

*Fr. Robert's Remarks*

FR ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings, The Lord be with you!

During this next month we have several notable dates—St. Mark's Day, SS Philip and James, St. Athanasius, the Rogation Days, and Ascension Day and Ascensiontide. I shall stick with the Ascension.

As I think of the Ascension there are several images that come to my mind. The first is the image described by St. John in the Revelation in chapter 5. John is upset that there is no one who can open the scroll. He is told not to weep because the Lion of the tribe of Judah has prevailed; but, when he looks what he appears to him is a Lamb as it had been slain. I find much to think about from that reading. Another image that comes to mind is an icon of the Ascension. It has Jesus enthroned and ascending. A third image is that of a stained glass window in a church that I attended as a teenager. The title of the church was The Church of the Ascension. The window was similar to the icon and showed Jesus enthroned with his hand raised in blessing.

This particular image has stuck with me through many years. It was the image used in materials printed for the mission of Christ the King in Midland, a parochial mission from St. John's, Parry Sound back at the turn of the millennium and, then later for the mission of the Ascension in Waterloo a decade later.

*(Continued on page 15)*

*Fr. David Marriott, SSC: Sermon for Easter II, Good Shepherd Sunday*

FR. DAVID MARRIOTT, SSC

The last words of the Collect: 'and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord.'

The other day, I was watching a programme about an island off the west coast of Scotland. A man had returned to the island after many years working on the mainland, and was now working as a crofter. The man walked across a field and called out in Gaelic: the commentator said that 'it is like a stampede': but not of cattle, but of sheep: they appeared from everywhere, running as they heard his calls, anxious to see him and, of course, to enjoy the food which he brought each day. It reminded me of

Suzette Willcox's two dogs, Tug and Nellie, who each day, at the same time, would look up at Suzette as if to say, 'It's teatime, you know!'

We are the sheep of His flock, we know so very well that we need His support, the strength of His

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*Fr. David Marriott, SSC:*

support as we hit the challenges and chances of life: you all know the verse:

**Footprints in The Sand**

One night a man had a dream. He dreamed  
he was walking along the beach with the LORD.  
Across the sky flashed scenes from his life.  
For each scene he noticed two sets of  
footprints in the sand: one belonging  
to him, and the other to the LORD.



When the last scene of his life flashed before him,  
he looked back at the footprints in the sand.  
He noticed that many times along the path of  
his life there was only one set of footprints.  
He also noticed that it happened at the very  
lowest and saddest times in his life.  
This really bothered him and he  
questioned the LORD about it:

"LORD, you said that once I decided to follow  
you, you'd walk with me all the way.  
But I have noticed that during the most  
troublesome times in my life,  
there is only one set of footprints.  
I don't understand why when  
I needed you most you would leave me."

The LORD replied:

"My son, my precious child,  
I love you and I would never leave you.  
During your times of trial and suffering,  
when you see only one set of footprints,  
it was then that I carried you."

*Author: Carolyn Joyce Carty*

We pray that, in those times such as this pandemic, we might know that our Good Shepherd is watching over us as we face challenges which we might never have imagined in our most scary nightmares, but which are all around us at this time: like the awful torments which the people of Egypt faced, but not like the frogs, the fleas and the locusts, which we might be able to see: this is an invisible threat to our lives and well being, and so is even more horrible. But we can feel

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secure in our faith in Jesus Christ, our Good Shepherd, that He will lead us into good pastures, where we might be safe and secure, and this is because we have heard His words, we have believed in Him and confessed Him Our Lord and Saviour.

As we consider the life we have been granted, we can try and understand how it is that we are called His sheep: after all, the shepherd is not with the sheep all the time: they have the freedom to roam across the land where they live: indeed there are some who can only survive if they are able to remain on that same land: but within the boundaries they are free to roam, to the heights of the mountains and to the deep valleys and their streams and rivers: they can do this because they know that the shepherd will see them; or if and when he does not see them (and yes, the shepherd does know each of his sheep, just as we have heard Jesus say: 'I am the good shepherd, and know my sheep, and am known of mine', the good shepherd will search for them, find them, and rescue them from any difficulty, just as our 'Good Shepherd' will do the same for all of those who confess Jesus as Saviour.

