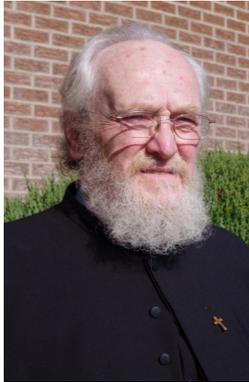


THE TRADITIONAL ANGLICAN NEWS

APRIL 15, 2014

VOLUME 2, ISSUE 4

Fr. Robert's Remarks: "The Lord is risen indeed! ..."



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings; the Lord be with you!

May you have a Blessed Holy Week and a most joyful Easter!!!

By the time that most of you will see this it will be Easter Day but it is probably worth remembering that all our Lents, all our Maundy Thursdays, all our Good Fridays, and all our Holy Saturdays, indeed, all our days, are days in which we can truly say as we do in Easter: "The Lord is risen indeed! Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

It would be a total betrayal of our faith if we were to act in Lent as though the Resurrection had not happened; but, we speak of a Lenten lifestyle, a lifestyle that transcends Lent and informs the whole year; likewise, Easter is not just a day or a season but a way of life! Ours is a life that mixes sadness of this life with the joy of eternal life. It's a Wonderful Life! Thanks be to God!

I want to thank you for all your supportive prayers and for your kindly and comforting words over the last several weeks as we have dealt with my father's death. I have no doubt at all that they have helped and will continue to help us immensely as we learn to live without Dad—also Fr. Robert—here in the flesh.

We were blessed that 60 of our family—Mom (Kay), my four brothers with their wives and their children with their families, aunts, an uncle, and several cousins—with friends and community members were able to be present for Dad's April 2nd funeral.

Aside from his family, Dad was a WWII vet—Staff Sergeant, RCEME having served as a machinist; he was a priest for over 60 years; a Legion Padre for many of those years.

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Fr. David Marriott, SSC: A Sermon for Easter



FR. DAVID MARRIOTT, SSC

'Christ being raised from the dead dieth no more; death hath no more dominion over Him.'

Is it any wonder that we celebrate this day as the greatest festival in the church year. And the reason is very simple: it is through what happened this day, when Our Lord was raised from the dead, and left the tomb empty, that we see the very core, the kernel of our faith.

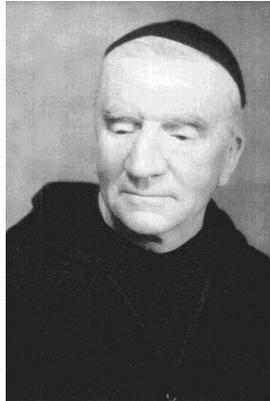
There are many different faiths and belief systems around the world, but only one in which we believe that God became man and dwelt among us.

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Fr. Andrew: Four Meditations



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

THE CROSS IS
THE GREAT
TOUCHSTONE
OF REALITY.

MAUNDY THURSDAY: THE TOUCHSTONE

"As Moses lifted up the serpent in the wilderness." S. John iii. 14

THE Cross is the great touchstone of reality. We see what sin is, it crucifies Love; we see what Man may be, undefeated even by that ; we see what God is, revealed in that Love which nothing could defeat ; we see what Love is, the real character of Almighty God.

Let us then, as we look upon the Cross, own to our share in the sin that caused His suffering, and claim for our poor lonely souls the Love that shines out over the troubled surface of life's experience, as a great beacon light, beckoning to some safe haven, shines over the tossing waters of the sea. Let us say softly to ourselves, It is God Who hangs there.' If He had been merely the bravest and most innocent of men, it would have been the tragedy of humanity that He should have been so slain ; but, as our faith tells us it is God, it is the tragedy of the universe.

We do well indeed to smite our breasts, and there is no penitence of ours that can find a sufficient abasement before the awful radiance of the majesty of the crucified Love of God. Yet for all our sin His love remains unalterable, and as we lift our heads somewhat, drawn by the spell of His unutterable beauty, He calls us to Himself. Even we are accepted in the Beloved, and the august Trinity pardons us, not because we deserve pardon, but because of our faith in and union with Him, Who, as Man, offered for us all a perfect Sacrifice, and, as God, draws out human hearts to rest in His Sacred Heart.

