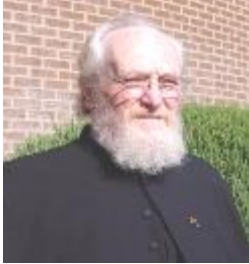


Fr. Robert's Remarks



FR. ROBERT MANSFIELD,
SSC

Alleluia. Christ is risen: / O come let us worship. Alleluia.

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

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

Greetings, The Lord be with you!

We have come to the end of the liturgical season of Easter for this year and have begun Ascensiontide at the end of which is the feast of Pentecost (commonly called Whitsunday).

This month's column will be very brief; however, I would like to draw your attention to the closing prayer of The Litany for Mission which some of have been praying with Evening Prayer on Wednesdays.

ALMIGHTY and everlasting God, who didst
endue thy church with power from on high on

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(Continued on page 12)

Fr. David Marriott, SSC: A Sermon for Ascension Day



FR. DAVID MARRIOTT, SSC

Little did we know as we celebrated Ascension Day Mass in the church that, just three years later, our lives would be severely impacted by the pandemic, with churches closed across the nation.

'JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.' (Mark 16.14)

If I heard that said about what had happened to a group of salespeople at a regional meeting, I would not have been surprised, but for this to have been the words of Jesus Christ on the very day when He was to leave this earth and His humanity as He returns to His Father in heaven above? Perhaps this should make us think, especially when we read that, in Canada,

King Charles III will no longer have the words, 'Fid. Def' (Defender of the Faith), on coins issued bearing his image...

So, I ask: why did He say these words? I believe that this was a final challenge to the remnants of evil which He knew would still be lurking in their dark recesses, in the shadows of their

Fr. David Marriott, SSC: A Sermon for Low Sunday, Easter I

mind. The ‘upbraiding’, like the ‘casting out of evil spirits’ that we have seen Jesus do many times, was the final step in the elimination of all those doubts and fears which beset any human being in this life: although it may be that there is someone here who never has any doubts: but if there is such a person here, we must be very careful and circumspect with that person for it is the same conviction that drives the psychopath who has no concept of ‘wrong’, no understanding of ‘sin’, or like the young man who exploded himself and many innocents in Manchester the other day. (On 22 May 2017, an Islamist extremist suicide bomber detonated a shrapnel-laden homemade bomb as people were leaving the Manchester Arena following a concert by American pop singer Ariana Grande. (https://en.wikipedia.org/wiki/Manchester_Arena_bombing))

You may wonder whether the words of Jesus in his lecture were successful. It is in the results that we see the fruits of their labour, as the faith in Jesus Christ spread around the world, but only with the support and assistance of the Holy Spirit, who was foretold by Jesus Christ: that the Holy Spirit would come to them as they remained in the city of Jerusalem: from the Acts of the Apostles: ‘But ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.’ (Acts 1)

Let the results of the work stand in evidence: where twelve men, ordinary men, nothing special, no graduate studies for them unless you count the experience of the fisherman, the street-smarts of the tax-collector, the brashness of young men as seen in the ‘thunderers’, James and John, the impulsiveness of Simon Peter in the months before his denial of Christ as the cock crew. These men, now eleven in number after the betrayal of Jesus by one of them, now dead, took Jesus words to heart and set out to do that which He had asked.

The Word of the faith spread around the world, initially as we can read of the travels of Peter, soon joined by Paul and the others, now from the next generation like Paul: Barnabas, Luke, John Mark, Apollos, who themselves became the writers of the history which we can read in Holy Scripture. But beyond the words which we know from Holy Scripture, there were the others who took the words of Jesus Christ far and wide, but of whose work we have no record extant, so that we must remember the works of these first missionaries, and celebrate the fruits of their work as we celebrate today the success of the upbraiding which is reported to us by John Mark in his Gospel.

And we celebrate the gift of the Holy Spirit which we await to commemorate at Pentecost: as we wait alongside the disciples in anticipation in that upper room in Jerusalem:

‘And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.’



AND WE
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Bonnie's Reflections: The Man Who Made Clay Tell Stories



BONNIE IVEY (& LAD)

There once was a man who lost his faith but found it again. His name was Maurice Goudreault and I was privileged to know him. Maurice was a northern Ontario farmer who lived in a tiny French-English community with the improbable name of “Moonbeam.” I visited him in his log cabin years ago when we were working together on an art project.

