

## May you have a blessed & joy-filled Easter!

### Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings, The Lord be with you!

As this issue comes out we are in the midst of Holy Week and preparing to celebrate the fact that Jesus rose from the dead and not only that but that He is risen.

Cecil Frances Alexander's 19th-century Easter hymn tells us,

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

He hath burst his three days' prison,  
Let the whole wide world rejoice;  
Death is conquered, man is free,  
Christ has won the victory.

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There are so many beautiful Easter hymns. One more. This one by St. John Damascene and translated by Rev. J.M. Neale

(Continued on page 12)

### Fr. David Marriott, SSC: St. Mark the Evangelist



FR. DAVID  
MARRIOTT, SSC

*'AND he gave some, Apostles; and some, Prophets and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints for the work of the ministry, for the building up of the body of Christ.'*

It is so good to hear again the story of John Mark, the young man who, the first time we hear of him, caused quite an argument between St. Paul and St. Barnabas, who had been the Apostle to welcome St. Paul on his return to Jerusalem from his conversion in Damascus. The two had now journeyed to Antioch, as we read in Acts 12, verse 35: 'And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.'

In the fifteenth chapter of the Acts of the Apostles after many travels, and what many might regard as 'adventures', around the region, preaching Jesus Christ everywhere, we read: 'And some days after Paul said unto Barnabas, 'Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do'. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him

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

with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so, Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.'

Now, we know that this 'John Mark' was well known to the Apostles; for back in chapter 12 of Acts; St: Peter has just been released from prison by an angel: 'And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, 'It is his angel'. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.' (Acts 11.16)



ST. MARK

BY FRANS HALS -  
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Whilst Mark had gone off to Cyprus with St. Barnabas, he was still clearly in contact with St. Paul on his travels. The very humanity of these men is made so clear to us, when we consider the root of this argument about who to take with them between St. Paul and St. Barnabas: the reason is to be found in Acts 13.13: 'Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.' So it is that, despite the intervening travels, St. Paul had determined that Mark was not reliable, might not stand with him in trouble or conflict: but Barnabas disagreed: a very human dispute, which renders for many the history which we read so very much more real: these are human beings doing incredible things, subject to the same emotions and feelings as each one of us, jealousy, irritation, annoyance, 'not doing things my way'!

But St. Mark persevered, and in a way which we might all find familiar: it is clear that he did travel much more with St. Paul, as we read in his second Epistle to Timothy: 'Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.' (2 Timothy 4.9-13) We see here the same sorts of relationship which we experience to

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

this day, so, as we have the same arguments and disputes, which we then resolve: it is all so very human for these men who were bringing the message of salvation to people for the very first time.

In his Gospel, the first to be written, this same St. Mark has perhaps reflected his experience, in that although his Gospel is shorter than others, he gives us a clear message of the import of what is written: that he set out to give the facts in a way which would prove convincing to the unbeliever: and in this fully overcame the early judgement of his elders, earning their respect and love.



## *Bonnie's Reflections: ACCOUNTABILITY*



BONNIE IVEY (& LAD)

Words are like seeds. Sometimes unexpected things grow up from them. Our species has been given words to enable us to inform one another, co-operate in a task, ask for help, or state a warning. The things we say have consequences. In this, we are like God our maker. "Let there be light." And there was light.

Jesus warned, "But I say to you that every idle word men may speak, they will give account of it on the day of judgement. For by your words you will be justified, and by your words you will be condemned." (Matthew 12:36) Among the crowd that heard Jesus say this were members of two religious groups of Israel's society; scribes and Pharisees.

The scribes were experts in the Law of God, noted for their dedication to analyzing every shade of meaning that might be drawn from it. The Pharisees were a group whose zeal for adhering to the Law might be said to exceed God's. Jesus spoke about them as being too focused on being *seen* to do the right thing. He describes them as counting the tiny seeds from their herb garden so they could offer God \*exactly\* one\* tenth\* of their crop.

The Pharisees, who always wore verses of Holy Scripture literally bound to their bodies, were aghast and offended when Jesus healed a cripple on the day of rest. Jesus was dismayed at their lack of compassion for the afflicted man. "Do you not lead your cattle out to drink on the Sabbath?" he asked.

In the season of Lent we are called to consider our accountability both for our actions and words. It seems there is always something ready to trip us up. When we begin to take note of our speech and behaviour as things viewed by God, evaluated by Him, and affecting other people, it might reveal we are not as far along in

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## *Bonnie's Reflections: Competent*

our maturing as we thought.

