

Fr. Robert's Remarks

FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings, The Lord be with you!

There are several notable events in the period of this issue. The first would be the Dormition or the Falling Asleep of the Blessed Virgin Mary (15/08). The second is the Feast of the Exaltation of the Holy Cross (14/09). The third is the Feast of St. Bartholomew (24/08). The

fourth is Roland Ford Palmer (23/08). All four seem to connect for me.

40 years ago, as a family, on August 18, 1985, we attended a service at the Parish of St. Joseph of Arimathea Anglican Catholic Church in Toronto. It was our first visit to a continuing Anglican Church. During the Eucharist, in the Intercessions, prayers were asked for Fr. Roland Ford Palmer, SSJE. Fr. Palmer was living in Victoria, BC at the time but had been, seven or eight years earlier the Priest-in-Charge of St. Joseph of Arimathea in Toronto. On that day in 1985, Fr. Palmer's health was failing. I was familiar with Fr. Palmer's name due to his connection with the Prayer Book revision and perhaps especially because of a little prayer book *When Ye Pray: Praying With The Church* (later published by the Convent Society and now, I believe,

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FR. DAVID
MARRIOTT, SSC

And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; she was with child and she cried out in her pangs of birth, in anguish for delivery.
Revelation 12:1-2

What is this all about? Why do we have this feast day anyway? Why is there all this reverence for Mary? I don't remember all this fuss years ago: when did it become so important anyway?

Well, it all goes back to the concept of motherhood, and back from there to our original mother, the mother of all mankind, Eve.

Eve, who fell into temptation: Eve, who by her temptation, went against God's word, and brought sin into the world. Eve, to whom we look, when we think of the concept of original sin.

Because if Eve brought us sin, it was through Mary that our sins have been redeemed, for all time, for all who confess Jesus as Son of God and Saviour. Because it was Mary who said to the angel: 'Be it unto me according to thy word.'

Because it was Mary who became mother of our Saviour, who tended Him, who watched

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Fr. David Marriott, SSC: Dormition of the BVM

Him grow and develop, who stood at the foot of the Cross and saw Him die, die for the sins of the world, die so that we might be redeemed. And at the foot of the cross, had her heart pierced through by the sharp pain of the agony of her Son, in fulfilment of the prophesy.

So in this way, Mary is the new Eve: she has brought to all of us, through the birth of her Son, salvation, the promise of eternal happiness and joy. It is Mary who heard the voice of the angel, and untouched by evil or sin, accepted God's will for her. 'Be it unto me as thy will.' It is Mary, who, as the mother of our Brother, Jesus, whom we are called to name as our brother, becomes mother to each and every one of us in our faith in Our Lord, Jesus. Mary is our Mother in Christ.

But this feast day of the ASSUMPTION OF THE BLESSED VIRGIN MARY, the principal feast of Our Lady, is a recent development to many of us.

On Nov. 1, 1950, Pope Pius XII solemnly proclaimed as a divinely revealed truth" that the Immaculate Mother of God, the ever-virgin Mary, on the completion of her earthly life, was assumed body and soul into heaven."

By the fifth century, August fifteenth was kept at Jerusalem as the Commemoration of the Mother of God. In the sixth century the feast of Mary's Falling Asleep spread throughout the East. Finally in the eighth century the day was celebrated as the Assumption of the Blessed Virgin Mary.

But the strongest reason derived from the more than 1000 years of explicit faith and practice of the Church and the practically unanimous affirmative replies which Pope Pius XII had received from every diocese in the world to the two questions which he put to the bishops: "Do you judge that the bodily assumption of the Blessed Virgin can be proposed and defined as a dogma of faith? Do you, with your clergy and people, desire it?" The definition is a practical expression of the belief that the Spirit of Truth dwells in the Church directing it to an ever more perfect knowledge of revealed doctrine.

It is the teaching of the Catholic Church that at the death of the blessed Virgin Mary her body was preserved from corruption and that shortly afterwards it was assumed into Heaven and reunited to her soul. It has been a subject of explicit belief for at least 1,506 years, being stated by Saint Juvenal of Jerusalem at the Council of Chalcedon in 451 and the feast was already celebrated in the East in that century; it is referred to in writings of the same time. It is a matter of dispute whether our Lady died at Ephesus or Jerusalem; her tomb in the latter city is not mentioned before the beginning of the 5th century.

