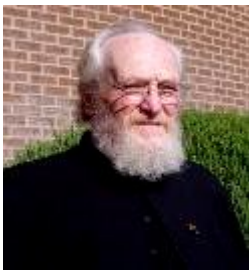


## May you have a Blessed Holy Week And A Happy Easter!

### Fr. Robert's Remarks



FR ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings, The Lord be with you!

On the back page of this issue is a hymn for Easter which I commend for your reflection. It begins

“He is risen, he is risen,  
Tell it with a joyful voice”

I was struck by the reminder that we rejoice in the Resurrection AND that the motto of our District is to go into all the world. That is for a purpose. It is that we may “Tell it with a joyful voice” that Christ is risen” and share that with others!

May you have a wonderful Easter. God Bless you and keep you! R+



### INSIDE THIS ISSUE

<i>Bonnie's Reflections</i>	44
<i>Fr. David Marriott, SSC: The Africa Appeal?</i>	6
<i>John Keble: Poems</i>	12
<i>A Hymn for Easter</i>	14

### Fr. David Marriott, SSC: A Sermon for Lent V



FR. DAVID MARRIOTT, SSC

On this day we find ourselves at a turning point: a turning point in this season of Lenten contemplation, a turning point in the life of Christ, a turning point in our lives of faith, apart from the secular, with a focus on what it is to be a true follower of Jesus Christ, what it is to be a Christian, what it is to follow the pathway of the Cross: to become a true imitator, as best we are able, to be a true imitator of Christ.

It is that we are at the threshold of that part of Lent referred to as Passiontide: the days from now until Maundy Thursday, and the start that evening of the dreadful eclipse of our Saviour into the darkness of Good Friday: the light only returning to warm us, to nourish us, to keep us safe and secure, on the third day, which is Easter: the new beginning as His Resurrection is seen to be

*Fr. David Marriott, SSC:*

true, it did happen, it does happen.

The start of Passiontide is to bring us into a better understanding of the events of this Passion of Christ: where Jesus knows what is to come: perhaps not in full detail, perhaps in outline only: but He knows that what is to be done is the fulfilment of His Father's will, and that there is no question of amendments or changes which might release Him from the task ahead: but it is the source of great emotion: not fear, but emotion: worry about and concern for the disciples: we will hear what the Gospel of Luke tells us, 'And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, 'Before the cock crow, thou shalt deny me thrice'.' (Luke 22.60-61)

ADDICTION . . .  
IS ONE OF THOSE  
FAULTS, WHICH CAME  
FROM MAN'S  
REJECTION OF GOD'S  
PRESCRIPTION FOR  
HAPPINESS IN THE  
GARDEN OF EDEN. OF  
MAN'S CHOICE TO  
FOLLOW HIS OWN  
SELFISH DESIRES BY  
EATING OF THE TREE  
OF THE KNOWLEDGE  
OF GOOD AND EVIL.

Passion can be translated as heated desire or as lust; ardent sexual desire: but the Passion of Christ deals with different emotions: and there are several of these:

- ◆ A strong or extravagant fondness, enthusiasm, or desire for anything: *a passion for music.*
- ◆ The object of such a fondness or desire: *Accuracy became a passion with him.*
- ◆ An outburst of strong emotion or feeling: *He suddenly broke into a passion of bitter words.*
- ◆ Violent anger.
- ◆ The state of being acted upon or affected by something external, especially something alien to one's nature or one's customary behaviour (contrasted with action).

(<http://dictionary.reference.com/browse/passion>)

Jesus had a strong or extravagant enthusiasm for the work He had been asked to do by His Father, by Our Father in heaven. Jesus had a strong fondness for the little group of disciples, from the 12 chosen as disciple, to the women who accompanied them on their travels, and to any who would listen to His words.

The object of His fondness or desire was also made very clear: He knew that He was loved by His Father, that He loved His father in turn, and He desired that we might partake of that same love and caritas, caring, that we too might love our neighbour as ourselves, but that first of all, the prime object of His pas-

### *Fr. David Marriott, SSC:*

sion was stated clearly, as we repeat each Sunday at Mass: ‘OUR Lord Jesus Christ said: Hear O Israel, The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.’ This is the driver behind the passion which He has shown us when He was walking on the earth: this enduring and sure love, this absolute focus which should be at the very centre of our thoughts: all day all night, every day, every night: that we are undeserving of this great Love that the Father has for us, we are only too well aware: all the more reason for us to work as hard as we can to try and live up to the standards He has asked of us.

