

*Fr. Robert's Remarks*

FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings, The Lord be with you!

As this issue goes out we have reached Trinity Sunday, the Octave Day of Pentecost—the halfway point in our Church year.

Just the other day, I received an email with a link to a video. It was described as ‘four minute Lutheran satire’ and entitled ‘St. Patrick’s Bad Analogies’. The characters asked St. Patrick about the Trinity and then ridiculed him for various analogies that he used to illustrate the Holy Trinity, accusing him of holding several heretical positions until, finally, he seemed to get a little annoyed. He then pulled out the Athanasian Creed (see page 695 of the Canadian BCP) and quoted from the first section of that Creed on the subject of the Holy Trinity. At that point his questioners accepted the teaching and wanted to convert to Christianity. The first section of the Creed concludes with the words, “He therefore that

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*Fr. David Marriott, SSC: Trinity I, Octave of Corpus Christi*

FR. DAVID  
MARRIOTT, SSC

On the back of the leaflet for this day, there is an explanation of this concept of ‘external solemnities’: but it simply means that if there has not been a commemoration of a specific feast on the day thereof, the feast Mass can be celebrated on the next Sunday in the Octave (the seven days following) the actual feast day. Given the times in which we live, it is not possible for us to hold a service mid-week, and so this concept can prove very helpful to let us keep in contact with these special days, of which, Corpus Christi commemorates the very Body and Blood of Jesus Christ, which has proven to be the centre of our worship each time we celebrate the Holy Mass.

From the Gospel: ‘Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.’

Wikipedia gives us this clear explanation of the origins of the feast: ‘The feast of Corpus Christi was proposed by Saint [Thomas Aquinas](#), [Doctor of the Church](#), to Pope [Urban IV](#), in

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order to create a feast focused solely on the Holy Eucharist, emphasizing the joy of the Eucharist being the Body and Blood, Soul and Divinity of [Jesus Christ](#). ....

The feast is liturgically celebrated on the Thursday after [Trinity Sunday](#) or, "where the Solemnity of The Most Holy Body and Blood of Christ is not a [holy day of obligation](#), it is assigned to the Sunday after the Most Holy Trinity as its proper day".<sup>[6]</sup>.....

The celebration of the feast was suppressed in [Protestant](#) churches during the [Reformation](#) for theological reasons: outside Lutheranism, which maintained the confession of the Real Presence, many Protestants denied the [real presence of Christ in the Eucharist](#) other than as a merely symbolic or spiritual presence. Today, most Protestant denominations do not recognize the feast day.<sup>[7]</sup> The [Church of England](#) abolished it in 1548 as the [English Reformation](#) progressed, but later reintroduced it. Most Anglican churches now observe Corpus Christi, sometimes under the name "Thanksgiving for Holy Communion".' ([https://en.wikipedia.org/wiki/Feast\\_of\\_Corpus\\_Christi](https://en.wikipedia.org/wiki/Feast_of_Corpus_Christi))



Figure 2 The Thin Red Line Balaclava. Robert Gibb 1889 (Public Domain)

Given the statement above that ‘most Protestant denominations do not recognize the feast day’, we might wonder why? It is perhaps, one of those ‘red-lines’ that politicians refer to nowadays: ‘My policy has a red line that we shall never cross!’ And then, as we hear on the news, they cross the line: of course, this is to protect the innocent, save the nation, defeat the virus! But the ‘red line’ in the Christian world has proven very uncrossable since the time of Luther and the Reformation.

The red line is very clear, unlike many things in religion: it is simply what we are celebrating at each and every Holy Eucharist. The question is whether the bread and wine become the Body and Blood of Jesus Christ, or whether the bread and wine are simply symbolic representations of the Body and Blood of Jesus Christ.

What does this mean, and why is it important?

It is a question of ‘intensity’. For many of us, the real presence of Our Lord in the Sacraments of the Eucharist make the ‘experience’ of the Sacrament more intense, more profoundly more ‘real’. What is happening at the altar, as we enter into the mystery of the Holy Mass, is not any sort of make believe: it is not a show, a theatrical performance of make believe: it is belief, it is what Jesus did in that upper room! It is for this vivid experience that so many of us long to see the end of this pandemic, so that we can once again experience the profound joy of receiving the Body and Blood of Jesus Christ, having been given redemption for all our petty wrongdoings by His death on the Cross, following the teaching that He gave us, and obeying His words, when He says: ‘And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.’