Blessed art thou, O Virgin Mary, Mother of God, for thou didst believe the Lord; wherefore there hath been a performance of those things which were told thee; and lo, thou art exalted above choirs of angels: Plead for us with the Lord our God.

Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and Blessed is the fruit of thy womb, Jesus.



Bonnie's Reflections: St. Luke of Simferopol



BONNIE IVEY (& LAD)

Last month's article was about St. Janani Luwum, a man of our own time. This present article will be the second of three concerning modern saints. It is surprising to some that there are saints whose lifetimes overlap with our own. St. Janani Luwum of Uganda, for example, was well known to personal friends of our family. Like their Archbishop, they were in danger of death at the hands of Idi Amin in the 1970s. They fled their country by night, having been warned that they also were targets.

Our TV news is full of concerning material at present. Russian authorities, seemingly tolerant towards Christian faith and practice, televised Putin displaying the newly restored 600-year-old icon of the Holy Trinity, attributed to the artist Rublev. Russian Archbishop Kirill addressed the news camera. (Did this imply that public respect for the Church might advance Russia's attempt to swallow up Ukraine?)

"The world is changing," is often said. Greedy eyes are looking at North America and nearby territories. Europe holds its breath. If conflict comes, what are the right choices for us all?

What did St. Luke of Simferopol say when such times came to Christ's followers in Russia? **"How I choose to behave to another, in each moment, may be the only time I have. Only this present moment, the here and now, belongs to me."**

In 1877 he was born to a couple who served the royal families of Lithuania and Poland. They named their boy Valentine Filipovic Voino-Yassensky. Valentine grew up with a passion for drawing, but as he matured, he decided to study medicine, driven by a desire to work to relieve suffering. In 1903 he entered the University of Kiev Medical School, having already graduated from Kiev's School of Fine Arts.

His skill at drawing reinforced his ability to visualize anatomy in three dimensions, a vital skill for a surgeon. He specialized in Ophthalmology because of his sympathy toward the plight of the blind. With restored sight, a person could earn a living, free of the need to beg on the street.

Valentine married Anna, a nurse, and they had four children. This doctor welcomed patients whether they could afford to pay or not. His medical practice took him to several different regional hospitals. In 1917 he became lead surgeon, and a professor of surgery. He openly practiced his faith, placing an icon of the Virgin Mary in his operating room, and praying for the patient before starting the procedure.

His work went well, drawing praise for his skill. Unfortunately, there was concern at home for Anna's declining health due to lung disease.

By 1919, Lenin had taken the country into war. It was becoming suspect, even dangerous, to show outward signs of religion. Valentin's talent was so highly valued that Communist Party members turned a blind eye to his public practice of faith. But he was concerned about the future safety and emotional support of his children as his wife grew more frail.

After Anna died, Valentine had to plan for the stability and safety of his children. He asked a young woman to become a foster mother to them. Her kindly care relieved his worries about the family's future. This enabled him to undertake the practice of two roles, surgeon and pastor. He was tonsured as a monk and eventually consecrated as a Bishop. He chose the religious name Luke in honor of the Apostle who was both artist and pastor.

Bonnie's Reflections: St. Luke of Simferopol

By this time, persecution and executions were on the rise. Bishop Luke experienced his first arrest. There were charges of malpractice and having treated enemy Red Army soldiers. These charges were never proven, but for the sake of appearances Valentin received his first prison sentence.

His punishment was to be sent to work at a remote hospital. His care of the military patients was remarked upon, because the surgical outcomes were consistently so good. After his release, he returned to train medical students, demonstrating his own methods. He wrote and published his original medical research. Some of his insights are still being taught today. One innovation was his method of operating on patients who were already suffering purulent infection in their wounds. This was commonly encountered in military patients, and in accident victims transported to hospital from remote areas. He also pioneered the use of local anesthetics in some surgeries, as safer than routinely using chloroform for general anesthesia in all cases.

