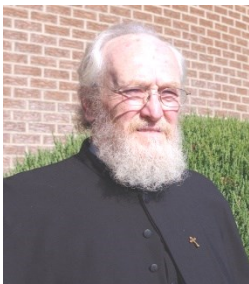


MAY YOU HAVE A JOY-FILLED CHRISTMAS & A BLESSED EPIPHANY

Fr. Robert's Remarks



FR. ROBERT MANSFIELD,
SSC

Greetings, The Lord be with you!

Today, as I finish up this issue of the Traditional Anglican News, the pre-Christmas Novena begins and we use the ancient antiphons at the Magnificat beginning with *O Sapientiam — O Wisdom*.

I remember, as a child, looking through the Prayer Book (1918/22 Book) during the Sunday Evensong and discovering the listing for it. Did I have a clue what it meant? Not at all and it would be a few more years before I began to study Latin. In 1962 the revision of the Prayer Book came into use. I looked through the Calendar and found a clue. The 1962 identified *O Sapientia* as “An ancient Advent anthem”. That was interesting because the rubric at the *Venite* spoke of “*Proper Anthems*” and those at the end of Morning Prayer spoke of “*the Hymn or Anthem following the Third Collect*”. Also, I knew that we sang Anthems from time to time. Again it was some time before I started to understand the notion of antiphons even though we did use them styled as *Invitatories* at the *Venite*. That aside, I have really appreciated the Advent Antiphons as one of the little thing that helps me keep focused on the narrow Advent path as we prepare for Christmas, the feast that begins on December 25.

INSIDE THIS ISSUE

<i>Bonnie's Reflections</i>	2
<i>Fr. David Marriott, SSC: The Africa Appeal?</i>	7
<i>St. John Chrysostom: Nativity Homily</i>	11

DECEMBER HATH XXXI DAYS	
6	Nicolas, Bishop of Myra, circ. 342
8	Conception of the Blessed Virgin Mary
16	O Sapientia
21	Saint Thomas, Apostle and Martyr
25	Christmas Day
26	Saint Stephen, Martyr
27	Saint John, Apostle and Evangelist
28	Innocent's Day
29	Thomas, Archbishop of Canterbury, 1170

DECEMBER	
4	Clement of Alexandria, Doctor, c. 210.
6	[Nicolas, Bishop of Myra, c. 342.]
8	The Conception of the Blessed Virgin Mary.
16	O Sapientia: an ancient Advent anthem.
17	Ignatius, Bishop of Antioch, Martyr in Rome c. 115.
21	St Thomas the Apostle.
25	The Nativity of our Lord: Christmas Day.

[O SAPIENTIA]

O WISDOM ,
WHICH CAMEST
OUT OF THE
MOUTH OF THE
MOST HIGH, AND
REACHEST FROM
ON END TO
ANOTHER,
MIGHTILY AND
SWEETLY
ORDERING ALL
THINGS: COME
AND TEACH US
THE WAY OF
PRUDENCE.
[ONE OF THE
ADVENT
ANTIPHONS]

Bonnie's Reflections: Black Sheep in the Family



BONNIE IVEY (& LAD)

We have had the Covid 19 virus and its nasty new variants around for what seems like forever. With vaccines and precautions, families are daring to gather for celebrations once more. Some find this a mixed blessing. Christmas celebrations might bring “difficult” relatives to the dining table. Everyone wishes to experience a perfect gathering, but old quarrels can resurface. New partners may be resented. Yet our families, for good or ill, give us our sense of who we are.

You might receive a DNA sampling kit as a Christmas gift. It can be fun using it to trace your family history. Some folks get right into it, eagerly looking up old records. Census, registry office, military service and immigration statistics can be revealing. Perhaps you too will learn more about relatives who were always discussed in hushed voices. When the Ancestry website keeps notifying you of yet another fourth cousin joining the family database, you realize you are connected to more strangers than you ever imagined. Some connections might never have been acknowledged.

In ancient Jewish culture, it was important to know who your family was. Your ancestry would be recorded: father to son, to grandson and so on, allowing you to be identified as a Jew. Only Jews, the descendants of certain individuals called by God, were allowed to become priests or serve in the Temple. Certain non-Jewish tribes, Moabites for example, were to be forever excluded from worshipping with Jews.