GOOD FRIDAY

'God was in Christ, reconciling the world unto Himself.' 2 COR. V. 19

THERE are two great facts that Good Friday always brings before us. The first is the fact of the world's sin. There never was a day in all the world's history when it had such a chance of recognizing beauty or behaving brutally. 'Behold the Man !' said Pilate. So said their own eyes and brains and hearts ; so said Almighty God from the sphere of His eternity. And what did they do ? The holy people, the Church of that day, excommunicated Him ; the representative of the great nation that stood for justice condemned Him ; one friend sold Him and another denied Him ; the people forsook Him. Man used his opportunity for seeing beauty to be brutal, and excelled himself in his brutality.

The second fact is this : we know without any question that this same Friday brought to our race a greater contribution of spiritual and moral power than any other event that ever happened in its history—the revelation of the eternity and power of the Love of God. Nothing can really beat Love. Even on this Friday Love won.

Fr. Andrew: Four Meditations

From these two facts we may form a theory to live by. First, there is in our human nature a very bad side, and that side, as this Friday shows us, hurts God, and we can, if we like, identify ourselves with that side and go on hurting Him. Secondly, we can be on God's side, working out His eternal purpose through love in our own human nature, as our Lord did. Not even a death on the gallows in the dark can defeat us if we are really identified with that true life-force which is the energy of the sacrificial love of God.

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, cornpanied 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.

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

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Fr. Andrew: Four Mediations

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.



Fr. David Marriott, SSC: A Sermon for Easter

(Continued from page 1)

There are those with many gods, where the gods themselves are thought to intervene directly in human life and destiny, but the god stays as a god, and man as man. An example might include the Hindu faith.

There are several in which there is a strong belief in one God, but where revelation of the will of that God is given through the intermediary of prophets. These faiths include both Judaism, and Islam, neither of whom can accept Jesus as Son of God, even when they both recognize that He was indeed more than just out of the ordinary. We have to recall that Islam condemns our faith in Christ as something akin to idolatry, and our belief in the Trinity of God the Father, Son and Holy Ghost, as a worship of three Gods, despite all we might say to the contrary.

But there is only the Christian faith: in which we know that it is Jesus Christ who is the Word made Flesh, Who came to dwell among us, and for a most important reason, which is exemplified this day.

He came that we might have life: He came that we might believe: He came that we might have our sins forgiven – through His redemptive sacrifice for us on the Cross:

HIS DEATH WAS
THE REVELATION
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Fr. David Marriott, SSC: A Sermon for Easter

He came that we might have eternal life, together with Him for ever and ever. He came to pull aside that dark and heavy curtain drawn over the eyes, over the very intellect: a curtain which challenges all of us as we approach the end of our earthly life, so that we might have faith and knowledge that He will bring us into His everlasting Kingdom in heaven above: as true and faithful believers in Him, and who give thanks for the salvation from our sins which we commit, through that one Gift of Himself once offered, on the Cross at Calvary.

Our faith does not only depend on us following a set of rules, of laws passed down through the ages, subject to human interpretation, and human misinterpretation: one only has to look at the differences which erupt between different groups within either Judaism or Islam – or even, let it be said, Christianity - to understand the terrible risks in this sort of ‘humanization’ of faith: where human values are allowed to triumph over God’s Will for us.

Jesus gave us two Commandments: that we love one another, and that we love our neighbour as we love ourselves: and that we repent of our sins: we make our confession to Him who knows all we have to confess before we even start, but that we acknowledge our unworthiness, and ask for His divine forgiveness: we give thanks for this wonderful gift offered freely to us: and we accept the gift of the Holy Ghost, sent to be our guide and helper through all the vicissitudes of life.

