

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

Greetings, The Lord be with you!

As we move through Eastertide, we continue to give thanks for the Resurrection of our Lord and Saviour Jesus Christ; we celebrate a number of Saints' Days; and we arrive at the Rogation Days and then Ascension Day.

In passing, I note that the Rogation Days are mentioned, on page xiii in the BCP (Canada) 1962, under the heading of Days of Solemn Prayer as "The Rogation Days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord".

The word 'solemn' is interesting. That word can imply several things. One could, I suppose, be a sadness.

From my childhood remembrances of the Rogation Day Services in rural farming areas, it was far from that. It was an important time, a serious time, a time of reverence, but not necessarily a sad time. I remember the Sunday Morning Prayer being moved from the Church to one of the farms where we said Morning Prayer followed by the Litany said in Procession—

(Continued on page 3)

*Fr. David Marriott, SSC: Easter III, comm St Anselm (21/04/2024)*

A line in the Collect reads: 'Grant unto all them that are admitted into the fellowship of Christ's religion, that they may forsake those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ.'

FR. DAVID  
MARRIOTT, SSC

And, of course, St. Peter gives us his guidance in the Epistle, starting with: 'Let your conduct among the Gentiles be honourable; that, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation.'

On this day, we commemorate the life and witness of St. Anselm, who as Abbott of the Monastery at Bec in Normandy, France, saw the Monastery become, as Wikipedia tells us, 'Bec became the foremost seat of learning in Europe,<sup>[17]</sup> attracting students from France, Italy, and elsewhere.<sup>[39]</sup>' ([https://en.wikipedia.org/wiki/Anselm\\_of\\_Canterbury](https://en.wikipedia.org/wiki/Anselm_of_Canterbury)) It is when he was elected Abbott, that we can see his definition of that 'profession' of today's Collect. He was elected by his fellows, but at a young age, just 30, so, as expected, he faced opposition, just like today, but actually in 1063: 'A notable

(Continued on page 2)

**INSIDE THIS ISSUE***Hymns*

3

*Fr. David Marriott, SSC:  
Updates from Africa*

4

*Fr. David Marriott, SSC: Easter III, comm St Anselm  
(21/04/2024)*

opponent was a young monk named Osborne. Anselm overcame his hostility first by praising, indulging, and privileging him in all things despite his hostility and then, when his affection and trust were gained, gradually withdrawing all preference until he upheld the strictest obedience.<sup>[35]</sup> (Op. cit.) It reminds one of the old saw/proverb: ‘Everything that goes around, comes around’, but that, perhaps, must anticipate that we all accept fundamental standards of behaviour, of which many appear to have been rejected by current society, who, perhaps, seek their personal gratification over that of society at large?

AND YE NOW  
THEREFORE  
HAVE SORROW:  
BUT I WILL SEE  
YOU AGAIN, AND  
YOUR HEART  
SHALL REJOICE,  
AND YOUR JOY  
NO MAN TAKETH  
FROM YOU.

To me, it would seem very much like the advice given by St. Peter: ‘Submit yourselves to every ordinance of man for the Lord’s sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well.’ Which will work well, as long as ‘kings and governors’ are following the same ‘rulebook’ as their people.

We can see that St. Peter’s words, ‘For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free men, and not using your liberty for a cloak of maliciousness; but as the servants of God..’, are reflected in the life of St. Anselm, whose predecessor at Bec, Lanfranc, had been made Archbishop of Canterbury in 1070 by King William 1st. St. Anselm visited Lanfranc, as the monastery had land granted them in England by William, who later, ‘Believing his [sinful](#) behaviour was responsible,<sup>[49]</sup> he summoned Anselm to hear his [confession](#) and administer [last rites](#).<sup>[47]</sup> He published a proclamation releasing his captives, discharging his debts, and promising to henceforth govern according to the law.<sup>[26]</sup> On 6 March 1093, he further nominated Anselm to fill the vacancy at Canterbury;’ (Op. Cit.)

In the Gospel of St. John, we read, ‘And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.’ It is an assurance of our faith, the promise of eternal salvation for those who ‘with well-doing ye may put to silence the ignorance of foolish men: as free men’, in the footsteps of Sts. Peter & Anselm leading us on our way forward.

St. Peter continues, ‘Honour all men. Love the brotherhood. Fear God. Honour the king.’





## *Hymns of the Season*

A hymn for Rogationtide

John Keble, 1856

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- 1 Lord, in thy name thy servants plead,  
And thou hast sworn to hear;  
Thine is the harvest, thine the seed,  
The fresh and fading year.
- 2 Our hope, when autumn winds blew wild,  
We trusted, Lord, with thee;  
And still, now spring has on us smiled,  
We wait on thy decree.
- 3 The former and the latter rain,  
The summer sun and air,  
The green ear, and the golden grain,  
All thine, are ours by prayer.
- 4 Thine too by right, and ours by grace,  
The wondrous growth unseen,  
The hopes that soothe, the fears that brace,  
The love that shines serene.
- 5 So grant the precious things brought forth  
By sun and moon below,  
That thee in thy new heaven and earth  
We never may forego.
- 6 To Father, Son, and Holy Ghost,  
The God whom we adore,  
Be glory, as it was, is now,  
And shall be evermore.