The challenge for some people is that they need to 'push the envelope' too far, just like those sheep who fall off cliffs, those who get trapped in the snow, who hurt themselves by falling. But people also harm themselves by their actions, by their habits, and by their addictions: I have never heard of an alcoholic sheep, an addicted sheep, an anorexic sheep, a diabetic sheep, or an overweight sheep: although there may well be!

Many of us use a computer, pretty much every day: but most of us have no idea how that machine works: I keep my files 'in the cloud', but I have no way of knowing where that 'cloud' is, or even if it is really a cloud! (I understand that for many, the 'cloud' is in fact a big warehouse somewhere in a desert, hidden away...) And then do we know how that file suddenly appears on my computer screen? So, it is sometimes hard to understand why there are those who simply do not accept that we might have this most marvellous 'Good Shepherd' who knows each one of us, who cares for and loves each one of us as a loving parent for a child, and who intervenes and protects us in time of great need: never intrusive, never interfering, even when we take the wrong track, but just watchful as that mother whom I saw the other day as I walked in the park, with her little child, who was just taking their first steps, starting to gain that little bit of independence...

“ . . . JUST AS WE  
HAVE HEARD JESUS  
SAY: 'I AM THE GOOD  
SHEPHERD, AND  
KNOW MY SHEEP, AND  
AM KNOWN OF MINE',  
THE GOOD SHEPHERD  
WILL SEARCH FOR  
THEM, FIND THEM,  
AND RESCUE THEM  
FROM ANY  
DIFFICULTY, JUST AS  
OUR 'GOOD  
SHEPHERD' WILL DO  
THE SAME FOR ALL  
OF THOSE WHO  
CONFESS JESUS AS  
SAVIOUR.



*Bonnie's Reflections: Imagine That You Are Marcus*



BONNIE IVEY (& LAD)

Imagine you are a slave in Rome. You are Marcus. That is not your real name, but the one given to you by the master who bought you, fresh off the boat. You are lucky, because your master is kind. He gave you time to learn the language, supplied you with food and clothing, and taught you his own trade of leatherwork.

It is satisfying work, especially the decorative techniques you have learned. The other two slaves are friendly and have taught you to read.

You, Marcus, soon learned that this household keeps a secret. Master, mistress, children and slaves, are all Christians.

IMAGINE YOU ARE  
A SLAVE IN ROME.

.....  
The city of Rome is rich with culture and religious art. There are statues dedicated to many deities, whose temples are built in prominent places. People's homes and gardens display shrines and small statues of gods and goddesses. The Emperor himself is honoured by gifts of incense, as a god, divinely appointed to rule over the whole empire.

Some Emperors had been wise and just, while others grew drunk on power. Some even murdered their family members to keep the Empire in their own grip. When all was stable, Christians were tolerated. But when natural disasters, war, or epidemics occurred, ill feelings rose toward outsiders. One emperor had blamed a massively destructive fire in Rome on the Christians. He ordered a great persecution, one of several in Rome's history.

The leatherworker's shop had become a centre of prayer and learning for a number of people. Some of the teachings were passed on to Mark verbally, although copies of writings by the earliest believers were being carefully re-copied and circulated. Mark's master was one of those who taught the faith. In the home was kept a treasured copy of the witness report of an evangelist called Mark, who had been a disciple of Jesus.

The young slave was filled with wonder when he heard this gospel read aloud to the tiny group gathered in his master's home. He had noticed a difference between the Christians' behaviour and that of the society they lived among. What was it that gave them their concern for others? Why did they seem at peace with their situation in life, even if enslaved? They spoke of hope.

"Master," said Marcus one night after the women and children had gone off to bed, "I need this hope. Will you teach me?" His master drew his chair closer.

"I will tell you what must be done. First, every candidate must have two Christian sponsors or guides, a man and a woman, if possible. They will help you



### *Bonnie's Reflections: Imagine That You Are Marcus*

learn how to leave behind your old life. You must renounce any connection with other gods. Books, charms, anything like that. If you have stolen, you must recompense whoever you robbed. You must forgive anyone who has harmed you. If you marry, be faithful to that woman, turning away from all other unions from the moment of your commitment to the Christ onward. Treat each person as you wish they would treat you. If you desire to undertake this, my wife and I will take you to a priest and stand up with you as sponsors.”

