

# THE TRADITIONAL ANGLICAN NEWS

OCTOBER 15, 2015

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## *Fr. Robert's Remarks*



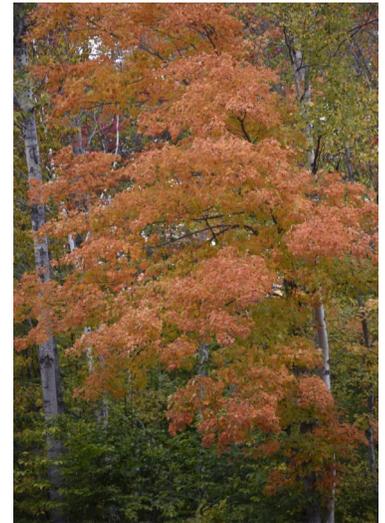
FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

*"Let the heavens rejoice and let the earth be glad; let the sea make a noise, and all that is therein.*

*Let the field be joyful, and all that is in it; then shall all the trees of the wood rejoice before the Lord;" (Ps. 96. 11-12)*

Autumn here in Ontario is a wonderful season.

Our family has always enjoyed the beauty of God's creation. This past weekend—Thanksgiving—was no exception. We just naturally spent some time walking. We are blessed with walking trails all over the area. The tree to the right was just one example of the natural beauty that we witnessed.



*(Continued on page 6)*

## *Fr. David Marriott: A Sermon for Harvest Thanksgiving*



FR. DAVID MARRIOTT, SSC

O ALMIGHTY and everlasting God, who crownest the year with thy goodness, and hast given unto us the fruits of the earth in their season: Give us grateful hearts, that we may unfeignedly thank thee for all thy loving-kindness, and worthily magnify thy holy Name; through Jesus Christ our Lord. *Amen.*'

Let's consider the process involved in this crowning of the year with thy goodness. Was this grand design put into being, into motion, by God just for you and me? Clearly not: because if it were those places not inhabited by the faithful would, we might think, be left barren and bereft of food: the people, the unfaithful ones, left in hunger and starving. And yet we know that this is not so: the cycle of the crop year: prepare the ground, sow the seed, tend the crop, reap the harvest, is for all, good and evil, faithful and pagan, an-hungered and replete with the world's largesse. It is God's gift as 'natural theology': for all to enjoy.

And it is sure that the vast majority of those enjoying the fruits of the harvest, whether it be great or lean, give thanks, but it is here that we see a difference: we do thank those who worked the land,

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*Fr. David Marriott: A Sermon for Harvest Thanksgiving*

we give thanks for the systems of our society that allow us to enjoy the fruits, but above all, the faithful Christian sees that the foundations of the system in which we all live are beyond earthly scope, and that it is the Creator Who has taken on Himself the development of this most wonderful process, year in and year out, which allowed Him to tell Adam and Eve that they, on leaving the Garden of Eden, would not starve: they were the first to see the wonder of this annual cycle – an annual cycle that was there, present, even when it was such a step down from the wonder that was Eden.

Isaiah prophesies that which Israel longed to hear: the return from exile, ‘Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.’ (Isa. 52.9) The joy of the people is so clear, after the years of deprivation and hardship: the harvest is truly here, but the whole harvest for the whole people of Israel, the chosen people, ‘*HO*, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.’ (Isa. 55.1)

‘COME UNTO  
ME, HEAR, AND  
YOUR SOUL  
SHALL LIVE’  
ISAIAH 55.3

But in this he also predicts the coming of the true New Jerusalem, when the prophet writes, ‘come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.’ (Isa. 55.3) And if we take time and reflect on this message, we can see that it is a fulfilment of all those words we have read before and after the exile of the nation of Israel in Babylon: ‘and he did what was evil in the sight of the Lord’, with the less frequent ‘and he did what was right in the sight of the Lord’: where the nation listened to God’s words, and obeyed His direction, and followed in His commandments, all tended to go well, but if they rejected His word, did the evil thing against God’s will, then problems ensued, and the exile ensued, and God’s mercy was strained to the utmost.