God had made promises to individuals which affected their descendants. Book after book in the Old Testament show how God’s promises were kept. The Jews received a “Promised Land” of which the territories were divided among certain families. The right to an inheritance would depend upon one’s ability to prove, by means of a genealogy, that the family line led right back to the ancestor who originally received that parcel of land promised by God.

Abraham was grieved by being childless. God spoke to him, telling him to go outside and look at the night sky. The blaze of stars was uncountable! God promised Abraham a son to carry on his family line. His descendants, God assured him, would be even more numerous than the stars. One of these descendants was Jesus.

The gospels were written to establish Jesus as a real Jewish man, not a story or legend, through eyewitness accounts of his earthly life. Two gospel



Bonnie's Reflections: Black Sheep in the Family

writers, Luke and Matthew, used genealogies of Jesus in their testimonies. The two genealogies are different. This doesn't mean they were simply made up. The task of keeping written records for centuries of generations is challenging. Counting direct parent to child connections for just 15 generations would list 131,072 ancestors. Editing was necessary.

Luke traces Mary's family: her parents Joachim and Anna, and Mary's relatives who gave birth to John the Baptist. Luke emphasizes God's choices of faithful people, who were willing to become part of the plan to bring a Saviour into the world. Matthew's gospel traces Joseph's family line back to King David. Although Jesus was miraculously conceived without a human father, Joseph was the man God appointed to protect, love and teach the Child. Matthew connects Jesus with King David in his genealogy, because in Jesus, he saw the fulfillment of Old Testament prophecies. There would be an everlasting kingdom, ruled by the Messiah who would be a legitimate heir of David. (Isaiah 9:7, Ezekiel 37:24) But Matthew, surprisingly, lists some female ancestors. They do not fit the pattern of "the righteous mothers of Israel." The first is Tamar, widow of Er. She had no child, so according to custom, she should marry Er's brother. If Tamar had a son, the baby would legally be considered the heir of her late husband. Since Er was the firstborn, his inheritance was a double portion. But his second-born brother, not wanting to lose the rights to this inheritance himself, refused to give Tamar a child. Then the third brother was promised to Tamar, although he was too young to be married. Tamar waited for him to mature but when he did, he was married off to someone else.

The desperate Tamar, in disguise, pretended to be a prostitute and tricked her father-in-law into getting her pregnant. When the pregnancy became obvious, before she could be publicly condemned, she showed her father-in-law the tokens he had given her as security for her "payment". When he saw his own signet ring in her hand, he acknowledged his responsibility and married her himself. Tamar gave birth to twin boys. No longer a childless widow, her place in the tribe was secure.

The next woman listed by Matthew is Rahab. An attack was being planned against the city of Jericho by the Jews, who sent spies into the fortified city. These met a woman named Rahab, said to be a prostitute, who agreed to help them get past the wall. It was usual to have dwellings built into city walls, and Rahab's home was one of them. She would arrange a signal and allow the spies to get in through her place, but only, she said, if her whole family were kept safe. The plot succeeded, and the city was captured. Later Rahab married one of the invaders.

Third comes Ruth, also a bereaved woman, and a Moabite by birth, a

[O ADONAI]

O ADONAI

[LORD] AND

LEADER OF THE

HOUSE OF

ISRAEL, WHO

APPEAREDST IN

THE BUSH TO

MOSES IN A

FLAME OF FIRE,

AND GAVEST HIM

THE LAW IN

SINAI: COME

AND REDEEM US

WITH AN

OUTSTRETCHED

ARM.

[ANOTHER OF

THE ADVENT

ANTIPHONS]

[RADIX JESSE]

O ROOT OF
JESSE, WHICH
STANDEST
FOR AN EN-
SIGN OF THE
PEOPLE, AT
WHOM KINGS
SHALL SHUT
THEIR
MOUTHS, TO
WHOM THE
GENTILES
SHALL SEEK:
COME AND DE-
LIVER US, AND
TARRY NOT.