## *Bonnie's Reflections: Antidote*



BONNIE IVEY (& LAD)

Our little town, Chapleau, is situated by a railroad track in the forest of northern Ontario. It is still somewhat isolated, but in the 1940's, no highways reached the town, so all travel was by rail. There was a tiny hospital, and one doctor.

He was worried about a patient, the mother of small children. Her husband was overseas serving in the military. The woman had a severe case of erysipelas, once called St. Anthony's Fire. At the time, there was no reliable treatment. The pathogen infected the skin first, causing intense burning pain, redness, and swelling. It would continue to spread internally throughout the body via the lymphatic system, destroying soft tissues. Without suitable intervention, this patient would die.

By 1944, the manufacturing of penicillin had begun commercially but because of the War, most of the product was reserved for military hospital use. Chapleau's doctor contacted a laboratory in Toronto, twelve hours away, which was making the drug. They responded by preparing a mini-laboratory, with glass petri dishes containing cultures of penicillium mold. They sent it to the doctor by train. Using their instructions, he prepared enough extract to give the woman a series of injections. Her life was saved.

Today we are less worried about physical infections, at least the common ones. "There's a treatment for that." Our souls, however, are exposed to spiritual pathogens. The ever-present "Screens" in our lives keep us feeling uneasy or even under threat; something big might be happening without our knowledge!

Recently a discussion appeared on a Christian forum, about the effects upon our spiritual lives that can result from habitual consumption of news and opinion pieces. The subject of "the passions" came up, i.e. the negative thoughts and reactive behaviours that assault us, affect our judgment and can harm us spiritually. For example, the temptation to judge the people involved in certain situations may lead us to think we are wiser, stronger; and would never act like they do. We condemn them, while feeling pride and satisfaction regarding our own behaviour. This is damaging to our spiritual health.

The Philokalia was referred to in the online discussion. This very old collection of Christian writings includes a study of temptations we commonly experience. For each temptation, it suggests an opposing virtue we can deliberately choose to practice. Gluttony is overcome by temperance, avarice by generosity, sloth by diligence, and so on. Deliberately choosing virtues gives us antidotes, behavioral remedies, for habitual sins which so easily trip us up. This requires discipline and perseverance. We may receive no thanks or praise for our choices, yet we can experience an increase in self-control as opposed to surrendering to sin.

In the discussion among the members of the online forum, one person wrote about her own study of the passions and their opposing virtues. She had been suffering from uneasiness and restlessness after reading or watching the news, so decided to study the Philokalia to see what church tradition has said about ways these passions affect us.

In her reading she came across a description of the lure, the attraction, of sin, as "a **certain noxious pleasure** which, once it is freely chosen, compels the intellect to misuse what God has created." One example is the lure of gold. This beautiful mineral itself, taught the writers, is neutral, created by God. The use of it can

### *Bonnie's Reflections: Antidote*

bring commerce as a benefit. But the lust to possess still more gold; the things it will buy, the power it gives one, can destroy the person's ability to be grateful or generous. The passions bring a perverse kind of reward or satisfaction that does us no good. If rich, one may feel contempt for the poor and blame them for their situation. If poor, the passion of jealousy may cause someone to wound the rich man and steal his treasure. The "noxious pleasure" of temptation is corrosive to the human soul.

In the first Epistle of Peter, chapter 5, verse 8 we read the Apostle's advice:

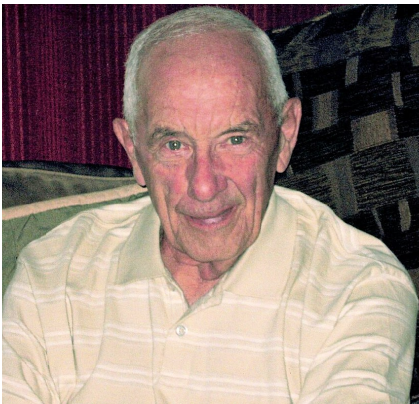
"Be sober, be vigilant, because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world. But may the God of all grace, who called us to his eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen and settle you. To Him be the glory and the dominion forever and ever. Amen"



### *From the Parishes*

Thomas "Tom" Joseph O'SHAUGHNESSY with his wife, the late Betty O'Shaughnessy was one of the founding members of St. Mary's Chapleau. Tom worked a career with the Ontario Natural Resources.

We are grateful to Trinity United Church in Chapleau for the use of the Church of Tom's funeral.