And Jesus has shown us that He too had the wherewithal to express His feelings strongly – it could be said that He showed violent anger in the temple in Jerusalem, ‘And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.’ (Matt. 21.12-13), as well as the most poignant expression of His passion in the Garden of Gethsemane, ‘And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.’ (Luke 22.41-44)

But most of all, He showed that He was so very much aware of the power of the world: the secular, the work of Satan, the earthy: so that He knew what it was to ‘be acted upon or affected by something external, especially something alien to one's nature or one's customary behaviour ( contrasted with action).’ He knew that this was a part of God’s plan, that we are to understand this part of the grand scheme of things, that where Satan may appear to gain the upper hand, God, Our Father in heaven is the God of love for all who confess Him Lord and Father, and that His Son has fulfilled His filial duty in showing us, all of us, this little part of God’s intention for the good of all of us Who confess Him our Lord: and that even when this life seems to be so very hard, it is but a stage through which we must pass, a testing time, on might say, before we are promised the hope of glory for all eternity.

And that is something to be passionate about!



WE HAVE THE  
 POSSIBILITY GIVEN  
 TO US THAT BY  
 CONFESSION AND  
 PENANCE, WE CAN  
 DEFEAT THE DEVIL  
 AND ALL HIS WORKS,  
 AND GAIN A JOYFUL  
 LIFE IN THIS WORLD,  
 FOLLOWED BY  
 ETERNAL SALVATION  
 IN HEAVEN ABOVE.

### *Bonnie's Reflections: Hopes, Dreams, & Expectations*



BONNIE IVEY (& LAD)

A stand-up comic told this story of two ladies who met in a city park.

“Hello there! So these are your grandchildren! Tell me, how old are they?”

“Well, the Doctor is three, and the Lawyer is five!”

We all make hopeful plans about our lives and relationships. Expectations have a way of being derailed by things completely out of our control. This can happen on a personal level, or to a whole nation.

At the time when Jesus was training his disciples to work with him in a public ministry, his homeland was under Roman occupation. God’s chosen people found themselves answerable to a foreign military power, whose armed personnel could be seen everywhere. Unfair levels of taxation, corrupt officials, and divided loyalties marked their lives. Some individuals among them got a nice kickback for collecting taxes for Rome. There may have been personal entanglements that were unfortunate. For example, Bible readers ask why the woman caught in adultery (John 8:1-11) was to be stoned, while the man seemed to have disappeared unpunished. Military men have been known to form liaisons with local women throughout history. If this particular woman’s lover was a Roman soldier, he would have been untouchable by Jewish officials.

Among their own population, the Jews had multiple political ideals and movements, sometimes resulting in revolts, arrests, imprisonment and executions. The disciple Simon “the Zealot” had once been associated with such a group. Why would people under military occupation risk joining such a movement? They interpreted the ideal of God’s kingdom through political eyes: The Promised Land, ruled by God’s chosen people, here and now. Their aim was to make it happen.

Jesus’ ministry began in Nazareth, in Galilee, which was considered a backwater far removed from big-city sophistication and commerce. “Can anything good come from Nazareth?” asked someone upon hearing about Jesus. But people there were educated in the scriptures and their interpretation from childhood. A rabbi who had a reputation for wisdom and insight would be sought out by those seeking a deeper understanding of God’s plans for His people. Students pursued such teachers. A young man would approach a wise rabbi, kneel, and ask, “May I follow you?” Teachers who could link the scriptures together to show insights into God’s eternal guidance and purpose were particularly valued. So when Jesus called out “Follow me!” to James and John, the sons of Zebedee, they immediately left their family fishing business to follow him. Now they were part of “The Twelve,” Jesus’ inner circle.

Their mother Salome must have been proud of her boys and would have listened closely to their discussions. Eventually she joined the group of women whose practical ministry supported Jesus’ work. Her devotion finally placed her at the crucifixion, and the entombment of her Lord.

