

*Fr. Robert's Remarks*

FR ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings, The Lord be with you!

In two weeks, on The First Sunday in Advent being the Fourth Sunday Before Christmas Day, we shall begin a new Church Year.

*Happy New Year!!!*

On page 10 of this issue is an Advent Office hymn for your reflection; but first a few comments on the Seasonal Collect which is that of Advent I.

## THE COLLECT.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and the dead, we may rise to the life immortal; through him who liveth and reigneth with thee and the Holy Spirit, now and ever. *Amen.*

(Continued on page 9)

*Fr. David Marriott, SSC: Sermon for St. Cecilia (vigil)*

FR. DAVID  
MARRIOTT, SSC

I was a choir member at my school in the 1950's, when the Organist and choir master, Dr. H. L. Smith advised us that we would sing the 'Ode to St. Cecelia', a cantata composed by George Frideric Handel in 1739.

The title of the cantata refers to Saint Cecilia, the patron saint of musicians. The premiere was on 22 November 1739 at the Theatre in Lincoln's Inn Fields, London. ([https://en.wikipedia.org/wiki/Ode\\_for\\_St.\\_Cecilia%27s\\_Day\\_\(Handel\)](https://en.wikipedia.org/wiki/Ode_for_St._Cecilia%27s_Day_(Handel))) The words Handel uses are from a poem which the English poet John Dryden wrote in 1687. The main theme of the text is the Pythagorean theory of *harmonia mundi*, that music was a central force in the Earth's creation. (op. cit):

'What passion cannot music raise, and quell?  
When Jubal struck the chord'd shell,  
His listening brethren stood 'round,  
And wondering on their faces fell,  
To worship that celestial sound!  
Less than a god they thought there could not dwell  
Within the hollow of that shell  
That spoke so sweetly and so well.  
What passion cannot Music raise and quell?'

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### *Fr. David Marriott, SSC: Sermon for St. Cecilia (vigil)*

Needless to say, this news was received with some trepidation by those of us for whom it was an introduction to a different world, far removed from the popular music of the day, and most certainly a challenge for many! We would sing this in the school chapel, which you can see here: (all public domain photographs)

Needless to say, this was an amazing experience for a young boy of, perhaps 11 or 12, singing ‘treble’,



some seventy years ago.

St. Cecilia's day is celebrated on November 22<sup>nd</sup>, 2025.

From 2008 at St. Peter & St. Paul, at that time on Kitchener Street in Vancouver.

‘We are here to commemorate the feast of St. Cecilia, patron saint of church music.

But most importantly we are here to commemorate a saint of the church, one who by her life and witness brought others to the faith, accomplishing so much in her life that was only possible through divine intervention and support, so that she truly deserves this honour and is now in heaven in the company of all angels and saints, praising the Father and the Son and the Holy Ghost for all time.

From the Catholic Saints website, we read: The story of S. Cecilia is not without beauty and merit. In the third century of the church, there was in the city of Rome a virgin named Cecilia, who was given in marriage to a youth named Valerian. She wore sackcloth next to her skin, and fasted, and invoked the saints and angels and virgins, beseeching them to guard her virginity. And she said to her husband, "I will tell you a secret if you will swear not to reveal it to anyone." And when he swore, she added, "There is an angel who watches me, and wards off from me any who would touch me." He said, "Dearest, if this be true, show me the angel." "That can only be if you will believe in one God and be baptized."

She sent him to Pope S. Urban (223-230), who baptized him; and when he returned, he saw Cecilia praying in her chamber, and an angel by her with flaming wings, holding two crowns of roses and lilies, which he placed

### *Fr. David Marriott, SSC: Sermon for St. Cecilia (vigil)*

on their heads, and then vanished. Shortly after, Tibertius, the brother of Valerian, entered, and wondered at the fragrance and beauty of the flowers at that season of the year.

When he heard the story of how they had obtained these crowns, he also consented to be baptized. After their baptism the two brothers devoted themselves to burying the martyrs slain daily by the prefect of the city, Turcius Almachius. [There was no prefect of that name.] They were arrested and brought before the prefect, and when they refused to sacrifice to the gods were executed with the sword.

In the meantime, S. Cecilia, by preaching had converted four hundred persons, whom Pope Urban forthwith baptized. Then Cecilia was arrested, and condemned to be suffocated in the baths. She was shut in for a night and a day, and the fires were heaped up, and made to glow and roar their utmost, but Cecilia did not even break out into perspiration through the heat. When Almachius heard this he sent an executioner to cut off her head in the bath. The man struck thrice without being able to sever the head from the trunk. He left her bleeding, and she lived three days. Cecilia's musical fame rests on a passing notice in her legend that she praised God, singing to him, as she lay dying a martyr's death.