One complicating factor for Canadians during this Lenten season is an upcoming Federal Election. There are the candidates, travelling to speak to widely different areas, each with its own particular concerns. And they must be ready to do it in both official languages. How quick we are, sometimes, to judge their speeches. As we consider each candidate's words, we need to remember that the Lord pays that much attention to our own words every day. We might mutter dark things about this or that candidate or even shout our criticism at the TV screen. There might be arguments at the dinner table. Crowds of people with big signs may be televised at demonstrations in the streets. There have been some notably rude bumper stickers on the road. Words get around. And God sees and hears.

God also hears the unspoken words in our hearts. It might be better for us if He hears us praying for the candidates, our neighbours, our industries, our workers. Let us pray for peace, good order, cooperation among us, and the Lord's mercy on our world.



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



*Republic of  
Cameroon*



*République  
Démocratique  
du Congo*



*Republic of  
South Sudan*



*Republic  
of Kenya*



*Rwanda*

### **Kenya.**

Bishop John Ndegwa will hold the Diocesan Synod in April, and had requested support for delegates to travel long distances to participate, at a cost of 17,500 KS, or approximately CDN\$250.00, but the other costs, for accommodations and food amounted to over CDN\$1250. The Appeal has managed to send the travel costs, but due to the urgent demands in both Congo Dioceses as a result of the M23 militias invasion of Nord and South Kivu, we were unable to send more, which was understood by the Bishop, as he writes here, ' Thank you so much for your prompt and encouraging response.

The situations and potentials at your end are and have always been understood by us. One of our faith-based principles is to remain open to the Will of God. Sometimes He provides as per needs and sometimes as we quote in the Novena of Saint Jude, he instead of providing the much needed relief He provides at least comfort. May all be well with all of you during this Lenten season.



*Fr. David Marriott, SSC: Africa Appeal April 2025*

On 5th March we were able to hold Ash Wednesday and officially commended the season of Lent. Last Friday we also held the Way of the cross and we thank God that all is progressing well.



Last week also we were able to harvest maize from **Saint John's Kathaka farms** and were able to pass at the farm of our newest Church members where we took a full load of bananas for free distribution to



our members..

Therefore, the Lord continues watching over us, May His Name be praised forever.

We wish you a blessing Lenten observance.

In Christ, +John Ndegwa, Nairobi, Kenya.

*Fr. David Marriott, SSC: The Africa Appeal —April 2025*

**Cameroon.**

At the start of the month of March, Bishop Alphonse wrote of crops failing because of drought, but later in the month, heavy rain caused the ‘hangar’ shelter on the Cathedral site, covering the Sanctuary, Altar, and the faithful, collapsed with heavy rain and strong winds. The Bishop was travelling by bus to a mission outside Yaoundé. The bus was stopped by, as he reports, Boko Haram militias, who stole the documents and valuables from the passengers, before letting them continue their journey. The Bishop, being Rwandan, must carry at all times proof of his right to live in Cameroon, without which he risked being deported. On a previous occasion, we had to fund the costs in replacing documents stolen by thieves, and understood the need: the Bishop writes: ‘Bonjour. 1. I had great difficulties due to the loss of my official documents by theft during my pastoral visit, which prevented me from working or even communicating. Instead, I have to go to the immigration police office to



repay for the new documents. The price is 290000 CFA. (CDN\$690.00) 2. Our church rain canopy in the Place des Fidèle fell in the wind, and the framework structure was too old. I need to replace them with my teams of time-based materials technicians. The roofing sheets are available with me. We need 190000 CFA for the repair, we are in the rain.

Total 290000+190000 480.000 Cfa. (CDN\$1,164) Thank you for helping us and helping me.

Mgr Alphonse.’

We have been able to send \$1,700 to deal with these problems: however, the Bishop write of Deacon Adrien, hospitalized following a diabetic crisis, although now recovering, as well one of the ‘technicians’ on the ‘hangar’, whose child is in need of medical intervention, both of whom need support which we are unable to meet at this time.



**Congo.**

Bishop Steven’s Diocese is based in Bukavu, Sud-Kivu, with a Mission parish in Goma, Nord-Kivu, both cities have been invaded by the M23 Militias, who are supported by the Rwandan armed forces. Between 900 people, by UN estimates, and 2,000 people, by Congolese government estimates, [were killed](https://www.cfr.org/global-conflict-tracker/conflict/violence-democratic-republic-congo) in the offensive on Goma. (<https://www.cfr.org/global-conflict-tracker/conflict/violence-democratic-republic-congo>) The M23 forces travelled south and occupied Bukavu, where I visited Bishop Steven in 2007 Bishop Steven sent this

