

Alleluia. Christ hath ascended into heaven: O come, let us worship, Alleluia.

Ascensiontide Invitatory Antiphon for the Venite

Alleluia. God hath sent forth the Spirit of His Son: O come, let us worship. Alleluia

Whitsuntide Invitatory Antiphon for the Venite

Fr. Robert's Remarks



FR ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings, The Lord be with you!

Many years ago, I attended an Anglican Church named The Church of the Ascension. I sang in the choir and had many occasions to look at the window over the altar. There is a detail from that stained glass is on the right, below. Jesus is seated, enthroned with a orb in his left hand and his right hand raised in blessing.

I have always found it a great comfort to know, reflecting on that image, that our Lord is in charge of things and that he blesses us continually

More next month,

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FR. DAVID
MARRIOTT, SSC

When you think about heaven, where do you look? Do you find that you automatically turn your eyes one way or another: and if so, which way do you turn them? Where is heaven? If I was to ask you this in a quiet place, private and safe: how might you answer? Of course, the answer will have evolved over the years, so that an answer given by a child will be somewhat different from that given by an adult: I heard the other day that the Aboriginals of Australia regard the place where they live to this day as being the Garden of Eden: which is perhaps the closest thing we might know on earth to resemble heaven: is it that the Aboriginal peoples have some knowledge that is lacking in us?

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Of course, we have the tendency to look upwards towards heaven when we think of the word ‘heaven’: and the reason for this is to be found in Holy Scripture, and especially when we consider the Ascension of Our Lord, Jesus Christ, received to His Father after the 40 days spent in earth after the Resurrection. After all, St. Mark tells us that he went ‘up’: ‘So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.’ (Mark 16.19) And then of course the angels speak to the assembled apostles say, ‘Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.’ (Acts 1.11)

Whether heaven is up before, behind, or sideways doesn’t not really matter: it is that we believe that there is this changed state to which the elect, the faithful, those who confess Jesus Christ as Saviour, will be brought: and it is there that we shall find fulfillment of our true destiny, as we read in the Book of Revelation, ‘I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city.’ (Rev. 22.13-14) The city being, of course, the Heavenly Jerusalem.

And you will remember that Jesus was not the first to have been received into heaven, where there was no remains left to decay, no gravesite to visit.

The first example is that of Enoch, who was of the line of Adam: ‘Enoch is described as the great grandson of Adam (through his grandfather Seth) (Genesis 5:3-18), the son of Jared, the father of Methuselah, and the great-grandfather of Noah. The text reads—uniquely in the Generations—that Enoch "walked with God: and he was not; for God took him," (Genesis 5:22-29) suggesting he did not experience the mortal death ascribed to Adam's other descendants. This claim that he was received body and soul into heaven are not repeated in the Old Testament, but they are referenced in the Epistle to the Hebrews, written by one who was assuredly close to St. Paul, and so might be taken to reflect a common understanding of that time.

In the Epistle to the Hebrews, the author writes, "By faith Enoch was transferred, that he should not see death, and was not found, because God had transferred him; for before his transference he had the witness that he had pleased God well." (Hebrews 11:5) The background information to this can be found in the Books of Enoch, apocryphal writings that are still used in some churches, notably the Ethiopic and Slavonic churches: These recount how Enoch is taken up to Heaven and is appointed guardian of all the celestial treasures, chief of the archangels, and the immediate attendant on God's throne.

The second is that of Elijah: I suggest that you read the lovely little story about Elijah and Elisha, where Elijah, knowing that he is to be received into heaven, tries three times to avoid being with Elisha by telling him to stay behind whilst Elijah went ahead for a while: and then when he is at the place appointed on the other side of River Jordan, asks Elisha what it is that he desires from Elijah, and is told: Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.’ (2 Kings 2.9-10)

The story continues: ‘And it came to pass, as they still went on, and talked, that, behold, there ap-

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peared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, 'My father, my father, the chariot of Israel, and the horsemen thereof'. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.' (2 Kings 2.11-12)

