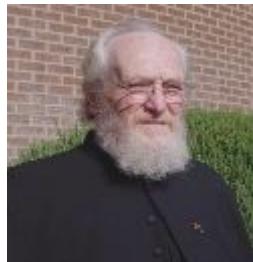


THE TRADITIONAL ANGLICAN NEWS

JANUARY 15, 2026

VOLUME 14, ISSUE 1

Fr. Robert's Remarks

FR ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings, The Lord be with you!

It is hard to believe that it was 40 years ago, on Friday, the 31st of January, 1986, a meeting was held here in Parry Sound. It was the founding meeting for St. John's parish in Parry Sound.

There were, I believe, about 20 people present. With us were, Fr. William and Bonnie Ivey who, with their family, would be moving back to Chapleau, ON soon afterward. Fr. Reg Inshaw who, later, helped to establish the parish of Holy Trinity and St. Jude in Thunder Bay was there as the Archpriest.

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Fr. David Marriott, SSC: *St Francis de Sales*

FR. DAVID
MARRIOTT, SSC

Some years ago, I bought a copy of 'Introduction à la vie dévote' (Introduction to the devout life), written by St. François de Sales (St. Francis de Sales) in the 16th century, some 400 years ago. Fr. Mansfield's father had a copy of this in English, an on-line copy of which is the source of this extract from Part III. Despite the fact that, at the same time, Shakespeare was writing his plays, many think that 'things are different now', despite the fact that the book is still in print, available at Amazon!

What amazed me was the wisdom appropriate to the life we are living in 2026, expressed with such clarity and good sense, which far surpass any homily I might write made the use of his words for this newsletter so appropriate for his feast day on January 29th. As the book far preceded 'copyright', the book and portraits are in the public domain for us to enjoy.

CHAPTER VII.

How to combine due care for a Good Reputation with Humility. PRAISE, honour, and glory are not bestowed on men for ordinary, but for extraordinary virtue. By praise we intend to lead men to appreciate the excellence of certain individuals; giving them honour is the expression of our own esteem for them; and I should say that glory is the combination of praise and honour from many persons. If praise and honour are like precious stones, glory is as an enamel thereof. Now, as humility forbids us to aim at excelling or

Figure 1 François de Sales 1567
-1622

(Continued on page 2)

Fr. David Marriott, SSC: St Francis de Sales

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being preferred to others, it likewise forbids us to aim at praise, honour, and glory; but it allows us to give heed, as the Wise Man says, to our good name, and that because a good name does not imply any one particular excellence, but a general straightforward integrity of purpose, which we may recognise in ourselves, and desire to be known as possessing, without any breach of humility. Humility might make us indifferent even to a good reputation, were it not for charity's sake; but seeing that it is a groundwork of society, and without it we are not merely useless but positively harmful to the world, because of the scandal given by such a deficiency, therefore charity requires, and humility allows, us to desire and to maintain a good reputation with care. Moreover, just as the leaves of a tree are valuable, not merely for beauty's sake, but also as a shelter to the tender fruit, so a good reputation, if not in itself very important, is still very useful, not only as an embellishment of life, but as a protection to our virtues, especially to those which are weakly. The necessity for acting up to our reputation, and being what we are thought to be, brings a strong though kindly motive power to bear upon a generous disposition. Let us foster all our virtues, my daughter, because they are pleasing to God, the Chief Aim of all we do. But just as when men preserve fruits, they do not only conserve them, but put them into suitable vessels, so while Divine Love is the main thing which keeps us in the ways of holiness, we may also find help from the effects of a good reputation. But it will not do to be over-eager or fanciful about it. Those who are so very sensitive about their reputation are like people who are perpetually physicking themselves for every carnal ailment; they mean to preserve their health, but practically they destroy it; and those who are so very fastidious over their good name are apt to lose it entirely, for they become fanciful, fretful, and disagreeable, provoking ill-natured remarks. As a rule, indifference to insult and slander is a much more effectual remedy than resentment, wrath, and vengeance. Slander melts away beneath contempt, but indignation seems a sort of acknowledgment of its truth. Crocodiles never meddle with any but those who are afraid of them, and slander only persists in attacking people who are disturbed by it. An excessive fear of losing reputation indicates mistrust as to its foundations, which are to be found in a good and true life. Those towns where the bridges are built of wood are very uneasy whenever a sign of flood appears, but they who possess stone bridges are not anxious unless some very unusual storm appears. And so, a soul built up on solid Christian foundations can afford to despise the outpour of slanderous tongues, but those who know themselves to be weak are for ever disturbed and uneasy. Be sure, my daughter, that he who seeks to be well thought of by everybody will be esteemed by nobody, and those people deserve to be despised who are anxious to be highly esteemed by ungodly, unworthy men. Reputation, after all, is but a signboard giving notice where virtue dwells, and virtue itself is al-