“He will ask me and my wife, as well as the others who meet with us for worship and prayer here, to give our observations about your character and actions. Are you truthful? Do you give alms? Do you visit the sick? Then, we’ll be asked, what is this candidates’ profession in life? (If you were a criminal or kept a brothel for example, you’d have to make changes!) Are there any other people who are in your care? Finally, when that has been done, you will be called a Catechumen, a learner. When at last you come to be baptized; this is the end of your old life and the beginning of your new, eternal life.”

“You will be admitted to worship services, but only the first part; where we hear the holy readings and begin learning the teaching of the fathers about applying these words to everyday life. You will actually be seated in the church porch, where you can hear what is said. You will be instructed in prayer and fasting.”

“Next, you must learn the teachings of the fathers of our faith. This will likely take two or three years, for many have written wisely about the words of Jesus, and of those who knew him and walked with him. You will learn the wise teachings of those who came after, who believed his disciples’ testimonies, which all Christ’s followers should know.”

“On an appointed day, you will be Baptized. You will enter the water, and the priest will plunge you right under. Then he will raise you up, like a baby coming from the waters of birth, to breathe in your new eternal life. Those with you will rejoice. You will be dressed in a new white garment, and led into the church itself.”

“What will I see?” asked Marcus eagerly.

“You will see men, women, and children by the light of many lamps. A server will carry a censer providing sweet smoke, and an altar will stand furnished with the bread and wine of heaven. You will hear the praises of God being sung. At that moment you will be standing surrounded by the invisible company of saints and angels. You will stand both on earth and in the heavenly place at one time. I will say no more now, except that it will give me great joy to walk into that presence with you.”

YOU WILL STAND  
BOTH ON EARTH  
AND IN THE HEAV-  
ENLY PLACE AT  
ONE TIME. I WILL  
SAY NO MORE  
NOW, EXCEPT  
THAT IT WILL GIVE  
ME GREAT JOY TO  
WALK INTO THAT  
PRESENCE WITH  
YOU.





*Fr. David Marriott, SSC: The Africa Appeal*



*Republic of  
Cameroon*



*République  
Démocratique  
du Congo*



*Republic of  
South Sudan*



*Republic  
of Kenya*



*Rwanda*

**Cameroon.**



From Wikipedia.com

On my afternoon walk in Surrey, BC, I often meet groups of parents with their children, walking home from school: quite a long way, especially when it is raining: no doubt some parents drive to collect their children on those occasions, and some are able to make the journey in school buses, as I was able to do many years ago.

In Yaoundé, things are different, as we heard from Bishop Alphonse, whose two sons, aged 4 & 6, were on their way home from school, both riding on a ‘motorbike taxi’, together with the driver, when the motorbike was in collision with a truck carrying sand, and the driver lost control of the motorbike. Here is Bishop Alphonse’s email (translated):

‘As you have asked me to explain to you the details of my sons’ accident, I am giving you some so that you can speak with your team on Sunday to help me alleviate the costs of the hospital and doctors.

In fact, the accident happened on their way home from school last week at 2:30 p.m.

The two sons: Ngirabagenzi Marriott Alphonse, 6 years old and Norman Ndutiye Alphonse Michel, 4 years old, were on the motorcycle with their driver. It was therefore not the accident on foot, but a motorcycle that was hit by a car truck carrying the sand. The car violently jostled the motorcycle, and the driver could not control the handlebars so that the motorcycle crossed the road and the gully and the children fell violently with big injuries to their feet, arms and shoulders and little Michel with the wound on his head. A big shock. Urgently, we brought my injured children to the hospital but the operations and surgeries were done with a bill of \$540 + \$305 (the day before yesterday) = \$845 about 363,350 FCFA (approx. CDN\$824.00)