And above all He gave us this wonderful gift of His Resurrection: so that all who could have seen Him, as He hung on the Cross, battered, tortured and bloodied: could never doubt His Word, when He had said, to an unbelieving audience, that He ‘would destroy this temple that is made with hands, and within three days I will build another made without hands’. Suddenly, we see the light begin to dawn: what He had truly meant by these words: it was that the temple is His Body, and the new Body that was not made with hands is truly the work of God, incorruptible and pure: to tell us and all who believe that our faith in Him is true, our faith in the truth of a Life after Death is true, so that all that we have striven for, all that we have endured in this life, is worth the effort, is worth more than gold, more than fine gold. And all that we have denied ourselves, all the sin we have struggled with, all the painful confessions we have had to make:” all this denial of earthly pleasures and petty reward has been worthwhile: in that this denial, coupled with our endurance and faith, will prevail after this life is over and we too receive our new temple, our new body made not by earthly hands, and good for all eternity.

Happy Easter to all!



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Fr. Robert's Remarks

I want to thank all who have prayed for Dad, for the repose of his soul that he might have a place of refreshment, light, and peace.

On the same day that Dad died—March 28, another priest died. The other priest, Fr. Roy Bowler, was about 6 years younger than Dad, but had been ordained for almost the same length of time—about 60 years—Dad would have been 61 years Fr. Roy 60 this year.

Sadly, some will not remember Fr. Roy; but some of you will remember him from Holyrood Seminary where he taught Scripture; some will remember meeting him at Bishop Robert Mercer's enthronement in Ottawa on November 4 1989 where he, as a friend of Bishop Robert, preached. His text was 1 Samuel 10.26, "And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched." which, I believe Fr. Roy said, was the text for the sermon at the coronation of King George VI in 1936 I had an occasional but wonderful correspondence with Fr. Roy for many years—the blessings of email! Right up to the very end he was researching and writing. A question would be asked and Fr. Roy would seemingly disappear for a couple of days and then send off the most helpful note.

FR. ROBERT,

FR. ROY,

REST ETERNAL!

Fr. Roy was a Brit who, after ordination, served in New Zealand, South Africa, and Zimbabwe. Following his retirement he relocated to New Zealand. He is survived by his wife Glennis and twin sons Michael and Mark with his wife Suan. His requiem was April 1.

Give rest, O Christ, to thy servant with thy Saints: where sorrow and pain are no more; neither sighing, but life everlasting. Thou only art immortal, the Creator and Maker of man: we are mortal formed of the earth, and unto earth shall we return: for so thou didst ordain, when thou createdst me, saying, Dust thou art, and unto dust shalt thou return. All we go down to the dust; and, weeping over the grave, we make our song: alleluia, alleluia, alleluia.

WELCOME

FR. CHARLES &

CATHY!

(Russian Kontakian of the Departed)

May I ask you to welcome among us the Rev. Dr. Charles & Mrs. Cathy Warner.

The enthusiastic and dedicated Fr. Charles serves the small—aren't we all—parish of Holy Cross at Sydney Forks on Cape Breton Island just south of Sydney. Prior to licencing Fr. Charles, I had a long conversation with Bishop Craig Botterill, Suffragan Bishop of the Anglican Catholic Church of Canada in Atlantic Canada who commented very favourably about Fr. Charles, his enthusiasm, and devotion

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Fr. Robert's Remarks

and then in generous and kindly fashion commended him to our care.

A most sincere welcome, Fr. Charles and Cathy. Please accept the assurance of our prayers for you that your life and ministry among us may be both fulfilling and productive and may redound to the glory of our great God and Saviour, Jesus Christ.



Outside of a dog a book is man's best friend;
inside of a dog it is too dark to read." *Someone*

In *From the Parishes* on page 11, Fr. Warner is quoted as saying "... we're now filled with a deep sense of hope." There are many people in our society who seem utterly bereft of hope.. Some of these people suffer depression. No doubt you know some of these people and no doubt the clergy will have to help some of them., if not regularly, at some point.

Quite recently I can across a very helpful, recently written, book *The Catholic Guide to Depression: How the Saints, the Sacraments, and Psychiatry can help you break its grip and find happiness again* written by Dr. Aaron Kheriaty with Fr. John Cihak, STD. The author, a psychiatrist, discusses depression from a Christian point of view. He looks at it from different angles. He deals with it in relation to the spiritual life; he speaks of medications; of psychiatry; and he speaks most definitely of hope. If you need something to help you with this issue, I think you would might find this book helpful. (Published by Sophia Press, NY ; ISBN 978-1-933184-76-0 pbk; 2012)



"PRAISE IS THE
GATE THROUGH
WHICH THE LORD
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LIVES."