Fr. David Marriott, SSC: St Francis de Sales

ways and everywhere preferable. Therefore, if it is said that you are a hypocrite because you are professedly devout, or if you are called a coward because you have forgiven an insult, despise all such accusations. Such judgments are the utterances of foolish men, and you must not give up what is right, even though your reputation suffer, for fruit is better than foliage, that is to say, an inward and spiritual gain is worth all external gains. We may take a jealous care of our reputation, but not idolise it; and while we desire not to displease good men, neither should we seek to please those that are evil. A man's natural adornment is his beard, and a woman's her hair; if either be torn out they may never grow again, but if only shaven or shorn, they will grow all the thicker; and in like manner, if our reputation be shorn or even shaven by slanderous tongues (of which David says, that "with lies they cut like a sharp razor"), there is no need to be disturbed, it will soon spring again, if not brighter, at all events more substantial. But if it be lost through our own vices or meanness or evil living, it will not be easily restored, because its roots are plucked up. And the root of a good name is to be found in virtue and honesty, which will always cause it to spring up afresh, however it may be assaulted. If your good name suffers from some empty pursuit, some useless habit, some unworthy friendship, they must be renounced, for a good name is worth more than any such idle indulgence; but if you are blamed or slandered for pious practices, earnestness in devotion, or whatever tends to win eternal life, then let your slanderers have their way, like dogs that bay at the moon! Be sure that, if they should succeed in rousing any evil impression against you (clipping the beard of your reputation, as it were), your good name will soon revive, and the razor of slander will strengthen your honour, just as the pruning-knife strengthens the vine and causes it to bring forth more abundant fruit. Let us keep Jesus Christ Crucified always before our eyes; let us go on trustfully and simply, but with discretion and wisdom, in His Service, and He will take care of our reputation; if He permits us to lose it, it will only be to give us better things, and to train us in a holy humility, one ounce of which is worth more than a thousand pounds of honour. If we are unjustly blamed, let us quietly meet calumny with truth; if calumny perseveres, let us persevere in humility; there is no surer shelter for our reputation or our soul than the Hand of God. Let us serve Him in good report or evil report alike, with S. Paul; so that we may cry out with David, "For Thy Sake have I suffered reproof, shame hath covered my face." Of course, certain crimes, so grievous that no one who can justify himself should remain silent, must be excepted; as, too, certain persons whose reputation closely affects the edification of others. In this case all theologians say that it is right quietly to seek reparation.

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Fr. David Marriott, SSC: Updates from Africa: January 2026



*Republic of
Cameroon*



*République
Démocratique
du Congo*



*Republic of
South Sudan*



*Republic
of Kenya*



Rwanda

Since the Appeal ended on November 1st, 2025, we were advised that Canadian donations could be made to the Anglican Catholic Church Mission Fund Inc. - ACC Mission Fund, at a reasonable cost.

However, this advice has been adjusted, as the total cost could be significant. If you want to send funds, please check the costs for a bank transfer, Western Union, or Ria, to ensure good value.

Despite the fact that the Africa Appeal ceased on November 1st when the Parish of St. Bride left the ACC-OP, I continue to receive news from ACC-OP Dioceses in Africa, including advice from the Assistant Bursar of the St. Paul Missionary Society that 'Future international donations to the SPMS might be made through our Pay-Pal account. The name on the account is Anglican Catholic Church Inc - ACC Mission Fund.', which I hope will encourage those parishes hoping to support the needs of those facing challenges of a nature that exceeds anything we can imagine.

Congo East.

On January 2nd, I received this email from Bishop Mmokywa Mtundu Lameck, of the Congo East Diocese in Baraka, Sud-Kivu, DRC.

Bonjour père, je viens de vous informer sur la situation que nous avons aujourd'hui, nous sommes dans le camp de réfugiés de RUHIGI où il n'y a pas aucune assistance mais beaucoup de morts de cholera nous soient publié et d'autres comme la faim, manque de traitement. Les gens vivent dans une situation très difficile. +Mgr M'MOKYWA MTUNDU Lameck. En Christ.

(In English): 'Hello father, I want to just inform you about the situation we have today, we are in the refugee camp of RUHIGI where there is no assistance, (*But where*) many cholera deaths are published to us and others such as hunger, lack of treatment. People are living in a very difficult situation. +Mgr M'MOKYWA MTUNDU Lameck. In Christ.'