It is the bills so far that have to be paid, although the truck driver had paid about 40,000 FCFA, (CDN\$90.71) because according to the investigations and the highway code he had not made a bad overtaking. (Note that the great majority of the motorbike taxis have no insurance, and many, no licence plates: this from <https://www.mediaterre.org/afrique-centrale/actu,20171130050555.html>:

‘Walking through the streets of Yaoundé, we were able to walk with them. When asked what attracts

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them to this profession, they unanimously answer that it is because there is no work that they do this job. While it is true that some of them have graduated at any level of education, the fact remains that the vast majority have not been to school at all. It is this argument that certainly testifies to the violence they develop in road situations. As soon as the slightest accident occurs with them, all the others are alerted and invade you to take the law into their own hands, in great disregard of the regulations. Faced with this action, one of them told me "we know you don't like us". While it is clear who he means by "we", this is not the case with the "you" he uses in his response.)

The Bishop adds: 'We are fortunate that these little ones are starting to ask for food, but the care is followed and controlled with great delicacy by the doctors, and I thank them because they first took (their relationship with Mgr. Alphonse) into account to protect their health. With your team, on Sunday, with your help, I will be able to pay on Monday and it will make it easier for the hospital to follow up on the injured people.

Certainly, there will be other sums of medical expenses, towards the end of hospitalization, but the doctors do not declare yet. It will help me, with your help, to pay for first aid and operations first and this means that the debt does not generate any other additional costs. Thank you very much, Father, thank you very much to your team, thank you very much to the benefactors as you are concerned to help us in the difficulties that surround me. Many thanks to you, and, until Sunday,

Thank you very much. Mgr. Alphonse.'

## **Kenya.**

Blessed Easter tide.



washed feet and shared the 'last supper'. We also had a blessed Palm Sunday and on Easter day celebrated the Resurrection day from which the name of our Kayole Church is derived. *(photos are attached)*

For those who knew that we had been trying to change our official name, it is not always easy to deal with government offices in Kenya. I have been in and out of the office of the Attorney General since we instigated a change of name. I have been changing documents as per their instructions and we can finally say that we have managed to change our legal name from Anglo Province of Saint Jude Mission of Kenya to Saint Anectus Missionaries. We have surrendered the old certificate, and we shall receive a new one in 2 weeks' time. *(an acceptance document is attached)* Praise be to God. Reason for the change of name had been to try

Allow me to share our March 2024 report as a means of expressing the greatness of God in His provision and also pointing out areas that your prayers shall be appreciated.

This being the period of Easter we were able to conduct the way of the Cross every Friday from Ash Wednesday until Good Friday. We were also able to hold a vigil on Maundy Thursday where we

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and eliminate the past ugly history that is well known to many, an attachment that has contributed to several setbacks, also the previous name was too long and confusing both for reference and address.

Through God's provision I was able to travel to Saint Ambrose mission, Nakuru county and I used our draft Kiswahili Book of Common Prayer to unveil the cross of my father (RIP) who is the founder of the mission, donated land on which the mission was built and named the mission himself.



Also, I was able to travel to Saint Mary's Kinangop, with my Archdeacon, where we stayed for three days. We had learnt of people encroaching our land to fetch firewood and graze in the Eucalyptus forest. Some years ago, we had fenced part of the farm that had been in use then but as we expanded usage of the farm by planting more potatoes and about 1,000 new Eucalyptus trees, the farm was exposed and therefore vulnerable to encroachment. We thank God that we were able to fell some of the grown trees, bought fencing barbed wire and as per now the farm is fully fenced though the fence requires additional posts to strengthen it. Each cedar pole is Ksh 500, and we need 42

amounting to 21,000 (*Please check photos of the unfortified fence*).

We also helped in planting a maize crop that we hope to try and see how well it shall work as a rotational crop to potatoes. We pray that Kinangop will be made fully habitable by being connected to electricity, have a tank to harvest rainwater and if possible, dig a water well and also have a simple gate that



will be locked to keep away trespassers. This way, we shall be able to be going occasionally without the fear of security since when we are there, we have to seek a safe parking for the truck.



same to Saint John's mission and to a smaller farm in Muranga that we do not talk so much about for some reasons. Both lands have so far been planted with maize and beans. We praise God.