Therefore these two examples are crowned by the glorious Ascension of Jesus Christ: He has been among us; He has taught and guided us, through the Apostles and Evangelists, through the ages and by the priests and teachers of the church. And above all else, He died for us as the Redeemer of all our sin, for all time: so that we might have our wedding garment clean and washed in the blood of the Lamb, prepared for the great wedding feast of the Lamb when we approach the heavenly city that is to be our eternal home: in the book Revelation, we read: 'I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.' (Rev. 22.16-17)



Fr. David Marriott, SSC: Africa Appeal for TACC Newsletter, May 2025



*Republic of
Cameroon*



*République
Démocratique
du Congo*



*Republic of
South Sudan*



*Republic
of Kenya*



Rwanda

Congo.

Last month, I wrote about the 'the laying of the foundation stone of the Parish of St. John the Baptist Cirhavanyi' by Bishop Steven Ayule-Milenge, together with his report of the violence happening in his city of Bukavu. It reminds me of the words of the Psalmist, in Psalm 35, 'Give sentence for me, O LORD my God, according to thy righteousness; / and let them not rejoice over me. Let them not say in their hearts, 'There, there, so would we have it'; / neither let them say, 'We have devoured him.' Let them be put to confusion and shame together, that rejoice at my trouble: / let them be clothed with rebuke and dishonour, that boast themselves against me.' (Psalm 35.24-26)

Fr. David Marriott, SSC: Africa Appeal May 2025

This month, we have been able to send funds for the ‘Mission Saint Augustin Nyalushozi’, where the



Mission have recovered all the remaining bricks, but still require roofing sheets. The Appeal had hoped to send funds before, but with the invasion of Bukavu by M23 & Rwandan forces, the banks and Western Union were closed, and the future uncertain.

However, in Africa, the system called Mpesa has made it possible to send funds to the telephone number of the intended recipient, avoiding banks and companies like Western Union or Ria. This system is also available here in Canada through Remitly, based in Seattle, Washington, with offices here in Vancouver. This has allowed us to send Cdn\$750.00, US\$535.65 to Bishop Steven, who has now sent the funds to Parish priest of the St. Augustin Nyarhushozi Walungu Mission to purchase the necessary materials as mentioned in the project proposal.

The significance of this is important as Bukavu is still under occupation by M23, whereas Walungu (and the Congo East Diocese) remains under the control of the Congolese government in Kinsasha, which renders travel difficult and dangerous.

The Appeal knows that more funds will be needed. Bishop Steven advised us that whereas in Bukavu, there were price increases and shortages of food stuffs, and a lack of funds with the banks closed, outside the city, prices had fallen somewhat. The Bishop will let us know of their future needs.

Congo East.

With the problems in Bukavu and Goma, which Bishop Mmokywa Mtundu Lameck reported are also affecting Uvira, the situation in Baraka appears to be relatively calm. The Bishop was able to receive the funds sent before, with Western Union. We are expecting to hear from Bishop Mtundu when more roofing sheets are required....

Rwanda.

Father Chadrack writes, ‘Greetings dear Fr. David,

Happy Easter to you all. We praise the Lord although churches are still closed. I note that we are sad-

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dened that while others have some news to share, we don't have a positive story that we can tell. But we are encouraged because most of the causes were factors beyond our control. New law that governs churches has made it every very had. To have a parish one must have at least 1000 people, and pay 1800\$. It is important to share with our needy congregants even these tough times so that they may continue to see our brotherhood in Christ. Any support is welcomed.

Happy Easter,

Yours in Christ,

Fr. Chadrack.'

He has also added, 'We continue to request prayers my back pains has continue to be severe and I pray for funds to continually seek medical attention.' The Appeal hopes to respond to these needs, with your assistance, of course.

A Google search would indicate that few North American parishes would qualify in Rwanda: the ACLR results by the numbers report, 2019, states: 'Churches report total membership of over 72,000 (ave. membership remains at 67 people per church). A second report states, "The average church in America has a Sunday attendance of about 70 people. For mainline churches it's 50, with recent trends going that way for all churches. But the typical Christian goes to a church of about 350 (see National Congregations Study).1 oct. 2024'

South Sudan, Diocese of Aweil.

