

# THE TRADITIONAL ANGLICAN NEWS

JANUARY 15, 2015

VOLUME 3, ISSUE 1

## ***SERVICE OF LESSONS AND CAROLS AT THE PARISH OF ST. COLUMBA OF IONA***



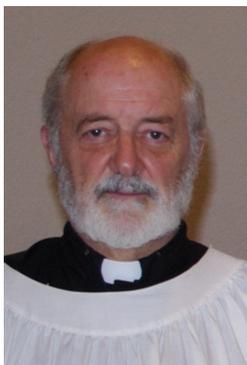
The Parish of St. Columba of Iona celebrated our annual Festival of Lessons & Carols on Saturday, December 20<sup>th</sup> at our chapel in Halfmoon Bay, B.C. which was beautifully decorated with lights, candles and a crèche. We had a record 26 people in attendance, perhaps due to some advertising on our website and a mention in the local Coast Reporter newspaper. Some people were seated in the aisle on folding chairs! Musical highlights included the anthem “O Little One Sweet”, harmonized by Bach and sung by a trio of singers, as well as musical

selections by Katherine Hume on organ, flute and voice in addition to our favourite Christmas Carols.



*(Continued on page 12 From the Parishes)*

## ***FR. PETER JARDINE WRITES: A VERY SPECIAL VISITOR***



FR. PETER JARDINE

On December 9<sup>th</sup>, I had the wonderful opportunity of meeting Canon Andrew White, widely known as the Vicar of Baghdad. Canon Andrew had come to conduct a very special baptism and was invited by The Voice of The Martyrs to make a presentation to a group of over 300 people in Port Credit the following day. It was a remarkable occasion, both sobering and uplifting.

Canon Andrew originally trained as a doctor, specializing in anaesthetics, but God called him away from that and he became a priest in the Church of England. At some point he was appointed to the main Anglican church

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*Fr. Robert's Remarks*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

What can I say? The news this week from around the world does not seem to be any better than it was last week or the week before. We still appear to have a world that has continued to reject the offer of peace and joy about which we have sung and spoken and heard in sermons over the last weeks.

In anticipation of writing this column, I just spent a few minutes leafing through the Prayer Book propers for the next month. One that caught my eye was for Epiphany II—this coming Sunday.

Almighty and everlasting God, who dost govern all things in heaven and earth:  
Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen. (BCP p. 124)*

It would seem that, as Christians, we must “perceive and know” (a phrase from last Sunday’s Collect) we must believe that our prayers are heard by the God who governs all things. We must also know that he will grant us His peace all the days of our life—all the events of the world apparently to the contrary. We have spoken of this peace before. Remember always that peace is NOT just the absence of violence but the positive presence of God in your life.

As I was thinking on this Collect, I went downstairs and passed one of my bookshelves on which was the book by St. Thomas More entitled *A Dialogue of Comfort against Tribulation*. I think that I should like to recommend More’s book to you as Lenten reading, perhaps. The blurb tells us that:

“Awaiting execution in 1535 for refusing to betray his faith, Thomas More opens the door on his own interior life by creating a fictional dialogue. It takes place in 16th century Hungary between a young man, Vincent, and his dying but wise old uncle, Anthony.

Vincent is paralyzed by fear of an impending Turkish invasion which could force him to betray his faith or die as a martyr. As he pours out his fears, Anthony responds as only the clear headed More could do: on the comfort of God in difficulties, the benefits of suffering, atonement for evil acts, faintheartedness and the temptation to suicide, and scrupulosity. Anthony thus summarizes his purpose: “I will supply you ahead of time with a store of comfort, of spiritual strengthening and consolation, that you can have ready at hand, that you can resort to and lay up in your heart as an antidote against the poison of despairing dread...”

And what is all this but peace for which we pray! And, as I hear about Canon Andrew White and others, it seems to me that as they have drawn closer to God, I am encouraged to do the same, not from fear, but rather from love, knowing that God does govern all things; He hears our supplications, and He grants us peace all our days. Are you willing to prepare yourself and accept it? May you use this pre-Lent and Lent well.



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## *Fr. David Marriott: A Sermon for Epiphany 1*



FR. DAVID MARRIOTT, SSC

In Ephesians 3, St. Paul tells us of the duty which he has been allotted ‘according to the Grace of God given unto me by the effectual working of his power’: ‘that I should preach among the Gentiles the unspeakable riches of Christ’.

