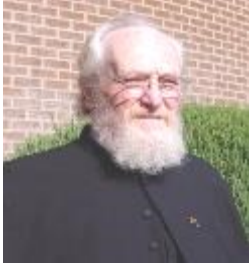


*Fr. Robert's Remarks*FR. ROBERT MANSFIELD,  
SSC

Greetings, The Lord be with you!

To-day, June 15, is the Octave of Corpus Christi and tomorrow is the Feast of the Sacred Heart of Jesus. It seems like parallel to Maundy Thursday with the Institution of the Eu-

charist, and Good Friday with the focus being on the love that took Jesus to the Cross and a principle instrument—the Eucharist—through which we have an encounter with Christ.

For reflection on the theme of Corpus Christi, I had occasion to pick up a book that I have had for a while, *The Healing Power of the Eucharist* by Fr. John H. Hampsch, CMF. He quotes a reference to the Eucharistic Liturgy as “. . . The fount from which all her [the

(Continued on page 12)

*Fr. David Marriott, SSC: St. Peter & St. Paul*

FR. DAVID MARRIOTT, SSC

The collects speak of the commandment given to St. Peter to ‘feed my flock’, and to St. Paul, who ‘hast caused the light of the Gospel to shine throughout the world. The Petrine collect then prays that Bishops and pastors might preach thy Holy Word: and that the people might obediently follow the same, and the Pauline collect prays that we might always recall all the travels and travails undertaken by St. Paul, that we might follow the holy doctrine which he taught.

Therefore, in these two prayers, we acknowledge the tremendous debt which we have towards these two towers of strength, who each in his own way started out in very different circumstances. We know that Peter was intemperate, hasty, quick to anger, impatient: and we know how this was all tempered as the steel is tempered by fire and heat, then by plunging into a bath of cold water: as he denied His Saviour, and was then plunged into despair by the look: when his eyes met those of Jesus Christ, undergoing torment in the hall of the High Priest on Maundy Thursday night.

We know that Paul, then known as Saul, was the boy who stood taking care of the coats of those who were throwing their stones to kill St. Stephen the Deacon and the first Christian Martyr. We know that he went on to a career as an extremist, one who in our days might be a member of one of the extremist – one might almost say – terrorist – groups – seeking out Christian faithful whom he could deliver up for torture, trial, and execution. And we know how his zeal was noticed not only by men, but also by God, in the person of Jesus Christ, who saw how this misplaced zeal could be converted into strength and goodness for the good of all mankind. And we know the story of what happened as he travelled to Damascus, on a mission of persecution: how he was daz-

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### *Fr. David Marriott, SSC: St. Peter & St. Paul*

zled and blinded by a great light, and how he heard the words of Our Lord, ‘I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks’. I have always wanted to see the street named Straight in Damascus: it is still there, and the house where Paul met Ananias and received his sight and was baptized is still there also.

And so, Paul came to Jerusalem, where he was shunned by the faithful: they were frightened of this man who had been their enemy and who now professed to be their friend: let’s face it, a bit like Ayatollah Khomeini from Iran giving a speech in praise of Israel. It was thanks to St. Barnabas who saw the sincerity of Paul that he was introduced to the other apostles: and so now we see the start of this great outflow of the faith, of the spread of Christianity, led by these two men, Peter and Paul: both of whom were to meet their deaths in that city which became a symbol of the church of which Peter became the symbolic head: ‘Upon this rock I will build my church, and the gates of Hell shall not prevail against it’. And the same city where is that church named after Paul: St. Paul outside the Walls – the walls being those of the City State of the Vatican. The two churches are also the sites of the tombs of each of the saints.

But it is the intervening journey which should interest us: the journeys undertaken by each of the two great travelers, building the church as we know it and as we can discover it from their writings, the writings of those around them, and of those who followed them, in their footsteps.

And it is not the detail of the journeys that want to discuss today, but the spirit in which the journeys were made.