Bishop Garang writes on May 8th: 'I went to South Sudan for the Easter celebration and came back on Sunday 27th April. The situation is very bad with Cholera outbreak and starvation with many people dying from these



two emergencies. I am sending you an appeal for cholera and starvation victims in Aweil Diocese who are in desperate need of food and medicines assistance. It is our prayer that God will help you to get funding for these emergencies so that thousands of lives can be saved from cholera and starvation.

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The Appeal is here: ‘

ACC DIOCESE OF AWEIL

Emergency Appeal for Cholera and Starvation Victims in Aweil, South Sudan

Introduction

Aweil, South Sudan is suffering under the unimaginable weight of two simultaneous crises: a deadly cholera outbreak and a catastrophic famine. Both are spiraling rapidly out of control, and the window to intervene is closing fast. The humanitarian situation is critical and life-threatening.

Tens of thousands of lives hang in the balance. Every minute, a child struggles to take their last breath. Every hour, a mother watches her starving child slip away in her arms. There is need for immediate support. Without decisive action right now, the cost will be counted in thousands more preventable deaths.

Cholera Outbreak: An Accelerating Catastrophe

From September 28, 2024, to April 11, 2025, a total of 48,726 cholera cases have been reported across South Sudan, with a heartbreaking 919 deaths officially recorded. In Aweil, the situation is particularly desperate. The cholera epidemic is fueled by:

- Contaminated water sources

- Overflowing latrines and open defecation

- Poor sanitation practices, worsened by displacement

- An overwhelmed and under-resourced healthcare system

Many health centers have run out of basic supplies like oral rehydration salts and IV fluids. In rural areas, families must walk miles often carrying the sick on their backs only to find health posts that are either closed or empty. Children, whose small bodies dehydrate rapidly, are the most vulnerable. Without intervention, they can die within a matter of hours after the onset of symptoms. The brutal reality is that this disease is entirely preventable and treatable. It is the lack of basic resources clean water, rehydration therapy, basic hygiene that allows cholera to claim so many lives.

Every day that passes without an emergency scale-up of healthcare, water, and sanitation support leads to more deaths that could have been prevented with simple, cost-effective measures.

Starvation Crisis: Silent Suffering, Widespread Death

Alongside cholera, starvation is another slower disaster that has been unfolding. In Aweil today, food insecurity is at catastrophic levels. Families have lost their crops due to repeated heavy rains and floods. Markets have collapsed. Inflation has made the little available food unreachable for most families. Entire communities have been displaced, stripping people of their traditional ways of gathering or growing food.



IV treatment out of doors

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The numbers are alarming with 276,000 children in Aweil severely malnourished and in urgent need of life-saving therapeutic food and medical care. Thousands of households have no food at all families are surviving on foraged roots and wild leaves. Malnutrition-related deaths are steadily climbing, even if they are under-reported due to a lack of functioning health services. While exact figures for deaths directly caused by starvation are not immediately available, humanitarian monitors on the ground report alarmingly high child mortality rates linked to severe malnutrition.

The face of this crisis is a five-year-old girl with sunken cheeks and a frail body weighing less than half what she should. It is the skeletal teenager unable to stand. It is the mother forced to choose which of her children to feed, knowing there simply isn't enough food for them all.

Thanks

+Bishop Garang

(If you have any contacts who can help, please contact Fr. David Marriott SSC, who will forward the detailed Appeal to you)

Kenya.

Here is Bishop John Ndegwa's news:

‘1. **Our Synod** went on well as planned (From 11th to 13th April). All missions were represented, and we praise God that the much anticipated spirit of communion was felt. Some mission leaders arrived some as early as 8th April for continued seminary studies and fellowship. Reports were received and resolutions that will



guide the Church for the next year were agreed upon. The next Diocesan Synod (2026), shall be held from **27th to 29th March 2026** at **Saint John's mission, Kathaka**, Kirinyaga County. 29th March which will also mark the year's Palm Sunday, will mark the official opening and dedication of the New Church and rectory, which are anticipated to be in full operation by then. As from May 2025, on

every third weekend of every month, (*Friday to Sunday*) the bishop shall be a missionary at Saint John's Kathaka in order to stabilize the mission now that they have a church, lay foundation for a strong liturgy and Catechism, set the stature of the Church both in sound administrative and worship, in anticipation for its opening in March 2026. This will require God's provision for the next 10 months and we believe that as He has, He will still provide.