As far as I can discover, Ruyigi is a city in Burundi, where there is an UNHCR presence, with 39,115 'returnees', and 175 asylum seekers in February 2004.

Whereas Bishop Steven Ayule-Milenge, who lives in Bukavu, which city is under the control of the M23 militia, and where many have died at the hands of the M23, suggested that the presence of that militia should not cause Bishop Lameck to leave Baraka for a refugee camp, the Bishop is also aware of the

Fr. David Marriott, SSC: Updates from Africa: January 2026

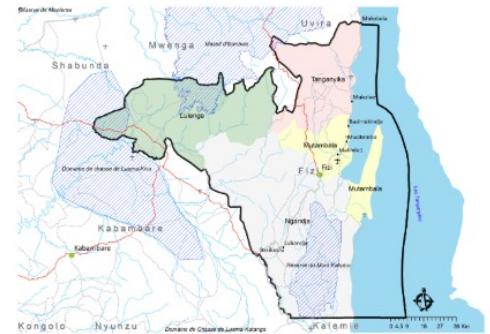
longstanding conflicts in the Fizi territory, which includes Baraka.

In From Mgr. Steven: from the Archdeacon of Itombwe-Lilongwe: This morning, I received a telephone call from the Parish of St. Thomas, Kipupu, to say that a tribal war had broken out on the high plateau of Fizi and of Itombwe in Mwenga Territory. The Banyamulenge Tutsi Ngomino militia attacked and burned the villages which belong to the Babembe people in the Mwenga Territory. This is not linked to the conflicts between the Banyamulenge Tutsi and the Bafuliro (pygmies). It seems that they now have another hidden agenda, battling both Bafuliro and Banyamulenge in the Territory of Fizi.

The government has sent the army to calm the situation: the Banyamulenge have therefore left the Fizi Territory to cross into Mwenga Territory where they have started to kill the people and to burn their homes. We have just lost the parishes of St. Thomas, Kipupu and St. Jacques, Lwiko, and their chapels in Mwenga Territory. Also, the Archidiaconate of Itombwe-Lulenge has seen its entire infrastructure wiped out.

In the earlier troubles, in Fizi Territory, we had lost the parishes of St. Michel, Ikunda and St. Joseph, Kinyokwe in Lulenge Collectivity, Fizi Territory and now it is these other two parishes of Itombwe Collectivity, Mwenga Territory, which have been left in ruins. I have spoken with the priest from St. Thomas, Kipupu, who tells me that they are in the forest towards the borders of the Natural Reservation of Itombwe. They are fortunate to have communication access thanks to the antennae installed in the national park. It is hunger that will kill the people who have survived, as their entire food stocks have been destroyed. For the Parish of St. Jacques, Lwiko, there is no information about the Archdeacon, except that Fr. Mkelewa, retired, has been able to get to the villages in Fizi Territory where he has the protection of the United Nations forces.

These are the few lines of the SOS from the Archdeacon of Itombwe-Lilongwe. +Mgr. Steven.



In 2012, I (Fr. David) wrote: 'M. Frederic Aliyaba Itutu, 'May he rest in peace and rise in glory.' My visit to the DRC (Congo) was instructive in so many ways: but one of the most telling was the way that the parishes and chapels were able to grow and thrive, even when there were few ordained clergy to minister to their needs. M. Frederic Aliyaba Itutu was one of those who made the growth of the 'Eglise Anglicane Catholique au Congo' possible: he was a lay catechist: a volunteer armed not with a rifle or grenades, but with the one book that mattered in his life: the Bible: which he used as his guide and teacher,

Fr. David Marriott, SSC: Africa Appeal December 2025

and which he also used as a compendium of the faith, the ultimate textbook, in his teaching of the Christian faith to his communities, where he was able to establish parishes in the towns of Fizi and Ubwari. He was murdered in the night of the 7th February 2012, at his home parish of St. Paul, Fizi, DRC.

