

# THE TRADITIONAL ANGLICAN NEWS

DECEMBER 15, 2014

VOLUME 2, ISSUE 12

## ***TIME SENSITIVE!!!***

### **An anonymous benefactor provides matching donation to end homelessness of Father Alphonse in Cameroon**

*Adapted from the December issue of the Africa Appeal*

Father Alphonse's plans to move into a small house owned by the church acquired new urgency last month. His current landlord insisted on nine months' rent in advance and would not permit Father Alphonse to stay for only 2 or 3 months. So he is now effectively homeless. He wrote "Where I sleep now, I am threatened by people who say that our church is poor and that you will never have a home to live in!" This is the more unsettling for Father Alphonse since Yaoundé can indeed be a dangerous city where threats are to be taken seriously.

But we have been blessed by a generous and anonymous donor who will match any donations towards the construction of a house for the Vicar-General received by the Africa Appeal before the end of February 2015, up to \$1,500. The house will be built adjacent to the cathedral church, on property that the church owns at Nsimalen, near the international airport in Yaoundé.

This is a wonderful opportunity to double the effectiveness of your donation to the Africa Appeal. The way this works is that if, before February 28th, a donor gives \$100.00, Anonymous give \$100.00. If our total donations reach only, say \$1,000.00, Anonymous gives only \$1,000.00. If we raise \$1,500.00, then Anonymous gives a total of \$1,500.00. Now, if we were to receive more in donations than \$1,500 then Anonymous would not be obliged to give any more BUT Fr. Alphonse's house gets built and the other projects of the Africa Appeal benefit from your generosity!. Please ensure that you label your contributions "Father Alphonse house".

For further info check *Africa Appeal Newsletter* or contact Fr. Marriott. See ad on last page of this issue.



WORSHIPPERS, PROBABLY HOPING IT WON'T RAIN, GATHER IN THEIR SEMI-CONSTRUCTED CATHEDRAL IN NSIMALEN NEAR THE INTERNATIONAL AIRPORT IN YAOUNDE

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## *Fr. Robert's Remarks*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

I would not be surprised if at least some of you might have picked up on the fact that I have a huge regard for a number of Orthodox writers—Fr. Thomas Hopko being one of them.

Fr. Tom is a family man. He and his wife have children and grandchildren and I have no doubt that they enjoy the Christmas celebrations as much as I do, as much as you do. I pray and trust that you will have a blessed and joyful Christmas.

One of Fr. Tom's books is *The Winter Pascha*. This book is a series of 40 reflections for Advent, Christmas, Epiphany, and the Meeting of the Lord in the Temple (which we know as the Purification or the Presentation). In this book there is a section that I should like to share with you. It is a quote that takes us to the centre of what it is all about—the "serious business" as he calls it.

Fr. Tom wrote:

"Jesus Christ, the Son, Word, and Image of God, is physically and spiritually formed in the body of Mary so that He might be formed in us as well (see Gal 4:19). This is the meaning of Christmas,



Nativity by Gustav Doré

which is the meaning of life itself: Christ in us and we in Christ, God with us and we with God. The Spirit in our hearts so that the Spirit can flow out from us, sanctifying the world around us. This is not mere symbolism, the high-blown language of the liturgy and the scriptures. This is serious business. It is a matter of life and death. For we are either the living vessels of God—"earthen vessels" to be sure, to show, as the apostle again affirms, that "the transcendent power belongs to God and not to us" (2 Cor 4:7)—or we are, to use the apostles language once more, "vessels of wrath" to be destroyed in our wickedness by God's righteous glory (Rom 9:22).

As we go the way of the Winter Pascha the choice placed before us is clear. We can follow the "narrow way" that leads to life, or we can go on the "broad way" that leads to destruction (Mt.7:13-14). We can, like Mary, cleave to the Lord and become His dwelling place in the Spirit. Or we can through immorality and sin

*Merry Christmas!*



## *Fr. Robert's Remarks*

choose the death of the nothingness which we are unless the Lord Himself lives within us. "But he who is united to the Lord becomes one spirit with Him" (1 Cor 6:17). (*The Winter Pascha*, p. 22)

We remember that Christmas is not just a commemoration of something past. It is not just symbolic of something. It is about the reality of "Christ is in us and we in Christ, God with us and we with God."