In this message, St. Paul is not only speaking of himself, and his duty as he sees it, but also of the duty which we have all received as a part of the Grace of God which we have accepted in our hearts and souls, as we have accepted Jesus Christ as Our Lord and Saviour. This message is one which you and I can accept and adopt for us: as a duty which is our bounden duty, for all

time.

So, it perhaps behoves us to consider very carefully what it is that we are to do: this is where we might meet our personal Epiphany, the time, in the modern idiom, when the rubber hits the road, when we come face to face with the truth.

The Epiphany of Our Lord is really a very simple and clear happening: it is when His truth, His very being is revealed to all, even those outside of the Abrahamic covenant, to all people, that He is the Son of God not just in the eyes of the Jew, but also in the eyes of all mankind. It is this seminal moment when His divinity is made known: and the message we must draw from this is clear: that Jesus Christ is born to bring the truth, and the promise, of life eternal for all those who have faith in His divinity, in Jesus Christ the Son of God, not only for those who have followed Abraham, and Moses in the Exodus from Egypt, but to all men. And this incredible event is made manifest, is made clear for us all to see in the arrival of the Magi: in the arrival of the wise men from the East, who brought gifts attesting to His glory.

The gifts are brought with a clear and uncompromising message: they are the gifts foretelling His life on earth, and His life to come.

Gold, to emphasis his glory and power here on earth: to denote His Kingship, even though this might not have been acknowledged by those around Him. Frankincense to make clear His divinity: the bitter and glittering herb burnt at the altar, that it may be received as an odour of sweetness to His glory and praise. Myrrh, another bitter, but also astringent resin, used as perfume, as holy anointing oil, and in this case, as a symbol for the embalming of the dead, in which it was used.

The Epiphany of Our Lord demands of each of us our Epiphany of faith: and it is this question, this demand, which St. Paul addresses in his epistle to the Ephesians. St. Paul was so very aware that he had been given grace that he should put all else aside and that he should ‘preach among the Gentiles the unspeakable riches of Christ; and to

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*Fr. David Marriott: A Sermon for Epiphany 1*

make all men see what is the dispensation of the mystery.’

He tells us that this dispensation: this ‘making clear of the mystery’ has been hidden in God: that God has not seen fit to reveal this part of His creation: but that now, in Jesus Christ, and in the work passed on from Jesus to the Apostles, they are charged to make clear this mystery to all men.

And this wonderful mystery that he has been charged to pass on to us, and that, never forget, we also are charged to pass on to all around us, is that awareness of the change in the law, that renewal of life which is purposed for us in the words and actions of Our Lord Jesus Christ, as He was here among us, and that we are to never to cease proclaiming these things to those with whom we come in contact in our day to day life here on this earth: thereby earning for ourselves the strength through the Grace of the Holy Ghost, to continue this work until that day when Our Lord calls us to come to him: the day when we leave this mortal life, and join with Him in eternal life in heaven above.

‘I should preach among the Gentiles the unspeakable riches of Christ’: we might think by this that St. Paul is speaking of his own duty, perhaps going so far as to think that this is just the duty of the priest, of the successor to the apostles: to the ordained few: the clergy. But I argue that this is not what St. Paul really means: what he knows, what he understands very clearly is that the word of God is precious, and as being like a precious ointment which runs down over the person, it is not to be limited but is to be shared with all, so that all might have the opportunity to accept it, or, for those who are so inclined, to reject it, and to go on with their life in sin and corruption: it being their choice.

This being said, St. Paul knew, especially in that early church when so many were in darkness, so many had never had the opportunity to hear the word of Our Lord, then if the task was limited only to the priesthood, to the apostolate, then it would be impossible to communicate the saving grace of Our Lord to all who needed to hear it. And so it becomes necessary for each and every one of us to be prepared to confess our faith, to tell those around us of what we have found, so that they too might have the chance to come and hear more, to come and learn at the fountain of all holiness. And might come to believe in Jesus Christ as Saviour and Lord, and through this might have the access to eternal life in joy and thanksgiving in heaven above: a joy which might never have been there for them if one of us had not spoken of the incredible benefits and rewards which we have received form our faith in Jesus Christ: this is what St. Paul means by ‘preach the word among the Gentiles’: so that they too might find in his words, the unsearchable riches of Christ.