Bishop Luke was grudgingly allowed by the authorities to minister to clergy and people, but was frequently moved to prevent locals from developing loyalty to him. In 1940 he was exiled to the city of Krasnoyarsk where he became a consultant to hospitals.

By 1942 churches were being forced to close. Valuable vessels used in worship, some of them jeweled, were melted down "for the war effort". Priceless artworks disappeared into museums, including the Rublev icon of the Trinity. Others were sold privately. Churches became warehouses or were simply nailed shut. During this effort, an institution called The Living Church was promoted. Also called the Renovated Church, its purpose was to keep up an appearance of public worship, while substituting the teaching of secular values. The culture of distrust was deliberately sown, a spiritually destructive blight. Its fruit persists today, and not just in Russia.

In 1943 Archbishop Luke wrote to Patriarch Sergius; "The churches that have been boarded up must be reopened to preserve the faith." He pointed out that widespread godlessness, self-interest, and love of control would do irreparable harm to people.

In 1946 the Stalin Award was awarded to Bishop Luke for his service in advancing surgical care, and especially for his innovative anesthetic techniques. It was a money prize, and he gave much of it away. The remainder enabled him to stop dividing his time between pastoral care and medicine. In fact, he had become incapable of challenging surgeries. He was going blind. Instead, he devoted his time to the renewal of the church in Crimea.

In his last years Bishop Luke remarked upon how much anguish it had cost him to swim against the tide of false and secular teachings for long years. As well, he had known that agents were sent to infiltrate the church to cause schism.

He died on June 11, 1961. The State tried to minimize participation in the funeral procession by blocking off the main streets and taking buses out of service. But people streamed into the city in a flood. A contemporary photograph shows the crowd standing shoulder to shoulder outside the church, which was filled to capacity. May his prayers continue to support the Church in our day.



Fr. David Marriott, SSC: Africa Appeal August 2025



*Republic of
Cameroon*



*République
Démocratique
du Congo*



*Republic of
South Sudan*



*Republic
of Kenya*



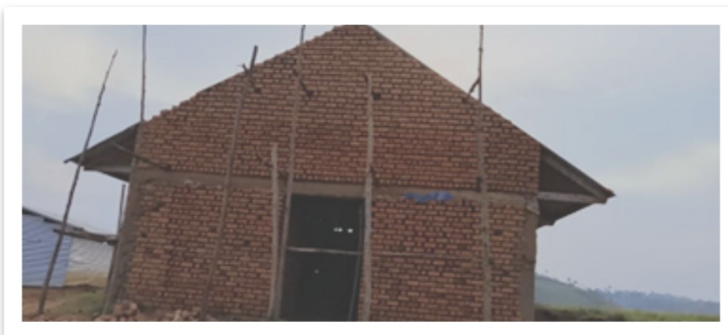
Rwanda

Congo.

Bishop Steven wrote on July 23rd, 2025:

‘Father David Marriott,

Greetings in Christ our Lord and Savior Jesus Christ. Through this e-mail, I would like to thank you very much for helping with the finishing of the roof of the St. Augustine Nyalushozi Walungu Mission. The Christians of this Mission said a big thank you to the donors of Africa Appeal and to the Staff of Africa Appeal for their subscriptions, we had a good infrastructure, presentable in the village. Thanks to this aid we will transform the old church house into the Residence of the Curé de la Mis-



sion. There is a \$500 shortfall to buy two metal doors. Thank you very much, God bless you all.

+Bishop Dr. Steven Ayule-Milenge

All being well, the Appeal will, hopefully, be able to find the extra US\$500.00 (CDN\$690.00), to provide the metal doors!

We are also sending the school fees for the three children, to be sure that they will not miss any schooldays in September (CDN\$750.00)



However, the only way that we were able to send the funds for this Parish of St. Augustine Nyalushozi Walungu Mission was with thanks to the Parish of St. Matthew's, Ottawa, which had needed to close in December 2024, because of the poor health of Father Peter Jardine. Once the formalities had been completed, the funds were sent to St. Bride's, to be used for the Africa Appeal.

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Congo East.