[ADVENT ANTI-
PHON]

Bonnie's Reflections: Black Sheep in the Family

Gentile. She brought her widowed Jewish mother-in-law Naomi back to her original tribe and lived with her, learned to worship God. Ruth worked at gleaning, picking up grain left by harvesters, to support them both. The landowner Boaz treated her kindly. Naomi told Ruth to go to the threshing floor where Boaz and his workers camped during harvest. Following her instructions, Ruth waited till all slept, then lay down at the feet of Boaz, symbolically placing herself under his protection by covering herself with his cloak. Finding her there in the morning, Boaz went into the city, seeking out the relative who legally had the first right to marry Ruth. Quick and persuasive, he got this man to decline the opportunity to marry the Moabite woman. Ruth's future with Boaz was assured.

Matthew then lists "her who was the wife of Uriah." This is Bathsheba, who was summoned to the palace by King David. Her husband was away in a war. David watched Bathsheba from his window, desired her, and took her into the palace as his lover. When a pregnancy resulted, David sought a way to make Uriah think it was his own child. But Uriah, a noble officer, refused to take leave from the war when his men were enduring hardships. David set him up to be left vulnerable in battle. Uriah was killed. While Bathsheba may have had no choice but to obey David's summons to the palace, David's sins were deliberate.

These stories sound like soap opera plots. They also reflect the realities of what happens when we are guided by "the devices and desires of our own hearts." Black sheep, in every family, bring hurt and shame. We may ourselves have brought shame on our family through our choices. Why was Jesus born into damaged human lineage? St. John Chrysostom taught that "Jesus came, not to run away from our shame, but to destroy it."

Surely, he has borne our griefs and carried our sorrows. (Isaiah 53:4)



The Collect for Christmas and Octave

ALMIGHTY God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin: Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

Fr. David Marriott, SSC: The Africa Appeal?



*Republic of
Cameroon*



*République
Démocratique
du Congo*



*Republic of
South Sudan*



*Republic
of Kenya*



Rwanda

Kenya.

Bishop John Ndegwa has been looking ahead to the next ordinations planned for Whitsunday, 2023, after a busy year in which he has ordained four deacons to the Priesthood, started two mission parishes, and seen eight men graduate from minor seminary.



In order to raise the funds for next years ordinations and missions, using the projects already in place, the diocese plans to open a restaurant, the 'Kayole Chicken Centre' serving chicken and chips (and maybe fried eggs?), using the products of the 'Chicken Project', and potatoes grown on the 3 acres of land owned by the diocese.

105,000 Kenya shillings. Thanks to the St. Columba Society, we are able to help get this off to a good start, with business licence paid. The only problem is that we'd have to fly to Nairobi to enjoy the food!

Of course, the serious reason for this project is to provide the diocese for the necessary funds to support the growth of the diocese: the training of catechists and the diaconate, leading to more ordinations, and the establishment of new missions, all of which requires support from you and me in the early years, until a diocese becomes 'self-supporting'.



Fr. David Marriott, SSC: The Africa Appeal?

Congo.

Despite the fighting that we hear about in Nord-Kivu, between the M-23 militia and the Congolese army, the UN forces, and now with support from the Kenyan army, the situation in the area of Fizi and Baraka in Sud-Kivu, where other militias had made violent attacks, has now become more secure, and Bishop Mmokywa Mtundu has written to say that after 8 months as 'internal refugees', people have been able to return home in relative safety. The parish of Christ the King, Amélie, is now able to repair the church



Bukavu had used an old school building to replace the thatch roof church when I was there in 2007. The new church was a great improvement, but the parish proposed to add concrete block walls to provide greater protection

roof. Funds for roofing sheets have been received from the Society of St. Columba and have been sent on to Bishop Mmokywa by Bishop Steven in Bukavu.

Bishop Steven Ayule-Milenge, in Bukavu, wrote to say that the parish of St. Françoise d'Assise in Mosho, along Lake Kivu from



from the heavy rains. In order to prepare for this project, the people of the parish made a stable foundation for the installation of the concrete blocks, providing a church built to withstand the weather.



Fr. David Marriott, SSC: The Africa Appeal?

Cameroon.

In the last few days, we have received the long-awaited reports from Bishop Alphonse Ndutiye. The photos show the wall and gates which are providing greater security, as well as confirmation that the compound has now far greater health security by having flush toilets, sinks and water supply.



In this year, the Bishop and some of his children had been affected with typhoid fever: this may prove a life-saver, which we take so for granted!