2. On ecclesiastical matters,

i. We were able to hold the way of the cross every Friday and concluded the same on **Good Friday** with Mass.

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ii. We were also able to hold **Maundy Thursday**, with the washing of the feet and breaking of bread.

iii. On 13th April, we were able to hold a **Palm Sunday**, which had 5 confirmations, 1 reception and a Mother and Child dedication. The height of the day is that **Trajan** was commissioned as a **Lay Reader** for Good Shepherd, Korogocho.

iv. On **Saint Patrick's Gatwe**, I had hoped to induct Father Stanley Maina as the priest in Charge of the mission after Father Geoffrey was seconded to Saint Mary's Kinangop. However, as God would divinely plan, since I had camped in Kirinyaga from Wednesday 23rd to Monday 28th April and was heavily rained on, I got a severe flu and lost my power of speech completely, which means that; although I was able to worship at Saint Patrick's Gatwe, I was unable to conduct any service that required speech, including Mass. I am recovering slowly and hope I will have fully recovered by Sunday.

3. On **Saint John's mission, Kathaka**, I was able to travel to Kirinyaga on the above-mentioned date and came back to Nairobi on Monday 28th. This was so that I will continue with the construction of the Church, which I can now confirm is satisfactory. They shall move to the new Church next Sunday. The Church roof, walls, steel door and windows are in place, all materials for the floor are on site as I had shared earlier. The altar area has already been elevated with concrete and the general floor is going to be the next priority. The heavy rains are contributing both negatively and positively to the pace of the construction, but it is satisfying. The maize farms are doing well since these are long rains.

There are a few matters that arise from the whole blessed progress.

The church will need an **ablution block** in place before it can be approved by the municipality for full occupation. This shall be a pit latrine dug to about 30 to 40 meters and constructed where it shall be able to serve, male, female and children separately.

We are also planning to have **running water** and a **fence** on the land.

On Monday as we were constructing the elevation of the Altar area and erecting the cross, the owner of



the land appeared with the village elders (*As seen in one of the photos with a pink blouse and a colored Khanga*). They expressed concern that we are constructing and erecting more permanent structures than are in the agreement and since they found me in a speechless/

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voiceless state and since we had no copy of the agreement at the site, we agreed to meet next week. I have several guesses of what to expect and I pray that God will give us courage and triumph over the matter.

Having completed the main feasts of the Church, and based on the Synod resolutions, we agreed with all missionaries to finalize and present to my office by Sunday 4th plans and prayer requests for the next Liturgical year towards the next Synod. I have received most and hope to receive the remaining by then.

In the meantime, I wish you all the best in health and we continue seeking your prayers on all matters regarding mission and good health for this Diocese.

In Christ

John Ndegwa

Nairobi, Kenya.

Cameroon.

We have recently sent \$1100.00 on February 9th, \$200.00 on March 3rd, \$600.00 on March 24th, \$900.00 on March 31st, \$100.00 on April 24th, and \$250.00 on May 5th, 2025.



The first & largest amount in February allowed them to rebuild the shelter over the altar and congregation at the cathedral, replacing one that had fallen down. Subsequent requests were mainly for the replacement of his identity card which was stolen when the bus he was travelling in was attacked by Boko Haram, who stole his wallet and money, medical care for children, food supply, and most recently, the bishop had broken his glasses. His son, le petit Ngirabagenzi Marriott Alphonse, aged 7 years. 'Coming from school Thursday evening, the motorbike parked on the side of the road in the rain, fell on his foot and he was largely injured all over the part of the leg, he is being followed at the hospital and his foot is swollen but the doctor administered the treatments on credit, I only advanced 20,000 CFA francs but the price could go around 140,000 CFA francs. there is a lack of 120,000 CFA francs [around \$300] that with your help I can pay in part according to the help you can support me.