Paul knew that he was a poor speaker, he was well aware of his personal shortcomings: he was not in good health: he might well have been in pain: but he accepted all of this, as well as all the perils of the road, because this was what he had been called to do: be a servant of God, bringing the message of the triumph of humility and obedience to all who would listen. He had no wealth: indeed, he continued working in his trade of tentmaker throughout his ministry: he understood that what he was to do was to bring the word of God to all those who might listen, and that his reward is promised him by his obedience in following that insistent inner voice, that is brought into his very soul by the gift of the Holy Spirit.

Peter, humbled in the courtyard, as he had never dreamt possible, was able to recover, and to meet the Risen Lord, and to be forgiven: which served to reinforce the message of strength through weakness: a message that so many of us in this world find so desperately hard to understand: heaven forbid that we have to go through the catharsis as that undergone by Peter! And so we see a new

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SPIRIT”

## *Fr. David Marriott, SSC: St. Peter & St. Paul*

Peter, also given the sure knowledge of Jesus, and strengthened by the Gift of the Holy Spirit descending at Pentecost: able now to understand, given empathy: something that he was lacking before – so that he was able to understand the message of the sheet ‘wherein there were all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air’: and the command to kill and eat: and the voice which spoke to him, saying, ‘What God hath cleansed, that call thou not common’ – or unclean. And so, he was able to welcome the servants of Cornelius, the centurion of the Italian band: and so that he understood that his mission was to bring the word of our Lord not only to the Jews, but also to all mankind – to ‘feed my sheep’. He writes, ‘Of a truth, I perceive God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him’.

The driving force behind the work accomplished by each of these saints was grounded in humility and obedience: is it any wonder that the foundation of the rule of St. Benedict is the same? That Pope John Paul II always referred to himself as a servant of the servants of God? Or that of the inherent structure of our own church: the Bishop as Pastor and shepherd, the Rector ruler – di-rector- of the parish, the Curates humbly obedient to the rule of the rector, and all three, Bishop, Rector, and Curate are each in their way servants of the people of Christ, in humility and deference to the needs of the other. So that we might, with God’s help, demonstrate that same message, strength through weakness: the same message understood by Peter in that courtyard.



SO THAT WE MIGHT,  
WITH GOD’S HELP,  
DEMONSTRATE THAT  
SAME MESSAGE,  
STRENGTH THROUGH  
WEAKNESS: THE  
SAME MESSAGE  
UNDERSTOOD BY  
PETER IN THAT  
COURTYARD.

## *Bonnie’s Reflections: Encounter By the Side of the Road*



**BONNIE IVEY (& LAD)**

In the early days of the Church, persecution arose in Jerusalem. Yet at the same time, more and more people were hearing the Good News and asking for baptism. One of the works of the expanding Church was ensuring that the poorest believers were not lacking in food and other necessities. Seven Deacons were appointed to distribute donations among the needy, especially widows and orphans. Stephen was one of them.

There was opposition from the Sanhedrin, the Jewish religious body that had a mission to ensure that all Jews kept their faith pure and free from false teaching.

### *Bonnie's Reflections: Encounter by the Side of the Road*

Stephen was accused of promoting heresy about Jesus, by claiming he had risen from the dead. His words of defense so angered the Sanhedrin that they took him outside to be executed on the spot. Members of the council stripped off their outer robes, handing them to a young man named Saul, to be kept clean and safe. Then they icked up heavy rocks and hurled them down upon Stephen until he was dead.

This judicial murder was viewed by Saul as a righteous deed. He began to look for ways to join the general persecution of Christians that was sparked by Stephen's death. He sought and obtained authority to hunt down believers and denounce them to Jewish and Roman authorities.

Ironically, this persecution served to spread the Christian faith. Unable to remain in Jerusalem, missionaries travelled to other Jewish towns, then to Samaria and other Gentile regions to teach about Christ. There came a need for more men to guide newcomers to the faith. Seventy deacons were appointed to preach and baptize in new territories. Among them was a man called Philip.

