

THE TRADITIONAL ANGLICAN NEWS

DECEMBER 15, 2013

VOLUME 1, ISSUE 10

Merry Christmas

St. John Chrysostom: A Nativity Sermon



ST. JOHN CHRYSOSTOM
(FROM A FRESCO)

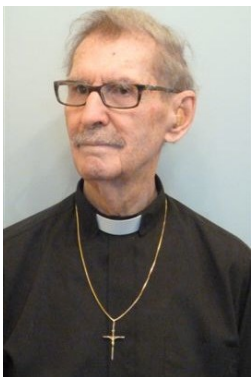
Patriarch of Constantinople. This Sermon was preached in 386

BEHOLD a new and wondrous mystery. My ears resound to the Shepherd's song, piping no soft melody, but chanting full forth a heavenly hymn. The Angels sing. The Archangels blend their voice in harmony. The Cherubim hymn their joyful praise. The Seraphim exalt His glory. All join to praise this holy feast, beholding the Godhead here on earth, and man in heaven. He Who is above, now for our redemption dwells here below; and he that was lowly is by divine mercy raised.



(Continued on page 3)

Fr. Graham Stiff: Creation/Time



FR. GRAHAM STIFF

In the scholarly translation in the King James Bible of Moses' words in Genesis 1, we read: "In the beginning God created the heaven and the earth." For Christians, this is an absolute truth! However, there are those who do not believe this fact.

Stephen Hawking, for example, went into great detail about creating the universe and the many planets in the Galaxy. His conclusion, "Time didn't exist before the big bang, so there is no time for god to make the universe in." **No time for God!!!** How sad that one can come to this conclusion.

We know that time is a creation of God. Man had no hand in this. In Psalm 90:4, "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Jesus knew about the creation of the earth. The Gospel of St. John 17:5, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

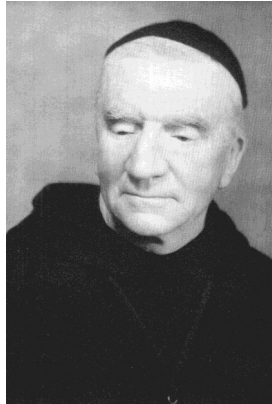
Over the years the Holy Spirit has revealed to us many wonders of God's creation. Probably, even more will be revealed over the next centuries. For one example, the spacecraft Voyager 1 has been travel-

(Continued on page 2)

INSIDE THIS ISSUE:

Fr. Andrew, SDC: <i>A Meditation for Advent</i>	2
Fr. Robert's Remarks	5
St. Peter Chrysologus: <i>Sacrament of Christ's Incarnation</i>	7
Bonnie's Reflections	8
From the Parishes	9

A Meditation for Advent



FR. ANDREW, SDC
 PICTURE 1935, BY JOAN BERTWISTLE
 FRONTISPIECE: THE LIFE AND LETTERS
 OF FATHER ANDREW SDC

“WE ARE
 CREATED IN
 GOD'S IMAGE,
 BUT WE MUST
 NOT CREATE HIM
 IN OURS.”

WHO IS THIS ?

‘Who is this s’ —S. MATT. XXI. 10

IN the Gospel for Advent Sunday we read : ' And when He was come into Jerusalem all the city was moved, saying, Who is this ? And the multitude said, This is Jesus the prophet.' That was a wholly insufficient answer. Angels could have told them that it was the Divine Person of the Ever-lasting Son, making His progress to the place of sacrifice.

The nature of God is wholly other than our own. We are created in God's image, but we must not create Him in ours. The life of God in its immense richness and spiritual priority existed before ever He called a creature into being. We are not necessary to God. He is altogether and completely sufficient for Himself. In Him alone is absolute holiness and absolute freedom. S. Augustine has a very deep thought, that God's freedom is His holiness. He says, ' Whereas this is already a great freedom, to be able not to sin, here is the perfect freedom, not to be able to sin.' It is quite impossible for God to sin. If sin could have come into His nature, He would not have been God.