This is our Epiphany: that we share with St. Paul this need and awareness that

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*Fr. David Marriott: A Sermon for Epiphany 1*

our duty is to share what we have been given: share the free gift of eternal salvation: and that this gift is open to all, with just one simple requirement: that we confess that we accept Jesus Christ as our Lord and Saviour, and that we will do as he commanded: that we shall come and ‘continue, a perpetual memorial of that His precious death, until His coming again’ at this table, where we ‘Do this in remembrance of Thee’...



*Update on the Africa Appeal: The year in review:*

For your information, here are some “ball park” figures from the Parishes of St. Columba of Iona and St. Bride regarding the *Africa Appeal*.

In 2014, we received donations of:

St. Columba: .....	\$3,120.00	
St. Bride: .....	<u>\$16,750.00</u>	
Total: .....	\$19,870.00	\$19,870.00

“OUR DUTY IS TO  
SHARE WHAT WE  
HAVE BEEN  
GIVEN: SHARE  
THE FREE GIFT  
OF ETERNAL  
SALVATION:”

of which we sent to:

Cameroon.....	\$12,920.00	
Congo.....	\$4,900.00	
South Sudan .....	\$750.00	
Total .....	<u>\$18,570.00</u>	<u>\$18,570.00</u>
Balance remaining at January 1st: approx. ....	\$1,300.00	

Overhead deductions nil

Note: these are not the precise accounting figures which will be submitted by the parishes to CRA.

**The Build Fr. Alphonse a house matching grant project**

The **Build Fr. Alphonse a house** matching grant project has so far received \$500, with a further \$100 promised but not yet received. (This information is accurate at January 9, 2015.)

For further information see the December issue of the Newsletter or the Africa Appeal, or contact Fr. Marriott.

**Compare 2013 & 2014**

Fr. Marriott notes that “in 2013, we reported that we had sent \$15,000 to the three countries, so our receipts have improved enough for us to have sent \$18,570 in 2014: perhaps an indication that people feel more secure here, and therefore prepared to spend to help others a little more?”

Keep watching the *Newsletter* or the *Africa Appeal Letter* for regular updates.



Bonnie's Reflections: **"JUDGMENTAL"**



MRS BONNIE IVEY

"I can't stand Christians," complained an atheist, "they're *so judgmental!*" (He didn't see the irony of his statement.)

**Judgmental: having or displaying an overly critical point of view.**

Christians are sometimes judgmental, even though Jesus says "Do not judge, or you too will be judged. For in the same way you judge others, you will be judged... You hypocrite, first take the plank out of your own eye, and then you will see clearly to take the speck out of your brother's eye." (Luke 7: 1, 5) He connects hypocrisy with being judgmental.

**Hypocrisy: pretending to have virtues one does not really possess.**

Preacher Jon Bloom says "A self-righteous heart produces a judgmental tongue." In the New Testament, the word "heart" refers, not to the source of emotion, but to the source of our motivations. In Luke 6:45 Jesus says "Out of the abundance of the heart, the mouth speaks." From a stockpile of self-congratulation and self-righteousness, hard words of disapproval, blame and contempt go forth. Yet Jesus also says "I tell you that men will have to give account on the day of judgment for every careless word they have spoken..."

There is a connection between self-righteousness and unforgiveness. One can blame another for doing wrong, holding it against them, while inwardly congratulating oneself for never having committed that wrong. "I am better than you because I've never done the thing you did." This is how one puts oneself in God's place, on the throne of judgment. Thinking this way requires blindness toward our own failures. But when we focus on others' wrongs, that plank Jesus mentioned indeed blinds us.

We are familiar with the parable of the Prodigal Son. (Luke 15:11ff) The Father in the story represents God, portraying the mercy He freely gives to those who return to Him in repentance. If we look at the Elder Brother, we see self-righteousness, unforgiveness, and a judgmental tongue. He refuses to go in to the celebration of his Younger Brother's return, so his Father comes out and pleads with him to join the feast. "Look!" he tells his Father, "All these years I've been slaving for you and never disobeyed your orders, yet you never gave me even a young goat so I could celebrate with my friends." He stands aloof from his Brother, referring to him as "this son of yours."