Crowds came to her, and collected her blood with napkins and sponges, whilst she preached to them or prayed. At the end of that period, she died and was buried by Pope Urban and his deacons.

Her legacy has given us such a gift of wonderful music, both dedicated to her, and stimulated by her: give thanks and praise for all who enrich our lives with that precious gift of music.'



### *Bonnie's Reflections: Navigating The Abyss*



BONNIE IVEY (& LAD)

In the early years of the twentieth century, much of Europe was in a state of upheaval. Populations were moving from an agricultural economy to urbanization. The industrial revolution and the birth of collective workers' movements swept away old norms. Former authorities were rejected, often with violence.

European writers and artists tried to address the increasing cultural breakdown through their creative work. In Russia they called this pervasive sense of uncertainty "the Abyss". One artist described it this way: "We felt as though we were walking on a sheet of glass over an abyss of unmeasurable depth."

In the present, we may experience malaise and uncertainty as we navigate changes in our own society. When we read or listen to the news, we feel a growing need to be on our guard. Daily depictions of events filled with suspense, suspicion, and drama invite us to choose sides, to be indignant; to blame and feel contempt. Or fear.

We might come to the point of experiencing "moral injury". We are grieved by our inability to help the situation; and we are ashamed of harm we ourselves may have caused. Anger and frustration leave us

## *Bonnie's Reflections: Navigating The Abyss*

looking for someone to blame, and our computer screens and phones offer us candidates.

Like the imagined sheet of glass over the abyss the Russian artist described, the media expose us every day to a world where the bottom seems to have dropped out. Where could one stand to make even the smallest attempt to do the right thing?

Fr. Zacharius is a priest at the Monastery of St. John the Forerunner, in Essex, England. In a recorded address to monastics and laypeople, he speaks of learning to “live outside the camp of the world.”

The world's approach to life involves striving for control; to fix things and to fix people. If people don't want to be fixed, they must be put aside, and some other worldly power must take over their place. How far this is from the example of Jesus, who knelt to wash the feet of his disciples!

We live in a time of pushing and shoving, of blame and envy. Each one tries to impose some kind of order upon someone else. Fr. Zacharius makes this observation:

**“The universal crisis of the last days is not political, social or environmental – but solely and entirely spiritual.”**

We may be blinded to our spiritual state, in these days of disturbingly rapid changes. The news media fling fuel onto the fire of our emotions. These may not yet be “the last days” but they have potential to bring about our individual spiritual harm. Scripture warns us not to judge others. We may discern their behaviour, good or bad, but we cannot see into the heart of any other human. We may not even be aware of the state of our own heart. We have the prayer book to remind us. “We have left undone those things we ought to have done, and we have done those things we ought not to have done, and there is no health in us...”

Fr. Zacharius reminds us that in our spiritual journey, the way *down* comes before the way *up*. Christ our example shows us the way of humility. The mount of Olives was the place of his greatest trial. Here he prayed that the Father would “Let this cup pass from me.” Three times he prayed this way alone in the darkness, while his closest disciples were asleep, worn out with sorrow. Yet when soldiers came to arrest him, he was ready for trial and execution. After the Resurrection, and the final discourses with the disciples, Jesus ascended to His Father from that same mount of Olives – the way *Up*.



ALONG A WALKING TRAIL IN  
PARRY SOUND IN EARLY  
NOVEMBER 2025



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



*Republic of  
Cameroon*



*République  
Démocratique  
du Congo*



*Republic of  
South Sudan*



*Republic  
of Kenya*



*Rwanda*

The Africa Appeal at St. Bride's ceased operation on November 1<sup>st</sup>, 2025, when the Parish came under the jurisdiction of the Anglican Catholic Church in Canada - Traditional Anglican Church, with Father Denys Scully as Priest in Charge.

This change in jurisdiction from the ACC-OP meant that the charitable agreements with the Dioceses in Africa, which required a clear relationship between the Parish and the Dioceses overseas, for which all parties to the agreements/accords were no longer valid under Canadian Law, because the 'clear relationship' depended on the fact that all parties were under the supreme authority of the College of Bishops of the Anglican Catholic Church Original Province, as required by Charities Canada, Canada Revenue Authority. (<https://www.canada.ca/en/revenue-agency.html>)

The change in jurisdiction for the Parish of St. Bride's enabled the parish to continue for the benefit of the faithful parishioners at a time when the only alternative would be its closure.