The book of Acts tells that Philip was directed by an angel to the side of a road; a "desert road", that wound through Israel, then along the seaside region called Gaza. It continued southward into North Africa. The road is still there, now a paved highway; but in Philip's time it was a lonely place.

Ahead of him he saw a chariot heading southward. This was not a two-wheeled battle chariot, but a travelling vehicle; four-wheeled and roofed like a coach. These vehicles had a seat up front for the driver of the horses, while passengers sat comfortably up inside the box. They would be shielded from the sun's heat or from bad weather. They could watch the scenery roll by, or perhaps doze.

Philip felt the Holy Spirit prompt him, "Catch up with that chariot." As he drew close to the vehicle, he heard its passenger reading aloud. He recognized the text as the Book of the prophet Isaiah. He called out, "Do you understand what you are reading?"

A voice came from inside the coach, "How can I, unless someone explains it to me?" The passenger beckoned Philip to climb up and ride along with him. The passenger was an Ethiopian official, high in the service of the Queen. He had control of her treasury. He was headed home from Jerusalem, where he had attended services at the Temple. He showed Philip the passage that puzzled him. It was the 53<sup>rd</sup> chapter of Isaiah, which describes the Lamb of God, sacrificed for the sins of the world. "Of whom does the prophet say this? Of himself, or another

HE CALLED OUT,

"DO YOU

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## *Bonnie's Reflections: Encounter by the Side of the Road*

man?" the official asked.

Philip started by explaining this passage, then spoke about Jesus in detail. When they came to a body of water, the Ethiopian asked to be baptized. Afterward they parted and the Ethiopian "went on his way rejoicing." Philip turned homeward and later carried on his ministry in other places.

Archeological records tell us more of the story. The queen's name was Amantitere, who ruled Ethiopia (or as it was known at the time, the kingdom of Kush) from 25 to 41 A.D. It was a wealthy and important country which defeated Rome's efforts to make it pay tribute to the Roman Empire.

Amantitere no doubt heard the story of that ride through the desert, and the baptism, from her Treasurer. Although Ethiopia was heavily influenced by the religion of Egypt, with many deities and great emphasis on the afterlife, gradually Christian faith took hold.

In the year 316 A.D. two young boys from Tyre, Frumentius and his brother Edesius, went sailing with their uncle in his commercial vessel. At one of the ports, the crew was overcome by outlaws. The boys were kidnapped and given as slaves to the king of Ethiopia. They grew up at court and were well thought of by the royal family. The king set them free shortly before he died. They had intended to go back to Tyre, but the widowed queen begged them to stay and become her boy's tutors until he came of age. The crown prince was named Ezana.

During their years at court, their faith influenced the people around them. They helped establish safe places of worship for Christians. They also encouraged local believers to "live their Christianity in the marketplace." They were personally involved in a number of people's choice to follow Jesus. There was a need for a bishop, so the brothers returned home to Tyre to seek support for Ethiopian Christians. They appealed to Athanasius of Alexandria, the Patriarch. He agreed that it was time.

Accordingly, he consecrated Frumentius as first bishop of Ethiopia. When the new bishop returned to his adopted homeland, he was greatly pleased to receive his former pupil, now King Ezana, as a candidate for baptism and confirmation. Ethiopia was declared a Christian country by the king, and the Cross of Christ appeared on newly minted coins of the realm.

Each person's individual obedience to the prompting of the Holy Spirit can have consequences that grow through the centuries.

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CENTURIES.



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



*Republic of  
Cameroon*



*République  
Démocratique  
du Congo*



*Republic of  
South Sudan*



*Republic  
of Kenya*



*Rwanda*

#### **Diocese of Congo East.**

Sometimes in life, you don't realize who are working with! This happened when I opened my email on June 1<sup>st</sup>, where I read this note from Bishop Mmokywa Mtundu: 'I have received your message successfully. I was your welcome in Baraka. Thank you for helping us corroborate it with other partners, we hear the promise as you said. We are patient. Thank you, Father in Christ.'