In 2017, Bishop Steven wrote this to John Omwake, the Editor of the 'Trinitarian':

Dear John Omwake, I have been able to telephone Fr. Makutano Alonda, curate of the parish of St. Jean, Misisi. He himself being sick, he had only arrived a week before the Mai-Mai attacked. He has told me that the government forces have pushed the Mai-Mai back so that the army has retaken several villages which had been under Mai-Mai control. But that in Misisi the situation is very tense with fighting as the government takes back control of the town. Aircraft (helicopters) are flying above, to chase away the Mai-Mai. Misisi is a small town of some 50,000 people: the majority work in 'artisanal mines'. One company is in the process of developing an industrial mine, but this is opposed by the population who feel that they would not benefit from such an endeavour. So, the dispute between the Mai-Mai on the one side and the government on the other really concerns the governance of the mines. As the daily tax received by the government is more than US\$100,000 what is the amount to be gained by occupying the town for one week? The idea of establishing an industrial mine is excellent as this would provide work for the young and reduce unemployment. Our Christians are in difficulty because the Mai-Mai are pillaging the hospitals, churches, retail stores and private homes. Assistance is needed because many people have not slept with generalised attacks by the government army which surrounds the town. Once it is liberated, we will establish the needs of our Christians. Your prayers and assistance for the Christians of Misisi and Ngalula are requested. Merci, Mgr. Steven Ayule-Milenge.'

As Bishop Steven wrote, the tax receipts from the 'artisanal mines', with no safety measures or protective clothing, appear to have won the battle! (and prolonged the agony.)

Congo.

Bishop Steven has also sent some photographs of the Christmas Eucharist at the Cathedral in Bukavu. We must remember that Bukavu, the second large city in Sud-Kivu, Goma, is also under the control of the M23 Militias: many innocent citizens have lost their lives during this occupation, which makes large gatherings for worship more



Fr. David Marriott, SSC: Africa Appeal December 2025

dangerous.

Cameroon.

On December 14th, Bishop Alphonse sent us greetings for Advent and Christmas: 'I wish you a good Advent and Christmas season as well as the New Year 2026. I had the motorcycle accident last month and I continue the treatment. The pain in my left knee is so intense. I had called you for support of your help before the end of the year to support my family, illnesses and some pastoral work. But it will depend on what funds you can have to support us via Ria. Thank you very much, Bishop Alphonse'.

Rainfall in Yaoundé can be very heavy, and occurs often, with temperatures in the low 30C. Whereas motorbike taxis have been restricted in the city centre, they are largely essential in the suburbs for inexpensive travel, although often unlicensed, with no insurance, and, as we have seen, dangerous. The small, often Chinese motorbikes are relatively inexpensive, although for the church to purchase one would require it to be insured and properly licensed, and regularly serviced: which is why, in the past, the Appeal was unable to send funds for one.

Diocese of Christ the Redeemer, Eastern Cape, South Africa.

On December 21st, I received greetings from Bishop Solomzi Mentjies:

Seasonal greetings to you Fr David Marriott.

This serves to acknowledge the receipt of your email sent recently. (The Africa Appeal).

On behalf my Diocese I request that you consider helping us too. The situation down here becomes difficult day by day.

Prayerfully,

+Solomzi

I recall meeting the Bishop at a Provincial Synod some years ago, hoping at that time that the Appeal would be ready to help support the Diocese, although demands elsewhere precluded that, unfortunately. It is included here with the prayers that another Diocese or Parish will be able to offer their support.



xxxxxx

How to support these churches:

In Canada

Please note that, in Canada, no donations are accepted for the Africa Appeal after November 1, 2025.

Since the Appeal ended on November 1st, 2025, we were advised that Canadian donations could be made to the Anglican Catholic Church Mission Fund Inc. - ACC Mission Fund, at a reasonable cost.

However, this advice has been adjusted, as the total cost could be significant. If you want to send funds, please check the costs for a bank transfer, Western Union, or Ria, to ensure good value.

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.

Obituary: Christopher (Chris) Liam Ivey

It is with great sorrow that the family announces the unexpected passing of Christopher (Chris) Liam Ivey on Thursday January 1, 2026, at the age of 56 years at home in Drayton Valley.

Born July 30, 1969, in Brandon (Manitoba) Chris will be lovingly remembered by his mother Bonnie (Stack) of Chapleau (Ontario); his beloved wife of 28 years Katherine (MacMillan); his brother Michael and wife Amanda (Settee) of Calgary (Alberta); his brother Daniel and wife Jolene (Scott) of Drayton Valley (Alberta); his sister Mary Lynne and husband Simon Mountjoy of Chapleau (Ontario); and close friend Denis Rochon of Montreal (Quebec). Chris was predeceased by his father William Ivey.

He also leaves behind his father in-law Donald MacMillan of Drayton Valley and brother in-law Frank MacMillan and wife Kerry (Newton) of Sundre (Alberta) and was predeceased by his mother in-law Frances MacMillan.