James and John had some misperceptions about their mission. The two were so incensed when refused permission to enter and preach in a Samaritan village that they

“... THE TESTIMONIES OF PEOPLE WHO HAD “EYES TO SEE WITH.” THIS MEANS THEY HAD DISCOVERED A DEEP MEANING BEHIND APPARENTLY ORDINARY THINGS. “

## *Bonnie's Reflections: Hopes, Dreams, & Expectations*

wanted to burn it down with “fire from heaven.” No wonder Jesus nicknamed them “The Sons of Thunder.”

Even after Jesus had spoken to his disciples about his coming crucifixion (Matthew 20), Salome, like her sons, was mistaken about the nature of the Kingdom of God. She came to Jesus asking for a special favour: that her boys be set on thrones on either side of Jesus when his rule over his Kingdom was inaugurated.

Jesus turned to the two men and asked, “Are you able to be baptized with the baptism I am baptized with?” They answered, “We are able”; but Jesus told them they still did not understand the cost. All his disciples needed more instruction.

Indeed, at the table of the Last Supper, while the Cup stood empty in front of Jesus, Judas slipped out into the darkness to betray Jesus. To Judas, Jesus was a failed political leader. Perhaps Judas hoped the rulers of the Jews would reward him sufficiently to make up for the time he had wasted, following a movement that was going nowhere. Meanwhile those disciples still seated around the table were arguing about which of them was destined to be the greatest. (Luke 22:24)

Jesus corrects them, indicating that humility and service are the required qualities in a disciple. He also foresees Peter’s fear, denial, and despair. “But I have prayed for you,” he says, “that your strength shall not fail; and when you have returned to Me, strengthen your brethren.”

In our present-day, the secular world seeks to sell us information. We pay for news that we cannot verify, provided by strangers at a distance. Everyone is selling a different ideal; a dream, a plan, a program, which they hope will make things right. Many churches today also sell a product, where the message is focused on obtaining personal happiness and well-being from God.

There was an article published recently in which a priest told of efforts to start a new congregation. A small group rented an empty building. It was a storefront with an echoing concrete storage space in the back. Heating equipment and wiring hung from the ceiling. There was nothing else. It seemed a symbol of our secular society, emptied of the presence of God.

Happily, that group renovated and furnished their building for a congregation whose people grew in faith and numbers. When we look at our own small gatherings, we may feel very much alone. But ambition and statistics belong to the secular world. Hearts and eternal souls are the business of the Church. Not all those present are visible to our eyes, for we worship with past and future believers, as well as all those everywhere who gather this day.

“Therefore with Angels and Archangels, and with all the company of Heaven, we laud and magnify thy glorious Name; evermore praising thee and saying:

Holy, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High.”



BUT TWO PEOPLE  
HAD EYES TO SEE  
GOD'S  
FAITHFULNESS



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



*Republic of Cameroon*



*République Démocratique du Congo*



*Republic of South Sudan*



*Republic of Kenya*



*Rwanda*

**Rwanda.**

Fr. Chadrack has sent more pictures of the church in Ramba, These also give us better understanding of the community and the building methods in that part of Rwanda, as



well as the ‘lay of the land’: with such a hilly landscape, we can understand the risk of landslides in rainy

weather, as reported by ‘Reliefweb’ in May 2023: ‘According to the first assessment made on May 6 by the Rwandan Red Cross with the support of local partners, Rwanda's western, northern and southern provinces were the areas hardest hit by the floods that struck the country as early as May 1, with 14 districts experiencing shocking floods and landslides affecting 51,905 people in 10,381



households.’ (<https://reliefweb.int/report/rwanda/rwanda-floods-and-landslides-operational-update-mdrw022>)

We look forward to more news about this, and other parishes from Father Chadrack.



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

### South Sudan.



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.

It gives so much meaning to the prayer for all conditions of man, where we pray, ‘that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*’

Pray that their needs will be better understood by those authorities which have the ability to intervene, as well as by those who have the ability to encourage others to intervene...



### Cameroon.



Bishop Alphonse had written to advise that, due to violent windstorms, the electric lampposts and wiring had again been brought down. At the same time, the state electricity supply had failed, due to the failure of a ‘monophase transformer’ two months earlier, with no replacement date known.