“

Bonnie's Reflections: Praise is the Gate



MRS. BONNIE IVEY

A visiting Jehovah's Witness said "I don't want to go to heaven. All you do is stand around praising God all day. So boring!"

"Praise" means to express approval, admiration; to place high value upon; to honour, extol, glorify. Why should we praise God? Does he need our praise? Does he need to hear "Holy, Holy, Holy" from his angels?

No. Praise is for us. It has been said that "**Praise is the gate through which the Lord enters our lives.**" Its purpose is to give us a true perspective: who God is, and what we are. Praise sets our eyes on the wonder of his person, instead of on ourselves, our problems, our half-baked plans to fix our own brokenness.

In 2 Kings 18 and 19 we see the power of praise. Hezekiah, King of Judah, is in Jerusalem, surrounded by the army of the Assyrian king Sennacherib. According to Sen-

Bonnie`s Reflections:Praise is the Gate

nacherib’s own accounts, he defeated 42 fortified cities and captured over 200,000 Judeans. He boasted that he held Hezekiah “imprisoned like a bird in a cage.” Sennacherib’s Field Commander stands at Jerusalem’s gates, parleying with Hezekiah’s ministers. He is speaking Hebrew, so people watching from the city walls can understand. He uses psychological warfare. He says King Sennacherib has overcome many countries, whose gods did not save them. He puts a spin on captivity, saying prisoners will go to a place of peace and plenty. Surrender is the best outcome. The Lord will not defend Jerusalem, for “The Lord himself told me to march against this country and take it”. He says it’s right that the people overhearing him should understand the situation, as they, like Hezekiah’s officials, will end up eating their own filth and drinking their urine in the siege to come.

A letter from Sennacherib is delivered to Hezekiah. “Do not be deceived by the god you depend on when he says ‘Jerusalem will not be handed over to the Assyrians.’ Did the gods of the nations destroyed by my forefathers deliver them?”

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Hezekiah goes to the temple, spreading the letter out before God. He begins with praise. **“O Lord, God of Israel, enthroned between the cherubim, you alone are God over all the kingdoms of the earth. You have made heaven and earth.”** He has just made a statement about reality, countering the lies of the enemy. He is focused on God. He admits the Assyrians have defeated countries and destroyed their gods, but “They were not gods, only wood and stone fashioned by men’s hands. Now, O Lord our God, deliver us from his hand, **so that all kingdoms on earth may know that you alone, O Lord, are God.**”

God acts. In the morning 85,000 enemy soldiers are found dead in the siege camp. Sennacherib, breaking off his assault, returns to his capital, where he is assassinated.

When Hezekiah praises God, he has in his memory a number of facts about the Lord, and in his heart he responds to these facts. With his will he agrees with them, and with his voice he speaks them out. He looks at God, not the threats and lies. Instead of dismay and panic, Hezekiah experiences God’s presence in his trouble.

If we memorize facts about God, they will be ammunition when we are assaulted by the enemy of our souls. They will give us something to say when we turn to the Lord in love and thankfulness. The Prayer Book gives us facts. Many of the collects start with a description of some aspect of God’s nature, food for meditation.

He hates nothing that he has made. He sees that we have no power of ourselves to help ourselves. He has tender love for mankind. He has overcome death and opened the gate of everlasting life. All good things come from him. He teaches the hearts of the faithful by sending the light of his Holy Spirit. By his Spirit the whole body of the church is governed and sanctified. He gives us his peace. He is the strength of all who put their trust in him. He has prepared for those who love him such good things as pass man’s understanding.