On May 5th, he wrote: 'Many thanks Fr. David+, I will try for the glasses and food as your instructions require. I thank you within your administrative committee. I will give you other relative concerns asap.' He has now written that he has bought new glasses and can read again...



How to support these churches:

There are no deductions from money received by the Appeal; the full dollar amount is sent to Cameroon, Congo, South Sudan, Rwanda or Kenya. Administrative costs, e.g., money transfer fees, are paid from gifts received for this purpose.

In Canada

The Parish of St. Bride

By cheque payable to the Parish of St. Bride and sent to The Parish of St. Bride, 10125 - 276 St., Maple Ridge, V2W 1R5

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

E-transfers can now be made to St. Bride's using the e-mail address stbridepittmeadows@gmail.com and putting "Africa Appeal" on the message line.

In the USA

The St. Paul Missionary Society, The Anglican Catholic Church, PO Box 5223, Athens, GA 30604

In Australia and New Zealand

Anglican Catholic Church Missionary Diocese of Australia and New Zealand Appeal Fund

By cheque made out to: ACC (OP) DAT and sent to

Missionary Diocese of Australia and New Zealand

C/- 5 Fallow St

Chermside West, Qld. 4032 Australia

If you intend the donation for a special ACC (OP) project, please let us know, so we can designate it accordingly.

By Direct Deposit to:

Anglican Catholic Church (OP) Diocesan Administrative Trust

or ACC (OP) DAT (for short)

BSB 034-064

A/c 335868

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

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

In the UK

Cheques should be made payable to Anglican Catholic Church - Diocese of the United Kingdom and marked on the back "Mission". If you would like to designate a particular county please indicate which one. Mail to: Diocesan Treasurer, ACC Diocesan Office, St Nicholas House, 42-48 High Street, Lydd, Kent TN29 9AN.



Leo the Great: Sermon LXXV On Whitsuntide, I.

I. The giving of the Law by Moses prepared the way for the outpouring of the Holy Ghost.

The hearts of all catholics, beloved, realize that to-day's solemnity is to be honoured as one of the chief feasts, nor is there any doubt that great respect is due to this day, which the Holy Spirit has hallowed by the miracle of His most excellent gift. For from the day on which the LORD ascended up above all heavenly heights to sit down at GOD the [190] Father's right hand, this is the tenth which has shone, and the fiftieth from His Resurrection, being the very day on which it began¹¹³⁸, and containing in itself great revelations of mysteries both new and old, by which it is most manifestly revealed that Grace was fore-announced through the Law and the Law fulfilled through Grace. For as of old, when the Hebrew nation were released from the Egyptians, on the fiftieth day after the sacrificing of the lamb the Law was given on Mount Sinai, so after the suffering of Christ, wherein the true Lamb of GOD was slain, on the fiftieth day from His Resurrection, the Holy Ghost came down upon the Apostles and the multitude of believers, so that the earnest Christian may easily perceive that the beginnings of the Old Testament were preparatory to the beginnings of the Gospel, and that the second covenant was founded by the same Spirit that had instituted the first.

II. How marvellous was the gift of "divers tongues."

For as the Apostles' story testifies: "while the days of Pentecost were fulfilled and all the disciples were together in the same place, there occurred suddenly from heaven a sound as of a violent wind coming, and filled the whole house where they were sitting. And there appeared to them divided tongues as of fire and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Holy Spirit gave them utterance¹¹³⁹." Oh! how swift are the words of wisdom, and where GOD is the Master, how quickly is what is taught, learnt. No interpretation is required for understanding, no practice for using, no time for studying, but the Spirit of Truth blowing where He wills¹¹⁴⁰, the languages peculiar to each nation become common property in the mouth of the Church. And therefore from that day the trumpet of the Gospel-preaching has sounded loud: from that day the showers of gracious gifts, the rivers of blessings, have watered every desert and all the dry land, since to renew the face of the earth the Spirit of GOD "moved over the waters¹¹⁴¹," and to drive away the old darkness flashes of new light shone forth, when by the blaze of those busy tongues was kindled the LORD's bright Word and fervent eloquence, in which to arouse the understanding, and to consume sin there lay both a capacity of enlightenment and a power of burning.