"Son, you are always with me, and everything I have is yours," says the Father. But does the Elder Brother go in to the feast? The story ends before we find out.

We are invited to a heavenly banquet, the Wedding Supper of the Lamb. Will we go in, or stand outside, blaming others and justifying ourselves?

"JUDGMENTAL:  
HAVING OR  
DISPLAYING  
AN OVERLY  
CRITICAL  
POINT OF  
VIEW."



## *Communications*

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

### **Brainstorming on Communications Issues for Traditional Anglicans**

**Facilitated by Willa Rea**

**Synod 2014**

#### **Summary**

The purpose of this brainstorming exercise was to understand more about what constitutes good communications in general and to try to apply this information to our communications needs as traditional Anglicans. We hope this information will be useful to parishes.

#### **Some points that were covered:**

Communications is a two-way street

What we feel is important to say may not be relevant to someone reading our website/poster/pamphlet, etc.

To be effective, we should clarify the goal of every communications effort we make, consider which mode would be best, understand who our audience is, and then draft text that would fit the requirements. These aspects are elements of a communications plan.

We should try to get feedback from members of our target audience so that communication becomes a two-way street.

This feedback should be used to evaluate and adjust our communication efforts.

The following elements of a communications plan were identified during brainstorming at Synod. The examples given are not exhaustive – just what we came up with at the time.

#### **Goals**

Preserve traditional Anglicanism

Grow traditional Anglicanism

Foster loving communities

... Perhaps parishes could add more specific goals such as advertising an event.

#### **Mode**

Face-to-face

THE PURPOSE OF  
THIS  
BRAINSTORMING  
EXERCISE WAS  
TO UNDERSTAND  
MORE ... AND TO  
TRY TO APPLY...

## *Summary of Communications Session at Synod 2014*

Acts of kindness (steadfastness)

Facebook/internet

Social occasions

Advertising, e.g., newspaper

Poster/brochure

... Perhaps we could help parishioners to know what to say to talk about their church  
– it is not necessarily something that Anglicans have done much of in the past.

### **Audience**

Parishioners

Other Anglicans

Those with no faith

Those alienated from their faith

---Perhaps when targeting a particular audience, we could ask someone from that audience (e.g., one of our children) to comment before sending out the communication.

### **Content**

Not rigid

Assumptions

Live a Christian life – discipline

--- Avoiding assumptions is key – this is why it is useful to get a wide range of people to comment on text before it is used.



WILLA REA LISTENS  
AS SHE LEADS  
COMMUNICATIONS  
BRAINSTORMING  
SESSION AT SYNOD  
2014

## *PRIEST WANTED*



### **PRIEST WANTED**

St. Columba of Iona, Halfmoon Bay, British Columbia, Canada is seeking a resident priest to replace clergy who have supported the parish by traveling from Vancouver for 25 years.

A modest stipend and mileage allowance will be available.

For more information:

Please contact Father David Marriott SSC at (604) 551-4660 or [drm274@hotmail.com](mailto:drm274@hotmail.com).

## Fr. Andrew: Septuagesimatide Meditation



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

### OTHER PEOPLE'S BURDENS

'Bear ye one another's burdens.' -GAL. vi. 2

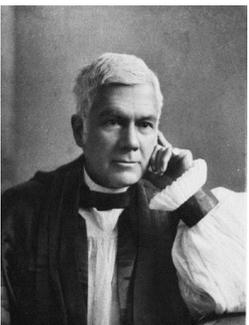
WHAT are we here for ? We are here for exactly the same reason that our Lord was in this world. He has revealed in His life what human life is for. It is for the fulfilment of a perfect sonship. Our Lord has revealed to us the Father: we are in our measure to reveal the Christ. Our Lord bore the world's burden, revealing His Father as the everlasting Love. We are, in bearing one another's burdens, revealing the everlasting brotherhood in Christ.

As Christ drew all men to Himself because He was the revelation of the love of God, so the Church will draw all men to her, when she really reveals Christ. We know that the Church has had her faults and failures, but for all that she has had her saints, and it is in the ranks of the Church that the greatest beauty of the spiritual life has been made manifest. Every one of us can point to hypocrites and can find hypocrisy in our own lives, but the ideal remains true for all that. We are called to be saints, and we shall best bear one another's burdens as we try to keep our own lives pure and our own prayer real.