Neighbours worked cooperatively to install a generator to supply power, at a price of US\$1400, with each neighbour contributing CDN\$400. Recently, one benefactor sent CDN\$200 for this to the Appeal, to which we have added \$200. Bishop Alphonse writes that the cooperative has accepted this, and electricity is being supplied to his home on the Cathedral compound.

### Kenya.

Bishop John Ndegwa has sent another detailed report on the ACC-Kenya:

1. ‘We were able to launch our Lenten season in earnest on **Ash Wednesday** *Photos*). We have also been able to conduct the **Via Dolorosa** every Friday including today. We have seen a great improvement from yester years *Photos*). We also launched our **special gift box** which has also enhanced Christian participation in giving alms and in prayer *Photo*).



## Fr. David Marriott, SSC: The Africa Appeal?



2. We were able to successfully **harvest the maize** at Saint John's Kathaka mission. We did not carry to Nairobi more than what we needed for our chicken feed formulation. Saint John's will decide when the market is good after they sell, they shall inform the Diocese how much they got from the sale, and we shall communicate on how the returns shall be distributed. We were able to distribute our **2024 calendars** to



the mission for wider distribution. The next planting season is to begin in Mid-March. The land has been leased for the season, seeds provided and the whole preparation up-to the planting process has already been catered for. We were also able to add **20 medium size chickens** to their flock. (photos)



3. We also managed to distribute **soft loans** to the remaining and qualifying members of the Church and the process is so far so good. (Photos of passbook sample pages)

4. By the provision of God, we have already prepared the **potato farm in Kinangop** for the March- June season and we thank all who made this possible through their support. Work including land preparation, purchase of fertilizer, terracing and planting is expected to complete by mid-March. Thankfully we reserved our own seeds from previous harvests.

5. On the making of **annual returns** and suggestion of a **Mission name change** to the office of the attorney general, we had expected to hold our **Annual General meeting** physically but two major developments (hospitalization of a committee member and the passing on of a father to another member) made us to opt for a virtual meeting which instead of holding it on 21<sup>st</sup> February we held it on Saturday 24<sup>th</sup> and we



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

achieved the intended goals. After collecting all required signatures, today we finally lodged an application with the office of the Attorney general for Annual returns and Name change application, we shall return on 12<sup>th</sup> March for an appointment in order to be advised on the status of our application.

6. On the events that made us adjust our routine program, the Church on 20<sup>th</sup> February, 2024, lost a senior member (Jephitha Wangige) whom we laid to rest on Tuesday 26<sup>th</sup> February, 2024 in a place known as Subukia. The **funeral** represented those rare opportunities where so far away the Church is given an opportunity to express herself, which we successfully did by means of conducting a funeral service with a complete outdoor Eucharist Mass, which included our beautiful hymnals. May his soul continue resting in peace. (Photos).



In Conclusion, I am also attaching just for perusal photos I took today of the rooftop garden and flocks of chicken, eggs and rabbits, not for any reason.

NB: The second *phase* copy of the Kiswahili BCP will be delivered to me next week for final editing in preparation for final copy printing.



In Christ

John Ndegwa

Nairobi, Kenya.

## **Congo DRC**

Bishop Steven wrote to thank us for the funds sent to renovate and repair St. Michel Bagira, which had been damaged by heavy rains: he advised that the work had already started. The following day, he wrote: 'Last week the head of the Sub-Division of Primary, Secondary and Technical Education gave us an ultimatum to leave and demolish the building in which the children study in our Umoja Bagira Primary School for 72 hours to move them to another place because the building of the Umoja Primary School that the Social Fund of the

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



Democratic Republic of Congo built for us is declared unfit to live in following the landslide of earth.' This has also affected the Roman Catholic High School, Parish Church, and the Convent for the Nuns.

St. Michel Bagira has become the school for the time being, as the repairs had been completed. However, it means that the children have to line up in the road for their assembly, and the classes are crowded, as it will take time for the school to be rebuilt by the government.