III The three Persons in the Trinity are perfectly equal in all things.

But although, dearly-beloved, the actual form of the thing done was exceeding wonderful, and undoubtedly in that exultant chorus of all human languages the Majesty of the Holy Spirit was

Leo the Great: Sermon LXXV On Whitsuntide, I.

present, yet no one must think that His Divine substance appeared in what was seen with bodily eyes. For His Nature, which is invisible and shared in common with the Father and the Son, showed the character of His gift and work by the outward sign that pleased Him, but kept His essential property within His own Godhead: because human sight can no more perceive the Holy Ghost than it can the Father or the Son. For in the Divine Trinity nothing is unlike or unequal, and all that can be thought concerning Its substance admits of no diversity either in power or glory or eternity. And while in the property of each Person the Father is one, the Son is another, and the Holy Ghost is another, yet the Godhead is not distinct and different; for whilst the Son is the Only begotten of the Father, the Holy Spirit is the Spirit of the Father and the Son, not in the way that every creature is the creature of the Father and the Son, but as living and having power with Both, and eternally subsisting of That Which is the Father and the Son¹¹⁴². And hence when the LORD before the day of His Passion promised the coming of the Holy Spirit to His disciples, He said, “I have yet many things to say to you, but ye cannot bear them now. But when He, the Spirit of Truth shall have come, He shall guide you into all the Truth. For He shall not speak from Himself, but whatsoever He shall have heard, He shall speak and shall announce things to come unto you. All things that the Father hath are Mine: therefore said I that He shall take of Mine, and shall announce it to you¹¹⁴³.” Accordingly, there are not some things that are the Father’s, and other the Son’s, and other the Holy Spirit’s: but all things whatsoever the Father has, the Son also has, and the Holy Spirit also has: nor was there ever a time when this communion did not exist, because with Them to have all things is to always exist. In them let no times, no grades, no differences be imagined¹¹⁴⁴, and, if no one can explain that which is true concerning GOD, let no one dare to assert what is not true. For it is more excusable not to make a full [191] statement concerning His ineffable Nature than to frame an actually wrong definition. And so whatever loyal hearts can conceive of the Father’s eternal and unchangeable Glory, let them at the same time understand it of the Son and of the Holy Ghost without any separation or difference. For we confess this blessed Trinity to be One GOD for this reason, because in these three Persons there is no diversity either of substance, or of power, or of will, or of operation.

IV. The Macedonian heresy is as blasphemous as the Arian.

As therefore we abhor the Arians, who maintain a difference between the Father and the Son, so also we abhor the Macedonians¹¹⁴⁵, who, although they ascribe equality to the Father and the Son, yet think the Holy Ghost to be of a lower nature, not considering that they thus fall into that blasphemy, which is not to be forgiven either in the present age or in the judgment to come, as the LORD says: “whosoever shall have spoken a word against the Son of Man, it shall be forgiven him, but he that shall have spoken against the Holy Ghost, it shall not be forgiven him either in this age or in the age to come¹¹⁴⁶.” And so to persist in this impiety is unpardonable, because it cuts him off from Him, by Whom he could confess: nor will he ever attain to healing pardon, who has no Advocate to plead for him. For from Him comes the invocation of the Father, from Him come the tears of penitents, from Him come the groans of suppliants, and “no one can call Jesus the LORD save in the Holy Ghost¹¹⁴⁷,” Whose Omnipotence as equal and Whose Godhead as one, with the Father and the Son, the Apostle most clearly proclaims, saying, “there are divisions of graces but the same Spirit; and the divisions of ministrations but the same LORD; and there are divisions of operations but the same GOD, Who worketh all



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things in all¹¹⁴⁸.”