The first and best gift we can give to the world in which we live and work is the gift of praying personalities. We must be true to our stewardship, ever seeking to raise and never to lower the standard of our life of prayer. We need to bring our spiritual consciousness to our Lord that we may learn to think as He does. When we reach out hands that are consecrated by wounds, we shall really be able to bear one another's burdens.



## Bishop William Walsham How, D.D.: Holy Communion



W. WALSHAM HOW, DD  
 1823-1897

This column begins a serialization of at least part of Bishop Walsham How's little book *Holy Communion, Preparation and Companion*.

### HOLY COMMUNION: PART I. PREPARATION.

THE best Preparation is a HOLY LIFE.

So live as to be always ready to meet the Lord.

He who lives a holy life is always ready to depart and to be with Jesus. Must he not be always ready to stay and to be with Jesus in His blessed Sacrament

“AS CHRIST DREW  
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 HE WAS THE  
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 GOD, SO THE  
 CHURCH WILL  
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 HER, WHEN SHE  
 REALLY REVEALS  
 CHRIST.”.

The life of faith is a life full of the presence of God. Faith is the eye of the soul, and that

*Bishop William Walsham How, D.D.: Holy Communion*

*(Continued from page 9)*

eye looks not at the things which are seen, but at the things which are not seen. It realises—makes real to us—the presence of God and of the world unseen. The thought of that world unseen is never far away, nor long away, in a life of faith. In a life of faith, then, it is not like going on a long journey, for which the soul is unprepared, when we seek the close presence of our Lord and our God in Holy Communion. It is only like going a little step nearer, for which the soul should be always ready.

It is a poor way of making a "continual remembrance of the Sacrifice of the Death of Christ" to live in daily forgetfulness of it, and to come to Holy Communion only two or three times in the year. I should not like to have to say every time I came, O God, I confess I have been too long without coming to this holy Sacrament; forgive me my neglect.' A life which cannot turn to Jesus at any time simply and naturally is a dangerous one. It is not a life of faith.

“SO THE BEST  
PREPARATION  
IS A  
HOLY LIFE.  
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ALWAYS READY  
WILL GLADLY  
COME OFTEN.”

So the best preparation is a HOLY LIFE.

One who is always ready will gladly come often.

But will not coming often make me feel less ? May I not make it too common, and so come with less reverence ? No, you will not find it so. It is found, as a rule, that those who come oftenest come most reverently, and love best to come. In the Primitive Church the Lord's Supper was administered at least every Lord's Day. It would have seemed as strange to the early Christians to have a festival, such as Sunday always is, without Holy Communion, as to have a feast with nothing to eat. And certainly our Lord meant it to be a constant food for the souls of His people.

But, if I ought to live so as to be always ready, will there be any need of special preparation ? Yes, you would wish to do all honour to your Lord, and to win all blessing for yourself. So you will prepare your soul. The preparation is like dressing your soul for a feast. You are going to feast with Jesus. You would not like to go to a feast at some great man's house without taking care to be clean and well-dressed. But you are going now to meet One greater than the greatest on earth.

How then shall you prepare?

SELF-EXAMINATION.

The only thing said in the Bible about preparation for Holy Communion is this:—

"LET A MAN EXAMINE HIMSELF."

*to be continued*



## *A Very Special Visitor, cont'd*



*(Continued from page 1)*

in Baghdad. He spoke about the terrible events happening in Iraq, events which have decimated his flock there and led recently to the Archbishop of Canterbury instructing the Canon not to return to the country. ISIS has placed a massive price tag on his head and the risk is much too great. Even so, Canon Andrew prays for the day he will be allowed to return.

He is sorely grieved at what has happened, especially in cities like Mosul, which is called Ninevah in the Bible. The people of Ninevah were introduced to God by the man Canon Andrew describes as “the miserable

evangelist who arrived by submarine”. He means Jonah, of course. Then the people were brought to Jesus by one of the Apostles. As a result of this Ninevah was a Christian stronghold for two thousand years, until a few short months ago, when the last Holy Communion was served there. Fewer than forty Christians are believed to remain. Even that number could change in an instant, because their lives are under constant threat from ISIS.