‘Come unto me, hear, and your soul shall live’: we are to open our ears and listen to discern God’s will for us, before we go off in several directions following all the human foibles and weaknesses with which we have been imbued: much haste, less speed. And in this opening of our ears, we demonstrate our obedience to God, that we want to do His will, that we want to conform to His ways, not the ways of the world in which we live, a world polluted and corrupted by the sins and weaknesses of humanity, led on through the wiles and temptations of the devil. It is that when we do this, we might have the glorious hope, earned through our obedience to God, of everlasting life, salvation in the heavenly Jerusalem, the redemptive gift earned for us by Jesus Christ at Calvary.

The gospel of St. John confirms this, as we hear Jesus’ words, ‘Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.’ (John 6.34-35)

*Fr. David Marriott: A Sermon for Harvest Thanksgiving*

We have three different things for which we give thanks this day. First and most obvious, the most wonderful way in which God has designed a plan for the earth to feed and water us, and all living things, in a most marvellous design, perfect if it were not for the sinful behaviour of mankind, looking for his own goals and not those of the Lord in Heaven above. Second that it is through the gift of Jesus at Calvary that we have been able to look ahead, beyond the veil at the end of this earthly life, to see the beauty of the heavenly Jerusalem, promised in the Covenant made with us, believers in Jesus Christ: yes, we are the covenant people. And third, that which unites the first two, in that we have the wonderful sacrament of the Eucharist, using the fruit of the earth, the grain made into flour, into bread by the work of men's hands, and the wine, the fruit of the vine, picked, pressed and changed into wine: that both these gifts of the harvest might become the Body and Blood of Our Lord Jesus Christ, in the Sacrament which He has commanded: uniting the harvest, the work of mankind, the covenant of God, and the redemptive gift of Jesus Christ.

If there were no harvest, there would be no flour, no bread, there would be no grapes on the vine, no wine: if there were no bread and no wine, there can be no Eucharist: Jesus commandment to us, 'Do this in remembrance of me' could no longer be fulfilled, we would be bereft of the Body and Blood of Christ: left feeling deserted, empty, hungry and there is no one to feed us. It is hard to imagine what this might mean, in our deepest centre in our soul, to be empty of the Body and Blood of the Saviour. We would still be Christian, we would still be the same people, but we would be reduced in stature, we would become just as other men are, and subject to the same temptation, without the strong defence that we gain, the food for our souls that we receive, each and every time we approach this table.

But there is an harvest, there is bread and there is wine: and there is the Eucharist to unite each and every one of us.

So, rejoice, and a very happy Harvest Thanksgiving to all.



“BUT THERE IS  
AN HARVEST,  
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AND THERE IS  
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US.”

*Bonnie's Reflections: Life & Death*



MRS. BONNIE IVEY

The opening verses of John's gospel tell us that everything was made by Jesus, the Word of God. Nothing ever came to exist except through him, and "In him was life." He is the source of human life. How do we value it when there is suffering and dying?

Western society struggles with putting a value on human life. If we lay aside the concept of right and wrong as having been established by God, then personal choice, costs of long-term commitment, and fear of the future will confuse our judgment.

The phrase "less than" has become popular. There are people who seem "less than" the norm, about whom we make decisions. How shall we deal with those who are less physically able, mentally well, employable, or "useful"?

Modern medicine can help those who are disabled, in need of extra care, ill or elderly. Yet the cost of doing so might make human life less valued. Aged or disabled persons cannot always be cared for by family. Unstable relationships might mean there is no family member to help. Having a distressing diagnosis, pointing to further dependence, makes some choose assisted suicide, where it is available. Others may choose to exit life for fear of intolerable pain. Writer Kieran Beville has said **"When pain becomes an argument for ending life, it is the pain that must be killed, not the patient."**

Some call euthanasia and assisted suicide a slippery slope. Others say it is more like stepping off a precipice. In Oregon, where assisted suicide has been legal for 20 years, Dr. William Toffler, a professor at Oregon health and Science University, says it has been "detrimental to patients, degraded the quality of medical care, and compromised the integrity of the medical profession... There is new fear and secrecy, and a fixation on death." While some services and medications are not covered by insurance, assisted suicide is covered. Toffler asks, **"What kind of choice is it when life is expensive but death is free?"**

Theo Boer, a Dutch ethicist, oversaw the legislation permitting euthanasia in the Netherlands. "I was terribly wrong," he says. Numbers of euthanasia cases have climbed alarmingly. Boer asks what will happen to the aged, lonely and bereaved. Will they encounter pressure from relatives, directly or indirectly, to be euthanized? He says euthanasia has "gone from a last resort to normal procedure."