So, I did meet the now Bishop Mmokywa Mtundu. In my notes for the 30<sup>th</sup> of April, 2007, the day before we got to Baraka, I wrote this: 'Visited a lot of chapels: some in the open air, under a tree; some shelters of straw and plastic sheets for a roof; some open sided and grass thatch roofs. In all cases, a very strong welcome, clearly very dedicated men working as evangelists in their communities, and Ordinands who are studying at a Methodist academy.'

What a contrast to the ACC now: from 4 clergy and the catechist evangelists all the way to two thriving dioceses, even when many of the problems from 2007 still exist. It is only recently that many have been able to return to their villages as the violent militias have been brought under control...

#### **South Sudan.**

Some years ago, Fr. Peter Jardine from St. Matthews, Ottawa, travelled with 'Voice of the Martyrs' (<https://www.vomcanada.com/>) to Darfur in Sudan, at a time when the 'Gangaweed' militias were raising havoc. The 'Gangaweed' has now become the 'Rapid Support Forces'. Voice of the Martyrs website reports now: 'While the attackers wore scarves to conceal their identities, witnesses have stated that some of them were wearing uniform items from the Rapid Support Forces (RSF), a paramilitary group that is presently fighting against the Sudanese Armed Forces (SAF). These two parties have been battling for control of the country since April 15th. However, both sides of the conflict deny any involvement in this particular incident.'

Due to the extreme violence, most foreign nationals have been evacuated from the country, and nearly 1.4 million Sudanese people have fled for safety. At least 730 people have been killed since the start of the civil war, and over 5,000 were wounded. In addition, places of worship have been violated during the fighting, and Christians have been left uncertain about the future as their lives crumble amidst the ongoing destruction. As governments from around the world were evacuating their citizens, advocates called on the international



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

community to monitor the situation, fearful that human rights abuses may worsen without a watchful eye.’ (While the attackers wore scarves to conceal their identities, witnesses have stated that some of them were wearing uniform items from the Rapid Support Forces (RSF), a paramilitary group that is presently fighting against the Sudanese Armed Forces (SAF). These two parties have been battling for control of the country since April 15th. However, both sides of the conflict deny any involvement in this particular incident.

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Bishop Garang now writes, ‘I would like to inform you that Aweil Diocese has had influx of refugees/ Returnees from Sudan due to the current fighting in Khartoum. More than 10,000 refugees are now back in Aweil Diocese with no food and shelter and are in urgent need of relief food and non-food items. The local population is also in urgent need for food assistance due to the starvation caused by heavy rains and flooding in 2022



that destroyed all the crops in the farms and properties. Therefore I am sending you an appeal for the refugees and am also requesting for assistance to local communities who are also starving. We hope that you will make their needs known to people who may be of assistance and pray for the affected people. It is my prayer and hope that God will touch the hearts of the people you will be talking to so that they can give generously for the refugee, returnees and the starving populations. May God continue to bless you and the

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

donors for their concern and continued support. Attached are the pictures of the refugees and the appeal.'

Bishop Garang understands that our Appeal does not have the resources to help resolve this colossal challenge: the full total exceeds US\$172,000.00, but the needs are so great – every little helps.



Collecting the leaves for food,

#### **Rwanda.**

I have now heard from Fr. Chadrack in Rwanda, who writes, on June 7th: 'Greetings dear Fr. David,

None of our parishes were affected but our church members have been greatly affected. For some, their houses were swept away, some lost their loved ones, yet others their livelihood. We are seeking food staff and any materials to help (\$1000). I did not take any pictures of them not to raise their hopes that help is on way when it may not come. If we can get support, it is much needed.'

---

At the Appeal, we have to make clear that the fact we write of the needs, we must wait for funds to be sent to the Appeal before we can make any transfers of funds. This can take considerable time, which, unfortunately, cannot be avoided!

---





## *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](http://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](mailto:jwest@thedht.com) for more details.