Canon Andrew suffers from Multiple Sclerosis, but he does not let that stop him from doing what God has called him to do. He reminds me of St. Paul and what he wrote in 2 Corinthians, “a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited.” No matter what, the work of God must go on, and Canon Andrew White is a great example of such Christian steadfastness!

At the end of the evening, after question period, I was asked to pray over Canon Andrew. Using the prayer from p.584 of the BCP, I gratefully accepted this privilege. As you can see from the photograph, I was joined by other members of the VOMC team and we were all very moved. I ask all of you who read this, please, to pray for Canon Andrew White, his team and his flock, wherever they may now be. God is the only source of hope for the people of those ancient Christian lands which have been so beset by evil.



CANON ANDREW WHITE—THE VICAR OF BAGHDAD

*Helen Glover: Paeon to the Holy Trinity*



HELEN GLOVER

*Helen Glover is a founding member of the Mission of the Ascension in Waterloo, Ontario.*

*The congregation helped Helen celebrate her 95th birthday following Mass one Sunday last year.*

*Helen retired following a career as a teacher in the UK and Canada.*

*Many of her poems, set to familiar hymn tunes, have been sung at St. Edmund's in Waterloo and no doubt will continue to be sung at The Ascension.*

*This one is to the tune of Come, ye thankful people come (#307 St. George in the Blue Hymn Book)*

PRAISE  
THE  
HOLY TRINITY.

Three in one and one in Three,  
Praise the Holy Trinity.

God the Father, God the Son,  
God the Spirit, Three in One.  
Loving, Caring, yet unseen,  
Steadfast rock on which to lean.

Three in one and one in Three,  
Praise the Holy Trinity.

God the Father, God of Love,  
Creator of the skies above,  
Earth below, the ocean's swell,  
People who on earth do dwell;  
Forests, plains, the mountains tall,  
Creatures great as well as small,  
All of these, His world thereof,  
Praise the Father, God of Love.

Jesus Christ, our Saviour Lord,  
Virgin born, by all adored.  
Teach us how to follow Thee  
As of old in Galilee.  
Died to save us from our sin,  
Rose again, o'er Death to win.  
Let us praise with one accord  
Jesus Christ, our Saviour Lord.

God the Spirit, Holy Ghost  
Worshipped by the heav'nly host,  
Comforter of all our woes,  
Counsellor against our foes.  
Bringing wisdom for this life,  
Fortitude in troubled strife,  
Godliness, and that's foremost.  
Praise the Spirit, Holy Ghost.

Praise the Holy Trinity,  
Three in one and one in Three.  
Let your praises then resound  
To the skies, and then rebound.  
Let these plaudits float on high  
Spreading as they reach the sky.  
Joining with the heav'nly host,  
Father, Son and Holy Ghost.

Amen.

April 2003

*From the Parishes*

*(Continued from page 1)*

More photos from the recent *Lessons and Carols Service* at **St. Columba of Iona** parish, Halfmoon Bay, BC.



*From the Parishes*



FROM THE PARISHES



**The Church of the Resurrection**, Walkerville, Ontario had two services at Christmas: a family service (blessing of the creche and Mattins) with twenty people attending and we had Mass with seventeen people in attendance. Thanks to local restaurateurs Michelle and Ernie Nesbitt, the parish was able to provide four families with a fine package of food which contained a complete Christmas dinner including dessert. The Nesbitts, owners of Jose's Bar and Grill, have been helping us help others at Christmas and at Thanksgiving for several years and we are grateful indeed for their kindness and generosity

Have any Parishes been able to try a Brainstorming session or a SWOT analysis?

Send along an article about it for the information of others.

ALSO, Any sort of parish news is welcome! Photos are certainly to be desired, but if no photo is available of an event, a brief description is also welcome. As "they" say, a picture is worth a thousand words. Sometimes a picture is all that is needed.

## TRADITIONAL ANGLICAN CHURCH OF CANADA

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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.*

### PARISHES

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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

### *From the Parishes*



#### **St. John's Parry Sound at Christmas**



#### **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

#### **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:

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409-15210 Guildford Dr.  
Surrey BC V3R 0X7  
604-551-4660