There are organizations which present assisted suicide in an attractive way. A last festive meal with loved ones...drug-induced coma...then sweet good night. The truth is sobering. The patient may awaken from coma. He might vomit and aspirate the vomit. There may be painful gasping. It may even take several days to die. Physicians need to intervene in 18% of assisted suicides. Even then, further complications arise in 3% of patients.

IN THE BEGINNING  
WAS THE WORD, . .

ALL THINGS WERE  
MADE BY HIM; AND  
WITHOUT HIM WAS

NOT ANY THING  
MADE THAT WAS  
MADE.

(JOHN 1. 1A, 3.)

## *Bonnie's Reflections: Life & Death*

There is “passive euthanasia”, where active treatment is stopped, food and water withdrawn. Some call dehydration a peaceful death. But as tissues dry out, the patient will have mouth sores, dry tongue, cracked lips. Stomach irritation may cause vomiting and dry heaves. Concentrated urine causes bladder burning. There may be muscle cramps, fever, headaches, and convulsions. It takes from five days to three weeks to die by dehydration. It is possible to relieve the patients’ suffering by medicating them into unconsciousness. This leaves friends, relatives, and staff to wait helplessly by, unable to say any words of love or comfort.

When Jesus encountered disease, he treated it as an offence against life. We see him in Capernaum, where “the whole town” has gathered with the sick and demonized. He heals them all. He teaches that the thief (the devil) comes only to steal, kill, and destroy. “But I am come that they may have life, and have it abundantly.” (John 10:10) He sends his twelve disciples out on a mission to preach, and to heal. All this displays the value of our human lives, and of compassionate care for the suffering ones.

In Matthew, Jesus describes the Last Judgment. “Come, O blessed of my Father, enter the kingdom prepared for you...for I was sick and you visited me...” The people ask when they did these good things to Jesus, and the reply comes: “As you did it to one of the least of my brothers (and sisters) you did it to me.” (Matt. 25: 31-48)

A student nurse, who was dying, spoke to her colleagues and doctors. “The dying patient is not seen as a person”, she told them. Medical staff may avoid spending time with them, because they represent failure to those whose business it is to heal. Over-worked nurses and doctors must give their time to other needs. Even those who love the patient might stay away, she said “because they don’t know what to say or do. **If you care, you can’t go wrong.**”

If the expenses of our medical systems fail to support compassion toward the suffering, church members may help fill the gaps. Are we are afraid to visit the sick or dying? We can ask the Lord for help. His grace will be sufficient for us.



HIS GRACE WILL  
BE SUFFICIENT  
FOR US.



### *Fr. Robert's Remarks*

Often during these walks, the canticle, *Benedicite, omnia opera* comes to mind. “O all ye works of the Lord, bless ye the Lord: praise him and magnify him for ever.”

For about 15 years from the mid 1980s through the 1990s, our congregation met for service in a small, Seventh Day Adventist church just beyond the edge of town. It was a pleasant, quiet little place surrounded by trees. A notable feature of the building was that there were no stained glass windows, only large, clear glass windows offering a view of the woods about us. From time to time we had deer join us for the morning Office or at Mass. Birds sat in the trees. Occasionally, a rabbit hopped across the lot. It was wonderful.

One Sunday morning at the Offertory, as I was turning back to the altar, I was struck—perhaps *overwhelmed* would be the better word—by the sheer beauty of the trees outside. At the same time, suddenly, I was conscious that all this beauty was indicative of the fact that these leaves on the trees were dying. These trees which only a few months earlier had been bereft of their leaves. These trees which in the intervening months had moved through various, beautiful, shades of green. I remember thinking that these dying leaves and flowers—created things—are still so beautiful. What will it be like to behold the fair beauty of the Lord, their creator?

I thought, too, of the All Saints tide upcoming. I thought of those our brethren who have gone before us at least some of whom are believed to be in the immediate presence of God.

If one can look out a window and be overcome, in silence, with the beauty of leaves dying what will it be like to come to those unspeakable joys which God has prepared for them that unfeignedly love him.