If we ask ourselves, ' Who is this ? ' it is the Eternal God, come from that rich life which the Incarnation could never wholly reveal. Our Lord came to reveal to us in a human nature as much as could be revealed by a human nature of that Divine Life. It was an amazing revelation, but even that revelation is a small thing compared with the richness that eye hath not seen nor ear heard.



Fr. Graham Stiff: Creation/Time

(Continued from page 1)

ling over thirty-five years and has now entered into outer space away from the gravity of the sun's pull. What has been found is there are countless galaxies, planets and suns. All Christians should know all this and maybe more is the creation of Almighty God! "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16. Jesus could see that many around Him did not follow Him, but we know that He cared for them. Jesus could well have considered other folds that someday the Holy Spirit might reveal them to us.

Time is a dimension, very complicated and has different aspects. Remember all this is part of God's creation. The most familiar to us, is given by our watches and clocks.



Fr. Graham Stiff: Creation/Time

(Continued from page 2)

World-wide travel is simplified by the invention of Standard Time by Sir Sandford Fleming. If the sun rises in Japan at six in the morning, the sun would rise at the same time in British Columbia.

We are now beginning a new year of our Lord. Our clocks tell us when to eat, rest and set up our appointments and to make sure we aren't late for Mass! In this New Year, our best resolution would be to take the Prayer Book and read over our vows. We could start with the vows that were made for us at our Baptism, then Confirmation, Ordination and Holy Matrimony. This would be a great project to start the year.

O Heavenly Father, who hast filled the world with beauty; Open, we beseech thee, our eyes to behold thy gracious hand in all thy works; that rejoicing in thy whole creation we may learn to serve thee with gladness; for the sake of him by whom all things were made, thy Son, Jesus Christ our Lord. Amen.



St. John Chrysostom: A Nativity Sermon

(Continued from page 1)

Bethlehem this day resembles heaven; hearing from the stars the singing of angelic voices; and in place of the sun, enfolds within itself on every side, the Sun of justice. And ask not how: for where God wills, the order of nature yields. For He willed, He had the power, He descended, He redeemed; all things yielded in obedience to God. This day He Who is, is Born; and He Who is, becomes what He was not. For when He was God, He became man; yet not departing from the Godhead that is His. Nor yet by any loss of divinity became He man, nor through increase became He God from man; but being the Word He became flesh, His nature, because of impassability, remaining unchanged.

And so the kings have come, and they have seen the heavenly King that has come upon the earth, not bringing with Him Angels, nor Archangels, nor Thrones, nor Dominations, nor Powers, nor Principalities, but, treading a new and solitary path, He has come forth from a spotless womb.

Since this heavenly birth cannot be described, neither does His coming amongst us in these days permit of too curious scrutiny. Though I know that a Virgin this day gave birth, and I believe that God was begotten before all time, yet the manner of this generation I have learned to venerate in silence and I accept that this is not to be probed too curiously with wordy speech. For with God we look not for the order of nature, but rest our faith in the power of Him who works.

FOR WITH GOD
WE LOOK NOT
FOR THE ORDER
OF NATURE, BUT
REST OUR FAITH
IN THE POWER OF
HIM WHO WORKS.

St. John Chrysostom: A Nativity Sermon

What shall I say to you; what shall I tell you? I behold a Mother who has brought forth; I see a Child come to this light by birth. The manner of His conception I cannot comprehend.

Nature here rested, while the Will of God labored. O ineffable grace! The Only Begotten, Who is before all ages, Who cannot be touched or be perceived, Who is simple, without body, has now put on my body, that is visible and liable to corruption. For what reason? That coming amongst us he may teach us, and teaching, lead us by the hand to the things that men cannot see. For since men believe that the eyes are more trustworthy than the ears, they doubt of that which they do not see, and so He has deigned to show Himself in bodily presence, that He may remove all doubt.

Christ, finding the holy body and soul of the Virgin, builds for Himself a living temple, and as He had willed, formed there a man from the Virgin; and, putting Him on, this day came forth; unashamed of the lowliness of our nature'. For it was to Him no lowering to put on what He Himself had made. Let that handiwork be forever glorified, which became the cloak of its own Creator. For as in the first creation of flesh, man could not be made before the clay had come into His hand, so neither could this corruptible body be glorified, until it had first become the garment of its Maker.