Bishop Hugh of Pluscarden Abbey: An Easter Homily

With the kind permission of Bishop Hugh of Pluscarden Abbey in Scotland, this 2009 Easter Homily is reprinted <http://www.pluscardenabbey.org/eastersunday.asp>

Towards the end of Tolkien's *Lord of the Rings*, there comes a memorable moment. Frodo, the hobbit-bearer of the Ring of Power, has fulfilled his task. The Ring has gone back into the fire, and the Kingdom of Mordor, of evil and death, has imploded. It is "the end of all things." Both Frodo and his faithful companion Sam now expect to die, and collapse exhausted as Mount Doom dissolves around them.

And then some morning later, in the second week of April, Sam wakes up. To his astonishment "he found that he was lying on some soft bed", and "over him gently swayed wide beechen boughs, and through their young leaves sunlight glimmered, green and gold. All the air was full of a sweet scent." Then, more astonished, he sees Frodo asleep in the bed beside him. Then he hears a voice behind him, the voice of his beloved Master Gandalf. "Well, Master Samwise, how do you feel?" "But Sam lay back, and stared with open mouth, and for a moment, between bewilderment and great joy, he could not answer. At last he gasped: 'Gandalf! I thought you were dead! But then I thought I was dead myself.'" And then Sam asks, musing aloud: "Is everything sad going to come untrue? What's happened to the world?" (*The Return of the King*, p. 930).

This is fiction, fantasy, of course, though from a Christian pen and informed by a Christian vision. But take that question: Is everything sad going to come untrue? It's the question a child might ask. It isn't a fictional question.

Is everything sad going to come untrue?

And this morning, Easter morning, the morning of the Resurrection, Peter speaking in the Acts, Paul writing to the Corinthians, Mary Magdalene singing in the Sequence, John in his Gospel, all these voices of apostolic testimony, give their answer. The empty tomb outside Jerusalem and the neatly-folded head-cloth offer their answer. The Paschal candle, the chant of Alleluia, the beauty of the Liturgy give their answer. Our own presence here, our faith, aren't they an answer too? All those throughout the world who were baptised and confirmed and made their first Communion last night stand up and speak. The Church throughout the world and throughout the ages, the white-robed army of martyrs and so many humble, stubborn believers, hoppers against hope, give their answer.

Is everything sad going to come untrue?

On the basis, not of wishful thinking, not of sentimentalizing, but of faith in the Resurrection, we answer today, it is. In Christ, who in obedience and love has gone before us, it already has. And if, we by faith and baptism are found in Christ, everything sad will come untrue for us as well, and at root already has.

'IS EVERYTHING
SAD GOING TO
COME UNTRUE?
WHAT'S
HAPPENED TO
THE WORLD?'

Hugh, Abbot of Pluscarden Abbey: An Easter Homily

The kingdom of Mordor, the power of sin and death, has already been broken. The end of all things has already come. Something has happened to the world. This is precisely what the New Testament claims for the Resurrection. A mutation, as Pope Benedict has often said, has taken place. In the person of Christ, one of our race has been changed from mortality to immortality, has entered into unconquerable overflowing life. And this “one of us”, because he is Son of God and can carry us all, has opened the way for all of us to what the Creed calls, so soberly, the resurrection of the body and life everlasting. He, the risen Son of God, will one day mutate, transfigure, our own mortal bodies, and his already risen life can live in us now as forgiveness, as faith, hope and love, as prayer and peace, making us children of God, sons and daughters in the Son, brothers and sisters of one another.

CHRIST IS RISEN!
HE IS TRULY
RISEN! ALLELUIA

There is only one ground, I have always thought, for not believing in the Resurrection of Christ. However unique and extraordinary an event it was, it is sufficiently well-attested, and the arguments against the evidence in its favour do not hold. There is no violation of our reason in believing it. The Resurrection is credible. Then, the light it sheds on life, the vision of reality it throws open, the meaning and purpose it gives to everything, the power it can have in lives make it still more so. The real difficulty, the real challenge - in my view - lies elsewhere. It lies in it being, as we say, “too good to be true.” I once asked a man, “Why can you not believe?” I have never forgotten his answer. “My hands are too small.” There is the difficulty. Is everything sad going to come untrue? How hard that can be to answer with a ‘yes’! We are so wedded to, so steeped in, so expectant of the sad, and the more than sad; so at home in “quiet desperation”. Yet doesn’t the best of our experience suggest something else: that the truest issue of suffering, sorrow, sadness is not a cramping of the heart, but its opening, an enlargement of the capacity for joy? And the man who spoke of his small hands did come back to the faith of his childhood, and in gratitude that Easter filled this church with flowers. The Holy Spirit, the Joy of God in person, can enlarge our hands to accept the joy, or, if you like, re-open in us the open heart of a child.