Through this e-mail I would like to present to you the need of St. Francis of Assisi Mosho after the financing you made to complete the construction up to the level of the lintel. The budget is \$3372 divided into two phases:

1. Phase I: \$1592 to buy

- 100 trusses = \$500,
- 1 - 80 rafters = \$240,
- 2 - 26 Kilograms ordinary nails = \$52,
- 3 - Transportation of materials = \$100,
- 4 - Labor = \$500,
- 5 - Unforeseen events = \$200

2. Phase II: \$1780 to buy

- 90 Roofing sheets BG28 = \$1620
- Transportation of materials = \$100
- 20 Kg of Nails Sheet metal = \$60

Thank you very much God bless you.

+Bishop Steven Ayule-Milenge



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

### **Congo East.**

Bishop Mmokywa Mtundu Lameck is hoping to send his Ordinands from Baraka to Bukavu, for essential theological education from Bishop Steven. This had been planned for February, but we were not able to send the necessary funds for their safe transport, accommodation, food, and lodging: approximately US\$1000.00. It will also give them an opportunity to gain a better understanding of the Anglican Catholic Church from Bishop Steven's experience and knowledge.

Work has started on the rebuilding of the School in Baraka with the funds sent. There is also the significant need to roof the new church in Baraka, which has been funded by the Diocese of the Holy Trinity in California. We pray that some funds will be available for this work after the Diocesan Synod, and that the Appeal will be able to support the work.



#### **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.



## *John Keble: A Poem for Easter Eve*

### EASTER EVE

As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.  
Zechariah ix. 11.

At length the worst is o'er, and Thou art laid  
Deep in Thy darksome bed;  
All still and cold beneath yon dreary stone  
Thy sacred form is gone;  
Around those lips where power and mercy hung,  
The dews of deaths have clung;  
The dull earth o'er Thee, and Thy foes around,  
Thou sleep'st a silent corse, in funeral fetters wound.  
Sleep'st Thou indeed? or is Thy spirit fled,  
At large among the dead?  
Whether in Eden bowers Thy welcome voice  
Wake Abraham to rejoice,  
Or in some drearier scene Thine eye controls  
The thronging band of souls;  
That, as Thy blood won earth, Thine agony  
Might set the shadowy realm from sin and sorrow  
free.

Where'er Thou roam'st, one happy soul, we know,  
Seen at Thy side in woe,<sup>57</sup>  
Waits on Thy triumphs — even as all the blest  
With him and Thee shall rest.  
Each on his cross; by Thee we hang a while,  
Watching Thy patient smile,  
Till we have learn'd to say, "'Tis justly done,  
Only in glory, Lord, Thy sinful servant own."  
Soon wilt Thou take us to Thy tranquil bower  
To rest one little hour,  
Till Thine elect are number'd, and the grave  
Call Thee to come and save:  
Then on Thy bosom borne shall we descend  
Again with earth to blend,  
Earth all refin'd with bright supernal fires,  
Tinctur'd with holy blood, and wing'd with pure de-  
sires.

Meanwhile with every son and saint of Thine  
Along the glorious line,

Sitting by turns beneath Thy sacred feet  
We'll hold communion sweet,  
Know them by look and voice, and thank them all  
For helping us in thrall,  
For words of hope, and bright examples given  
To show through moonless skies that there is light in Heaven.

O come that day, when in this restless heart  
Earth shall resign her part,  
When in the grave with Thee my limbs shall rest,  
My soul with Thee be blest!  
But stay, presumptuous — Christ with Thee abides  
In the rock's dreary sides:  
He from this stone will wring Celestial dew  
If but this prisoner's heart he faithful found and true.

When tears are spent, and then art left alone  
With ghosts of blessings gone,  
Think thou art taken from the cross, and laid  
In Jesus' burial shade;  
Take Moses' rod, the rod of prayer, and call  
Out of the rocky wall  
The fount of holy blood; and lift on high  
Thy grovelling soul that feels so desolate and dry.

Prisoner of hope thou art<sup>58</sup> — look up and sing  
In hope of promis'd spring.  
As in the pit his father's darling lay<sup>59</sup>  
Beside the desert way,  
And knew not how, but knew his GOD would save  
E'en from that living grave,  
So, buried with our Lord, we'll chose our eyes  
To the decaying world, till Angels hid us rise.

<sup>57</sup> St. Luke xxiii. 43.

<sup>58</sup> Turn ye to the stronghold, ye prisoners of hope. Zechariah ix. 12.