What shall I say! And how shall I describe this Birth to you? For this wonder fills me with astonishment. The Ancient of days has become an infant. He Who sits upon the sublime and heavenly Throne, now lies in a manger. And He Who cannot be touched, Who is simple, without complexity, and incorporeal, now lies subject to the hands of men. He Who has broken the bonds of sinners, is now bound by an infants bands. But He has decreed that ignominy shall become honor, infamy be clothed with glory, and total humiliation the measure of His Goodness.

For this He assumed my body, that I may become capable of His Word; taking my flesh, He gives me His spirit; and so He bestowing and I receiving, He prepares for me the treasure of Life. He takes my flesh, to sanctify me; He gives me His Spirit, that He may save me.

Come, then, let us observe the Feast. Truly wondrous is the whole chronicle of the Nativity. For this day the ancient slavery is ended, the devil confounded, the demons take to flight, the power of death is broken, paradise is unlocked, the curse is taken away, sin is removed from us, error driven out, truth has been brought back, the speech of kindness diffused, and spreads on every side, a heavenly way of life has been 'in planted on the earth, angels communicate with men without fear, and men now hold speech with angels.

Why is this? Because God is now on earth, and man in heaven; on every side all things commingle. He became Flesh. He did not become God. He was God. Wherefore He

“WHEREFORE HE
BECAME FLESH, SO
THAT HE WHOM
HEAVEN DID NOT
CONTAIN, A
MANGER WOULD
THIS DAY RECEIVE. “

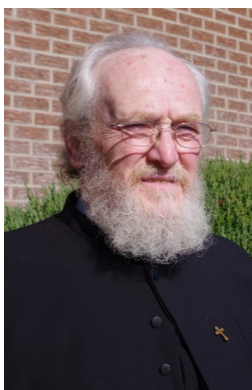
St. John Chrysostom: A Nativity Sermon

became flesh, so that He Whom heaven did not contain, a manger would this day receive. He was placed in a manger, so that He, by whom all things are nourished, may receive an infant's food from His Virgin Mother. So, the Father of all ages, as an infant at the breast, nestles in the virginal arms, that the Magi may more easily see Him. Since this day the Magi too have come, and made a beginning of withstanding tyranny; and the heavens give glory, as the Lord is revealed by a star.

To Him, then, Who out of confusion has wrought a clear path, to Christ, to the Father, and to the Holy Ghost, we offer all praise, now and for ever. Amen.



Fr Robert's Remark's



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Dearly Beloved in Christ,

I want to take this opportunity to wish you a Blessed Advent and a very Merry Christmas from the members of the District Council and from me.

The season covered by this issue of the TAN is a very intense one—the conclusion of Advent as we look not only to the Nativity of our Lord Jesus, but to His Coming again; the Nativity of Our Lord, the sequence of commemorations of the martyrdoms of St. Stephen, St. John, and the Holy Innocents following Christmas Day in which we see the effect that Jesus had and continues to have on people—not just as a moral example but as an indwelling Presence, and we shall celebrate the Epiphany and its Octave concluding with the commemoration of the Baptism of the Lord. What a lot we have to work with and what a lot we have to work in us.

You may well say, “But St. John was not martyred.” Only to a point would I agree with you for the word martyr means a “witness”. St. Stephen was killed for witnessing to Christ and the Holy Innocents were killed because of Jesus who as an infant child was an inconvenient threat to Herod. St. John was not killed but unquestionably he witnessed to Jesus and, I have no doubt, would have accepted, like a lamb to the slaughter, being killed for Him. The first two can be described as “red martyrdoms”; St. John's, as a “white martyrdom”.

As a parallel to this distinction we might be think back to Remembrance Day. There were many who lost their lives in the various wars that we commemorate and rightly do we remember them; there are also those who “survived” and equally rightly do we remember them. There were those who in WWII “made the ultimate sacrifice; there were many who came back and have had to live out the rest of their lives battling disabilities, demons, and memories. They all witnessed to a desire for freedom.