Christ is risen. He is truly risen! And so we can say even now: everything sad will come untrue. We have a sure and certain hope.

“‘A great Shadow has departed,’ said Gandalf, and then he laughed, and the sound was like music, or like water in a parched land; and as he listened the thought came to Sam that he had not heard laughter, the pure sound of merriment, for days upon days without count. It fell upon his ears like the echo of all the joys he had ever known. But he himself burst into tears. Then, as a sweet rain will pass down a wind of spring and the sun will shine out the clearer, his tears ceased, and his laughter welled up, and laughing he sprang from his bed” (op. cit. pp. 930-1).

Christ is risen! He is truly risen! Alleluia.

Bishop Hugh, O. S. B. (Sometime Abbot of Pluscarden Abbey)

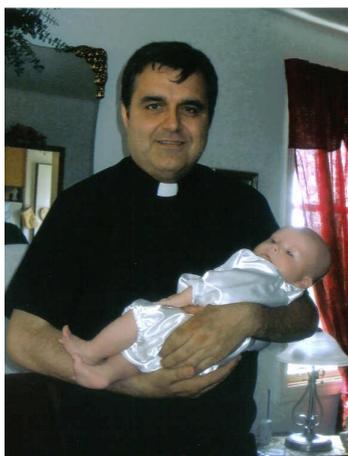


From The Parishes

Holy Cross, Sydney, Nova Scotia

Parish of the Holy Cross, Sydney Nova Scotia is pleased to join the Traditional Anglican Church of Canada and the Anglican Catholic Church (Original Province).

Just recently, we celebrated our 10th anniversary as a traditional Anglican community. Over the years we've held services at a number of locations in the greater Sydney area. Most often it's been in Roman Catholic churches, but just recently we had a baptism in the local Presbyterian Church.



Our little parish has had many challenges. Fortunately, because of our new association with the Traditional Anglican Church of Canada, we're now filled with a deep sense of hope. In so many ways, God has blessed us with a fresh start and the opportunity to start over again.



Another good thing for us is that Holy Cross has been registered with Canada Revenue Agency as a charitable organization since 2005 and has been fully incorporated in the Province of Nova Scotia since 2006. So we're not completely starting over.

Our goal is to be that traditional Anglican

presence here in Cape Breton. Holy Cross is currently holding weekly Holy Communion services at the Rectory, though we are open to holding services wherever inquirers wish.

We look forward to the future as it promises to be very challenging.

God bless,

Fr. Charles Warner



*FROM THE
PARISHES*

*"... WE'RE NOW
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DEEP SENSE OF
HOPE." FR.
CHARLES*

TRADITIONAL ANGLICAN CHURCH OF CANADA

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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

Mission of the Ascension
Waterloo, 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



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 Provenca of the APCK and, with Archbishop Haverland's approval, is strongly supported by him.

The Traditional Anglican Church of Canada is a Canadian Registered Charitable Organization

#84410 7235 RR0001 Donations may be sent to the District Office. Income Tax receipts will be issued.

From the Parishes

From St. John's, Parry Sound

Once again this year, St. John's, Parry Sound has been able to participate in the annual oecumenical series of Lenten services. Fr. Mansfield preached at one of the six Services held each Wednesday at 12:10. The theme this year was simply, *With Christ through Lent*. These Services take place in a different Church each week with a different preacher each week but the preacher being one whose Church is not the host. A twenty minute service is followed by a lunch provided by the host congregation.

While St. John's is not able to host—for lack of a building—Fr. Mansfield has been one of the regular preachers for many of the 15 years that these services have been held.



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.

Request may be left at 705-746-7378

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

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