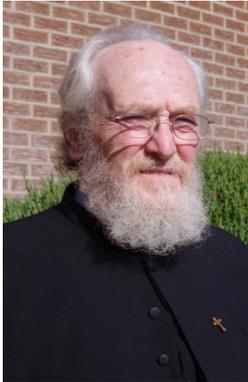


# THE TRADITIONAL ANGLICAN NEWS

JANUARY 15, 2014

VOLUME 2, ISSUE 1

## *Fr. Robert's Remarks:*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

“...and to restore to it the witness of visible unity”; ...

“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that that thou hast sent me.” These words are taken from Jesus’ “High Priestly Prayer” in St. John 17. 21, 22..

The Week of Prayer for Christian Unity approaches. This century old octave runs from January 18-25. Much of the focus has been on the idea of institutional unity and, unquestionably, institutional unity of the Anglican Communion with the Roman Church was the goal of the Anglican Franciscans, Fr. Paul Wattson and Sr. Lurana White, when they founded this octave in 1908.

The noted Roman Catholic Scripture scholar Fr. Raymond E. Brown, S.S. describes John 17 as “one of the most majestic moments in the Fourth Gospel”. He makes a significant point in his monumental two volume Anchor Bible study of John’s Gospel published in 1970. In the midst of a discussion about “The Oneness of Those who believe in Jesus”, he makes an abrupt stop and writes,

“John xvii 21-23 has been frequently used in ecumenical discussions with the presumption

*(Continued on page 3)*

## *Charitable Registration now a reality*

### Canada Revenue Agency



You will probably have heard by now that the Traditional Anglican Church of Canada has been registered as a Charity by the Canada Revenue Agency. This means that we can now receive and issue Income Tax receipts for donations and other Charities, notably Parishes may send their tithes directly, payable to the Traditional Anglican Church of Canada. The mailing address remains the same.

We are grateful that St. John’s parish in Parry Sound has been able to handle our finances until now.

Since we received the registration with the CRA, a bank account has been established and most of the money designated by parishes or individuals for the TACC has already been paid out by St. John’s to the District and deposited into our new account. The remainder will be transferred soon.

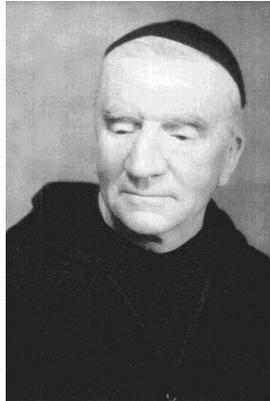
This registration is an exciting development for us and it allows us to organise our finances, budget planning, and to deal with present needs and future projects better. There will be more from the Finance and Budget Committee of the Council by letter to the Parishes soon.



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## *A Meditation: THE FOUR KINDS OF CROSSES*



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

“AS THERE ARE  
FOUR POINTS TO  
THE CROSS, SO  
THERE ARE FOUR  
KINDS OF  
CROSSES.”

*'Endure hardness, as a good soldier of Jesus Christ.'*-

2 Tim. ii. 3

As there are four points to the Cross, so there are four kinds of crosses. There is, first of all, *the exterior cross*, which is formed of all those natural trials which we must all know, through sickness or bereavement or whatever exterior circumstances come to us. All of us, the good, the bad, the indifferent, have at some time to bear an exterior cross.

Secondly, there is *the interior cross*, which any sensitive soul has to know, consisting of spiritual trials, temptation, interior dryness or darkness, all sorts of interior fears and feelings of spiritual pain.

Thirdly, what may be called *the cross of necessity*, that which our daily duty demands of us in the stewardship of what we hold for our Lord's sake. Nothing that we have, do we have really for ourselves. All Christians are called to live their lives as stewards. They must think of the opportunity of riches or the possession of talents as a stewardship laid upon them by God.