“TO HIM, THEN,
WHO OUT OF
CONFUSION HAS
WROUGHT A
CLEAR PATH, TO
CHRIST, TO THE
FATHER, AND TO
THE HOLY
GHOST, WE
OFFER ALL
PRAISE, NOW AND
FOR EVER

Fr. Robert's Remarks

(Continued from page 5)

Some have described these martyrdoms commemorated in Christmastide by saying that St. Stephen's was "by will and deed"; St. John's white martyrdom was "in will but not in deed" and the Holy Innocents were martyred "in deed but not in will".

In the Collect for St. John (p. 110) we pray that the Church "may so walk in the light of thy truth, that it may at length attain to the light of everlasting life." Many, if not most of us, will have St. John's experience. Regardless, may it be said of us on the great day of the Lord that we witnessed to Jesus!

As I have been reflecting for the moment on the Birth of Christ and these martyrdoms, I have had an incoming email inform me that the Belgian Senate has passed legislation by a margin of 50-17 allowing children with disabilities and people with dementia to be killed by euthanasia. This could be in effect by May next. It was noted that the Belgian euthanasia bill is the basis for the bill proposed in Québec. In the covering email, there was a comment with which I am in full agreement: "at a time when we prepare for the Nativity of Our Lord, it seems particularly horrid that any government might contemplate such an inhuman and disgusting act."

It would seem to me that the only serious and realistic way of dealing with this is by spiritual warfare (see Ephesians 6.10 ff). In the October issue the "pull quote" from Fr. Andrew's meditation was, "My brothers and sisters, let us begin to love our Lord Jesus Christ."

Birthdays are a time when a gift is given to the one whose birthday it is. Among all the gifts shared this Christmas, let us offer to Christ Jesus the gift of ourselves and let us begin again to pray and work for conversions to Jesus Christ.

"By the mystery of thy holy Incarnation; by thy holy Nativity; by thy Baptism, Fasting, and Temptation, Good Lord, deliver us." (*Litany p. 31*)



Did you know?

ANAGRAMS:

- ♦ LISTEN is an anagram of SILENT. Perhaps a point worth considering regarding the life of prayer is that one is more likely to hear the voice of God if one stops talking for a while and just listens.
- ♦ In a late 1980s issue of the quarterly *samizdat* called **The Rock** which he produced for many years, Bishop Robert Crawley noted that a collective of Bishops ought to be called a FIZZ because EPISCOPAL was an anagram of PEPSI COLA.



"WHEREFORE HE
BECAME FLESH,
SO THAT HE
WHOM HEAVEN
DID NOT
CONTAIN, A
MANGER WOULD
THIS DAY
RECEIVE."

St. Peter Chrysologus: The Sacrament of Christ's Incarnation

(A father among the saints, Peter Chrysologus (Golden Words) was a 5th century preacher and reformer known for having a great deal of energy in setting out to improve the Church. Paganism was still prominent in the empires of his time and he is credited for completely eradicating it during his lifetime. Apparently, he had many charities and, of course, his preaching was considered to be inspired of God.)

A virgin conceived, bore a son, and yet remained a virgin. This is no common occurrence, but a sign; no reason here, but God's power, for he is the cause, and not nature. It is a special event, not shared by others; it is divine, not human. Christ's birth was not necessity, but an expression of omnipotence, a sacrament of piety for the redemption of men. He who made man without generation from pure clay made man again and was born from a pure body. The hand that assumed clay to make our flesh designed to assume a body for your salvation. That the Creator is in his creature and God is in the flesh brings dignity to man without dishonor to him who made him.

Why then, man, are you so worthless in your own eyes and yet so precious to God?

Why render yourself such dishonor when you are honored by him?

Why do you ask how you were created and do not seek to know why you were made?