Fr. Ings too reminds us that Mary's Son would "be called Emmanuel, 'God with us.'"

May God bless you abundantly as you celebrate and rejoice in His birth—not only from Mary but in you!



## *Fr. Clem Ings: A Sermon for Christmas time*

A sermon for the rare occasion when a Sunday Service is required within the Octave of Christmas.

The text is from the Introit given for such occasions by the Anglican Missal.

While all things were in quiet silence, and night was in the midst of her swift course, thine Almighty Word, O Lord, leaped down from heaven out of thy royal throne. (Wisdom 18: 14, and part 15.)

In its original context, my text from the Book of Wisdom refers to the night in which the Word went forth from God to punish Pharaoh and the Egyptians by the death of the firstborn, so that the Exodus of the Israelites from Egypt to the Promised Land would begin.

Now, on the night of Our Lord's birth, while all things were in quiet silence the Eternal Word, coming from the Royal Throne of the Godhead, appeared among men as a Babe in Bethlehem to make possible a greater Exodus; the Exodus to be accomplished in Jerusalem for the salvation of mankind from the bondage of sin. Jesus came to destroy the powers of evil; and He came not to punish, but for salvation.

The promises God made to the Israelites at their Exodus from Egypt concerning the coming of Messiah at some future time, begin their fulfilment with the nativity of Our Lord Jesus Christ, God incarnate.

"THE LOVE  
OF GOD IS  
SPREAD  
ABROAD IN  
OUR  
HEARTS ..."

*Fr. Clem Ings: A Sermon for Christmas time*

We learn from selections of St. Paul's Epistles read on various Sundays, that St. Paul believed Christians to be heirs of the promises God made to Abraham and his descendants, the Israelites. In today's Epistle selection the childhood of the heir refers to that stage of man's spiritual growth represented by the Law given to Moses. But then comes the fullness of time when God sent forth His Son, born of a woman and then submitted Himself to that Law, so that by being made one with Him we might share in His Sonship. Our Holy Mother, the Catholic Church, arranges to make us a part of the Body of Christ on earth through Baptism, and later, at Confirmation, through the operation of the Holy Spirit, we are able to call God our Father as Jesus did.

In the Gospel selection for today, St. Matthew tells us that when St. Joseph, to whom Mary was espoused, learned of her pregnancy, his first thought was to spare her public scandal and to put her away privily. In his perplexity, he was granted a vision from God in a dream, which revealed to him the truth of the virgin conception, and that it was God's will that he should give Mary protection by making her his wife.

Mary's child is the Messiah. But among many Jews of that time, the belief was of a Messiah who would be a warrior king, leading the Jews to conquer their enemies. On the spiritual side a belief was held that Messiah would be the Saviour of the people, not from temporal enemies, but from sin and spiritual enemies. The token for which belief was true, is in the Name Jesus, "The Lord is salvation." Thus, says St. Matthew, was the prophecy of Isaiah fulfilled, that a virgin should bear a Son, and that he should be called Emmanuel, 'God with us'.

St. Matthew gives no details as to the manner of Our Lord's birth but only that all happened according to the will of God: Joseph did as the Angel of the Lord had bidden him, the Virgin bore a Son, and Joseph gave Him the revealed name of Jesus.

The name Jesus is a derivative of the common Hebrew name 'Joshua' and this derivative was revealed from heaven. In Holy Scripture a special name represents the character of the person named, and Jesus, whose name means 'The Lord is Salvation' fulfils that meaning by becoming our Saviour. In Canada, we can be introduced to a stranger one minute and in the next we are calling him or her by the first name.