You know these words from the beautiful Collect for All Saints' Day, a feast that comes around again in a couple of weeks:

O Almighty God, who hast knit together thine elect in one communion and fellowship in the mystical body of thy Son Christ our Lord. Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared



### *Fr. Robert's Remarks*

for them that unfeignedly love thee; through Jesus Christ our Lord who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

This prayer is worth much time spent in reflection. We can reflect on the relationships in the Body of Christ—both the quick and the dead. We can reflect on how we are to live our lives so that we arrive at “those unspeakable joys”. We can reflect on love unfeigned—a love genuine, sincere, without any dissimulation.

The Absolution at Morning and Evening Prayer speaks of unfeigned belief; this prayer speaks of unfeigned love.

Let us pray that we may be made worthy of the promises of Christ which have been prepared for them that unfeignedly love God.



### *Nota Bene: The Africa Appeal*

Fr. David Marriott writes:

The major appeal groups with which we are all familiar manage their distribution of funds on a regular basis by building an endowment fund of moneys which have been given and not immediately used for project spending, so that as the capital grows in the endowment, the dividends paid to the appeal also grow as the market grows, providing a steady source of income for those projects.

The Africa Appeal has never had an opportunity to grow any endowment: indeed, the Appeal will be unable to send the regular transfers of CDN\$300 to Congo and Cameroon at the end of this month: the cupboard is bare!

Of course, there are many pressing demands on our funds: and perhaps more so for the amount we might be able to allocate to our charitable giving. From our local charitable projects as winter approaches, to the needs of so many refugees around the world, and of course, to the needs and projects of the churches which are growing so quickly in many countries, relying for support on our church, amongst others in the ACC.

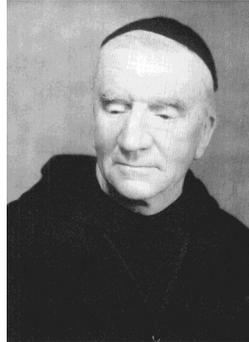
If it is possible for you to consider this appeal, any amount will be most helpful: in providing security for the Diocesan Secretary in Congo, and food and shelter for the Vicar General in Cameroon. Please send your cheques made out to The Parish of St. Bride, and mailed to the parish, c/o 20895 Camwood Ave., Maple Ridge, BC V2X 2N9.



*Fr. Andrew SDC: Three Meditations*

FORGIVENESS

*'Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee'*  
MATT. xviii. 33



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

THE Gospel really means the goodness of God in forgiving our sins. Forgiveness is the great gift of God Himself to man. It does not mean any change in God, but the manifestation of God as He is. God created us that we might respond to His love, and when sin stopped this response *Love missed it*. Sin leaves man in a state of separation. God meets this state with an offer of forgiveness, restoration of the personal relationship. As man surrenders his will to God in penitence, he enters into the liberty of praise and service. The offer of forgiveness is conditioned by our forgiveness. Repentance is not just emotion: it is the return of the will to God.

The Divine forgiveness is based on the fact of the Incarnation. Our Lord accepted human nature as it was, and identifying Himself with humanity was 'made sin for us.' In His human nature He rendered that perfect obedience which atoned for sin, and His Sacrifice became efficacious for us, and so He became the sin-bearer of the world.

If a man has attained to the moral grandeur of winning in his own soul the power of completely forgiving another, and meeting his offence with love and the sincerity of a complete pardon, he brings to bear upon that other the strongest redeeming power there is in the world. The cost of forgiveness is borne really by the injured person. Completely to forgive another (which is a spiritual act that may take place quite alone) may be an act of great suffering. But only when a man has gone through this act can he really forgive. The Passion reveals what it cost God to forgive us.

POSITIVE PEACE

*'A still more excellent way show I unto you.'* I Cox. xii. 31, RV

IT is the vocation of all who seriously claim Kingship for Christ our Lord in international as well as in ecclesiastical and personal affairs to realize that destructive methods will not have constructive results. There is a more excellent way

“THE DIVINE  
FORGIVENESS  
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THE  
INCARNATION”



*Fr. Andrew SDC: Three Meditations*

' than the European way, which has been proved to be a failure, and that is the Christian way of forgiveness, which civilization has not yet tried.

Peace is a positive thing. It is not just abstaining from war : it must be the issue of that fellowship which should be bred of communion with the Prince of Peace, if there is any reality in that communion. To return good for evil is to rise above the human and to become saintly. To return the very highest good for the very worst evil is the revelation of the divine nature of Him Who in the same night He was betrayed treated us best when we treated Him worst, and gave us that Blessed Sacrament which is the soul and centre of our religion.