Was not this entire visible universe made for your dwelling? It was for you that the light dispelled the overshadowing gloom; for your sake was the night regulated and the day measured, and for you were the heavens embellished with varying brilliance of the sun, the moon and the stars. The earth was adorned with flowers, groves and fruit; and the constant marvelous variety of lovely living things was created in the air, the fields, and the seas for you, lest sad solitude destroy the joy of God's new creation.

And the Creator still works to devise things that can add to your glory. He has made you in his image that you might in your person make the invisible Creator present on earth; he has made you his legate, so that the vast empire of the world might have the Lord's representative. Then in his mercy God assumed what he made in you; he wanted now to be truly manifest in man, just as he had wished to be revealed in man as in an image. Now he would be in reality what he had submitted to be in symbol.

And so Christ is born that by his birth he might restore our nature. He became a child, was fed, and grew that he might inaugurate the one perfect age to remain for ever as he created it. He supports man that man might no longer fall. And the creature he had formed of earth he now makes heavenly; and what he had endowed with a human soul he now vivifies to become a heavenly spirit. In this way he fully raised man to God, and left in him neither sin, nor death, nor travail, nor pain, nor anything earthly, with the grace of our Lord Christ Jesus, who lives and reigns with the Father in the unity of the Holy Spirit, now and for ever, for all the ages of eternity. Amen.

“WHY RENDER
YOURSELF SUCH
DISHONOR WHEN
YOU ARE
HONORED BY
HIM?”



Bonnie's Reflections: *How shall I fitly meet Thee?*



MRS BONNIE IVEY

Bach's Christmas Oratorio contains this chorale:

How shall I fitly meet Thee, and give Thee welcome due?
The nations long to greet Thee, and I would greet Thee too.
O Fount of light, shine brightly upon my darkened heart,
That I may serve Thee rightly, and know Thee as Thou art...

The music trails away on a solemn minor chord, leaving the question hanging in the air. (*note: may be heard at <http://www.youtube.com/watch?v=6hVfZ6ztmYg>. ed.*)

How can we be ready to meet Jesus? How can we know him as he is? The Prayer Book readings for Advent are helpful and deserve our attention. On the Sunday Next before Advent, the reading from Jeremiah calls Jesus a King, and tells us he shall execute judgment and justice in the earth. He gives the promised Saviour another title: The Lord Our Righteousness.

HOW CAN WE BE
READY TO MEET
JESUS? HOW
CAN WE KNOW
HIM AS HE IS?

John the Baptist calls out 'Look! The Lamb of God.' Immediately two of his disciples leave him. They follow after Jesus, who turns asking "What are you looking for?" They address him as Master. At his invitation they go to his house and stay with him. Andrew goes to get his brother Simon, saying "We have found the Messiah! (the Christ). Right away Jesus begins forming a relationship with his followers, willing to know and be known by them.

In the Collect for Advent I, we pray that we may cast away the works of darkness, (that darkened heart again!) and put on the armour of light. We are told that Jesus will judge the quick (the living) and the dead. The Epistle warns that it is high time we wake up. Are we wide awake to the demands of our to-do list, but unconscious in terms of where we stand in relation to God's will for us?

The Gospel depicts a shocking Jesus. It has been said that Jesus may have gone about doing good, but he didn't go around being nice. Here he deliberately knots ropes together to make a whip. He lashes out, driving the sacrificial cattle and sheep from the Temple grounds. He compels the dove-sellers to gather their cages full of birds and get out. He hurls the tables of the currency exchange to the floor. His point is not that this "den of thieves" is full of dishonest merchants. It is that his people have made the Temple a business rather than a place to meet the Living God; "the world" at work, not the Holy Spirit.

The Collect for Advent II presents the scriptures as something we must read, mark ("take note of"), learn (even by heart!) and inwardly digest. When we digest something, it becomes part of us. God's word, internalized, should shape and inform our attitudes and decisions. It becomes a meal, shared around the table with Jesus, which teaches us to know him as he is. Do we give his word the importance due to it? Or do we digest only what the world's media brings us: that stew of "distress of nations, perplexity... men's hearts failing them for fear..."?

What does Jesus say about such things? "Look up, and lift up your heads...your redemption draweth nigh."