Bishop Mmokywa Mtundu Lameck has received the funds for the Parish of St. Pierre, in Baraka, DRC. On July 9th, the Bishop had sent a detailed list of their needs, as you can see here:

‘Hello father, thank you very much for informing me of this situation. And here is our state of needs:

_ Sheets 150x\$20=\$3000

_ Sheet metal nails 40 boxes x \$30 = \$1200

_ Labor \$600

Grand total \$4800.

When you sent us in December to give us 15 sheets, they make us another 150 BG sheets.

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

Bishop Lameck will be sending us photographs of the Parish Church, once the work is complete.

However, the only way that we were able to send these funds was with thanks to the Parish of St. Matthew’s, Ottawa, which had needed to close in December 2024, because of the poor health of Father Peter Jardine. Once the formalities had been completed, the funds were sent to St. Bride’s, to be used for the Africa Appeal.

Cameroon.

transfer, because this would exceed the monthly amount allowed by Ria. I have advised the Bishop that the second \$2925.00 will be sent on or about September 5th, 2025, followed later by \$1500.00 for the NoOnce again, it is with thanks to St. Matthew’s, Ottawa, that we are able to assist in the construction of the Cathedral of St. Michel at Nsimalen, Yaoundé, Cameroun: In July, Bishop Alphonse sent us these projects, which we were able to support.

‘Dear Father David+,

Thank you for your services for my pastoral projects and clergy formation as you told me.

I give you more information to help you understand my situation and help me as much as possible.

1. Yes, the construction of the cathedral is really expensive, but you understand that it is a rather important project in terms of the growth of our evangelization. I’ve been working on the cathedral for 13 years, but there are no funds. The priority theme of helping us with 2,657,650 CFA francs, the equivalent of CAN\$5,817, is so that I can with my team of technicians build up to the 2nd lintel and prepare us for the framework and the roof, because it is really urgent, and with you we will be able to ask for help and support as, as I think the Archbishop will say before the Synod, because in the past years this has not been possible

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*Republic of
Cameroon*



*République
Démocratique
du Congo*



*Republic of
South Sudan*



*Republic
of Kenya*



Rwanda

for them. I will send you the reports requested by Mrs Weaver.

2. As for your Appeal, you will be able, with the funds of St Matthew, to help me according to your possibility, the essential thing is to move forward.
3. . In the priority case as well, our Novitiate needs at least \$1,900 to help our formation in teaching materials... for the novices because in previous years it was not easy at all.

Thank you for everything you can help us.

In Christ, Mgr. Alphonse.'

As you will note: the Cathedral funds will only be construction as far as the 'second lintel': the Cathedral will still require funds for a roof, which is why he is hoping to discuss this with Archbishop Haverland at the upcoming Provincial Synod.

On August 4th, I was able to send the first amount of \$2925.00 to the Bishop. However, we had already sent \$400.00 on July 20th, for his dental surgery. When I attempted to send the second \$2925.00, this was rejected by Ria Money vitiate.

Rwanda.

Fr. Chadrack writes:

Greetings dear Fr. David

I hope you are well. I have 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.



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Refunding it: (US\$)

Cement 300\$

Tiles 700\$

Sand 150\$

Workers 200\$

Total: 1350\$

Fencing it:

Wire mesh: 350\$

Metal bars: 300\$

Workers 100\$

Total: 750\$

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

Continue to keep us in your prayers.

Yours in Christ, Fr. Chadrack.

Once again, with thanks to St. Matthew's, Ottawa, we were able to send \$2,000.00 to Fr. Chadrack on July 15th, for the Gatovu parish, which was followed by \$1,650, on July 16th, so that Father Chadrack could consult his physician for continued support for his back pain. On June 14th, he had written: 'my legs have started to be affected, and I cannot stand up for a long time.'

Father Chadrack has promised to send us news of the Gatovu Parish, and we wish him well in his pursuit of medical care, which of course we are so fortunate to have, despite the frequent delays...

South Sudan.