In the Bible, a name can be a very serious affair. When God made the Covenant with Abraham, God changed his name from Abram to Abraham to reflect the conditions of the Covenant. Jacob wrestled with the angel but could not obtain the angel's name, though in the process Jacob's name was changed to Israel to reflect his new situation in the promised land. The name God revealed to Moses in the

IN HOLY  
SCRIPTURE A  
SPECIAL NAME  
REPRESENTS THE  
CHARACTER OF  
THE PERSON  
NAMED ...,

*Fr. Clem Ings: A Sermon for Christmas time*

burning bush is seldom, if ever, pronounced among the Jews because it is too holy for common use.

In the Middle Ages Christians in England led the Western Church in devotion to the Holy Name of Jesus, and up to a point some of the reverence survived the turmoil of the Reformation period. I remember being taught in Confirmation Class to bow the head when saying the name Jesus, and it subsequently seemed to me one of the distinguishing marks of Anglicanism, when the whole congregation made a bow during the saying of the Creed in Services.

St. Bernard of Clairvaux liked to compare the Holy Name of Jesus to the Oil of Anointing, which of course is always Olive Oil.

1. Oil gives light when it is burnt as fire.

The Name Jesus gives light when it is preached.

The Name is the light of faith which so brightly shines in His Body, the Church, for it is by the light of this Name that God calls us into His own marvellous light. As St. Paul wrote "ye were sometimes darkness, but now ye are light in the Lord."

HOLY NAME OF

JESUS ...

THE POWER

CONTAINED IN THAT

NAME

2; Oil gives nourishment when it is taken as food.

The Name of Jesus feeds the soul when we think on it.

The Name is nourishment in the sense of the Biblical injunction to call upon that Name and be strengthened, as food nourishes the physical body, so the Name of Jesus is the food required to nourish and enrich the soul, for the mention of Jesus is as honey to the mouth, as music to the ear, and as gladness to the heart.

3. Oil gives healing when it is used as unction.

The Name of Jesus wins grace and unction, when we call upon it.

The Name is Unction for we call to mind the many miracles of healing performed in that Name, both bodily and spiritually, as it has been from the days of the original 12 Apostles.

Finally, if any of you have attended a death bed and the final utterance of the dying is the Holy Name of Jesus, and you see the peace that Name brings, you will have some indication of the power contained in that Name.

At this Christmastide, may God grant us a renewal in devotion to the Name of Jesus. Amen.





## *Bonnie's Reflections: LYING PENS AND TRUE WORDS*



MRS BONNIE IVEY

As Christmas approaches each year, mockers of Christianity arise to debunk Jesus, the Incarnation, the Virgin birth and the Church. Exploring online one finds the blog “Answering Christianity”, written by a follower of Islam. He claims that the Bible is corrupt. For evidence he quotes Jeremiah 8:8: **“How can you say ‘We are wise, for we have the law of the Lord’, when actually the lying pens of the scribes have handled it falsely?”** Another blogger, who writes “Answering Islam”, refutes this. He explains that the job of the scribes was to seek out the true meaning of scripture and teach it to the unlearned. The verse does not mean they had written false scriptures. Rather they had strayed from the intention of scripture passages, teaching their own ideas instead. Jeremiah spoke against the practice, and centuries later Jesus did the same.

In 1973 a noted theologian arrived to present an important lecture at the seminary my husband attended. The audience heard about the church of the future and the lecturer’s great hopes for the new generation of clergy and laity. “The world will say, ‘See how these Christians love one another!’” (*applause*) “But in the church of the future, we must give thought to the place we give to the MAN (*dramatic pause*) Jesus, or Joshua, or Yeshua, or whatever his name really was...” He went on to state that Jesus was not the Son of God but “the first self-actualized person, the first Authentic Man.” Polite Canadians all, we applauded when he had finished. God forgive us, we should have walked out.

Dr. Alan Ross, of Beeson Divinity School, comments on the way scholars may be influenced by their peers who reject traditional Biblical scholarship. “Traditional beliefs, especially the supernatural, are all too often considered to be obscurantist...Much of the Christian faith is simply an embarrassment to many. The world of Biblical scholarship is filled with theological cowards.”