(Continued on page 9)

Bonnie's Reflections: How shall I fitly meet Thee?

(Continued from page 8)

The Collect for Advent III leads us to pray that the church's ministers and stewards may turn the hearts of the disobedient to the wisdom of the just, so that at Jesus' second coming, we, his church, may be found an acceptable people. The Ember Days mid-week readings tell us judgment not only operates at the individual level, but that nations will be rebuked. How will Canada fare?

With Advent IV we pray for God's power and might to help us, because we are "sore let (blocked) and hindered" in running the race of life. We are unable to fix ourselves, to clean up our own act. We don't even know what's broken. As Paul says, we may know nothing against ourselves, but that doesn't mean all is well. We need Jesus, that fountain of light, to reveal all the dusty corners of the basement of our hearts, and heal us.

"Behold! I stand at the door and knock;
If anyone hears My voice and opens the door,
I will come in to him and dine with him,
And he with me."

Revelation 3:20



From the Parishes

St. Matthew the Apostle, Ottawa

November 18, 2013—R.I.P., Lyall Gow



Lyall was a faithful member of St. Matthew's since the inception of the parish. Little would keep him from Church.

One Sunday a couple of years ago when Lyall was only 99 or 100 years old, his pastor, the Rev. Peter Jardine, spotted him on the street about a mile from the Church moving as fast as he could with his walker—despite the fact that walking was quite difficult and painful for him. Lyall had moved and had forgotten to tell anyone., so, rather than miss Church, he caught the bus to the nearest shopping centre and then set out to walk the

rest of the way. Lyall would comment that he did not understand why the church was not full. His rector notes that "he certainly did his part."

Lyall always enjoyed the fellowship time after service.

He passed from us peacefully on Monday, November 18, 2013 in his 102nd year. Beloved husband of the late Ruby. Loving father of Garnet (Carole) and Gordon (Charlotte). Predeceased by his son Gary and daughter Gloria. Survived by his daughter-in-law Leona. Dear grandfather of several grandchildren and great grandchildren. He is

FROM
THE
PARISHES

From the Parishes

(Continued from page 9)

the last of 12 siblings.

Lyall was a second war veteran. After retiring from the Bank of Canada he travelled extensively. In his later years he still had a sense of adventure and a willingness to try new things. This included horseback riding in the Rockies and—at 95 years old—sky-diving. The sky-dive was a tandem jump with an instructor from 9000 feet. At Gananoque, ON

St. Bride of Kildare, Pitt Meadows

November 20, 2013—R.I.P. George Ferguson

FERGUSON – GEORGE ANDREW WILLIAM – Born Sept. 9, 1936, died suddenly on Nov 20, 2013, survived by wife of 45yrs Shirley; 3 sons, Michael (Barb), David (Carmen), and Scott; brother Jack (Karen); 4 granddaughters, Alyssa, Tara; Jessica, and Meghan; and many cousins, aunts, nieces, nephew and friends. Funeral service was held on Sat. Nov 30, @ 1:00 at Pitt Meadows Community Church, 12109 Harris Rd, Pitt Meadows. Interment was Mon. Dec 2 @ 1:00 at North Vancouver Cemetery.



George was a founding member, Warden, and Lay Reader of St. Bride's, Pitt Meadows, a member of the inaugural Synod of the Traditional Anglican Church of Canada, and following the Synod, a member of the District Council as Lay representative for Western Canada, and inveterate printer of all sorts of helpful articles, sermons, and other material.

George had a lifelong commitment to the Church. And, as noted in the current issue of the *Emerald Echo* which can be seen on the Parish website at parishofstbride.webs.com he “brought many talents to his Christian devotion and faith, not least being a strong family history of Anglican worship and faith, as well as a faith increased by his work in the Orange order and the ‘Royal Black Institution’ into which he followed in his father’s and grandfathers’ footsteps.”

Resurrection, Walkerville (Windsor, ON)

Sunday October 6, 2013.