V. The Spirit's work is still continued in the Church.

By these and other numberless proofs, dearly-beloved, with which the authority of the Divine utterances is ablaze, let us with one mind be incited to pay reverence to Whitsuntide, exulting in honour of the Holy Ghost, through Whom the whole catholic Church is sanctified, and every rational soul quickened; Who is the Inspirer of the Faith, the Teacher of Knowledge, the Fount of Love, the Seal of Chastity, and the Cause of all Power. Let the minds of the faithful rejoice, that throughout the world One GOD, Father, Son, and Holy Ghost, is praised by the confession of all tongues, and that that sign of His Presence, which appeared in the likeness of fire, is still perpetuated in His work and gift. For the Spirit of Truth Himself makes the house of His glory shine with the brightness of His light, and will have nothing dark nor lukewarm in His temple. And it is through His aid and teaching also that the purification of fasts and alms has been established among us. For this venerable day is followed by a most wholesome practice, which all the saints have ever found most profitable to them, and to the diligent observance of which we exhort you with a shepherd's care, to the end that if any blemish has been contracted in the days just passed through heedless negligence, it may be atoned for by the discipline of fasting and corrected by pious devotion. On Wednesday and Friday, therefore, let us fast, and on Saturday for this very purpose keep vigil with accustomed devotion, through Jesus Christ our LORD, Who with the Father and the Holy Ghost lives and reigns for ever and ever. Amen.

Notes

- ¹¹³⁸ *In eo* (Sc. *die*) *a quo cœpit* (Sc. *festum*), apparently an obscure way of saying that the first Whitsunday was the same day of the week (viz. the first) as the first Easter-day.
- ¹¹³⁹ Acts ii. 1–4.
- ¹¹⁴⁰ Cf. S. John iii. 8; and below, Gen. i. 2.
- ¹¹⁴¹ Cf. S. John iii. 8; and below, Gen. i. 2.
- ¹¹⁴² , p. 157. For this statement of the doctrine of the Trinity, esp. in regard to the Twofold Procession of the Holy Ghost, cf. Lett. XV. chap. 2. Bright quotes Swete's *History of the Doctrine*
- ¹¹⁴³ S. John xvi. 12–15.
- ¹¹⁴⁵ “Arianism had spoken both of the Son and the Holy Spirit as creatures. The Macedonians, rising up out of Semi-arianism, gradually reached the Church's belief as to the uncreated Majesty of the Son, even if they retained their objection to the Homousion. But having, in their previously Semi-arian position, refused to extend their own Homoi-ousion to the Holy Spirit, they afterwards persisted in regarding Him ‘as external to the one indivisible Godhead.’” Newman's *Arians*, p.

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EUNTES IN MUNDUM UNIVERSUM
GO YE INTO ALL THE WORLD

The Traditional Anglican Church of Canada is a Missionary District of the Original Province of the Anglican Catholic Church.

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Leo the Great: On Whitsuntide, I.

226. Bright's n. 129. Macdonius, from whom the sect was named, was bp. of Constantinople alternately with his rival, the orthodox Paul, between 342 and 351, and from that date he held the See in full possession till 360, when he was finally deposed.

1144 Cf. Sermon. XXVIII. chap. 4, *cum gradus in vera Divinitate esse non possit*, and Sermon. LXXII. chap. 5, *nec Unitatem gradibus dividat*, and Bright's notes 29 and 116 on the subject.

1145 "Arianism had spoken both of the Son and the Holy Spirit as creatures. The Macedonians, rising up out of Semi-arianism, gradually reached the Church's belief as to the uncreated Majesty of the Son, even if they retained their objection to the Homoousion. But having, in their previously Semi-arian position, refused to extend their own Homoousion to the Holy Spirit, they afterwards persisted in regarding Him 'as external to the one indivisible Godhead.'" Newman's *Arians*, p. 226. Bright's n. 129. Macdonius, from whom the sect was named, was bp. of Constantinople alternately with his rival, the orthodox Paul, between 342 and 351, and from that date he held the See in full possession till 360, when he was finally deposed.

1146 S. Matt. xii. 32.

1147 1 Cor. xii. 3-6.

1148 1 Cor. xii. 3-6.



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