As we observe the continuing warfare in Ukraine, Israel and Palestine, together with some occasional news about the civil war in Sudan, it must seem to those in the Diocese of Aweil that they have been left to their fates, as internal conflict has failed to establish support for the people, suffering from an absence of care and support for their basic needs, as Bishop Garang has written on July 29th 2025: 'Thank you very much for your concern, continued support and the funding you gave us for the relief food assistance. I had travelled to South Sudan, and I returned on Saturday 12th July 2025. I was unwell when I arrived, but I have recovered. The situa-



BISHOP GARANG (TOP LEFT) DISTRIBUTING FOOD.

tion in Aweil is still very dire due to the ongoing starvation and cholera as well as the deteriorating economic situation in the country. Thousands of people are still in need of food assistance in order to be saved from starvation, malnutrition and diseases. There was delay in the onset of the rains but when it started it is raining heavily. Many people have had their crops in the farms submerged by the flood waters and this has destroyed the crops that were planted recently. The area is already flooded as can be seen from the pictures of me and other people walking through the flood waters. We need to pray that God will intervene so that we have good rains and good harvests. We need also to pray that God will intervene to have relief food to the starving populations

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in various areas of Aweil Diocese. We ask you to let the needs of the starving population be known to people and organizations who could be of assistance. As can be seen from some of the attached pictures, thousands of people are collecting wild leaves that they cook and eat for their survival, but these leaves are not fit for human consumption. We thank you very much for your concern and continued support. We want you to know how deeply grateful we are for the US \$3,000 you entrusted to ACC Aweil Diocese for emergency food relief. Your timely generosity has already been transformed into maize flour and Sorghum enough to supply roughly 100 of the neediest families (around 650 people) with two nourishing meals each day for an entire week.

Father David, your readiness to respond quietly, decisively, and with such compassion reminds us that God still moves hearts to meet urgent needs in His timing. “And God is able to bless you abundantly, so that in all things at all times, having all that you need, you will abound in every good work.” 2 Corinthians 9:8. We pray that this promise returns to you in fresh strength, renewed vision, and every resource required to keep abounding in good works. With abiding gratitude and deep respect,

May God bless you and the donors and grant you all abundance, good health and many years. Attached are the photos, receipt. Thanks, and God bless you

+Bishop Garang.

Kenya.

You may recall that Bishop John Ndegwa sent us this list of the plans for the Diocese in the July report: The main focus for my year 2025/26 remains **Saint John’s mission Kathaka**. I was able to travel there during my mission weekend. The ablution block has been plastered, floor cemented, and wall keys completed. The only thing remaining is a water tank on top, piping and a door which has already been paid for and is being worked on.’



Fr. David Marriott, SSC: Africa Appeal August 2025



Once again, with our thanks to St. Matthew's, Ottawa, on the 21st July, I was able to write this to Bishop John this message: 'Dear Bishop John, Yesterday, St. Bride's gave me a cheque for CDN\$5,250.00, which I have now deposited in my bank: it will be 'blocked' for five days, after which I will be sending the funds to you by Western Union in three transfers of CDN\$1,750.00, which we hope will help support the St. John's Mission in Kathaka. In Christ, David+'

These funds have now been received, and Bishop John writes on July 29th : 'Dear Father David Marriott, This is to confirm that the second gift of funds has been received successfully. Again we thank God for His provision and you all for your charity. In Christ, The Right Reverend John Ndegwa, Bishop Ordinary, Diocese of Kenya, [Anglican Catholic Church](#).



Fr. Robert's Remarks

by the Cathedral of the Anglican Catholic Church of Canada, that he had prepared and a copy of which I had been given when I was 11 or 12. By the next Sunday we had a message to the effect that Fr. Palmer had died on the day before at the age of 93. 'The day before' was Saturday, August 24, 1985, the Feast of St. Bartholomew—40 years ago.

In January of the following year, we become members of the Anglican Catholic Church and of a small, new, congregation in Parry Sound. I attended the diocesan Synod in June of 1986. I believe that it was at that Synod at the Provincial Mother House of the Sisters of Providence in Edmonton that the subject of Fr. Palmer's death was discussed. Because he had died on the Feast of St. Bartholomew, the annual commemoration of Fr. Palmer was transferred to August 23rd.

This explains a connection for me with St. Bartholomew and Fr. Palmer; but what about the Dormition and the Feast of the Exaltation of the Holy Cross.