**“Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days He has spoken to us by His Son.”** (Hebrews 1: 1-2)

From the beginning of his ministry, Jesus amazed people by his teaching “because he taught as one who had authority, not as the teachers of the law.” (Mark 1:22) He did not quote from the scholarly teachings of the scribes or famous rabbis. He prefaced his teachings with “Truly I say to you” or “I tell you the truth.”

**All authority in heaven and on earth has been given to me.**

**My word is truth. My words are spirit and life.**

**Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock.**

**Heaven and earth will pass away, but my words will never pass away.**

MY WORD IS  
TRUTH. MY  
WORDS ARE  
SPIRIT AND LIFE  
— JESUS.



## *Bonnie's Reflections: LYING PENS AND TRUE WORDS*

When many disciples fell away because of the hard things he was teaching, Jesus asked the twelve, “Will you also go away?” Peter replied **“Lord, to whom can we go? You have the words of eternal life.”** (John 6:68)

If we believe this, and want new generations to hear the words of eternal life brought down into daily living, we must pray for those who teach, write books, speak, make films, make visual art, who blog on the internet. May they know the truth, applying it to their own lives. May they be given the gift of the Holy Spirit’s power to bring life to their efforts. We live in an age like the first century: unbelief and idolatry everywhere. We need the authentic words of eternal life.



### *SWOT: Strengths, Weaknesses, Opportunities, and Threats*

**Note:** It has been suggested that it would be useful if this summary of the SWOT exercise from Synod were to be included in the Traditional Anglican News.

The summary was distributed earlier with the draft minutes of the Synod. It is important to note that the responses were simply a “snapshot” of thoughts from a particular day in October. Times and circumstances are always changing and that affects how we respond to them; so, it might be that, as you look at the responses more ideas will come to you. This is good.

SWOT is a simple exercise that could be used in conjunction with personal or parochial decision making. The exercise can be redone as often as necessary.

A very important thing would be that, having done this analysis, something be done with the results.

Were you to want further information about the exercise, or follow up from it, please contact Fr. David Marriott of the Parishes of the Lower BC Mainland or Willa Rea of St. Matthew the Apostle in Ottawa.

#### **Summary of SWOT workshop**

**Fr. David Marriott**

**Synod 2014**

SWOT analysis is a tool to identify key internal and external factors important to achieving an objective, e.g., church growth. It is part of the planning for change but cannot provide a strategic plan on its own. After a SWOT analysis is completed, it can be used to develop a plan. SWOT stands for strengths, weaknesses, opportunities and threats.

LORD, TO WHOM  
CAN WE GO? YOU  
HAVE THE  
WORDS OF  
ETERNAL LIFE.  
— S. PETER

## *SWOT: Strengths, Weaknesses, Opportunities, and Threats*

We formed into small groups and worked together to come up with as many strengths, weaknesses, opportunities and threats to the growth of our church as we could. These were written on a large paper folded into four (for the four categories) and taped to the wall for everyone to read. The next day, the consolidated results were presented to the group as a whole.

This is the summary of our thoughts:

### Strengths

Committed to Jesus

Prayer and the Book of Common Prayer

History: early church practices; biblically based; one, holy catholic and apostolic church

Small size: we could be quick to respond to changing needs, we can be flexible in our policies, e.g., marriage

Humility: awareness of personal weaknesses

### Weaknesses

Lack of commitment to God as manifested in personal weaknesses such as secretiveness or gossiping. Also allowing ourselves to be affected by changes in the social and cultural conditions around us which do not favour Christianity or even organized religion

Isolation of parishes and the great distances between them. This has both physical and emotional effects

Our small numbers and older demographics

Priests who are in the workforce (could be a strength as they have more opportunities to evangelize)

