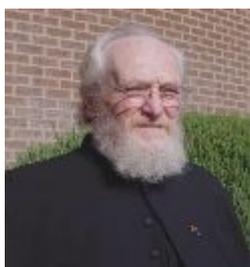


May you have a blessed & joy-filled Easter!

Fr. Robert's Remarks



FR ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings, The Lord be with you!

We are fast approaching the end of Lent and preparing for the celebration of Easter.

May the rest of Lent be a blessing for you and may you have a joy-filled Easter.

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Fr. David Marriott, SSC: Passion Sunday



FR. DAVID
MARRIOTT, SSC

This day marks the start of a new section of the Lenten fast: we call it Passiontide, as it is the preparation for the events we shall once again commemorate during the passion of Holy Week, the great blackness of Good Friday, and the joy of the Resurrection on Easter Day. It is as if we are starting on a journey, to climb a mountain: we are here approaching the foothills; we will start our ascent in peace, in quiet, in hope and yearning.

As we climb, the slope is steeper, the trials more difficult, the peace and quiet of the foothills disturbed, the tranquillity lost as we make our way towards the peak: but where we now have a curious sense of foreboding that as we start the climb in great hope and joy, we come to understand that before the joy is reached, we must go through deep stress, challenges to our ability, and at this point, an incipient fear creeps into our minds: we are accompanying Christ on His journey, His Passion: so that when He is in prayer in that Garden of Gethsemane, we are there as well.

One person once said that she found it hard to be at church on Maundy Thursday, as she found that she needed to cry, to feel so sad at the trial inflicted on Our Lord: I said that this was wonderful: she had got the true meaning of the Passion, and that her tears would mingle with the tears shed by Our Lord in that same Garden, as all of us need to shed tears also.

This Passiontide starts with a reading from the Epistle to the Hebrews, where one of the key components of the teaching of Jesus is clarified: the Redemptive gift of Himself: 'Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having

(Continued on page 2)

Fr. David Marriott, SSC: Sermon for St. Cecilia (vigil)

obtained eternal redemption for us.’ (Heb. 9.12) and then follows up with the message that this gift of Himself once offered must say to each one of us, ‘How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?’ (Heb. 9.14) Jesus has offered himself for us, but it doesn’t end there: He asks, nay, He demands, that we listen to the meaning of this gift, and that we allow this message to act in our very souls, so that we are purified, purged, cleansed, disinfected, from all evil and wickedness, so that we in our turn can come to the service of the Living God.

And to help us to understand what it is that we are to do, or more truly, how we are to do this we have heard from Jesus in the words of St. Matthew’s Gospel: whereas the world, that great body of people out there might have their own ideas of how to become the great success, the hero of industry, the feted one on all the TV stations, the one all would like to be, the great one, and so on and so forth: we are different, our standards are from another source, we are to be obedient to God, and to the different set of rules, a different concept of what success means, and it is illustrated by Jesus in a most dramatic way: where the local dignitaries prided themselves, just as today, with the best seats in the house, the preferred high table at dinner, the special pew at worship: no, we are to do the opposite, we are to follow the example Jesus gave his disciples, we are to become the very servants of those who come to learn, come to gain a better understanding of the faith, and in so doing we are both servant and guide, servant of those who come to learn, servant of God Our Father in heaven, servant of Jesus Christ, and guide to help those who come to us to see their way forward to the promise of eternal salvation: the true goal of the Passion, the true goal of the Gift of Himself once offered, the gift we too can bring to those around us who are seeking for what they do not know, but that we know, that we understand, the Gift of promise bought by Himself on the Cross at Calvary.

And how are we different: if we want to follow in the footsteps of Christ: ‘But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.’ (Matt. 20.26-28) We are to become imbued with the concept of humble servanthood: note that this is in no way the same as servility, no, not at all, but it is the symbolic acceptance by the faithful of the very principle that we are to become the servants of the people, in that we can provide the people with the help, support and succour that they so desperately need in this secular world, so that in so doing we might be able to attract these people, wise to world but not to the spirit, to the very gifts of the spirit the promise of salvation that we know we can achieve through the faith which we confess. And what example do we follow in this: none other than that of Our Saviour, Jesus Christ, Who humbled Himself even to the Cross for our sakes: for you, for me, and for the whole world, if only they might leave off from their worldly and secular pursuits and see what their Saviour has done for them, and the joys and blessings which He offers to all.

In this Passiontide, be passionate: be passionate about the gift we have been given, that we gratefully receive at His hands, and that we want to share with the entire world.