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O'SHAUGHNESSY, Thomas "Tom" Joseph – Passed away peacefully at the Bignucolo Residence, Chapleau on Wednesday May 28, 2025 at the age of 93 years.

Beloved husband of the late Betty O'Shaughnessy. Amazing father of Heather Creighton (Norman) and Tom O'Shaughnessy (Bonnie). Loving grandfather of Andrew (Cheryl), Jeff (Erryn), Colleen and Kevin (Tammy). Proud great grandfather of Ella, Logan, Mason, Charlie, Olivia, Ryann and Bauer. Dear brother of the late Ethel, late Mame, late Bob, late Jim, late Keith, late Earle, late Gerald and their families. Tom will be lovingly remembered by his nieces and nephews.

Friends may visit at the Trinity United Church (Beech Street, Chapleau, ON) on Tuesday June 3, 2025 from 10:00 a.m. until time of the funeral service at 11:00 a.m. with Reverend Bob Mansfield officiating. Interment at Chapleau Municipal Cemetery.

Memorial donations made to the Chapleau Health Services "Bignucolo Residence" or to the Alzheimer Society would be appreciated by the family.

(Funeral arrangements entrusted to the Kerry Funeral Home Ltd., Wawa, ON, 1-800-439-4937).  
[www.kerryfuneralhome.ca](http://www.kerryfuneralhome.ca)





## *Fr. David Marriott, SSC: Africa Appeal June 2025*



*Republic of  
Cameroon*



*République  
Démocratique  
du Congo*



*Republic of  
South Sudan*



*Republic  
of Kenya*



*Rwanda*

In May 2025, I sent each of Africa Dioceses this message: ‘St. Matthew’s Parish in Ottawa had to close the parish, following the heart attack suffered by Father Jardine, whose medical prognostics showed that he could no longer continue his vocation. The parish treasurer has written to me that she wants to send a significant amount to our Appeal during the month of June 2025. Will you be able to send me estimates of the funds needed before we receive the funds?’

This ‘Appeal letter’ is composed of the replies received to date, which, when we have received the funds, we can attempt to respond to these needs...

### **Congo.**



Bishop Steven has written about the Parish of St. Augustin Nyaloshi, in Walungu, which town is still in Government control.

Father David Marriott,

Thank you very much for answering so quickly. The total need to complete the roof is the purchase of sheets and nails which makes a total of US\$1,860. This sum will cover the entire church.

Thank you very much, God bless you.

+Bishop Steven

### **Congo East.**

Bishop Lameck Mmokywa Mtundu wrote:

Hello father, thank you very much for informing me of this situation. And here is our state of needs (for the roof of the Parish Church of St. Pierre, in Baraka):

- \_ Sheets 150x\$20=\$3000
- \_ Sheet metal nails 40 boxes x \$30 = \$1200
- \_ Labor \$600
- \_ Grand total \$4800.

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The ones you sent in December give us 15 sheets, they make us another 150 BG sheets.

Thank you, father. +Bishop Lameck. In Christ.

## **South Sudan.**

The situation in the Diocese of Aweil is disastrous, where there is a risk of starvation, caused by flooding damaging crops, disease, with cholera and malaria, and an almost complete lack of Medical care available.

‘Concern Worldwide’ writes: ‘In 2024, over 7,000 people were treated in the Lueth Ngor Primary Healthcare Unit, including nearly 800 children treated for malnutrition.’ (<https://www.concern.net/news/now-number-deaths-has-reduced-health-care-south-sudan>)

Bishop Wilson Garang knows well that our ‘Appeal’ is unable to resolve this colossal challenge, but has requested US\$3,000.00, to purchase essential medications, often currently unavailable and expensive...

## **Rwanda.**

We are hoping to send some funds to enable Father Chadrack to get further consultations to resolve his back problem, and he has also written to say that he had ‘just shared our problem with the Archbishop about the Gatovu parish and we request for support. We have a problem at Gatovu parish where the authority has said that the church building is too close to government School. They have ordered us a number of options

1. Refinish the building so that it may be on required standards and fence it; so that it may look good for the officials and visitors who visit the school

2 Demolish it and take it to other place as long as we meet building standards of the other place.

To us refinish it and fencing it is the good option.

Refinishing it:

Cement 300\$  
Tiles 700\$  
Sand 150\$  
Workers 200\$  
Total: 1350\$

Fencing it:

Wire mesh: 350\$  
Metal bars: 300\$  
Workers 100\$  
Total: 750\$

Grand total: 750\$+1350\$= 2100\$

Continue to keep us in your prayers.