On October 6th, nine members of the Parish of the Resurrection participated in the International Life Chain Sunday. The Life Chain is a quiet, prayerful and peaceful witness to the truth: the sanctity of human life. Participants stand silently, for an hour, about eight feet apart so the signs they hold are easier to read by passing motorists. The messages on the signs (all profound statements of fact) are: ABORTION KILLS CHILDREN, JESUS FORGIVES AND HEALS, ABORTION HURTS WOMEN, OR ADOPTION A LOVING OPTION.

(Continued on page 11)



FROM
THE
PARISHES



From the Parishes

(Continued from page 10)



Top. Some of the persons praying at the roadside before the Windsor Regional Hospital; Bottom. Gary Antonello (People's Warden, Norma Chantler (Parish Secretary); Right. Fr. James Chantler.



FROM
THE
PARISHES

The Church of the Resurrection, Walkerville has, for a good many years encouraged it's members to participate in one of the Life Chains nearest us and no matter the

weather we've had people of all ages from our parish involved. This year Life Chain Sunday was October 6th and we had nine members of the parish standing in the Life Chain in front of the Metropolitan Campus of Windsor Regional Hospital. The weather was fine and the attendance at our location was a little higher than in some years with over fifty people of all ages participating. The response by passersby, as in past years, was overwhelmingly positive.

The Ascension, Kitchener-Waterloo.

December 1, 2013

Early in January, 2013, Fr. Mansfield was contacted by a couple of people who had formerly been members of the Parish of St. Edmund, King & Martyr in the Kitchener-Waterloo area.

Most of the parish joined the Roman Church and eventually the Ordinariate as the

(Continued on page 12)

TRADITIONAL ANGLICAN CHURCH OF CANADA

TACC Office
136 William St.
Parry Sound, ON
P2A 1W2

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, India, Australia, New Zealand.

The Anglican Catholic Church is in Communion with the Anglican Province of Christ the King and the United Episcopal Church of North America.

One of our Congregations—St. Mark's, Victoria—has a very close relationship to Archbishop James Provenza of the APCCK and, with Archbishop Haverland's approval, is strongly supported by him.

PARISHES

St. Matthew the Apostle,
Ottawa, ON
613-829-7271

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

The Resurrection
Walkerville (Windsor), ON
519-255-1703

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

Holy Trinity & St. Jude,
Thunder Bay, ON
807-622-3931

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

St. Bride of Kildare
Pitt Meadows, BC.
604-551-4660

St. Columba of Iona,
Halfmoon Bay
(Sunshine Coast), BC.
604-551-4660

St. Mark's
Victoria, BC
250-384-3268

From the Parishes

(Continued from page 11)

Sodality of St. Edmund.

During this year we have held several house masses in Kitchener and one in nearby Elmira of which was combined with a Baptism.

The congregation has chosen the name "The Ascension".

For the present, ministry to the people of *The Ascension* is an outreach from St. John's, Parry Sound. This is a much more flexible and less formal arrangement than either a mission or a parish.

One of our members resides at the rather new Clair Hills Retirement Centre in Waterloo. The Events Coördinator at the Centre has been very supportive of our request to use their Chapel and told us that the little coffee shop area would be available for our use afterwards.

On December 1—Advent Sunday—we met in the Chapel of a retirement centre for the first time.

With relatively little notice prior to the service, we had 13 in attendance (8 communicants)—up from our "usual" 5-9 people. As well as the regulars, there were three residents and a long-time friend from the area in attendance.

Next service is to be held on Christmas II, January 5, 2014.



Newsletters 4 U

Would you like to receive *The Traditional Anglican News* directly to your Inbox? Please email a request to the TACC Office::

Newsletter@TraditionalAnglican.ca

The Africa Appeal

Donations are tax deductible and may be sent to :

The Parish of St. Bride
c/o 20895 Camwood Ave.,
Maple Ridge, BC

Please make a note on the front of the cheque that the funds are for the Africa Appeal.. Tax receipts will be issued

Contact Info:

Fr. David Marriott
drm274@hotmail.com
409-15210 Guildford Dr. Surrey
BC V3R 0X7
604-551-4660