A Hymn for Ascensiontide

Rev. Charles Wesley, 1739

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- 1 Hail the day that sees him rise, Alleluia!  
to his throne beyond the skies. Alleluia!  
Christ, the Lamb for sinners given, Alleluia!  
enters now the highest heaven. Alleluia!
- 2 There for him high triumph waits; Alleluia!  
lift your heads, eternal gates. Alleluia!  
He has conquered death and sin; Alleluia!  
take the King of glory in. Alleluia!
- 3 Highest heaven its Lord receives; Alleluia!  
yet he loves the earth he leaves. Alleluia!  
Though returning to his throne, Alleluia!  
still he calls us all his own. Alleluia!
- 4 Still for us he intercedes; Alleluia!  
his atoning death he pleads, Alleluia!  
near himself prepares our place, Alleluia!  
he the firstfruits of our race. Alleluia!
- 5 There we shall with you remain, Alleluia!  
partners of your endless reign, Alleluia!  
see you with unclouded view, Alleluia!  
find our heaven of heavens in you. Alleluia!



## *Fr. Robert's Remarks*

one had to be careful here for the fields had been ploughed and fertilised recently and 'cow patties' might be lying about just waiting to be stepped on—and prayers offered for the seed time and the harvest and the fields blessed. My father, being the parish priest, spent quite a bit of time visiting on the farms so, I have no doubt that, while there was definitely the Sunday Rogation Day Service, there were quite likely a number of other blessings of the fields and the crops on Monday to Wednesday. Regrettably, I was in school those days so I was unable to go with him.

One place where the word 'solemn' does appear is in connection to the Mass. You might have heard the expressions 'Solemn High Mass', 'High Mass', 'Sung Mass' and 'Low Mass'. The 'Low Mass'

*(Continued on page 8)*

*Fr. David Marriott, SSC: Africa Appeal April 2026*



*Republic of  
Cameroon*



*République  
Démocratique  
du Congo*



*Republic of  
South Sudan*



*Republic  
of Kenya*



*Rwanda*

**Kenya.**

Dear Father David Marriott and the Church in Canada.

Holy Week Blessings.



We are glad to note that you have continued keeping us in your thoughts and prayer. Remain blessed. Allow us to share what we have been doing in the last month.

We have begun our Holy week in earnest by having a blessed palm Sunday.



During lent and after undergoing the requisite 9 days Novena period, we felt the Lord speaking about Isaiah 58, which reminded us of our primary call during our formation in 2006.

The idea was magnified by the recent floods when Nairobi alone lost more than 70 lives. When Churches were called in by the county government to assist, the ACCK committed to assist with transportation of relief materials to those in need. After being able to distribute what had been offered by the government, we identified some families who were needy but did not receive the relief.

*Fr. David Marriott, SSC: Updates from Africa: April 2026*

We were able from whatever we had in our possession to assist them. Some families due to both floods and the ongoing demolitions in Nairobi are now in the streets.

One of the main resolutions this year being to cut down on long missionary trips, the Lenten experience has revived the following resolutions as well.

- ◆ To conduct street evangelism for the displaced street families in the streets of Nairobi, every Wednesday and Thursdays, since we have a mission van and they are truly in real need.
- ◆ Adopt families whose only need is food, clothing and beddings and who once are settled, will continue their lives without relying on the church for rent.
- ◆ Accommodate the street children into Saint Anectus school and health care centre for continued education and care.

We have also continued to fundraise locally for the school. It isn't going so well but it is hopeful.

We have also convened a special clergy and mission leaders meeting on 2<sup>nd</sup> and 3<sup>rd</sup> May 2026 to ratify some administrative functions, which unfortunately might include closure or merger of some missions due to limitation of logistical needs.

We thank you again for keeping us in your mind and prayers.

In Christ

John Ndegwa

Nairobi, Kenya

The Right Reverend John Ndegwa

Bishop Ordinary, Diocese of Kenya

Anglican Catholic Church

## **Congo.**

Bishop Steven Ayule-Milenge has sent us these photographs of the three children, Anaweza, Elijah, and Gloire, for whom the former Appeal has supported for many years by sending school funds each year, and which I pray might continue from other sources, together with Bishop Steven's commitment to find support for other children who are in urgent need in a city which has been under the control of the M23 militias for several months. This effort by the Bishop is truly amazing, a veritable 'Good Shepherd' for his people in Bukavu, and across his Diocese: I have been so privileged to have spent time with him in his Diocese in 2007.

Bishop Steven writes:

Father David Marriott

Greetings in Christ our Lord and Savior Jesus Christ. With this e-mail, I would like to wish you a happy feast of the Resurrection of Our Lord and Savior Jesus Christ.