Yours in Christ,

Fr. Chadrack.

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**Kenya.**

Bishop John Ndegwa writes:

**‘SAINT ANECTUS MISSIONARIES  
ACC MISSIONARY DIOCESE OF KENYA**

**NEEDS FOR SAINT JOHN’S MISSION KATHAKA**

• Need	Cost in Usd (\$)	Remark
• Land purchase Phase II	6,500	Needed by the end of 2025
• Land purchase Phase III	6,500	Needed by the end of 2026
• Completion of ablution block	950	
• Altar table, Crucifix and tabernacle	1,300	
• Ambo	350	
• Benches	1,750	
• stations of the cross	180	
• Baptismal font	450	
• Narthex	1,600	
• Fencing	1,450	
• Interior cardboard finishing and painting	1,530	
• Electricity connection and wiring	1,700	
• Translate a hatcher into an incubator and place it at Saint John’s	400	
• Rectory and vestry	3,000	

Nb:

- Each project may be undertaken separately as the Lord provides, therefore needless to tally.

There is plan to embark on a major resource mobilization to raise funds for the completion of the purchase for the land in order to meet the stipulated timelines

As well as this, which represents excellent future planning which continue the continued growth of the Diocese::

**SAINT ANECTUS MISSIONARIES  
ACC, MISSIONARY DIOCESE OF KENYA**

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**Overview of parochial needs 2025/2026**

Name of mission / Project	Urgent needs	Cost	Other needs	Cost
<b>1. Bishop's private chapel, Kayole</b>	<p>A top up discretionary monthly support for continuity of mission work support</p> <p>Four (4) 250 cc tri cycle for ease of farm input and grain transportation</p>	<b>\$ 300</b>	<p>Diocesan synod needs 27<sup>th</sup> -29<sup>th</sup> March 2026</p> <p>A 25 capacity mission van</p> <p>An SGM meeting to instigate Change of Objectives in the constitution at AGs Office to correspond with the immediate needs of members.</p> <p>Pews to replace the plastic chairs</p>	<p><b>\$ 700</b></p> <p><b>TBD-</b></p> <p><b>\$ 185</b></p> <p><b>TBD</b></p>
<b>2. Church of Good Shepherd, Korogocho</b>	Boost the existing detergent making project of the Women in Korogocho slums	<b>\$ 600</b>	Expansion of the detergent project by Branding, packaging and quality addition	<b>\$ 3,800</b>
<b>3...Diocesan Chicken farming</b>	<p>Translate a hatcher to incubator to be placed in a rural mission</p> <p>An electric feed mixer to replace the manual hand mixer (150 kg per hr)</p> <p>An additional freezer for storage of poultry products</p>	<p><b>\$ 400</b></p> <p><b>\$ 2,075</b></p> <p><b>\$ 465</b></p>	Locally assembled Rotisserie for grilling chicken	<b>\$ 4, 100</b>
<b>4...Saint Patrick's mission, Gatwe</b>	<b>Rent for 12 months (2026)</b>	<b>\$ 900</b>	Land to construct a mission centre	<b>\$ 8, 725</b>



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Name of mission / Project	Urgent needs	Cost	Other needs	Cost
5...Saint John's mission, Kathaka	<b>Land purchase for the construction of a permanent regional mission centre</b>  Saint John's Annual support for maize and beans for 2 farms Season II	\$ 1, 148	<ul style="list-style-type: none"> <li>• Construction of a Pro Cathedral,</li> <li>• Health Centre</li> <li>• Resource and training centre</li> </ul>	\$ 13, 100
6...Saint Mary's mission, Kinangop	Annual support for potato farming	\$ 1; 740  \$ 1,725	Borehole Drilling for water supply <i>(Partially available)</i>  Construct a rural chicken house	\$ 15, 000 *  \$ 4, 000
7...Saint Ambrose's mission, Wanyororo	Annual support for maize farming	\$ 470	A 250 cc tri cycle for ease of farm input and grain transportation	\$ 2, 400
8...Saint Silas mission, Lodwar	<b>Family support business</b>  <b>Erection of gate, fencing, planting of trees and resilient crops on the purchased land</b>  Construct a semi permanent brick and iron sheets worship house and rectory.	\$ 450  1, 800  5,300	Drill a well for community, parochial and commercial use	\$ 15,000
9...Saint Rita's mission, Kamwangi	Plastic Chairs and an Altar table 20 x 800	\$ 110	Land to build a mission centre.	\$ 10, 100

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### **Cameroon.**

Bishop Alphonse Ndutiye sent three major projects:

a) Our Cathedral of St Michel de Nsimalen.