### Opportunities

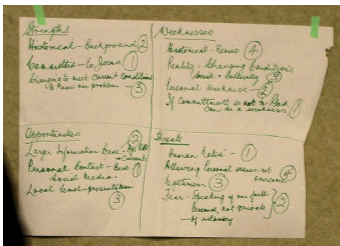
Spontaneous personal contacts, e.g., when an acquaintance says "I am not religious but I am spiritual" or when someone passing by a church asks if there is a dress code to go in

Organized contacts, e.g., presentations, weddings/funerals/baptisms, Bible study

### Threats

Evil

Social and cultural changes



SWOT



## *SWOT: Strengths, Weaknesses, Opportunities, and Threats*

People no longer identify with one denomination and take a “supermarket” approach to religion and spirituality – which are considered to be the same thing

Relativism: a pervasive feeling that all points of view are valid, that there is no such thing as truth

Human nature

Fear of speaking of our faith (too personal)

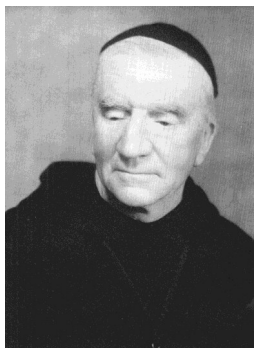
Negativism and revisiting the past

Lack of church buildings which indicate permanence

Finances



### *Fr. Andrew: His Own — A Sermon for Christmas*



#### HIS OWN

*'He came unto His own.' S. JOHN i.*

IF we think of those words in S. John's Gospel, 'He came unto His own,' we may make a little parable to explain them. There might be a beautiful violin left on a shelf in a shop for many months. Then perhaps one day there would come into the shop a great violinist, a master of music, and as he came to that instrument he would come to his own.

He would come to the instrument that he completely understood, and he would pick it up and tighten the strings. He would handle it with the most perfect accuracy and certainty and precision, bringing it into tune and making it capable of that melody which it was meant to make. Not a hair's-breadth too much, not a hair's-breadth too little, would he tighten a string. The violin, too, would come to its own, as it surrendered itself to the master's handling, and would become capable of its utmost capacity of making melody.

In the same way our Lord has taken our human nature, and He, the great Artist, has made perfect melody with this human nature of ours. He has made the Divine Word audible through it. He has shown us that it is capable of expressing the divine music. When He comes to us, He comes to His own, to that which He perfectly understands ; and as we surrender ourselves to Him we surrender to Him that which is His own, and we make ourselves capable by that self-surrender of giving a contribution of melody and service of which we could not have dreamed.



“HE  
CAME UNTO  
HIS OWN.” .

*Correspondence: Replies to Letters requested by the Synod*

Greetings were sent to the Queen, the Governor General, and the Prime Minister, and a letter of thanks for his work for the Church to John Omwake of the Trinitarian. Here are the two letters of reply that we have received.

I thought that you might like to see the actual letters



STEPHEN HARPER  
PRIME MINISTER OF  
CANADA



PRIME MINISTER • PREMIER MINISTRE

November 27, 2014

Joyce E. Mansfield  
The Traditional Anglican Church of Canada  
136 William Street  
Parry Sound, ON P2A 1W2

Dear Mrs. Mansfield:

Thank you for your thoughtful and uplifting letter. I appreciated receiving the kind words and prayers.

Once again, thank you for taking the time to write.

God bless,

A handwritten signature in blue ink, which appears to be "Stephen Harper".

The Rt. Hon. Stephen Harper, P.C., M.P.  
Prime Minister of Canada

*Correspondence: Replies to letters requested by the Synod*

From John Omwake also we have a kindly note of thanks by email.



BUCKINGHAM PALACE

13th November, 2014.

Dear Mrs. Mansfield,

I have been asked to thank you and the Members of the Traditional Anglican Church of Canada, a Missionary District of the Anglican Catholic Church, for your kind letter of loyalty to The Queen, sent on the occasion of the Second Synod of the Missionary District of Canada which was held from 21st to 23rd October in Mississauga.

Her Majesty much appreciates your thoughtfulness in writing as you did and, in return, sends her best wishes to all those who attended the event.