Additionally due to the cost of fuel, we have not been able to transport manure to the farms lately but had been opting that our farms purchase the same in their locality, however, through God's provision we were able to clean all our chicken coops and the manure was so much. We were able to transport the



We had earlier shared that for commercial other than servitude purposes, we ventured into rearing broiler chicken in order to sustain supply in our eatery. Currently we have 2 flocks of 80 birds each making a total of 160. The prayer is still to acquire an addi-



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tional freezer at \$300 and a locally assembled grill (Rotisserie) at \$1, 000, to make the business sufficient. God will provide. If we slaughter all the chicken at the moment our freezers are smaller for them and if we don't, they continue consuming additional food which makes the mission get into a great loss.



We are also on schedule regarding the Kiswahili BCP. Our schedule remains to print the book by May 2024 and launch it in August 2024. Being on the second draft form, I have finished grammatical and typesetting editing. The young men from Good Shepherd, Korogocho have finished graphical drawing (*see photo*) and the lectionary has so far been fine-tuned by the postulants.

Of the six elderly members of the Diocese that we considered an important part of this mission 3 have passed away and the remaining are all sick unable to attend Mass or service regularly. In order to continue serving them with Eucharist at their homes and in hospital, we activated the pyx kit which is now in active use.



Work of restoring the Rectory at Good Shepherd started but due to the ongoing rain, will be dealt with in earnest in order to achieve the long-term result of hosting the new missionaries (*the recently wedded couple*) who are already doing a good job. We shall make a report on progress in our next reporting. (*See photo of Good Shepherd*)

Lastly and thankfully, we invite you to join us in thanking God for a gift that we have prayed for, for a very long time. We have a single mother who lives with her grandmother and who has a child with cerebral palsy.

As the boy (*Samuel*) grew, he became heavier and heavier for the young mother which made it difficult for the mother and child to attend both Church and therapeutic sessions. They needed a CP wheelchair which in normal standard is very expensive. Thankfully as we speak the Lord has provided through His provision and generosity a cerebral palsy wheelchair, which has already been handed over to the family. It is a joy to the family as well as the Diocese.



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PCIA KIKUYU SCHOOL OF NURSING	
CERTIFICATE IN HEALTH CARE ASSISTANT (HEALTH SUPPORT SERVICES)	
Description	Year 1 SEMESTER 1
Caution fee	2,000.00
Student ID	500.00
TUFT	500.00
Examination fee	3,200.00
Library fee	2,000.00
Development fee	5,000.00
Computer	3,000.00
Tuition fee	20,000.00
Clinical and lab fee	3,000.00
Assessment fee	2,500.00
Practical and placement	5,000.00
Student Governance	350.00
	<b>42,350.00</b>
<small>           NSL BOARDING FEE = ( 10,000 Per month)            UNIFORM FEE 15000 (2 pairs of Normal Uniform &amp; 2Pain's sandals)            GRADUATION FEE 5000            MEDICAL FEE 7000 (MILLIGONE)            EXAMINATION RETRAI @2000 PER UNIT            FINAL TRANSCRIPT @ 3000            BANK DETAILS:            BANK NAME: KENYA COMMERCIAL BANK            ACCOUNT NAME: PCIA KIKUYU SCHOOL OF NURSING            ACCOUNT NUMBER: 1283813416            PAYMENT REFERENCE: (Quote your National Identification Number - indicate as ID XXXX)         </small>	

In conclusion, Saint Rita’s mission which emphasizes supporting vulnerable families and single parents acquiring life skills has managed to place 7 of its beneficiaries into training. We have already placed a postulant there to assist in Sunday worship. In relation to the same, we seek prayers for Ednah Munyiva who is the adopted daughter of our Archdeacon who has been accepted to study for an Assistant nurse course and whose papers are attached here for prayer purposes. Ednah will need Ksh 42,000 per semester and will study for 2 semesters. She shall need a one-time Ksh 15,000 for uniform and 10,000 monthly for accommodation. Upon completion, she shall be expected to serve our elderly and sick in our community as a way of service to God and man. Your prayers are appreciated.