## *From the Parishes*

### **Frederick (Fred) Osburne Campbell, R.I.P.**

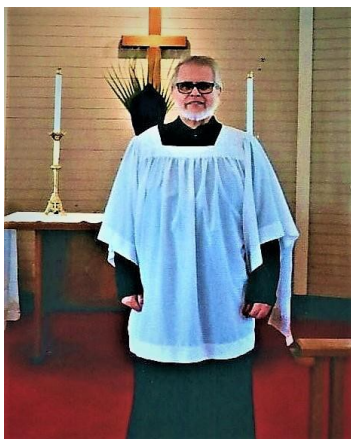


PHOTO TAKE OF FRED, A LAY READER, APRIL 2014

Sadly, on April 30 2023, Frederick (Fred) Osburne Campbell passed away at the age of 79 after a brief illness. Lovingly remembered by his brother David (Candace), nieces Jennifer (Michael) Milman, Kathryn (Colin) Vitols; great nephews Ethan, Logan, Alexander and Matthew, cousins and numerous friends.

Fred was born April 23, 1944 in New Westminster to Bill and Mary Campbell, living and working his entire life in the Port Coquitlam area. Fred was a Psychiatric Nurse at Riverview Hospital, retiring at the age of 55. He had many interests; his church, photography, sketching, and painting.

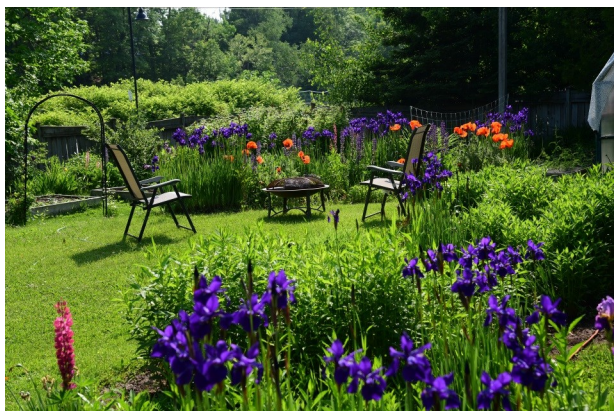
Fred's Church activities included being a Warden and Lay Reader at St. Bride's, a member of the Africa Appeal Committee, the St. Columba Society, and he served as the Lay Delegate for Canada West of the District Council.

The funeral was held on May 20, 2023 at 1:30 pm at St. Bride of Kildare (Pitt Meadows Community Church), 12109 Harris Rd, Pitt Meadows: Fr. David R. Marriott officiating.

In lieu of flowers, please donate to a Charity of your choice or the African Appeal through the church.

There will be a Tea following the service.

With Information from *Coquitlam Now*



## TRADITIONAL ANGLICAN CHURCH OF CANADA

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136 William St.  
Parry Sound, ON  
P2A 1W2

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&  
We're on the web at  
**TRADITIONALANGLICAN.CA**



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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.*

### 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

### *Fr. Robert's Remarks*

*(Continued from page 1)*

Church's] power flows." That one form of that power is healing power was recognized by the 1st-century, Martyr Bishop, St. Ignatius of Antioch, who described the Eucharist as "the medicine of immortality". Among other descriptors, Fr. Hampsch describes the Eucharist as 'transforming'. This fits right in with the Collect for Corpus Christ which is also used on Maundy Thursday:

O GOD, who in a wonderful sacrament hast left unto us a memorial of thy passion: Grant us so to reverence the holy mysteries of thy Body and Blood, that we may ever know within ourselves the fruit of thy redemption; who livest and reignest with the Father in the unity of the Holy Ghost, one God, world without end. *Amen.*

To know within ourselves the fruit of the redemption is to be transformed.

The writer speaks of healing in physical, emotional, and spiritual terms.

I think the book is worth the reading as is the time spent with Jesus in the Blessed Sacrament.

More next month. **R+**



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### 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:  
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409-15210 Guildford Dr.  
Surrey BC V3R 0X7  
604-551-4660