Maurice’s home was filled with things that had belonged to his parents. At the centre of the cabin was an enormous, ornate woodstove. There was room on it to cook for a very large family, but now it served only Maurice and whatever visitors might arrive. Articles of antique farming equipment dotted the property, and the driveway was marked by a model of a Holstein dairy cow.

At one time Maurice had kept a dairy herd, but when he retired, he became a sculptor. He had rubber tubs of reddish clay in the studio next to his cabin. Small sculptures sat on drying racks, and tools filled several bins. Pieces that he was working on would be covered with damp cloth between sessions to keep the clay from drying too quickly. When he was finished with a piece, it would be fired in his kiln, to be made more durable. Maurice had previously finished a large collection called “I Still Remember”, featuring group scenes of old farming days, from plowing with horses, to a family seated around a table having a corn-shucking party.

His method for storytelling was to start with a clay base, round or oval, and about an inch thick. On it he set a scene just as a stage director would arrange actors. There might be one wall to suggest a room; a table or chairs to indicate an activity, and figures of people. The style was not formal. His “little bonhommes” (“fellows”) portrayed mischievous children, old women with aprons, men with sleeves rolled up. Each adult figure would be about eight inches high. After drying, the assembled scene would be given a few touches of coloured glaze. A white headscarf, a blue cup on the table, a basket of yellow cobs of corn, would bring the scene to life.

When I met Maurice in 1995, he seemed to be a very private man, but also an artist eager to share his enthusiasm about creating art. He appreciated other people’s work and shared his extensive knowledge of technique.

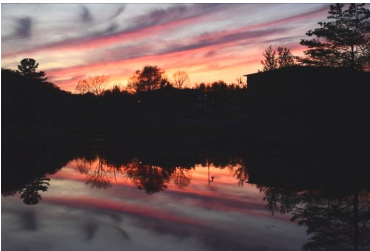
Not long after we met, Maurice was diagnosed with leukemia. His thoughts about his life’s ending led him back to faith, and to a study of the life of Jesus. Maurice decided to undertake a series of scenes from the gospels, his hands



Bonnie's Reflections: The Man Who Made Clay Tell Stories

bringing to view his meditations on the nature and actions of the Saviour. These works would portray moments in which Jesus had a direct and personal interaction with people. When completed, these meditations in clay made visible fifty scenes, from the Annunciation to the Ascension. This was to be Maurice's thank-offering to God for a satisfying life.

The gestures and posture of the figures pull the viewer into each scene. For example, in the Wedding at Cana scene, people at the dinner table have their eyes riveted on a group gathered near six large water pots. A servant dips out water from a large vessel and is pouring it into serving jugs. The people close by can see that the white stream of water foaming into the jugs turns to purple wine. Startled, a little girl drops her flowers. Pink roses lie scattered on the floor.



Maurice put his completed exhibition into the keeping of the Roman Catholic Diocese of Hearst in Ontario. A specially-fitted transport trailer truck protects the sculptures during travel, and curator Sister Therese Turcotte handles the exhibition in different dioceses across Canada. She delights in bringing groups of school children to see the fifty scenes.

"In the classroom," she says, "they learn stories about Jesus, but they're all disconnected. But in here, there is a timeline. This is where it happened. This is connected to *this*." A ten-year-old student described his reaction this way: "It's like walking through the gospels."

Maurice's project, his offering of thanks, was a very large undertaking to plan and execute. As Maurice's strength ebbed, he worked on a new and less-demanding project; nativity scenes. His goal was to make one "little bonhomme" per day.

The last time I visited the cabin, Maurice was dependent on the help of friends, who gathered to surround him with love like that of a family. He had a hospital bed set up in his living room, with a tub of clay beside it. There was a hospital tray table he could arrange over the bed. He sat up against his pillows, hands busily forming figures, while he talked with those friends as they cooked and cleaned. They had made up a schedule so that Maurice was never alone, and two people would stay with him overnight. "When I leave this earth," he told them, "I'll turn on the Northern Lights for you as I go by."