<sup>59</sup> They took him, and cast him into a pit: and the pit was empty, there was no water in it. Genesis xxxvii. 24.



## *John Keble: A Poem for Easter Day*

### EASTER DAY

And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen. St. Luke xxiv. 5, 6.

Oh! day of days! shall hearts set free  
No “minstrel rapture” find for thee?  
Thou art this Sun of other days,  
They shine by giving back thy rays:

Enthroned in thy sovereign sphere,  
Thou shedd’st thy light on all the year;  
Sundays by thee more glorious break,  
An Easter Day in every week:

And week days, following in their train,  
The fulness of thy blessing gain,  
Till all, both resting soil employ,  
Be one Lord’s day of holy joy.

Then wake, my soul, to high desires,  
And earlier light thine altar fires:  
The World some hours is on her way,  
Nor thinks on thee, thou blessed day:

Or, if she think, it is in scorn:  
The vernal light of Easter morn  
To her dark gaze no brighter seems  
Than Reason’s or the Law’s pale beams.

“Where is your Lord?” she scornful asks:  
“Where is His hire? we know his tasks;  
Sons of a King ye boast to be:  
Let us your crowns and treasures see.”

We in the words of Truth reply,  
(An angel brought them from this sky,)  
“Our crown, our treasure is not here,  
’Tis stor’d above the highest sphere:

“Methinks your wisdom guides amiss,  
To seek on earth a Christian’s bliss;  
We watch not now the lifeless stone;  
Our only Lord is risen and gone.”

Yet e’en the lifeless stone is dear  
For thoughts of Him who late lay here;  
And the base world, now Christ hath died,  
Ennobled is and glorified.

No more a charnel-house, to fence  
The relics of lost innocence,  
A vault of ruin and decay;  
Th’ imprisoning stone is roll’d away:

’Tis now a cell, where angels use  
To come and go with heavenly news,  
And in the ears of mourners say,  
“Come, see the place where Jesus lay:”

’Tis now a fane, where Love can find  
Christ everywhere embalm’d and shin’d:  
Aye gathering up memorials sweet,  
Where’er she sets her duteous feet.

Oh! joy to Mary first allow’d,  
When rous’d from weeping o’er His shroud,  
By His own calm, soul-soothing tone,  
Breathing her name, as still His own!

Joy to the faithful Three renew’d,  
As their glad errand they pursued!  
Happy, who so Christ’s word convey,  
That he may meet them on their way!

So is it still: to holy tears,  
In lonely hours, Christ risen appears:  
In social hours, who Christ would see  
Must turn all tasks to Charity.



Poems are from Keble’s *Christian Year*

## TRADITIONAL ANGLICAN CHURCH OF CANADA

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

*EUNTES IN MUNDUM UNIVERSUM*  
GO YE INTO ALL THE WORLD

Phone: 705-746-7378  
E-mail:  
vicargeneral@traditionalanglican.ca  
&  
We're on the web at  
**TRADITIONALANGLICAN.CA**



*The Traditional Anglican Church of Canada is a Missionary District of the Original Province of the Anglican Catholic Church.*

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

*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.*

### PARISHES

St. Matthew the Apostle  
Ottawa, ON  
613 256 8494

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

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

### *An Easter Hymn*

He is risen, he is risen,  
Tell it with a joyful voice,  
He has burst his three day's prison,  
Let the whole wide earth rejoice;  
Death is conquered, man is free,  
Christ has won the victory.  
Come ye sad and fearful-hearted  
With glad smile and radiant brow;  
Lent's long shadows have departed,  
All his woes are over now,  
And the Passion that he bore;  
Sin and pain can vex no more.  
He is risen, he is risen;  
He hath opened heaven's gate;  
We are free from sin's dark prison,  
Risen to a holier state;  
And a brighter Easter beam  
On our longing eyes shall stream.

Cecil Frances Alexander, 1846

### Newsletters 4 U

You may subscribe to this free Newsletter by going to <https://traditionalanglican.ca/news/newsletters/newsletters.htm> and clicking on <Subscribe> or send an email to [Newsletters@traditionalAnglican.ca](mailto:Newsletters@traditionalAnglican.ca)

### The Africa Appeal

Donations are tax deductible and may be sent to :

The Parish of St. Bride,  
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.*

Contact Info:

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