*Fr. David Marriott, SSC: The Africa Appeal —April 2025*

report to the Archbishop and others on April 4<sup>th</sup>, (**some details might be very distressing**): ‘Greetings in Christ our Lord and Saviour Jesus Christ. It is with great indignation that I would like to inform you of the security situation in the city of Bukavu and its surroundings. The convents of the clergy of the Roman Catholic Church have been victims of looting. During the entry of the March 23 Movement (M23) supported by the Rwandan army, the bandits and thieves who were sentenced in the central prison of Bukavu escaped from the prison after the prison guards fled. These escapees recovered the weapons left behind and began to operate with them to harm the population. This week they attacked the General Reference Hospital of Mukongola. They looted the medicines and equipment, the sentry was tied up, the doctor who was performing surgery in the maternity ward was shot on the head but thank God the bullet cut off the ear; Another attending physician who was on duty was kidnapped last night and thrown into a cassava field far from Mukongola Hospital. The central pharmacy of the Kabare Health Zone was also looted.



PAROISSE ST. JEAN-BAPTISTE,  
CYRVAYANHI

The angry population also burned an armed robber they caught. They grilled the body and started eating the human body, which is an act of cannibalism. I am very afraid for the morality of the children who are following the various crime scenes. These children are traumatized by this immoral situation. The population is angry, they don't have anything to eat so they have to eat the people they mistreat. It's horrible to see this since I was born and the years I did under the flag in military service I had never seen the video how people are eating others. It's unbelievable but true. The population is hungry, and the new occupiers are incapable of securing the population they claim is free under the dictatorship of Kinshasa. On the contrary, it is pure suffering and misery that people live. I am afraid of the street education of the children in these communes.

At the Archbishop Mark Haverland Mosho Hospital Centre, we took the initiative to hide the equipment and medicines in the ceilings of the hospital overnight since yesterday, given this situation that happened at Mukongola Hospital, which is a referral hospital in the health zone.

Please help us with prayer. +Bishop Steven Ayule-Milenge.

During this time of fighting, Bishop Steven continues his work with the parishes: ‘As far as the interior of the villages is concerned, there is not enough insecurity because the number of M23 soldiers is very insignificant to keep the population of the city of Bukavu, which has nearly two million inhabitants. People are going about their business as usual, but where to go? As you know, nyi for the laying of the foundation stone of the Parish of St. John the Baptist Cirhavanyi. We are working despite the difficulties encountered. Thank you very much, and good understanding. +Bishop Steven Ayule-Milenge.the farmers come with the market garden products to sell them in the city back they buy salts, sugars, soaps

### *Fr. David Marriott, SSC: The Africa Appeal —April 2025*

and even food. It is difficult to get there with the goods because the M23 charges the passage tax. Each person pays one dollar and the vehicle ten dollars, not counting the fees to be paid for goods or luggage. Yesterday I was in Cirhava

#### **South Sudan.**

Some years ago, Bishop Garang spoke to the Diocese of the Holy Trinity about his work in the Diocese of Aweil, South Sudan. His theme was reflecting his challenge in dealing with the impossible situation facing his people, who have to cope with living in a country where a civil war was raging, there was little or no food, a lack of health care, security: those things which we take for granted: turn on the tap, and water comes out, need food, go to the store and buy some...

In November 2024, ReliefWeb published this: **‘The economic impact of the conflict has placed immense strain on the ability of both returnees and resident households to meet their basic needs.**

Prices of food and basic commodities, previously imported from Sudan, have risen by more than 200% in 2024, while households reliant on seasonal labour opportunities in Sudan have lost critical sources of income. Growing unaffordability of food was frequently cited as a primary source of hunger, **which recent IPC analysis indicates has reached catastrophic levels (IPC Phase-5) for some returnee households.**

**Since June, severe flooding has exacerbated humanitarian challenges,** inundating swathes of cropland, destroying critical infrastructure, and displacing tens of thousands of people. The flooding poses both immediate and long-term risks to public health and livelihoods. Poor agricultural production may trigger an atypically early onset of the 2025 lean season and **could worsen already critical rates of acute malnutrition,** which, according to available data, have reached their highest prevalence since the 2013- 2018 crisis, in some areas, and are rising across the state.

**The drivers of acute needs seem unlikely to abate in 2025.** An escalation of the conflict or a collapse in local governance in Sudan would precipitate increased arrivals, while economic conditions in South Sudan are unlikely to quickly improve. Humanitarian assistance remains crucial to mitigating an ongoing public health crisis and facilitating the reintegration of new arrivals. **Priority should be given to food, shelter, and healthcare** which were consistently identified as urgent unmet needs.’ (<https://reliefweb.int/report/south-sudan/humanitarian-situation-overview-aweil-east-and-northern-bahr-el-ghazal-october-2024-aweil-east-northern-bahr-el-ghazal-south-sudan>)

On March 24<sup>th</sup> 2025, Bishop Garang wrote: ‘I was in the Diocese and I was able to visit the areas affected by starvation. I was able to do pastoral work and I did the confirmation of 400 people in Makuch Kiir Archdeaconry in Aweil East On Sunday 9<sup>th</sup> March as seen in the attached pictures.