The night Maurice died, there were the usual formalities to be undergone: reporting the death, having medical officials confirm it, having the mortuary pick up the body. His friends locked up the cabin and headed to their car. They stopped and stared in awe at the aurora flickering in a great arc over Maurice's place.



Fr. David Marriott, SSC: The Africa Appeal?



*Republic of
Cameroon*



*République
Démocratique
du Congo*



*Republic of
South Sudan*



*Republic
of Kenya*



Rwanda

The Africa Appeal has advised the Dioceses of the changes we are having to make in July 2023, when we shall cease to send monthly amounts to Congo, Cameroon and South Sudan, and quarterly amounts to Kenya, although we request information on current and future projects in each country: Rwanda, Congo, Congo East, Kenya, Cameroon, and South Sudan. The reason for this decision became very clear on May 7th, after we had sent the monthly amounts for May, the balance remaining was just \$200.00! We are praying that we might receive sufficient funds this month to cover the \$1300.00 needed for Congo (\$300.00), Congo East (\$100.00), Cameroon (\$300.00), Kenya (\$150.00) and South Sudan (\$300.00), before month end!

Rwanda.

The last message that I received from Fr. Chadrack Niyibizi, was on March 22nd, ‘We hope you are well. I have been down due to malaria but re-covering. We are appealing for support Kabangwe parish which I attend Christmas mass at; its' chairs has been stolen. We have 120 members there; and we are appealing for support to buy 100 plastic chairs, as church members will provide the remaining 20. One chair is costing \$5 totalling to US\$500. We are praying that the Lord may provide as meeting on Sunday is becoming very difficult.’

Since then, there have been reports of major floods and landslides in Rwanda, with northern and western provinces badly affected. The government-backed New Times newspaper reported: “This could be the highest disaster-induced death toll to be recorded in the country in the shortest period, according to available records from recent years.” (May 3rd, 2023)

Images on the Rwanda Broadcasting Agency’s Twitter account showed houses engulfed in rivers of mud, roads cut off by landslides, and flooded fields. (<https://www.theguardian.com/world/2023/may/03/rwanda-rain-floods-mudslides-northern-western-provinces>)

Congo East.

In mid-April, we were able to send funds to Bishop Mmokywa Mtundu for the roofing sheets for the parish in Baraka, which we had promised previously. Here is his (translated) response: ‘Bonjour Père, I am joyful much more, I say thank you. I still have hope on the project to build the church of Baraka. May God increase you the days in your ministry we will have more. Thank you. In Christ, Mgr. Mmokywa Mtundu.

Sadly, on April 24th, 2023, I received a report that the school in Baraka had suffered major wind damage.

Fr. David Marriott, SSC: The Africa Appeal?

Bishop Mtundu advises that the community will take care of the reconstruction of the walls, but need help for a new roof. Here is the bishop's estimate of costs:

1. Planks 60@\$7 =\$420.00,
 2. Chevrons 120@\$4s =\$480.00,
 3. Nails 200kg@\$2s. =400.00,
 4. Roofing Sheets 120@\$11=\$1320.00,
- Total cost of the project. US\$2620.00. (approx. CDN\$3,112.00)

This will take some time, but will be done...with your help!

Congo.

Bishop Steven Ayule-Milenge has written this on April 22nd, 2023:



ST. FRANÇOIS D'ASSISE,

‘Père David Marriott,

Greetings in Christ. It is with great pain that I have just read your circular letter on the end of the Africa Appeal. The latter was for us a great assurance for the salary of our diocesan Secretary (CDN\$300.00) and many development projects and especially assistance to vulnerable children. I very much praise the work you have done with your Treasurer Andrew Scott Ferguson despite the state of your health. May God bless you and fill the strength for his work done.’

We live in hope that we could find a way to resolve the problem, as well as the extra CDN\$100.00, which Bishop Steven has been forwarding to Bishop Mmokywa Mtundu.

Bishop Steven has also advised of two projects needing completion:

1) The completion of the construction of the Parish of St. Francis of Assisi Mosho which needs US\$1,500: to buy a thousand cement blocks so that the building reaches the level of the lintel, and also the reinforcing bars, cements, and sand.

2) Purchase of boards for the Saint Augustin Walungu Mission building at a cost of US\$500.