Fr. Robert's Remarks

During Lent, this would not be the first or only time that I have drawn or shall draw attention to the Penitential Office in the Prayer Book (see pp 611-615 in the BCP (Canada) 1962). Often it is the Exhortation (p. 611) or *O King all glorious* (p. 615). This time it is the piece on page 614 which is said together, just before the imposition of Ashes on Ash Wednesday, by the Priest and People— “Lord, for thy tender mercies’ sake, lay not our sins to our charge; but forgive that is past, and give us grace to amend our sinful lives; to decline from sin, and incline to virtue; That we may walk with a perfect heart before thee, now and evermore.”

When I was young I sang in our Church choir. “Lord for thy tender mercies’ sake” was one to the anthems that we sang. As I remember it, the music was written by John Rutter. It was beautiful. The words seemed to be a summary of the Christian life.

What attracted my attention to it this year? March 18th was the anniversary of the death of Fr. Thomas Hopko. He has been one of my favourite writers. I have referred to him from time to time. A very recent online posting, quoting Fr. Tom said this.

... the only way we can find ourselves is to deny ourselves. That's Christ's teaching. If you cling to yourself, you lose yourself. The unwillingness to forgive is the ultimate act of not wanting to let yourself go. You want to defend yourself, assert yourself, protect yourself. Your neighbour is your true self. You have no self in yourself. ... the minute I don't feel deeply that my real self is the other, then I'll have no reason to forgive anyone. ... the act of forgiveness is the very act by which our humanity is constituted. Deny that, and we kill ourselves. It's a metaphysical suicide.

My story here might be a bit circuitous, but in a talk that I heard Fr. Hopko give many years ago and which had a powerful impact on me, he spoke of the Summary of the Law and the love of neighbour as yourself. The Summary of the Law also spoke of loving God “with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength”.

Here, perhaps, is the leap. In the quote from the Penitential Office, we ask for forgiveness and we ask for grace to amend our sinful lives. These requests are with and for a purpose which is “that we may walk with a perfect heart before thee now and evermore.” For me, it highlights the fact that our relationship with God and others is not to be legalistic or forensic but rather must be relational. If we do “walk with a perfect heart” our relationships with God and with others will, no doubt be affected.

More next month,

R+



Fr. David Marriott, SSC: Africa Appeal December 2025



*Republic of
Cameroon*



*République
Démocratique
du Congo*



*Republic of
South Sudan*



*Republic
of Kenya*



Rwanda

Kenya.

In March, there has been no report received from Bishop John Ndegwa. This has been somewhat alarming, because news reports have been reporting of major problems affecting Nairobi, and across the country, following exceedingly heavy rainfall and extensive flooding, as can be seen here, in this BBC report from Joseph Winter and Richard Kagoe, Reporting from Nairobi for BBC News:

Published 15 March 2026

A further four people have died in Kenya after heavy rain caused widespread flooding, police said, taking the number to have died in the past week to at least 66.

The capital, Nairobi, was hit by more heavy rain overnight although no new deaths were reported.

Eleven people were rescued after a minibus taxi, known locally as a matatu, got stuck as water rose in Nairobi, according to the Kenya Red Cross, while two children were saved from a flooded house.

Heavy rainfall over the past week has triggered flash floods as rivers have burst their banks, flooding homes and damaging roads, power- and water- lines.

Some roads have been closed after bridges were damaged in Nairobi, while some schools were also flooded after Saturday's downpour.

The interior ministry warned on Sunday that different parts of the country were continuing to experience heavy rains, increasing the risk of flooding. (<https://www.bbc.co.uk/news/articles/cz6e5eng03yo>)

This second BBC report provides further information of the situation facing the Bishop, his family and people, as his Parish is located in Korogocho, which the Bishop referred to as a large slum, where in last months report you can read of the recent school, St. Anectus School, recently opened.

Published 30 April 2024

Authorities have urged residents in low-lying areas to move to safer ground and more than 2,000 people have had to leave their homes to seek shelter.

Police say search-and-rescue operations are continuing following the "torrential rain and subsequent devastating flooding affecting various parts of the country".

Half of those killed - 33 - have been in Nairobi, where poor drainage has been a major factor, along with the obstruction of rivers and waterways caused by unregulated development.

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

Businessman Kareem Hassan Ali, who lives in the Parklands area of Nairobi, told the BBC there was about two metres (6.5ft) of water outside his block of flats on Saturday night, although this had now subsided.

His flat was not flooded but cars in the underground parking area were submerged, he said.

Another Parklands resident, auditor Deenesh Patel, said he had spent the night at a friend's house. "I saw the warning and didn't want to take any risks."

Both men called on officials to do more to improve drainage and stop construction that blocked rivers.

"The rain was heavy but this happens each year," said Patel. "Other low-lying areas were not affected because they have the proper infrastructure."

President William Ruto on Sunday said authorities were working to clear blocked drainage systems but Ali said they had seen no-one and the Parklands Residents Association had cleared up the debris themselves.