To achieve the chaining of the first lintel and build the concrete that can support the framework and the roof (here it is on the side of the faithful), we ask you to support us for:

The purchase of 100 irons of 10, 8, 6: Estimated cost 450000 Frcfa (Can\$1,000) and 50 tether lines

Estimated cost 60000 Frcfa (Can\$133) and 10 packs of spikes or nails: estimated cost 50,000 Frcfa (Can\$101).

The purchase of 40 bags of cement, estimated cost 240,000 Frcfa (Can\$533).

The purchase of 3 trucks (10 wheels) of gravel, estimated cost 750000FrCfa (Can\$1665)

Purchase of sand quarry 2 trucks (10 wheels), estimated cost 400000 Frcfa (Can\$775)

The purchase of 80 planks and slats for the formwork, estimated cost 320,000 Frcfa (Can\$710)

Labor of 2 technicians: \$900 (the masons' helpers are our faithful volunteers)

Total: =\$1000+\$133+\$101+\$533+\$1665+\$775+\$710+\$900=\$5817 (i.e. 2657650 Frcfa)

(Notes: Exchange about Can\$1=450 Frcfa)

b. Our Parish of St. Teresa ACC Cameroon, in temporal materials in Ngam Messamena-East.

We have 400 faithful members including 9 catechists. There is already a plot of 1200 square meters, registered according to the regulations in force. The faithful have stored the trees and slats for the temporal constructions of the Parish because, masses are said under the sun or in the rain, this does not protect the Holy Sacrament and even the faithful are always traumatized by bad weather etc.

The building will be 20 m long and 14 m wide. We demand:

Plates, 130 sheets of 3 due to 7000 frcfa=910,000 Frcfa (Can\$2,020)

The 100 plates at the rate of 3500 Frcfa to 1 plate = 350000 Frcfa (Can\$775)

(The doors, windows and manpower are by the villagers and worshippers and volunteers).

Total :Can\$2020+Can\$775= Can\$2795 (1257950FrCfa)

c. Our Parish of St Monique du Littoral PK 14 of Douala.

This parish in gestation has a strong chance of growth with 482 faithful, catechumens and catechists, young people etc. The land is ready for our possession almost the same area 1050 square meters.

We want to continue my work almost same cost of 1257950FrCfa (Cn. \$2795)

### 2. The Clergy:

a) Novitiate in activity. We need liturgical materials for our Novitiate with some benches and tables and other priority utensils with the amount of Can \$1400 we can achieve our formation goals. Apart

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from 3 novices, we plan to receive 2 others. But we need to encourage the teachers who have been helping us for 5 months without motivation. With \$500 it is reasonable to be encouraged.

Total: Cn\$1400+Cn\$500= Cn \$1900.

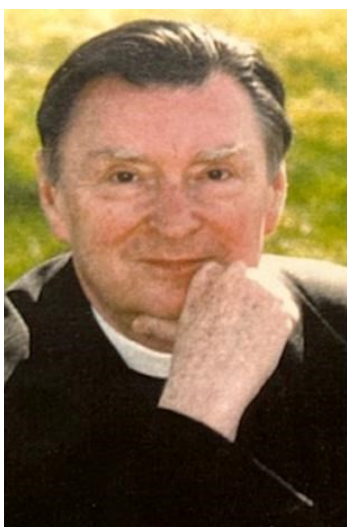
**The work continues:** When we have received the transfer from St. Matthew the Apostle, we shall be able to evaluate each project and arrange the transfers of funds to the recipients. We are hoping that the Appeal will have another opportunity for transfers in October/November 2025.

DRM+

(Please see page 12 of this issue for information about making supportive donations.)



## *Obit: Fr. Stanley R. Sinclair*



### **Rev. Stanley R. Sinclair**

June 16, 1931—April 7, 2025

There is a fuller obituary notice for Fr. Stan online at <https://www.legacy.com/ca/obituaries/timescolonist/name/stanley-sinclair-obituary?id=58471117>

Fr. Stan's parents: Robert Porter Sinclair & Grace Dodds Sinclair. His sister: Muriel

Fr. Stan married Sonja in December 1952. At Sonja's death at age 90 in 2022, they were in their 70th year of marriage.

Their children: Amy (predeceased her parents), Sarah, and Erik.