ST. AUGUSTIN WALUNGU MISSION.

Fr. David Marriott, SSC: The Africa Appeal?



Beyond these, we hope to continue with the school fees for the three children in Bukavu,

Greetings in Christ, through this e-mail I would like to send you the photos of the children of our diocese that Africa Appeal supports for school education. They are very happy to be taken care of by the Christians of our Church of Canada. God bless them. There is a question that one of the children asked me: "The Christians of Canada help us pay for our education. What will we pay in return? I told him that we must go back with the prayer. The other replied directly: but the prayer does not give an answer simultaneously? How will they know that we have prayed for them? I answered by faith. The other will say you have taught by faith God excuses our prayers.

Cameroon.



BISHOP ALPHONSE WITH HIS MOTHER, MME. MARGUERITE NYIRA BARUNGU, AND HER GRANDCHILD, EASTER 2023.

As you are aware, Bishop Alphonse has been able to bring his widowed mother to live with his family in Yaoundé, Cameroon, from her home in Cyangugu, Rwanda. This has been achieved through the generosity of a benefactor here in Canada, as the expense was beyond the terms of the agreement with the Africa Appeal. During the Rwanda genocide, in 1994, Mrs. Nyira Barungu and her husband had to flee across the border to Congo, for safety, and it was only a few years ago that the bishop was able to make contact with his parents.

In an email on March 8th, 2023, Bishop Alphonse expressed his frustration with the challenges that he faces in sending us the information necessary for us to comply with Canadian regulations: 'I tried yesterday sent you some pictures of installed lamps, some parts of wall in paint that we (have done), but as our connection and devices disturb everything with some reports and accuracy of use for requests and clarifications of our "mission store" everything is gone. I will try again today. Because I have to give you all these notes you need to help me continue my work. Things here are complicated by rising prices of building materials etc. on the markets, but we are moving forward, yes slowly maybe but surely with our determination to do a good job in the Name of Jesus.' We will include these photos, hopefully, next month, after we receive them.

Fr. David Marriott, SSC: The Africa Appeal?

Kenya.

On the 26th of April, 2023, I was delighted to read this email from Bishop John Kamande Ndegwa:

‘Dear father David Marriott and the Church in Canada.

An email dated 21st April 2023 regarding the revision of the Africa Appeal status was received with both anxiety and encouragement. Encouragement because it meets the Christian standard of honesty, anxiety because the support from Canada has always been complementing the song “*Jesus is a rock in a weary land*’ since usually you have been “*a shelter in the time of storm*” The gap that will be left by either adjustment or termination of the Africa Appeal will surely affect the propagation of mission in most Anglican Catholic missions in Africa.

Having said so, please allow me and the Diocese of Kenya to give our unsolicited opinion which doesn’t mean to imply much if it doesn’t fall within the same reasoning with those involved.

Since I met father David Marriott in Athens, Georgia, USA in 2015, and having learnt of his health and the voluntary work that he and the Africa Appeal were/are involved in and having been well informed of the status of the Church in Canada, we have always been keen to pray for good health, long life and continuation of the Africa appeal. Therefore, our prayers shall continue.

The questions that come as a result of the email are as follows:

1. Assuming no funds are received further from the Church in Canada, does that affect the spiritual relationship that should exist as a result of being in one communion?
2. What should have been and should be the axis on which religious communions should hinge on?

The matter at hand has led into asking what our role as communion partners should play at points such as these. I ventured into finding out about Saint Bride otherwise Saint Brigid of Kildare and a short analysis looks as follows.

- She is a saint venerated in Catholic and Anglican Communions
- She had a charitable nature and was fond of caring for the poor
- She's also the patron saint of midwives, newborns, Irish nuns, fugitives, blacksmiths, dairymaids, boatmen, *chicken farmers*, cattle, scholars, sailors, and no doubt many more.
- Her feast day is 1st February.

Having a religious background that value sense of communion, priestly formation, Catechism, high order of worship and communal service, we have been praying to God for financial

Fr. David Marriott, SSC: The Africa Appeal?

but also ecclesiastical partners. In a way we found that in the Church of Canada and the Africa Appeal. For instance, we have received a huge share of priceless clerical vestment and Eucharistic hardware and for these we thank God and pray for the Communion relationship to continue.