Ruto also said emergency food supplies and medical assistance were being delivered to those affected.

The flooding has not just affected Kenya.

More than 100 people have been killed [in neighbouring Ethiopia following floods and landslides in the south of the country.](#)

Many factors contribute to flooding, but a warming atmosphere caused by climate change makes extreme rainfall more likely.

The world has already warmed by about 1.1C since the industrial era began and temperatures will keep rising unless governments around the world make steep cuts to emissions. (<https://www.bbc.co.uk/news/world-africa-68898731>)

Congo.

Bishop Steven writes :

Père David Marriott

Salutations en Christ notre Seigneur et Sauveur. À travers le présent courrier électronique je voudrais vous faire suivre la photo de Saint Augustin Nyalushozi Walungu.



In the July 2025 Update, I wrote: 'Bishop Steven has written about the Parish of St. Augustin Nyaloshi, in Walungu, which town is still in Government control.

As we were awaiting the receipt of the St. Matthews funds, Bishop Steven contacted me to say that 'Through this email, I would like to inform you that in the week of July 14, 2025, I will be on the move to consult my doctor in Burundi to

do the check-up and take a two-week rest after the consultations. I would like to propose to you about the donation you have written in Africa Appeal will be distributed during this month of July. If there is a way to send us before my departure so that I can buy the sheets for the Saint Augustin Nyalushozi Walungu Mission.' As the Bishop has diabetes, such 'consultations' are important, as well as a well-deserved 'two-week rest'!

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



St. Bride's expected to receive the funds on July 7th, so after Mass on Trinity III, Scott Ferguson advised that we could send \$2,625.00 during the coming week, which has now been done through Western Union. Bishop Steven has already received the first 'half', and writes: 'Thank you very much, the money arrived safely, we paid 5% of the amount sent to receive the dollars. I called Father Deocard on the phone so that he could come tomorrow to take the sheets that we will buy tomorrow, Friday, if the rest of the money is transferred today. +Steven.'

Of course, whilst Walungu had been 'safe', it did come under reported assault by the M23 Militias, and yet the work of the Diocese has continued, as we can observe in this photograph of the completed church.

It is a remarkable tribute to the courage and dedication, not only of the Clergy, but of all the people, lay catechists teaching the faith, and so many giving what they can to build their church from their time and talents.



After this column was sent, there was a note with a couple of photographs from Bishop Steven who wrote, Père David Marriott

Salutations en Christ notre Seigneur et Sauveur Jésus-Christ. À travers le présent courrier électronique je voudrais vous faire suivre les photos de la progression de la construction de la Mission Saint Agathe Ikoma. Bonne réception.

+Mgr. Steven Ayule-Milenge



(Father David Marriott
Greetings in Christ our Lord and Savior Jesus Christ. Through this e-mail I would like to send you photos of the progress of the construction of the St. Agatha Ikoma Mission. Good reception.

+Msgr. Steven Ayule-Milenge)

I hope that as the Appeal has had to terminate support, that other parishes will have the ability to support these needs, especially those parishes with someone who speaks French.



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

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

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

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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:

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or ACC (OP) DAT (for short)

BSB 034-064

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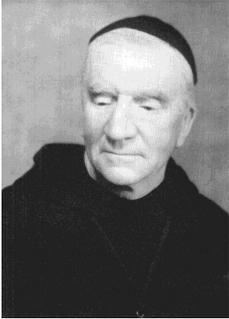
Please note the intentions for the donation on the direct deposit details.

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.

Fr. Andrew, SDC: Meditations for Sundays in Lent



FR. ANDREW, SDC

FIFTH SUNDAY IN LENT

AFFINITY

'He that is of God heareth God's words.'—S. John viii. 47

WE can only hear what we have ears to hear, see what we have eyes to see, and receive what we bring the power to assimilate. Lovely music might be played to a deaf man, a beautiful picture be shown to a blind man, and perfect food be put into the lips of a dead man, and in each case the man would be unmoved, because he had not the power to appreciate it.

We must bring to the hearing of God's words our own affinity with God. We have to ask ourselves, 'Am I spiritually alive?' The Christian Sacrament of Baptism is the Sacrament of birth, and every baptized Christian is vitally alive. We have then the assurance that when we show the vision of God to baptized Christians we are not showing it to blind eyes; when we make the music of the sweet Name of Jesus sound in their ears, we are not playing to deaf ears; when we prepare them for Confirmation and the reception of the Blessed Sacrament, we are not inviting to the Heavenly Banquet those who cannot receive the gift of the Body and Blood of Christ.