Going by my annual plan that I shared at the beginning of the year, I have managed to visit most of our mission centers, which I had planned to do by September. We thank God for His provision. There is however one mission that was last visited in 2013. To visit Saint Silas mission in Lodwar, Turkana, county, takes 2 days by road going and 2 days returning. It requires Ksh 14,000 without counting accommodation and meals. The mission is rural therefore some short visits from Lodwar to the mission itself are required daily while I shall be there. Please pray for God to provide so that this far away mission will be visited and at least receive sacramental service after more than 10 years. We have tentatively suggested that God willing I will visit the mission from Friday 21<sup>st</sup> to Monday 24<sup>th</sup> June this year.

We finally thank all of those who extend their hearts, prayers and support to us and others, since we know that it is not easy to comprehend what exactly happens in Kenya or any other missionary fields unless God reveals it. May you remain blessed.

There are also other matters that we are doing locally like hosting flood victims in our missions and we thank God for the ability to be able to do so

In Christ,

Rt. Rev. John Ndegwa - Bishop  
 The Anglican Catholic, Diocese of Kenya  
 Saint Anectus Missionaries.

### **Congo.**

With great thanks to a generous donor, on April 1st, I was able to write: ‘Cher Mgr. Steven, Je viens de vous envoyer CDN\$700,00, ce qui donne US\$481,96: MTCN: 027-100-3504. Nous voulons féliciter les enfants de leurs efforts à l’école, et vous souhaite un Joyeux Pâques!’

(I just sent you CDN\$700.00 (US\$481.96). We want to congratulate the three children for their efforts at



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school, and wish you a Happy Easter)

Last month I included a photo of the church become school in Bagira, with crowded classrooms.

I have seen this in Uvira, Sud-Kivu years ago, and in Yaoundé Cameroon, where the children long for knowledge, gained in school, and for some, in college and university. However, where government revenues are lacking, schools have to charge fees, simply too expensive for many parents—the situation for the single mothers of the three children in Bukavu, with Bishop Steven. The Bishop has already advised us that there are others in his parish needing support: at a time when many here in Canada are finding difficulty, coping with higher living costs!

### **Congo East.**

Continuing the theme of education, with thanks to the McLean endowment, we were able to send CDN\$1500,00, which provided Bishop Mmokywa Mtundu Lameck US\$1045,56, for the rebuild of the school in Baraka, whose walls were damaged by windstorms, because funds for the roof, which would secure the structure, were not available. The local community are providing the labour for this work, which will save a significant amount.

However, the Parish of St. Pierre, in Baraka, whose walls have been built following funding received from the Diocese of the Holy Trinity in California, still needs a roof. Bishop Mmokywa Mtundu has sent an excellent proposal for this at [projet couvrir l'église.pdf](#), (en français), which you can review. The total cost in the proposal is US\$9730.00. Unfortunately, that is significantly higher than the Appeal budget currently, although this may be possible for others...

### **South Sudan.**



Bishop Garang called me, in the hope that we might be able to provide some help for the clergy in the Diocese of Aweil, as he was receiving an increasing number of calls for support from those living in extremely challenging conditions, approaching widespread famine. Last month, I wrote, 'Bishop Garang has phoned today, March 11<sup>th</sup>, 2024: the situation for so many in the Diocese of Aweil are becoming disastrous, where crop failures are leading to famine, similar to what news reports have been showing us of the impending starvation occurring in Gaza.'

We have been able to send funds this month, but we would like to send more to help relieve this situation, a situation which has been hidden from the world news, by the war in Ukraine, the invasion of Gaza, and now, the dire warnings of a response by Iran against Israel is being reported by the BBC: "I can't speak to the size, scale, scope of what that attack might look like," US National Security Council spokesman John Kirby said on Friday. But he added that the Iranian threat was "viable," saying Washington was "watching this very, very closely". (<https://www.bbc.com/news/world-middle-east-68796363>) Which would reduce yet again the necessary support for the Diocese of Aweil...

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### **Rwanda.**

Father Chadrack sent an update on the Parish at Ramba: 'I have an update from Ramba and the progress of the building has reached lintel. What is needed is steel bars to erect pillars frames for the building. This will be the last stage before roofing.