Fr. David Marriott has a sermon below on the Dormition which I commend for your reading. I will simply point to the fact that August 23rd is the first day after the Octave day of the Dormition and that Fr. Palmer had shown his devotion to the Blessed Virgin Mary in his wonderful, beautifully written, hymn based on the Rosary—*Sing of Mary, pure and lowly* (#807 Book of Common Praise—Blue Canadian Hymn Book).

Of the Holy Cross of Jesus, there are two examples related to Fr. Palmer. The first was the huge Christus Rex that was mounted on exterior of the east wall of the chapel of the Monastery of the Society of St. John the Evangelist at Bracebridge, ON. I believe that this was mounted there while Fr. Palmer was Canadian Superior.

The other is in the little book *When Ye Pray* that I mentioned above. In the book there is a page describing 'A Way to Pray on the Cross of Jesus'. An image of Christus Rex—Christ the King—is shown. Robed as a priestly King, crowned, and with the 'title' over his head stating 'INRI' (i.e., Jesus of Nazareth

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.

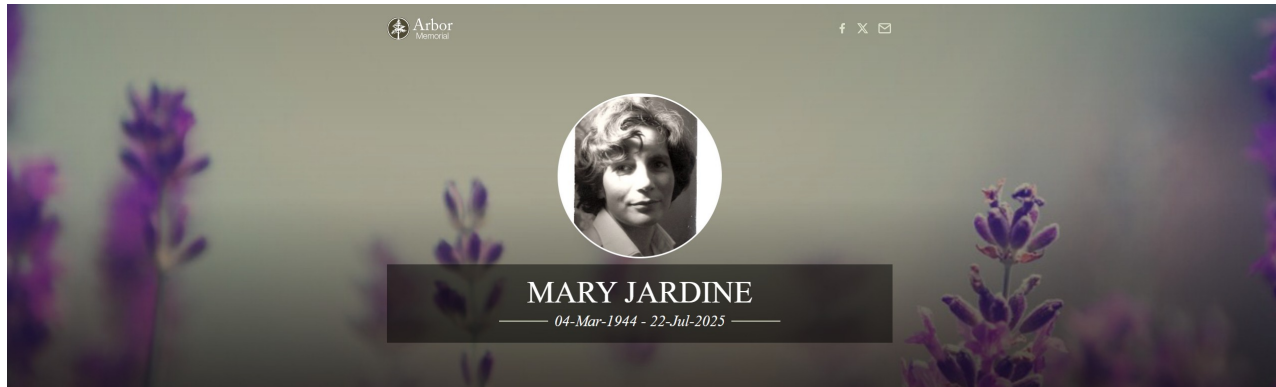
In the UK

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.

Parish News

Mary 'Maura' Jardine — March 4, 1944—July 22, 2025

Late of St. Matthew's Parish, Ottawa, wife of Fr. Peter Jardine



It is with broken hearts that we announce that Mary 'Maura' Patricia Jardine, age 81, of Almonte, Ontario, passed away after a lengthy illness, on Tuesday July 22, 2025, at Almonte General Hospital surrounded by love.

Maura was born on March 4, 1944, in Waterford City, Ireland to Jack and Johanna O'Sullivan. In 1961, following in the steps of her older sister Kathleen, she moved to England with another Irish family, the O'Mahoney's. While working as a carer, she was encouraged to become a Registered Nurse. She graduated at the top of her class from the nursing school at St Albans City Hospital in 1966. She met Peter at the hospital where he was working as a lab technician, and they married in September 1967. They lived in Bangor, North Wales, Kitwe, Zambia and Hatfield, England during the 1970s before the family's big move across the Atlantic Ocean to Ottawa at the end of 1979. Maura worked at the Queensway Carleton Hospital in the Geriatric unit and retired as a full-time nurse the first time in 2010. She continued to work part time, finally relinquishing her registration in January 2019.

Maura was an incredible role model whose hard work gave her daughters opportunities and advantages that she herself never had and for which they are forever grateful. She was warm, intelligent, and outgoing with a mischievous twinkle in her sparkling blue eyes. In her younger years she loved music and dancing. She loved to bronze her skin under the summer sun but even more, she loved to garden. She will be remembered well and sorely missed.