While he did not have children of his own, he leaves behind many nieces and nephews. He also leaves behind aunts, uncles and cousins.

Chris was a gifted photographer, writer and digital artist, and built a career in marketing and creative roles at various companies. He also used his experience and skills to own and operate photography and design studios including “Ivey-League Interactive” together with his wife for over a decade. At the time of his death, he was providing marketing and creative services to businesses in Drayton Valley.

Chris is remembered for his passion for God, his country, and its people which was inspired by his mother, and father an Anglican minister (and the service calls he accompanied him on) which was reflected in his research and writing projects. He also loved the outdoors, reading, cooking, and being in the company of dogs.

A luncheon will be held in Drayton Valley on Saturday January 17, 2026, between 1:00 pm and 3:00 pm at Hitters Sports Bar where he enjoyed open mic nights. A Celebration of Life will be held in the summer in Alberta and Ontario.

Expressions of sympathy in the form of flowers, cards, helping a person or pet in need or memorial contributions to a charity of your choice are equally welcome.

To send condolences, please visit www.affinityfuneralservice.ca

Arrangements in care of Terri Shimenosky at:

Affinity Funeral Service

5001 45 Avenue, Drayton Valley, Alberta T7A 1L1

780 542 3338



Fr. Robert's Remarks

Over the last few days, as I look out my window and see the snow down or look at the newspaper and see photographs from other parts of the province, I am reminded of that day in 1986. There was a blinding snow-storm; the roads were terrible; but, Fr. Inshaw made the trip from Oshawa to Parry Sound—just under 3-hours on a good day. Because of the weather, we were expecting an apologetic phone call, but, no, Fr. Inshaw knocked on the door. We mentioned to him that he could have phoned and we would have understood. His reply was, “I knew that if God wanted me here, he would get me here; and He did.” After he had taken off his coat and shaken it outside to get rid of the snow that had landed on him in the short distance from the car to the house, Fr. Inshaw proceeded to offer us both a prophetic word and an explanation of why he had driven up in the snowstorm. Both of these were based on Joshua 1.9.

Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

I cannot tell you how many times that verse has come back to my mind over these past 40 years. That verse connected for me then, and later it connected for me with verses from St. John 6:18-21.

And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

But he said to them, It is I: be not afraid.

Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

If nothing else had come out of that evening than this teaching by Fr. Inshaw, it would still have been a powerful evening. Later, I recall reading *When Jesus Sleeps: Finding Spiritual Peace Amid the Storms of Life* by Luis M. Martínez, a 20th century Mexican Archbishop. It had the same effect on me as Fr. Inshaw's words had had, earlier.

More did come out of that evening, and before the evening was over we made some preliminary decisions and then, on the third day, Sunday, February 2, Sexagesima and the Feast of the Purification, St. John's parish held its first service of Morning Prayer in a local living room. An irony, perhaps,



DOMESTIC CHAPEL

Fr. Robert's Remarks



SETUP IN LIVING ROOM FOR 1ST SERVICE ON FEBRUARY 2, 1986



BISHOP & MRS WOOLCOCK'S VISIT ON ST. MATTHIAS DAY, FEBRUARY 24, 1986



Fr. Mel McLeneghan's visit in May 1986

from my perspective has been that I missed that first service as I was scheduled to work the dayshift at the hospital that weekend.

We used that living room venue for a short while and then rented a Seventh Day Adventist Church for about 12 years until the building was damaged in a blasting accident related to highway construction adjacent to the building. It was a significant explosion. We live about five-eighths of a mile as the crow flies from the church. The blast knocked flower pots from the window sill in our living room and the blast was felt downtown about a mile and a half from the Church. After a couple of years in a hospital auditorium, we moved to a funeral



A VISIT FROM FR. REG & MAY INSHAW (6TH & 5TH FROM THE RIGHT IN BACK) WITH CONGREGATION IN 1986

TRADITIONAL ANGLICAN CHURCH OF CANADA

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



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

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 sacraments 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
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Fr. Robert's Remarks

Parishes

St. Athanasius
Belleville/Roslin, ON
613-477-3098

The Resurrection
Walkerville, ON
519-255-1703

St. John's
Parry Sound, ON
705-746-9720

Holy Trinity & St. Jude
Thunder Bay, ON
807-251-3489

St. Mary's
Chapleau, ON
705-864-0909

chapel for about 10 years. Since then we have used a domestic chapel in our home. Since the early COVID period in 2020, we have, for the benefit of others, recorded our Sunday Mass on most Sundays.

It has been an interesting 40-years.

More next month,

R+



Newsletters 4 U

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