The two infections of typhoid fever and cholera are endemic (always present) in many tropical countries: 'The Typhoid Risk Factor index which consists of drinking water sources, toilet facility types, and population density appeared

to be statistically significant to explain variation in the disease burden data.' (<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5139008/>) World health states this about Cholera: 'Cholera is an acute diarrhoeal infection caused by ingestion of food or water contaminated with the bacterium *Vibrio cholerae*. Cholera



remains a global threat to public health and an indicator of inequity and lack of social development.' (<https://www.who.int/news-room/fact-sheets/detail/cholera?gclid=Cj0KCQiA-JacBhC0ARI->

Fr. David Marriott, SSC: The Africa Appeal?

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Funds from ‘Anglican Aid Abroad’ have enabled those living in the ‘compound’ access to better food: from the crops they are growing, as well as fresh eggs, milk and chicken: here is ‘famer Alphonse: (*in the white shirt*) and the poultry.



South Sudan.

Bishop Garang has sent me a copy of a proposal to help the people of his diocese. We hear of the famine in Somalia, of the children dying in Tigray, Ethiopia but, sad to say, not much about South Sudan. The challenge there far outweighs our ability to respond: even ‘Médecins Sans Frontières’ is being challenged, but if anyone has contacts who may be able to help, I will gladly send you the full proposal.

Bishop Garang writes: ‘The rains that fell in 2022 in many parts of South Sudan and Aweil area in particular caused massive flooding and displacement of many people from their homes. The displaced persons have been

Fr. David Marriott, SSC: The Africa Appeal?

away from their homes for many months and many roads and farms are still submerged in waters. Similar flooding had occurred the previous years and the affected people had not fully recovered from the destruction and displacement from the previous year's flooding and displacement. Some of the displaced persons have died malaria and water borne diseases. The situation for the displaced persons is still very dire and immediate assistance is required to help the displaced persons. Failure to offer immediate assistance many lives will continue being lost due to water borne disease, malaria and starvation. The immediate needs and priorities for the displaced persons include the provision of food, water purification tablets,



Non-food items (plastic sheeting for temporary shelter, blankets, mosquito nets, soap etc), and medicines for malaria, diarrhoea and other water-borne diseases.



The Africa Appeal is an outreach project of the Traditional Anglican Church of Canada (TACC) administered by the parish of St. Bride of Kildare & the Society of St. Columba of Iona. Along with traditional Anglicans in the USA, Australia, and the UK, it supports churches in the Democratic Republic of the Congo (DRC), Cameroon, South Sudan, Kenya and Rwanda. These fast-growing churches are members of the Anglican Catholic Church (ACC) - Original Province, a worldwide communion of traditional Anglican Churches. Funds collected are used for clergy support and various projects developed and run by Bishop Steven Ayule-Milenge (Congo), Bishop Wilson Garang (South Sudan), Bishop Alphonse Ndujiye (Cameroon), Bishop John Kamande Ndegwa (Kenya) and Father Shadrack Niyibizi (Rwanda).

Fr. David Marriott, SSC: The Africa Appeal?

How to support these churches:

There are no deductions from money received by the Appeal; the full dollar amount is sent to Cameroon, Congo, South Sudan, Rwanda or Kenya. Administrative costs, eg, money transfer fees, are paid from gifts received for this purpose.

In Canada

The Parish of St. Bride

By  **PayPal** see <https://www.parishofstbride.com/africa-appeal> or by cheque payable to the Parish of St. Bride and sent to The Parish of St. Bride, 10125 - 276 St., Maple Ridge, V2W 1R5

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

In the USA

The St. Paul Missionary Society, The Anglican Catholic Church, PO Box 5223, Athens, GA 30604

In Australia and New Zealand

Anglican Catholic Church Missionary Diocese of Australia and New Zealand Appeal Fund

By cheque made out to: ACC (OP) DAT and sent to

Missionary Diocese of Australia and New Zealand
C/- 5 Fallow St
Chermside West, Qld. 4032 Australia

If you intend the donation for a special ACC (OP) project, please let us know, so we can designate it accordingly.

By Direct Deposit to:

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or ACC (OP) DAT (for short)
BSB 034-064
A/c 335868

Please note the intentions for the donation on the direct deposit details.