To erect the pillars, we shall need:

1. 40 Iron bars; each cost \$10: Total \$400
  2. 25 sacks of cement each cost \$10: Total 250\$
  3. Transport \$50
  4. Labour \$200
- Grand Total \$900 USD.

The church members will provide such things as nails, timbers, concrete and supportive labour that will cost \$300.

Because of the landslides in area as you mentioned; if the building is not supported well, all our efforts may be brought to zero.' (Which have seen happen in the Congo Dioceses!)



### **How to support these churches:**

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

#### **In Canada**

The Parish of St. Bride

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

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

#### **In the USA**

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

#### **In Australia and New Zealand**

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

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

Missionary Diocese of Australia and New Zealand

C/- 5 Fallow St

Chermside West, Qld. 4032 Australia

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

By Direct Deposit to:

Anglican Catholic Church (OP) Diocesan Administrative Trust

or ACC (OP) DAT (for short)

BSB 034-064

A/c 335868

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

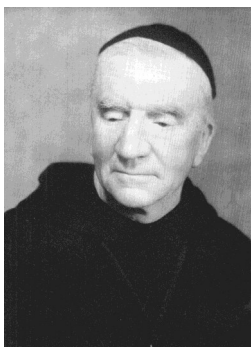
*Please be aware that given the current Australian Law situation, we are unable to offer any tax deductible receipts.*

#### **In the UK**

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



## *Fr. Andrew, SDC: A Meditation for Ascension Day*



FR. ANDREW, SDC  
 PICTURE 1935, BY JOAN  
 BERTWISTLE  
 FRONTISPICE: THE LIFE AND  
 LETTERS OF FATHER ANDREW  
 SDC

### POINTS OF VIEW

*'When the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me.'*—S. JOHN xv. 26

WE want, as we think of the wonderful Ascension of our Lord, to remember the affectionate rebuke of the angel: 'Ye men of Galilee, why stand ye gazing up into heaven?' The august ritual with which our Lord ascended out of the sphere of sight and sound and touch was altogether appropriate to His passage hence, but all ritual is for the expression of reality, and the reality that this was meant to express was the giving to us of a great gift, that we, as the Collect says, may also ascend in heart and mind to where He has gone before. It is the supernatural point of view that we have to learn from this mystery.

The Holy Spirit is pledged to help us to see things from the point of view of Jesus. When in our life some bitter cup comes to us, we shall be able to see in that cup love's opportunity. If we yield ourselves in prayer to the Holy Spirit, things will begin to look quite different. As we see things from the supernatural point of view, we shall begin to meet them by supernatural methods. That is what conversion means. All our point of view is changed when we see in Jesus the love of God coming to save us, when we see in the Cross the wonderful revelation of that love going to the last length for our sakes, and when we think of ourselves as being the very children of God, loved by Him as Jesus was loved by Him, and taught to find in the various experiences of life the supernatural secret of spiritual ascension.

THE HOLY SPIRIT  
 IS PLEDGED TO  
 HELP US TO SEE  
 THINGS FROM THE  
 POINT OF VIEW OF  
 JESUS.



## *Charles Wesley: Hymn for Ascension Day.*

I.

HAIL the Day that sees Him rise,  
Ravish'd from our wishful Eyes;  
CHRIST awhile to Mortals giv'n,  
Re-ascends his native Heav'n!

II.

There the pompous Triumph waits,  
"Lift your Heads, Eternal Gates,  
"Wide unfold the radiant Scene,  
"Take the King of Glory in!

III.

Circled round with Angel Powers,  
Their Triumphant LORD, and ours,  
Conqueror over Death and Sin,  
Take the King of Glory in!

IV.

Him tho' highest Heaven receives,  
Still he loves the Earth he leaves;  
Tho' returning to his Throne,  
Still he calls Mankind his own.

V.

See! He lifts his Hands above!  
See! He shews the Prints of Love!  
Hark! His gracious Lips bestow  
Blessings on his Church below!

VI.

Still for us his Death he pleads;  
Prevalent, He intercedes;  
Near Himself prepares our Place,  
Harbinger of human Race.