Yours sincerely,

Christopher Sandamas  
The Chief Clerk to The Queen

Mrs. Joyce Mansfield.



ELIZABETH II  
QUEEN OF CANADA

*Advent & Christmas*

CHRISTMAS CAROL

G.A. Studdert Kennedy (Woodbine Willie)

(From collection entitled *The Unutterable Beauty*)

COME worship the King,  
That little white thing,  
Asleep on His Mother's soft breast.  
Ye bright stars, bow down,  
Weave for Him a crown,  
Christ Jesus by angels confessed.

Come, children, and peep,  
But hush ye, and creep  
On tiptoe to where the Babe lies ;  
Then whisper His Name  
And lo! like a flame  
The Glory light shines in His eyes.

Come, strong men, and see  
This high mystery,  
Tread firm where the shepherds have trod,  
And watch, 'mid the hair  
Of the Maiden so fair,  
The five little fingers of God.

Come, old men and grey,  
The star leads the way,  
It halts, and your wanderings cease ;  
Look down on His Face,  
Then, filled with His Grace,  
Depart ye, God's servants, in Peace.



WOODBINE WILLE

THE REV.  
GEOFFREY  
ANKETELL  
STUDDERT  
KENNEDY, MC

RORATE COELI!

William Dunbar, ca. 1465-1530

(from *The Oxford Book of Christmas Carols*)

*RORATE coeli desuper!*  
Heavens, distil your balmy showers ;  
For now is risen the bright Daystar,  
From the rose Mary, flower, of flowers :  
The clear Sun, whom no cloud devours,  
Surmounting Phoebus in the east,  
Is comen of his heavenly towers,  
*Et nobis puer natus est.*

2 Sinners be glad, and penance do,  
And thank your Maker heartfully ;  
For he that ye might not come to,  
To you is comen full humbly,  
Your soulès with his blood to buy,  
And loose you of the fiend's arrest,  
And only of his own mercy ;  
*Pro nobis puer natus est.*

3 Celestial fowlès in the air,  
Sing with your notes upon height,  
In firthe and in forests fair  
Be mirthful now at all your might ;  
For passed is your dully night ;  
Aurora has the cloudès pierced,  
The sun is risen with gladsome light,  
*Et nobis puer natus est.*

4. Sing heaven imperial, most of height,  
Regions of air make harmony,  
All fish in flood and fowl of flight  
Be mirthful and make melody :  
All *Gloria in excelsis* cry,  
Heaven, earth, sea, man, bird, and beast ;  
He that is crowned above the sky  
*Pro nobis puer natus est.*



### *From the Parishes*

After two years of hard work and study, Mrs. Cathy Warner, wife of Fr. Charles Warner, Rector of Holy Cross in Sydney Forks, Nova Scotia, has earned her Master of Education Degree (Curriculum Studies) from Mount Saint Vincent University in Halifax. Cathy has been a school teacher for over thirty years and teaching at Eskasoni First Nation since 1990.



Cathy Warner



Fr. Charles & Cathy Warner

### FROM THE PARISHES



Cathy on the right with the Cape Breton cohort



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&  
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.*

*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.*

*Africa Appeal: On Facebook!*

### PARISHES

Holy Cross  
Sydney Forks, NS  
902-828-2939

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

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



**The *Africa*  
*Appeal* is  
now on  
Facebook  
too**

<https://www.facebook.com/pages/Africa-Appeal/320549731472012> or, easier, just type "Africa Appeal" into the Facebook search line.

Information about the Africa Appeal and links to the archive of newsletters are available on the TACC website at [www.traditionalanglican.ca](http://www.traditionalanglican.ca) find "Africa Appeal" on the menu.



### Prayer Chain

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

**[Prayer@traditionalanglican.ca](mailto:Prayer@traditionalanglican.ca)**

Please put "Prayer Request" in the subject line.

Requests 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](mailto: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**  
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Surrey BC V3R 0X7  
604-551-4660