We must be very positively ' in love and charity with our neighbours,' and when we find ourselves asking the question of one of old time, ' Who is my neighbour ? ' we must listen afresh to the Master's story of The Good Samaritan,' and hear the teaching of His apostle, who would have us realize that in Christ there is neither bond nor free' — that is, class distinctions are swept aside ; neither Jew nor Greek' — that is, race prejudice is swept aside ; neither Barbarian nor ; Greek' — that is, we are to think internationally, not just nationally ; neither male nor female '—that is, even sex distinctions are transcended, and a true sex equality made possible. As the 'new man in Christ Jesus' appears, peace I will appear with him in all its positive splendour.

“THE FRUIT  
OF THE  
SPIRIT IS  
SHOWN IN  
LOVE, ...”

OUR, PEACE

*'He is our peace:' Eph. ii. 14*

THE mind can only rest in truth, the moral sense in holiness, the imagination in beauty. When a thing attains to its end, it finds rest. As truth is the rest of the mind, and right is the rest of the moral sense, and beauty the goal of the imagination, so the Presence of God is the rest of the whole man. In union with the will of God only can we find our peace. Even as the sun at dawn shines out and brings to the world fulfilment, life, and happiness in the physical sphere, so there has shone out from the Incarnation and Passion of our Lord the light and the radiance of the Sun of Righteousness, which brings fulfilment, life, and peace in the spiritual sphere. How terrible would be a night without a dawn ! How futile life would be if the grave were really its ultimate and true end ! There is in S. John's Gospel a dramatic text : ' It was now dark, and Jesus had not yet come to them' (vi. 17, R.v.). It tells of the spiritual night before the dawn of love breaks upon the troubled waters of life and brings peace.

There is peace in the vision of God. But the vision means vocation, and the price of

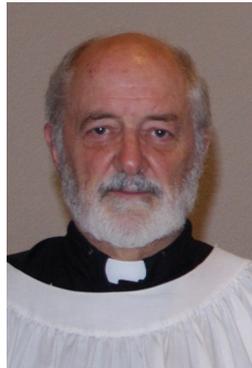
*Fr. Andrew SDC: Three Meditations*

peace is the reality of our obedience to our call. We need not be living some extraordinary life. He Himself chose the trade of a carpenter. Keeping your life clean and sweet, being a true comrade to others, you can make every day a following of Him. But as He followed the Father's will, we must follow in His footsteps, though it be through days of agony, knowing that if we are faithful they will bring us to Him Who is our peace.



*Fr. Peter Jardine: A Sermon at a Baptism*

“OUR  
PRIMARY  
FOCUS IS,  
OR SHOULD  
BE, ON  
JESUS  
CHRIST”



FR. PETER JARDINE

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. St. Matthew 18.3

Usually on a Sunday I preach on the Gospel passage appointed for the day. However, this Sunday is out of the ordinary in that we are following the Eucharist with the baptism of a beautiful little boy.

As always, our primary focus is, or should be, on Jesus Christ our beloved Lord and Saviour. But the baptism brings into focus one of our most important gifts from God – children. So I am sure God will not mind if I make *them* the basis of my sermon.

On the day on which Gabriel will be joined to the Body of Christ what could be more appropriate?

To Jesus children are precious, which is exactly what we should expect since they are gifts from God. We learn that in the very first book of the Bible. Genesis 33 tells of the return of Jacob to his brother Esau, about which Jacob is very nervous. The reunion turns into a very happy event, in which “Esau lifted up his eyes, and saw the women and children; and said, Who are these with thee? And (Jacob) said, The children which God hath graciously given thy servant.”

The Psalmist writes, in Psalm 127:3, “Lo, children are an heritage of the Lord: and the fruit of the womb is His reward”. Those words elevate children to a very special position – first in God’s eyes and heart. They are His heritage! But to us they are God’s reward, and that tells us exactly where they should be in our eyes and hearts.

Last week I mentioned children in the context of stewardship. Everything belongs to God. We own nothing – we are stewards of all that God gives us, especially our own lives and those of our children.

