depth of the issue: Even Catholic, Anglican, Seventh day Adventist parishes and Mosques have been closed.

We are uncertain about the future.

Keep us in your prayers.

Yours in Christ,

Fr. Chadrack’.

In August I wrote ‘On July 24th, 2024, we sent a further C\$1600.00 for Ramba parish expansion, and intend to send more to complete the project in the fall.’ The current situation in this matter is that on September 4th, 2024, the national Catholic Reporter reports from Kigali, Rwanda’ capital: ‘But the government has said that the crackdown is not aimed at restricting religion, but part of an ongoing effort to protect Rwandans from corruption and fraud. Kagame, who has proposed taxing churches, said after winning a fourth term in July that he opposed the "mushrooming churches" that "squeeze even the last penny from poor Rwandans."’

“This nationwide operation is dedicated to upholding the rule of law within churches,” said Usta Kaitesi, CEO of the Rwanda Governance Board, which oversees the delivery of services in the East African nation. “We are steadfast in our pursuit of proper standards for places of worship. It is essential for people to comprehend that these guidelines are designed to promote healthy and safe practices in worship.” (<https://www.ncronline.org/news/members-shuttered-rwandan-churches-gather-homes-leaders-quietly-protest>)

On August 11th, 2024, CHVN Radio reported, ‘The privately owned Igihe news site, published in the local Kinyarwanda language, gave 4,223 as the total number of places of worship that had been closed by July 31, with 427 of those worshipping sites being caves and river banks. Some Rwandan Christians, like most Africans, mix their Christianity with some traditional practices.’

When the new regulations were introduced in 2018, more than 9,000 places of worship were shuttered. About 6,000 of these closed permanently; others were given five years within which to regularize their operations, but most still failed to meet these “modest standards” resulting in the latest crackdown. Previous attempts by some religious leaders to defy the law resulted in some arrests.’ (<https://chvnradio.com/articles/rwanda-closes-thousands-of-churches-and-mosques-after-claiming-code-violations>)

Fr. David Marriott, SSC: The Africa Appeal

We await to hear from Father Chadrack how this situation develops before funds can be sent, especially as the Ramba parish expansion was nearing completion.

Congo

On August 17th, I received this email from Bishop Steven:

‘Père David Marriott,

Greetings in Christ our Lord and Savior. With this e-mail, I would like to share with you the images of the Parish of St. Francis of Assisi Mosho and the Archbishop Mark Haverland Mosho Hospital Centre. We have made great progress for Mosho if you can see the photograph (below) it is an admirable act with the donation received to our benefactors you have managed to transform the village by helping its population to have easy access to health, education and spiritual life. Thanks to Africa Appeal we have a beautiful, presentable church where other nearby churches are the envy of others. Tomorrow, Sunday, August 18, 2024, I will be in Mosho to administer the Sacrament of Confirmation to 6 people.

Thank you very much, God bless you.

+Mgr Steven Ayule-Milenge



Fr. David Marriott, SSC: The Africa Appeal?



Paroisse de St. François d'Assise, Mosho, Sud-Kivu, DRC.

Bishop Steven also included a photograph of the three buildings of the three buildings of the 'Centre Hospitalier Archevêque Mark Haverland Mosho'.

An amazing change from my visit to Mosho in 2007!

However, on Friday the 13th September, the Bishop wrote:

Père David Marriott

Greetings in Christ our Lord and Saviour.

Yesterday evening I received information that the house of our deacon Bucekabiri who helped me at the opening of the St. Augustine Nyalushozi Walungu Mission is burned and all his objects have been burned in the house. They tried to demolish some rooms and annexed houses. In the village there are no anti-fire vehicles.

The causes of this fire are not known. He lost them all. Here are the photos attached.

+Mgr Steven Ayule
-Milenge.

We will gladly send any funds we receive at the Appeal, as we all give thanks for our emergency services, when we see the results of not having them! Please indicate Walungu on your cheque to St. Bride's.



Fr. David Marriott, SSC: The Africa Appeal?

Congo East.

Mgr. Mtundu had written about an urgent need for Mothers and their newborn infants in Sebele parish. In recent months, medical emergencies for mothers and their newborns have led to them losing their lives because of the distance to the hospital in Fizi, lack of transport to get there, and poor roads. He has now sent me a detailed proposal for the construction of a primary health centre, which would be staffed by nurses, midwives, hygienist, lab technicians, and pharmacists employed by the Congolese Government, together with medical supplies, with the goal to reduce maternal and infant mortality, as well as providing care for the population in an area where cholera, malaria, and typhoid fever are endemic, as well as meningitis, pneumonias, and urogenital infections.

The initial phase of land purchase and preparation is US\$2,600.00. Building materials and equipment would cost US\$19,350.00.

Bishop Mtundu estimates a project lasting 6 months to completion: this would severely affect our overall budget, but, of course, that depends on you!