The Sunday service was conducted under trees. The starvation situation is very bad and the need is desperate. The need of the starving population is food and medicines. Many people are dying for lack of food and medicines and many children. Nursing mothers and pregnant women are malnourished. The starvation is



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as a result of the drought and poor harvests of last year. The security situation is very bad and there is already fighting in Upper Nile State and there is fear that it may spread to other areas. Already the Ugandan troops are in the country allegedly to help the government in protecting Juba and other places and this is an indicator that the security is not good. There is also a Cholera outbreak and there is need for medicine and interventions to contain it. We need to pray to God that there will be no other civil war in South Sudan as this will cause the loss of many lives and suffering to many people. Starvation is still a serious problem and is claiming many lives and we need to pray for God's intervention for the security situation, peace and provision of food for starving people and for improved security of the country.

The starvation has forced people to collect wild leaves and wild fruits to eat in order to survive. In the pictures attached, women and girls are collecting wild leaves and fruits that they use as food. The leaves and fruits they are eating are not healthy, but they have no choice. We need to pray for God's intervention and make the needs of the starving population, known to people and organizations that can be of assistance. Thousands of lives are at risk from starvation and malnutrition among adults, mothers and children and thousands of lives may be lost due to starvation if there are no interventions to assist them.'



Bishop Garang has established a 'Relief Programme' to alleviate the situation, but I am thankful that he is fully aware that our 'Appeal' doesn't have the resources to have even a remote impact on the scale which it faces, but if anyone knows of possible financial resources, I will gladly send a copy of the Relief Programme by email.

However, when the Bishop calls with the news that his clergy have serious problems, we have been able to offer, what is in reality, some minimal help. We are so thankful for his understanding...



## How to support these churches:

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

### In Canada

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.*

E-transfers can now be made to St. Bride's using the e-mail address [stbridepittmeadows@gmail.com](mailto:stbridepittmeadows@gmail.com) and putting "Africa Appeal" on the message line.

### In the USA

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

### In Australia and New Zealand

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*Saint John Chrysostom, Archbishop of Constantinople*

The Paschal Sermon

If any man be devout and love God, let him enjoy this fair and radiant triumphal feast. If any man be a wise servant, let him rejoicing enter into the joy of his Lord. If any have labored long in fasting, let him now receive his recompense. If any have wrought from the first hour, let him today receive his just reward. If any have come at the third hour, let him with thankfulness keep the feast. If any have arrived at the sixth hour, let him have no misgivings; because he shall in nowise be deprived thereof. If any have delayed until the ninth hour, let him draw near, fearing nothing. If any have tarried even until the eleventh hour, let him, also, be not alarmed at his tardiness; for the Lord, who is jealous of his honor, will accept the last even as the first; He gives rest unto him who comes at the eleventh hour, even as unto him who has wrought from the first hour.

And He shows mercy upon the last, and cares for the first; and to the one He gives, and upon the other He bestows gifts. And He both accepts the deeds, and welcomes the intention, and honors the acts and praises the offering. Wherefore, enter you all into the joy of your Lord; and receive your reward, both the first, and likewise the second. You rich and poor together, hold high festival. You sober and you heedless, honor the day. Rejoice today, both you who have fasted and you who have disregarded the fast. The table is full-laden; feast ye all

sumptuously. The calf is fatted; let no one go hungry away.

Enjoy ye all the feast of faith: Receive ye all the riches of loving-kindness. let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shown forth from the grave. Let no one fear death, for the Savior's death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: Hell, said he, was embittered, when it encountered Thee in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. It took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen.

O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, is become the first fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages. Amen.

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GO YE INTO ALL THE WORLD

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### *Fr. Robert's Remarks*

1 The day of resurrection!  
Earth, tell it out abroad;  
the passover of gladness,  
the passover of God.  
From death to life eternal,  
from earth unto the sky,  
our Christ hath brought us over,  
with hymns of victory.

2 Our hearts be pure from evil,  
that we may see aright  
the Lord in rays eternal  
of resurrection light;  
and listening to his accents,  
may hear, so calm and plain,  
his own "All hail!" and, hearing,  
may raise the victor strain.

3 Now let the heavens be joyful!  
Let earth the song begin!  
Let the round world keep triumph,  
and all that is therein!  
Let all things seen and unseen  
their notes in gladness blend,  
for Christ the Lord hath risen,  
our joy that hath no end.

Along with the Bible and the Prayer Book  
at this season our Hymn Book is an outstanding  
source of material for prayer and meditation..

More next month,

**R+**



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