## Fr. Peter Jardine: *A Sermon at a Baptism*

God's gift of a child gives us the opportunity to exercise the best possible stewardship. A child, a wife, a husband provide us with someone to whom we can show the purest, most intense love. We, as Christians must love God above and beyond all else; but very close behind must be our love for our spouse and our children.

Loving our children as Jesus wants us to brings great rewards. First of all, they are examples for us. "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven". Mt.18:3.

Of course, our children are to learn from us. That is a major part of our stewardship of them, especially where it relates to loving and living in the Lord.

So what are we to learn from them? Think, for a start, of a child sucking on his mother's breasts. That child is utterly dependent on his mother. When he is hungry that is where he turns and a bond of love and trust is formed.

In terms of our spiritual needs we are just like that child – helpless. When Jesus uses that word "converted," He means, on this occasion, "turned," which is how more recent translations render the Greek into English. We must turn to Him for spiritual nourishment. There is no other source; at least not if we want to enter the kingdom of heaven. To get there we must have turned to Jesus, and to do that we must seek the grace of humility.

After the verse I opened with, Jesus continues, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Those words carry an element of rebuke to His disciples, who had just asked Him, "Who is the greatest in the kingdom of heaven?" almost certainly hoping that He would place them in that position. In even asking the question they betrayed a lack of humility and understanding of how God works.

God works most powerfully through our weaknesses, and without having the humility of a child, we will never acknowledge our weaknesses.

Commenting on this verse, Bishop Walsham How says, "*No sermon could preach humility so eloquently as this little child. Every gentle modest child preaches to us the same lesson of humility; - humility in lowly thoughts of ourselves, - humility in looking up to others as wiser and better than ourselves, - humility in readiness to be taught and a heart ever open to acceptance of the truth.*"

Can any of us honestly claim to be like that child, or any other child? I know I can't!

We do have so much to learn from children, and the simple fact is that if we take care to learn from them, we will be in a far better position to teach them.

IN TERMS OF  
OUR SPIRITUAL  
NEEDS WE ARE  
JUST LIKE THAT  
CHILD –  
HELPLESS.

*Fr. Peter Jardine: A Sermon at a Baptism*

Jesus says, “And whoso shall receive one such little child in My name receiveth Me.” That brings us right back to stewardship, but with a clear proclamation of the glorious glow such stewardship brings. With those words, Jesus is telling us to help, care for and love children because they belong to Him. When we do those things in the Spirit of The Lord, we do them as acts of love for Him.

We can have no better goal than to follow in the footsteps of Jesus Christ, the footsteps which lead us to our heavenly home. But every bit as important is the goal of

*(Continued on page 14)*

*From the Parishes*

**St. Matthew the Apostle, Ottawa, ON**

On September 20th, Gabriel D’Arbelles was “baptised into the family of Christ’s Church” surrounded by family and friends at St. Matthew’s

WE DO HAVE  
SO MUCH TO  
LEARN FROM  
CHILDREN,  
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L to R: FR. PETER JARDINE, KRISTINE D’ARBELLES, ALAIN D’ARBELLES (MOM & DAD) AND BABY GABRIEL, CORY SIMPSON (MOM’S BROTHER), WILL D’ARBELLES, AND GEORGINA D’ARBELLES (BROTHER OF DAD AND HIS WIFE).

*From the Parishes*



ALLAN HIGDON & FR. PETER WITH GABRIEL

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## TRADITIONAL ANGLICAN CHURCH OF CANADA

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

Phone: 705-746-7378  
E-mail:  
vicargeneral@traditionalanglican.ca  
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### *Fr. Peter Jardine: A Sermon at a Baptism*

placing the feet of those nearest and dearest to us firmly in those same footsteps. That is how our love for those around us is most clearly expressed.

I have every confidence that Kristine and Alain love their son as Jesus wants them to. Just bringing him here today for baptism shines a light on their genuine Christian stewardship of that precious gift from God.



#### Prayer Chain

Requests for prayer may be sent by email to the TACC District Office at:

**Prayer@traditionalanglican.ca**

Please put "Prayer Request" in the subject line.

Requests may be left at 705-746-7378

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Contact Info:

**Fr. David Marriott**  
[dram274@hotmail.com](mailto:dram274@hotmail.com)  
409-15210 Guildford Dr.  
Surrey BC V3R 0X7  
604-551-4660