Please be aware that given the current Australian Law situation, we are unable to offer any tax deductible receipts.

In the UK

Cheques should be made payable to Anglican Catholic Church - Diocese of the United Kingdom and marked on the back "Mission". If you would like to designate a particular county please indicate which one. Mail to: Diocesan Treasurer, ACC Diocesan Office, St Nicholas House, 42-48 High Street, Lydd, Kent TN29 9AN.

St. John Chrysostom: A Christmas Homily



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

our redemption dwells here below; and he that was lowly is by divine mercy raised.

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

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

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

For with God we look not for the order of nature, but rest our faith in the power of Him who works.

[O REX
GENTIUM]

O KING OF
THE NATIONS,
AND THEIR DE-
SIRE, THE
CORNER-
STONE, WHO
MAKEST BOTH
ONE: COME
AND SAVE
MANKIND,
WHOM THOU
FORMEDST OF
CLAY.

[AND YET AN-
OTHER OF THE
ADVENT ANTI-
PHONS]

St. John Chrysostom: A Christmas Homily

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

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

Christ, finding the holy body and soul of the Virgin, builds for Himself a living temple, and as He had willed, formed there a man from the Virgin; and, putting Him on, this day came forth; unashamed of the lowliness of our nature.

For it was to Him no lowering to put on what He Himself had made. Let that handiwork be forever glorified, which became the cloak of its own Creator. For as in the first creation of flesh, man could not be made before the clay had come into His hand, so neither could this corruptible body be glorified, until it had first become the garment of its Maker.

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

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

Come, then, let us observe the Feast. Truly wondrous is the whole chronicle of the Nativity. For this day the ancient slavery is ended, the devil confounded, the demons take to flight, the power of death is broken, paradise is unlocked, the curse is taken away, sin is removed from us, error driven out, truth has been brought back, the speech of kindness diffused, and spreads on every side, a

St. John Chrysostom: A Christmas Homily

heavenly way of life has been planted on the earth, angels communicate with men without fear, and men now hold speech with angels.

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

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



Fr. Robert's Remarks

I did come to appreciate that the Advent Carol, O Come, O Come, Emmanuel was a collage of the Advent Antiphons. And it, too, has become an important part of my Advent ritual.

The last of the sequence of antiphons is "O Virgin of virgins, how shall this be? For neither before thee was any like thee, nor shall there be after. Daughters of Jerusalem, why marvel ye at me? The thing which ye behold is a divine mystery."

"The thing which ye behold is a divine mystery."

The upcoming Christmas, Epiphany along with the rest of the seasons on our Calendar seasons help us to appreciate more fully the truth of those words.

As we come to celebrate these feasts of our redemption, may God bless you and keep you! And may you have a wonderful and joy-filled Christmas and Epiphany

More next month.

R+



[O EMMANUEL]

*O EMMANUEL,
OUR KING AND
LAWGIVER, THE
DESIRE OF ALL
THE NATIONS,
AND THEIR SAL-
VATION: COME
AND SAVE US,
O LORD OUR
GOD.*

*{AND ONE
MORE}*

TRADITIONAL ANGLICAN CHURCH OF CANADA

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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, Pakistan, India, Australia, New Zealand, & the Philippines.

The Anglican Catholic Church enjoys full communion in sacris with the Anglican Province of Christ the King and the United Episcopal Church of North America.; and since the signing of the Atlanta Accord in October, 2017, with the Anglican Church of America, the Anglican Province of America, and the Diocese of the Holy Cross.

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St. Mary's
Chapleau, ON
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St. Bride of Kildare
Pitt Meadows, BC
604-551-4660

Collect for Christmas

O GOD, who makest us glad with the yearly remembrance of the birth of thy only Son Jesus Christ: Grant that as we joyfully receive him as our Redeemer, we may with sure confidence behold him when he shall come again to be our Judge; who liveth and reigneth with thee and the Holy Spirit, now and ever. *Amen.*



Collect for Epiphany

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles: Mercifully grant, that we, who know thee now by faith, may be led onward through this earthly life, until we see the vision of thy heavenly glory; through the same thy Son Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

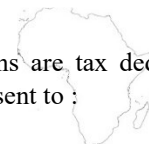


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The Africa Appeal

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