She is survived by her husband Peter, daughters Paula, Annette and Sarah and her siblings Kathleen Grant, Jimmy O'Sullivan, Breda King and Johnny O'Sullivan. She was preceded in death by her brother Conny O'Sullivan.

Friends and Family may pay their respects on August 5th after 10am at Kelly Funeral Homes — Kanata Chapel, 580 Eagleson Road, Kanata. A memorial service will be held at 11am in the Chapel, with a reception to follow.

The family wishes to thank the staff at the Ottawa General Hospital who looked after her during her long stay at the Chest Diseases Centre, and the staff on the Rosamund Wing of the Almonte General Hospital where she was receiving palliative care. You were wonderful and caring and as she was one of you, she kept you on your toes. In lieu of flowers, the family requests donations be made to the Rosamund wing of Almonte General Hospital in Maura's memory.



Fr. Robert's Remarks

King of the Jews.), Jesus is nailed to the Cross with outstretched hands and his feet one before the other.

Beginning to say the Lord's Prayer, one looks at the top of the Cross and prays *Our Father who art in heaven*. At *Hallowed be thy Name* one looks at the title on the name plate over Jesus head. One looks at the crown on Jesus head while saying 'Thy kingdom come' and at 'Thy will be done, on earth as it is in heaven' at the outstretched hands.

Give us this day our daily bread brings the reminder that "The Body of Christ is the food of the soul"; *Forgive us our trespasses, as we forgive them that trespass against us* elicits the comment that "The Blood flowing from the side of Christ washes away our sin. His Blood unites us all in love and mutual forgiveness. *And lead us not into temptation* calls out the reminder that "[o]ne foot is nailed in front of the other as if he would lead us"; *But deliver us from evil* the reminder that "He treads underfoot sin and death.

At the saying of the doxology, one is directed to "Lift eyes again to the top of the Cross, through Jesus Christ you come to the Father".

There is a suggestion later in the book in the form for the Eucharist, as the Prayer of Consecration begins, that one *Think of Jesus dying on the Cross for all of us*. *Jesus uses the lips and hands of his Minister, the Priest, to bless and break the Bread and to bless the Cup*.

After the Consecration, Fr. Palmer suggests that *As the Sacrament is lifted up, think of Jesus lifted up on the Cross, shedding his most precious Blood for all of us*. *Give him your love. Promise to serve him better*.

It is all tight to the Cross.

In the closing of the section, Fr. Palmer refers to Canon William Bright's beautiful hymn

1 And now, O Father, mindful of the love
that bought us, once for all, on Calvary's tree,
and having with us him that pleads above,
we here present, we here spread forth to thee
that only offering perfect in thine eyes,
the one true, pure, immortal sacrifice.

2 Look, Father, look on his anointed face,
and only look on us as found in him;
look not on our misusings of thy grace,
our prayer so languid, and our faith so dim:
for lo, between our sins and their reward
we set the Passion of thy Son our Lord.

3 And then for those, our dearest and our best,
by this prevailing presence we appeal:
O fold them closer to thy mercy's breast,
O do thine utmost for their souls' true weal;
from tainting mischief keep them white and clear,
and crown thy gifts with strength to persevere.

4 And so we come: O draw us to thy feet,
most patient Saviour, who canst love us still;
and by this food, so awful and so sweet,
deliver us from every touch of ill:
in thine own service make us glad and free,
and grant us never more to part with thee.

This hymn has been one of my favourites for a very long time.

Fr. Palmer often draws attention in one way or another to the Lord's Prayer and recommends the saying of *The Desire*.

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EUNTES IN MUNDUM UNIVERSUM
GO YE INTO ALL THE WORLD

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Fr. Robert's Remarks

In the Prayer Book Catechism (Canada 1962) on page 549, just after the saying of the Lord's Prayer, the Catechist asks the question, "What you desire of God in this prayer?"

The Answer is The Desire.

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, To send his grace unto me, and to all people: That we may worship him, and serve him, obey him as we ought to do: And I pray unto God, that he will send us all things that are needful both for our souls and bodies:

That he will be merciful unto us, and forgive us our sins, and help us to forgive others: And that it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from everlasting death.

And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

The Desire may be said by all, kneeling; and the Catechist may add a Collect and the Grace at his discretion.

More next month,

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