Having said so, we have not considered givers (*not donors*) as having more than they need, rather as Christians with hearts towards the Kingdom values and whom God has placed at a position where they can share the least they have.

The Church in this case the Anglican Catholic communion will not thrive by having so much but by cultivating for the spirit of communion and prayer, where sharing and not just giving is a rule. Please allow me to elaborate.

The matter raised by both the letter from the Africa Appeal and the note attached carries so much weight that though administrative, may have had a spiritual approach because if we pray, God will hear. If we pray at a point of need, He will hear more. If we pray at a point of dire need He will hear even more. Therefore it is our prayer that giving and receiving need to be tied to prayer and thanksgiving (Charity as an act of Piety, receiving as an act of worship and thanksgiving)

.....

May God bless the Church in Canada and may God bless the Africa Appeal.

In Christ
John Ndegwa
Nairobi, Kenya



REV. FR. FREDERICK IN THE BEAN FIELD.



Photos from Bishop John:

BISHOP JOHN AND REV FR. FREDERICK IN THE MAIZE FIELD.



Fr. David Marriott, SSC: The Africa Appeal?

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.



www.ContinuingForward.org

Mission and Evangelism at the 2023 Anglican Joint Synods

Continuing Forward was formed in 2019 to help revitalize and grow the Continuing Anglican movement, by supporting the renewal of existing churches and the planting of new churches. We are sponsoring multiple events for attendees at the 2023 Joint Synods being held October 9-13 in Orlando.

Church Renewal

We invite you to attend our three 45-minute sessions:

- Tuesday 4:10 pm: “A Call for Renewal within the G-3” by Bp. Paul Hewett and Abp. Chad Jones
- Wednesday 4:10 pm: “Recovering Kingdom Thinking” by Bp. Paul Hewett
- Thursday 4:10 pm: “Calling and Forming Healthy Clergy” by Abp. Chad Jones and Fr. Glenn Spencer

All sessions will be held in the Seminole C room of the DoubleTree. For more details, or to be notified of future updates, see

<http://www.continuingforward.org/jointsynods2023>

We also commend the Evening Prayer being hosted Wednesday by the ACC Diocese of the Holy Trinity. It will be followed by a discussion of mission and evangelism, including their Remnant Mission vision for spiritual formation. For more information, see their website at <http://www.thedht.org/jointsynods2023>

Church Planting

We are planning to host a social event for those active or interested in planting a Continuing Anglican parish. Please email jwest@thedht.com for more details.

TRADITIONAL ANGLICAN CHURCH OF CANADA

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The Anglican Catholic Church is a growing worldwide body with Dioceses, Districts, and Parishes present in North America, the UK, South America, Africa, Pakistan, India, Australia, New Zealand, & the Philippines.

The Anglican Catholic Church enjoys full communion in sacris with the Anglican Province of Christ the King and the United Episcopal Church of North America.; and since the signing of the Atlanta Accord in October, 2017, with the Anglican Church of America, the Anglican Province of America, and the Diocese of the Holy Cross.

The Traditional Anglican Church of Canada is a Canadian Registered Charitable Organization #84410 7235 RR0001 Donations may be sent to the District Office. Income Tax receipts will be issued.

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Holy Trinity & St. Jude
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St. Mary's
Chapleau, ON
705-864-0909

St. Bride of Kildare
Pitt Meadows, BC
604-551-4660

Fr. Robert's Remarks

(Continued from page 1)

the Day of Pentecost; pour out thy Holy Spirit upon this parish [District] and grant unto us all things that are needful for our spiritual welfare; enlighten and guide our clergy and lay workers; strengthen and increase the faithful; visit and relieve the sick; turn and soften the wicked; rouse the negligent and careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of thy truth; bring all to be of one heart and mind within the fold of thy holy church; to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

As a preparation for the Feast of Pentecost, I should like to commend the use morning and evening as a 'novena' prayer during these nine-days leading up to the Whitsunday along with some reflection on the Collects of Ascension Day and the Sunday after Ascension.

More next month. **R+**



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The Africa Appeal

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c/o 10125-276 St.,

Maple Ridge, V2W 1R5

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

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