As we understood, this decision has resulted in several significant projects to be put on hold, in the hope that another parish and/or Diocese might take the decision to come to their aid, especially in the Dioceses of Congo, Congo East, Kenya, Cameroon, and South Sudan. Rwanda: 'In 2018, the Rwandan government introduced legislation requiring churches to comply with new regulations. At the time, more than 7,000 churches were closed due to alleged health, safety and noise issues. Other restrictions banned pastors from encouraging long fasts, mandated increased financial disclosure, and required church leaders to hold a degree in theology. While thousands of churches were closed at the time, other congregations were given five years to comply with the demands. Starting in July of this year, the governing officials began a campaign to further enforce their regulations. According to a statement from the Rwanda Governance Board, which oversees the country's places of worship, 14,000 prayer houses were inspected in July. As a result, 70 percent of the investigated church groups were closed for "noncompliance with established regulations, including registration, building codes, safety, hygiene/sanitation, and financial or other exploitation of followers." (<https://www.vomcanada.com/rw-2024-09-12.htm>)

### **Congo.**

Bishop Steven Ayule-Milenge writes on October 23<sup>rd</sup>, 2025.

Dear Father David,

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

Greetings in Christ our Lord and Savior Jesus Christ. It is with pain that we see the closure of the Africa Appeal this Saturday, November 1, 2025, yet this project of the construction of the Mission Sainte Agathe Ikoma has remained without completion funds. Designed for the dimension of 20 meters long by 7 meters wide in construction of the foundation with the funds you sent. After the construction of the foundation, the building remained unfinished.

The need to build the brick walls up to the lintel level is estimated at \$1335 distributed as follows: Bricks = \$600; cements = \$110; Reinforcing bars = \$160; ligature wire = \$15; transportation = \$150 and labour = \$300.

The closure of the Africa Appeal is a great shock for the Christians of the Diocese of Congo who know its importance during all the years we have done together.

+Bishop Dr. Steven Ayule-Milenge (PhD)



Here is St. Agathe, Ikoma: funds sent by the Appeal have prepared the foundations: what is now needed is US\$1335 for the walls up to the lintel, and funds for a metal roof.



#### **Congo East.**

Last August, I wrote: 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 would be sent to St. Bride's, to be used for the Africa Appeal.

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

On July 15<sup>th</sup>, 2025, I wrote to Bishop Mtundu Lameck, 'Dear Bishop Lameck, I want to send you \$6,720.00, received from St. Matthew's, Ottawa, by Western Union, for the roof of the Parish in Baraka. The funds are in my bank, but since the bank's regulations, we have restrictions on the amount allowed each day. So, I hope to start sending on Thursday, July 24<sup>th</sup> with a \$2,000.00 increment, with the amount to follow over the next few days. In Christ, David+'.

The Parish Church of St. Peter has its new roof, as seen here.

However, despite the generosity of St. Matthew's, Ottawa, we pray that others will come to Bishop Lameck's support for this project, so that church can open for worship.



Bishop Lameck has advised that what is needed for this to happen is, 'plastering, plaster, parge-work' for the interior walls, as well as a floor. The Bishop has sent this estimate for the costs, to be,

1. Cement 250 bags × 15 .....= \$3750.00
2. Sand. ....= \$600.00
3. Gravel. ....= \$600.00
4. Labour. ....= \$1200.00

Grand total: .....US\$6150.00

Thank you, Father.

+Bishop Lameck. In Christ.

I hope and pray that someone, some parish might come to their aid, so that this church could be completed, and worship could welcome the people of Baraka.

On October 30<sup>th</sup> 2025, I wrote: 'Dear Mgr. Lameck,

Thank you for your email with the photos of the Parish of St. Michel in Baraka, with a roof that must protect the faithful from the storms of the DRC, which I remember in Bukavu! Although our Appeal had to end, I want to include the photographs in a November report to encourage benefactors in Canada, and to show parishes in the United States what they can accomplish for African dioceses, like yours.