(18 December 1707 -  
29 March 1788)

Image: Wikipedia  
A painting of Charles Wesley  
done by John Russell.

*See Hymn # 174 in Book of  
Common Praise 1938/1964*

VII.

Master, (will we ever say)  
Taken from our Head To-day;  
See thy faithful Servants, see!  
Ever gazing up to Thee.

VIII.

Grant, tho' parted from our Sight,  
High above yon azure Height,  
Grant our Hearts may thither rise,  
Following Thee beyond the Skies.

IX.

Ever upward let us move,  
Wafted on the Wings of Love,  
Looking when our LORD shall come,  
Longing, gasping after Home.

X.

There we shall with Thee remain,  
Partners of thy endless Reign,  
There thy Face unclouded see,  
Find our Heav'n of Heav'ns in Thee!





### *Charles Wesley: Hymn for Ascension Day.*

Rejoice, the Lord is King,  
 Your Lord and King adore;  
 Lift up your heart, lift up your voice;  
 Rejoice, again I say, rejoice.

His kingdom cannot fail;  
 He rules o'er earth and heav'n;  
 The keys of death and hell  
 Are to our Jesus giv'n:

Jesus, the Savior reigns,  
 The God of truth and love:  
 When He had purged our stains  
 He took His seat above:

He sits at God's right hand  
 Till all His foes submit,  
 And bow to His command,  
 And fall beneath His feet:



### *Fr. Robert's Remarks*

I remember, one time, making reference to the Feast of Christ the King to an Anglican priest. I got a rather dry and, shall we say, a somewhat sarcastic response to the effect that Anglicans did not need any Feast of Christ the King because we already had the Feast of the Ascension—and that was good enough.

Well, being a long-time Anglican, the thought instantly crossed my mind that duplication or repetition of something was hardly a reason for not doing it.

Lord have mercy.

Christ have mercy

Lord have mercy

It is certainly not as though we had never repeated anything before. We do it every day. Regardless, we are reminded in the Apostles', Nicene, and Athanasian Creeds that Jesus ascended into heaven and is seated at the right hand of the Father and He will come again in power and great glory.

The vision of John in Rev. 5 has been outstanding and affected my understanding of worship. I share with you some words on the subject

Fr. Alfred McBride, O. Praem. Commenting on the Book of Revelation suggests, "Chapters 4 and 5 provide a liturgical setting for the teachings that are to follow. Doctrine is proclaimed in the middle of the glory of worship. There is an old Catholic Latin saying that fits here. "Lex orandi est lex credenda." (The law of praying is the law of believing.) Our prayers, readings, gestures, processions, and songs at liturgy are expressions of our faith teachings or doctrines.

"Doctrine alone can seem abstract, dry, and sometimes unconvincing. At liturgy, our Catholic teaching is prayed in an environment of faith, feeling, color, candlelight, aromatic incense, sculpture, architecture, paintings, sacred movements such as hands upraise, signs of the cross, processions, and peace gestures. Liturgy makes us experience doctrine as a spiritual contact with the presence of God.

"The great worship scenes in chapters 4 and 5 teach us that doctrine should not just be taught in classrooms, but also experienced in a community caught up in the faith events of the liturgy. It also tells us that our earthly worship is a reflection of divine worship in heaven. More accurately, when we are at a Eucharistic celebration, for

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GO YE INTO ALL THE WORLD

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### *Fr. Robert's Remarks*

*(Continued from page 15)*

example, the heavenly liturgy is present at our earthly one.

“The angels and the elders and the choirs of heaven lie behind our own music and prayers. God, the one who sits upon the throne, is there. Jesus, the victorious Lamb, is there. The gospels at the center of the throne room are there. In a very real way, our participation in the liturgy of our local parish is already a beginning of our sharing in the liturgy of heaven. In a sense, these are practice sessions for eternal life. For the suffering Christians of John's time, the splendour of the heavenly liturgy as the hidden reality of their simple house Eucharists was a great consolation to them.”

(Alfred McBride, O. Praem, *Meditation and Commentary on the Book of Revelation: The Second Coming of Jesus*. pp 50-51, ISBN: 0-87873-526-0)

May God Bless you and keep you!

More next month,

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