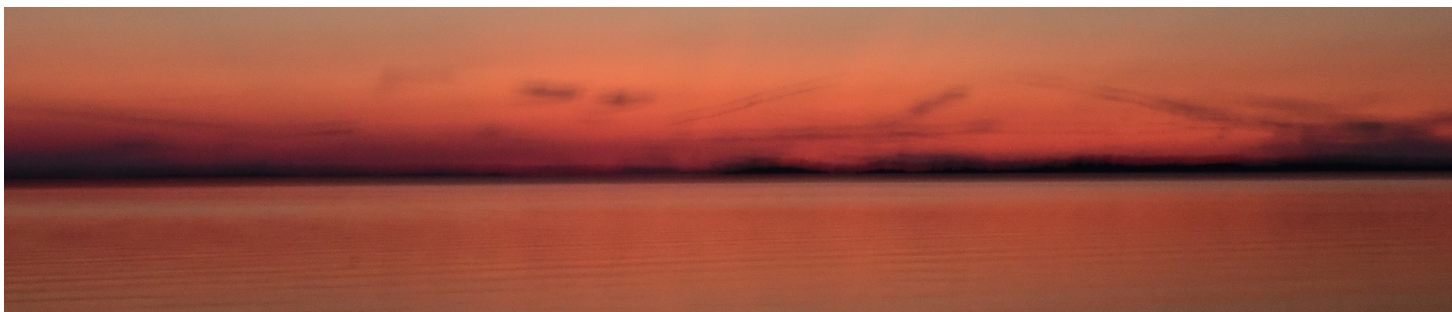
Cameroon.

I had written to Bishop Alphonse in August, to say that we may have modest funding in September/October. He has written asking when we might be sending a transfer of funds. On September 13th, I have written suggesting that he might send me details of his current needs, understanding that our resources are limited.

South Sudan, Diocese of Aweil.

The new issue (Sept/Oct. 2024) of *The Trinitarian* features an article and appeal from Bishop Garang, given the desperate situation facing the people of the Diocese. The article has a photograph showing a water pump in the middle of a lake, due to flooding. With help from 'Voice of the Martyrs' some years ago people relied on 'surface water', which cattle also used, leading to stomach ailments, especially for children, we were able to have two wells installed: now there is flooding!

The article requests donations to the St. Paul Mission Society: for those in Canada, the Appeal will ensure that your funds will be sent to Bishop Garang. Please note 'Aweil' on your cheque to St. Bride's.



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. Robert's Remarks

speakers, and free social time, interspersed between our times of worship. Our guest speaker will be Fr. Hayden Butler of St. Matthew's, Newport Beach who will speak on the art of listening. As always, I look forward to the Synod.

Please keep in your prayer those who will be attending.

As soon as we are home from the Synod, we are right into the Thanksgiving Day Weekend (October 12-14).

Here are a few words from St. John Chrysotom on the topic of Thanksgiving:

“Let us give thanks to God continually. For, it is outrageous that when we enjoy His benefaction to us in deed every single day, we do not acknowledge the favor with so much as a word; and this, when the acknowledgment confers great benefit on us. He does not need anything of ours, but we stand in need of all things from Him. In point of fact, thanksgiving adds nothing to Him, but it brings us closer to Him. For if, when we recall the benefactions of men, we are the more warmed by affection for them; much more, when we continually bring to mind the benefits of the Master towards us, shall we be more earnest with regard to His commandments.”

(John Chrysostom, *Homilies on the Gospel of St. Matthew*)

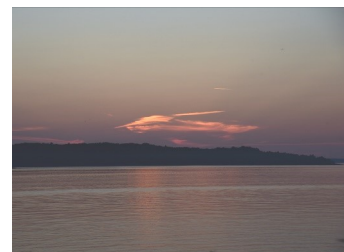
One feast for which I give thanks each year is that of St. Michael and All Angels for personal reasons and more importantly what St. Michael and All the angels do in ministering to us on God's behalf.

The beautiful Collect for the day is certainly worthy of our reflection.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order: Mercifully grant that, as thy holy Angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

So also is the prayer from Compline, a prayer that we use it every night.

VISIT, we beseech thee, O Lord, this place, and drive from it all the snares of the enemy; let thy holy angels dwell herein to preserve us in peace; and may thy blessing be upon us evermore; through Jesus Christ our Lord. Amen.



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604-551-4660

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.

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.

Fr. Robert's Remarks

(Continued from page 11)

It is such a comfort to know that through the ministry of Angels. It is shown throughout the Scriptures that God sends His Angels to help.

Michael and Gabriel show up in Daniel, Raphael in the Book of Tobit; Uriel in 2nd Esdras, and other angels show up in the Old Testament and in the New—think of St. Peter in prison and his release.

Jesus speaks of guardian angels.'

God cares for us. One of the ways He shows it is through the ministry of the Holy Angels.

There is much to reflect on through the feats of September and October—St. Matthew, St. Luke, Our Lady of Walsingham, St. Jerome, and so on.

May God Bless you and keep you!

More next month,

R+



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The Africa Appeal

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Please make a note on the front of the cheque that the funds are for the Africa Appeal. Tax receipts will be issued.

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