In Christ,

David+

(Translations with thanks to 'Word translate')



## 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

**Please note that in Canada, no donations will be accepted for the Africa Appeal after November 1, 2025. Review Fr. David's first comments on page 5 of this issue.**

### In the USA

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

### In Australia and New Zealand

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

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

Missionary Diocese of Australia and New Zealand  
C/- 5 Fallow St  
Chermside West, Qld. 4032 Australia

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

By Direct Deposit to:

Anglican Catholic Church (OP) Diocesan Administrative Trust  
or ACC (OP) DAT (for short)  
BSB 034-064  
A/c 335868

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

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

### In the UK

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



## *Fr. Robert's Remarks*

A few thoughts on the Collect for Advent.

In this Collect we address God the Father. The first thing for which we ask is grace. I have found the comments on grace in the book, *The Christian Faith: An Introduction to Dogmatic Theology*, written by C.B. Moss to be very helpful. Moss notes that “in the New Testament, grace (χάρις) is the favour which God shows to man: thus St. Paul writes, ‘By grace ye are saved’ (Eph. ii.8)—that is, by God’s favour or kindness.” He continues by saying that “Grace is a touch of the Holy Ghost, His power working in us. We cannot distinguish between the Holy Ghost and His gift of grace.” (Moss p. 325).

This opening brings to mind the point in the Renewal of Baptismal Vows in the Easter Vigil where the people are asked “Will you endeavour to keep God’s holy will and commandments and to walk in the same all the days of your life?”

Their response is “I will, God being my helper. And I heartily thank our heavenly Father, that he has called me into this state of salvation through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life’s end. Amen.

The priest responds: “And may Almighty God, the Father of our Lord Jesus Christ, who hath regenerated us by water and the Holy Ghost, and hath given unto us forgiveness off all our sins, himself guard us by his grace unto everlasting life, in the same Jesus Christ our Lord”. The people respond: *Amen*.

To live out a life asking for God’s grace “that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life in which thy Son Jesus Christ came to visit us in great humility” is to live out our Baptism and our Confirmation, renouncing the devil and all his works and putting on Christ who is the Light of the world in the power of the Holy Spirit in the here and now so that, in the end, whether we are among the quick (the living) or the dead, we are prepared when Jesus “shall come again in his glorious Majesty to judge both the quick and the dead, we may rise to the life immortal”.

The Collect for Advent, in my mind, carries something of the same call that we hear in the Exhortation in the Penitential Office on page 611 of the BCP (Canada) 1962, a call “to a renewal of their repentance and faith”. It is a call, not only for preparation for the Nativity of Our Lord, but for a preparation for the whole of the Church year.

May God bless you and keep you through this coming year!

More next month,

*R+*



## *Moonrise Behind Clouds, November 3, 2025*



## TRADITIONAL ANGLICAN CHURCH OF CANADA

TACC Office  
136 William St.  
Parry Sound, ON  
P2A 1W2

Phone: 705-746-7378  
E-mail:  
vicargeneral@traditionalanglican.ca  
&  
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.*

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### *Creator of the starry height*

#### Parishes

St. Athanasius  
Belleville/Roslin, ON  
613-477-3098

Mission of  
Our Lady of Walsingham  
Brantford, ON  
519-756-3053

The Resurrection  
Walkerville (Windsor), ON  
519-255-1703

St. John's  
Parry Sound, ON  
705-746-9720

Mission of the Ascension  
Waterloo, ON  
705-746-9720

Holy Trinity & St. Jude  
Thunder Bay, ON  
807-251-3489

St. Mary's  
Chapleau, ON  
705-864-0909

#### *Conditor alme siderum*

1 Creator of the starry height,  
Thy people's everlasting light,  
Jesu, redeemer of us all,  
Hear thou thy servants when they call.

2 Thou, sorrowing at the helpless cry  
Of all creation doomed to die,  
Didst come to save our fallen race  
By healing gifts of heavenly grace.

3 When earth was near its evening hour,  
Thou didst, in love's redeeming power,  
Like bridegroom from his chamber, come  
Forth from a virgin-mother's womb.

4 At thy great name, exalted now,  
All knees in lowly homage bow;  
All things in heaven and earth adore,  
And own thee King for evermore.

5 To thee, O Holy One, we pray,  
Our judge in that tremendous day,  
Ward off, while yet we dwell below,  
The weapons of our crafty foe.

6 To God the Father, God the Son,  
And God the Spirit, Three in One,  
Praise, honour, might, and glory be  
From age to age eternally. Amen.



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#### The Africa Appeal

Contact Info:  
**Fr. David Marriott, SSC**  
[drm274@hotmail.com](mailto:drm274@hotmail.com)  
409-15210 Guildford Dr.  
Surrey BC V3R 0X7  
604-551-4660