But we are undeveloped and sickly souls, and need help and healing. We have a remedy for all our needs. This human nature of ours has been brought wholly into union with God, so that, being of God, it can hear God's voice, see the vision of God, and be wholly united to Him. By the Sacrament of Absolution we have our *eyes* cleansed, by our meditation and prayer we see the vision of Jesus, and, as we are of God, through the affinity which comes to us in sacramental cleansing and prayer, we can be made one with Him in the Blessed Sacrament.

PALM SUNDAY

THE GIFT OF LIBERTY

'Being then made free from sin, ye became the servants of righteousness.' ROM. vi. 18

WE are told in the Book of Genesis that God rested when He had created man. The reason of His rest was that He had found that in which He could rest, a nature like His own. We might say that God rested when He had created liberty. If man was to have free will, God could only leave him free and see what he would do.

God's liberty is His sinlessness. It is of faith that God cannot sin, and herein is His freedom. God cannot choose to be not sinless; that is of the very essence of His being. But man *can* choose not to be sinless, and choosing so becomes a slave. True obedience to God is perfect liberty, and disobedience to God is the beginning of slavery

Fr. Andrew, SDC: Meditations for Sundays in Lent

God has only one gift greater than liberty, and that is the gift of love. His gifts are without repentance ; He cannot take back the gift of liberty. Here is God's dilemma. He cannot take away man's liberty, because if He does man will not be man ; and He cannot let man do whatever he likes without suffering coming from it, or He would Himself be transgressing His own law of holiness and sharing man's sin. What can He do ? God's answer is always the same, His answer is always love. As our Lord stood with His hands bound and Pilate said, ` Behold the man ! ' the multitude imagined they were looking on one who was a prisoner, but He was the only free person there. They were looking upon the liberty of the love of God. He could not move one hair's-breadth in the way of unholiness. There was no end to which He would not go in the way of love.

Fr. Andrew, SDC: And One for Easter Eve & One for Easter Day

EASTER EVEN

LYING IN STATE

He took upon Him the form of a servant . . . and became obedient unto death.—Phil. ii. 7, 8

WE read constantly in the papers of the queue of people who file by the coffin of some great personage who lies in state in abbey or cathedral. The poor body lies there, cased in oak, draped and beflowered, surrounded by burning tapers ; the soul, however good the man may have been, is but the soul of a creature, who has probably learnt through life's schooling to say with sincerity the prayer of the Publican, ` God be merciful to me a sinner.'

How different was the scene at the close of our Lord's life ! Let us pass by the Cross in single file, and take a long look at Him Who hangs there. Our Lord's body hung then in the place of shame, without the walls of the Holy City, upon a rough cross that had been knocked together carelessly by some poorly-paid executioners, excommunicate, companioned with two criminals. Such was the outward semblance of things then.

But if the veil of appearances that hangs between us and reality could have been lifted, what a difference there would have been between the lying in state of a human king and of Him Who on Calvary bore the -form of a servant. The exterior surroundings of the earthly king would have been the funeral pomp and pageantry considered by his subjects appropriate to the occasion : the interior condition of the soul would have been that of a creature before his Creator. The strange exterior ritual of Calvary veiled the radiant triumph of the soul of Jesus and the victory of His Sacred Humanity. • If one authentic inch of the rough wood of His Cross could now be held by human fingers, no shrine would be deemed fair enough to furnish its resting-place.

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GO YE INTO ALL THE WORLD

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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

Fr. Andrew SDC: Easter Day

EASTER DAY

THE WITNESS OF THE RESURRECTION

'This Jesus bath God raised up, whereof we all are witnesses.' ACTS ii. 32

IT is an unthinkable supposition that a life so apparently ordinary and a death so common as our Lord's could have been preached as a Gospel and proclaimed by a few poor peasants and had any weight of witness, unless these men had been transfigured by a living faith. Unlettered men could not have faced the might of Rome and the intellect of Greece, unless they had been upheld by an experience to them so certainly true that no other kind of experience could shake it and bring a reaction of disillusionment.

Again, when one authentic relic of Christ's body would have proved for ever that the story of His Resurrection was untrue, it is impossible to suppose that that relic would not *have* been procured if it had been possible. Every murder trial reveals how difficult it is to get rid of a body, when there is every reason to do so. In the case of our Lord's body, all the actors in the drama wished to produce it : His friends to pay it honour, His enemies as a proof that He had not risen. There can be no explanation of the empty tomb except that the Church's faith in the Resurrection is true.

But our belief in the living Christ is something much more than just belief in His survival after death. There is nothing necessarily divine in that. Our Lord's death was the consummation of His perfect obedience to the divine law of love, which is the eternal will of His heavenly Father. What from the earthly side of things looked like death and failure, from the heavenly side of things was manifest as the perfect victory of love. His death was the revelation of Eternal Love, which His Resurrection revealed to be Eternal Life.

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