*Fr. David Marriott, SSC: Updates from Africa: April 2026*

Secondly, I would like to convey to you the same wish of our children who all passed the second trimester exams. Here are their photos and those of the other children in the care of the diocese who are orphans or half-naked families. They are growing up in good health.

+Msgr. Steven Ayule-Milenge

**Congo East.**

Bishop Mmokywa Mtundu Lameck sent me a note concerning the church in Baraka, which illustrates the immense challenges they have faced with the invasion by the M23 militias, and the risks faced by any important projects for the local churches. This information has been forwarded to others who might have the ability to complete this essential project.

The Bishop writes:

‘Good morning, it is by the grace of God that we are before you to inform you of the situation we have today on the completion of the construction of the church. We found that the costs we provided to Father David were all good and sufficient for the church project. But after the looting of M23, the situation would probably have changed and precarious. They looted 2 doors, 7 windows, 40 planks and other construction materials. Which is the cause of change in project costs. And here is the table below:

1. Cement 300 bags × 15 = \$6000	4. Gravel = \$800	7. Boards = \$400
2. Windows 7 × 70 = \$490	5. Sand. = \$800	8 . Labour. = \$1500
3. Doors 2 × 120 = \$240	6. Water. = \$200	Grand Total: \$9,430
Amount requested is : 9.430,00 \$		

For the Anglican Catholic Church, Missionary Diocese of Eastern Congo. +Msgr. M'MOKYWA MTUNDU Lameck.

In Christ.’



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CAMON 20 • 24mm f/1.7 1/50s ISO232



## 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

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.

### *Fr. Robert's Remarks*

is a said Mass, no singing, no incense; a 'Sung Mass' is sung by the priest and people but no incense; a 'High Mass', sometimes called a *Missa Cantata*, would be celebrated by a priest sung with the people and usually incense used; a 'Solemn High Mass' would be a sung Mass celebrated by a priest who is assisted by a Deacon and a Subdeacon, with incense used. Once again, the notion of 'solemn' would imply importance, seriousness, reverence, but not necessarily sadness.

The earliest references to the observance of the Rogation Days are from the fifth-century, Fr. Palmer tells us in *Readiness and Decency*, 'when Mamertus, the Bishop of Vienne ordered litanies to be said out of doors at a time of earthquake'.

The word 'rogation' derives from the Latin word 'rogare' which means 'to ask'

At this time of the year, solemn prayer being offered for the crops, it is worth noting that famines were not infrequent in the earlier days of the Church. The prayers were offered taking that concern seriously; but not in sadness so much as hope and trust in God.

Those words—'hope' and 'trust'—are worth remembering with respect to our own prayer lives both personal and corporate.

The Collects for both Rogation Sunday (p. 196) and for the Rogation Days (p. 198) offer interesting and helpful suggestions regarding our prayer.

Rogation Sunday: 'Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same'.

Rogation Days: 'Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants toward the attainment of everlasting salvation' etc.

In both cases and in many other Collects in the BCP we ask God for the help in prayer and in doing the right thing.

The other festival in this month's cycle is Ascension Day.

Starting from the Collect for Ascension Day but in a different direction. In this Collect we are praying to God that he would grant us that 'like as we do believe thy only-begotten Son to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell'.

We pray that as we believe so shall we experience our life with God.

As I was reading this Collect recently, a couple of thoughts came to mind.

First I went to Revelation 5. St. John sees God sitting on the throne holding a book sealed with seven seals. He also saw an angel "proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? No one could be found.

John wept because no one could be found worthy to open the book. One of the elders told him not to weep 'behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.' Then John looks about and it is written 'And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.'

## *Fr. Robert's Remarks*

This 6th verse has long struck me as referring to the Ascension where the sacrifice, dead and risen again appears once again in the throne-room.

In the Eucharist we hear the words 'Sursum Corda'—'Lift up your hearts' and we respond to them with 'We lift them up unto the Lord'.

In Revelation 1. 9-11a, John says, 'I John, who am also your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last . . .'

I remember it being a real surprise when I thought about John being 'in the Spirit on the Lord's day' and realising that he had to have been in prayer at the time of the Holy Eucharist and then further that the whole book of Revelation was based on a presence at the Eucharist or a prayerful consideration of the Eucharist.

I also remember being surprised at the thought that God would grant us that 'like as we do believe thy only-begotten Son to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell' and, as I mentioned before, we pray that as we believe so shall we experience our life with God..

May you have a blessed Eastertide, Rogationtide , and Ascensiontide!

More next month,

*R+*



A COUPLE OF DAMS—ONE FLOOD CONTROL, THE OTHER FOR HYDRO-ELECTRIC PRODUCTION DEALING WITH RECENT HIGH WATER LEVELS.

## TRADITIONAL ANGLICAN CHURCH OF CANADA

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

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