Grandchildren: Kathryn, Robert, and Laura and Great-Grandchildren: Priscilla and Presley

Six months after his ordination as a Deacon in 1955, Fr. Stan was ordained Priest. He served parishes in California, Saskatchewan, Alberta, and British Columbia. His final retirement at the age of 90 was in 2022

After one of his retirements, he served at the Cathedral St. John the Evangelist of the Anglican Catholic Church of Canada for some years and then as rector of St. Mark's Traditional Anglican Church in Victoria, until his final retirement.

Fr. Stan attended our inaugural Synod in the fall of 2012 and we were grateful to have him present a series of four papers—which are on the TACC website as resources—on the theme of 'Organisational Stability & Pastoral Availability'. Regrettably, after 2013, our paths diverged.

To-day, we remember, with affection, and pray for the soul of the faithful departed, Fr. Stan Sinclair.



## 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](mailto: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.

## *I Bind unto Myself Today — St. Patrick's Breastplate*

The Irish version of *I bind unto myself today* is attributed to St. Patrick of Ireland (5th-century); this translation and version was written by Cecil F. Alexander, (1818-1895 ),

I bind unto myself today  
The strong Name of the Trinity,  
By invocation of the same  
The Three in One and One in Three.

2. I bind this today to me forever  
By power of faith, Christ's incarnation;  
His baptism in Jordan river,  
His death on Cross for my salvation;  
His bursting from the spiced tomb,  
His riding up the heavenly way,  
His coming at the day of doom  
I bind unto myself today.

3. I bind unto myself the power  
Of the great love of cherubim;  
The sweet 'Well done' in judgment hour,  
The service of the seraphim,  
Confessors' faith, Apostles' word,  
The Patriarchs' prayers, the prophets' scrolls,  
All good deeds done unto the Lord  
And purity of virgin souls.

4. I bind unto myself today  
The virtues of the star lit heaven,  
The glorious sun's life giving ray,  
The whiteness of the moon at even,  
The flashing of the lightning free,  
The whirling wind's tempestuous shocks,  
The stable earth, the deep salt sea  
Around the old eternal rocks.

5. I bind unto myself today  
The power of God to hold and lead,  
His eye to watch, His might to stay,  
His ear to hearken to my need.  
The wisdom of my God to teach,  
His hand to guide, His shield to ward;  
The word of God to give me speech,  
His heavenly host to be my guard.

6. Against the demon snares of sin,  
The vice that gives temptation force,  
The natural lusts that war within,  
The hostile men that mar my course;  
Or few or many, far or nigh,  
In every place and in all hours,  
Against their fierce hostility  
I bind to me these holy powers.

7. Against all Satan's spells and wiles,  
Against false words of heresy,  
Against the knowledge that defiles,  
Against the heart's idolatry,  
Against the wizard's evil craft,  
Against the death wound and the burning,  
The choking wave, the poisoned shaft,  
Protect me, Christ, till Thy returning.

8. Christ be with me, Christ within me,  
Christ behind me, Christ before me,  
Christ beside me, Christ to win me,  
Christ to comfort and restore me.  
Christ beneath me, Christ above me,  
Christ in quiet, Christ in danger,  
Christ in hearts of all that love me,  
Christ in mouth of friend and stranger.

9. I bind unto myself the Name,  
The strong Name of the Trinity,  
By invocation of the same,  
The Three in One and One in Three.  
By Whom all nature hath creation,  
Eternal Father, Spirit, Word:  
Praise to the Lord of my salvation,  
Salvation is of Christ the Lord.





## TRADITIONAL ANGLICAN CHURCH OF CANADA

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We're on the web at  
**TRADITIONALANGLICAN.CA**



*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.*

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### *Fr. Robert's Remarks*

would be saved, let him thus think of the Trinity" The second section is about Jesus and the judgement concluding with the statement about the whole of the Creed, that "This is the Catholic Faith which except a man do faithfully and steadfastly believe, he cannot be saved.

This Creed is worth some reflection.

Another thing worth spending time on is St. Patrick's Breastplate, the hymn "I Bind unto myself today, the strong Name of the Trinity" (see page 13 of this issue). Try taking that hymn with a Bible and reflecting on what in the Bible is identified in the hymn.

This is not an original idea with me. I came across a page that had the hymn and in a parallel column had Scripture references. There were 70 references. Think of that in terms of the Armour of God to which St. Paul refers in Ephesians 6.

It does not have to be done all at once; but the end result in your life might be surprising

More next month,

**R+**



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Contact Info:

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