Lastly, there is *the cross of love*, when we feel ourselves called by our own deliberate act to give up some good thing that we might honourably keep, as an act of sacrifice for the kingdom's sake. The mark of the Christian in the world is stewardship : the mark of the religious, who is called out of the world, is holy poverty. In this passage from the stewardship of possession for the love of God to the holy poverty that renounces the loved thing for the love of God, consists the cross of love which some of our Lord's lovers are called to carry.

*A Meditation for Friday after Epiphany II*



### *Did you Know?*

The website of St. Matthew the Apostle Ottawa—<http://www.ottawaworship.com>—has some Sunday sermons and daily devotionals?

Devotionals: [www.ottawaworship.com/search-results-s12.php](http://www.ottawaworship.com/search-results-s12.php) (type “devotion” into the search box on the home page) Sermons on [www.ottawaworship.com/our-worship-s4.php](http://www.ottawaworship.com/our-worship-s4.php).

C.R.A. & the 2013 T3010 form:

A Reminder to those filling out the 2013 T3010 form: The parish tithes that were sent to St. John's in 2013 should have St. John's as the “qualified donee” not the Traditional Anglican Church of Canada in 2013. This will change in 2014.



### *Fr. Robert's Remarks*

that it refers to church unity. For Roman Catholics, in particular, “That they may be one” is the ecumenical slogan ... While this discussion of the ecumenical implications of xvii 21-23 certainly is important, let us be clear that such problems were scarcely in the author’s mind.”

The phrase itself, “that they may be one” is interesting. There are two instances in Jesus’ prayer where the prayer is for unity and in both cases they are qualified and in neither case it could be argued is he mandating a programme that can be driven. He prays first that the disciples, and then later that we, would share the same intimate, authentic, spiritual life that he and the Father share.

The first is in Jesus prayer specifically for the disciples:

Verse 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

The second is where Jesus prays for us:

Verses 20-21 Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

The qualification in the first instance is that “they may be one, **as we are**, the second is “they all may be one; **as thou, Father, art in me, and I in thee**, that they also may be one **in us**.”

There is a huge distinction between just being one and being one “as we are”.

In his popular and significant work, *Readings in St. John's Gospel*, Archbishop William Temple introduced his comments on Chapter 17 with these words, “We now come to what is perhaps, the most sacred passage even in the four Gospels—the record of the Lord’s Prayer of self dedication as it lived in the memory and imagination of His most intimate friend.”

In part, the Archbishop speaks to the subject of unity thus:

Once again we are reminded how transcendent is that theme which alone deserves the name of Christian unity. We meet in committees and construct our schemes of union; in face of the hideous fact of Christian divisions we are driven to this; but how paltry are our efforts compared with the call of God! The way to the union of Christendom does not lie through committee-rooms, though there is a task of formulation to be done there. It lies through personal union with the Lord so deep and real

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*Fr. Robert's Remarks*

as to be comparable with His union with the Father. For the prayer is not directly that believers may be "one " in the Father and the Son, though by a natural error an early scribe introduced that thought. The prayer is *that they may be in us*. If we are in the Father and the Son, we certainly shall be one, and our unity will increase our effective influence in the world. But it is not our unity as such that has converting power; it is our incorporation into the *true Vine* as branches in which the divine life is flowing. When all believers are truly "in Christ", then their witness will have its destined effect — *that the world may believe that thou didst send me*.

For the salvation of the world is the goal. *God so loved the world* (iii, 16). The divine " election " (*I chose you out of the world, xv, 19*), whereby some have spiritual opportunities which are denied to others, does not operate for the sake of the elect alone; they have those opportunities in order that, by use of them, they may win others to the divine love. The purpose of election, as of judgement, is "that he might have mercy upon all" (*Romans xi, 32*). The Father sent the Son, the Son sent the Apostles, the Apostles sent [p. 328] those who should carry on the message till at last the world should believe — what? That the Father sent the Son. For in this Mission lies the one hope of the world; and the world's supreme need is to discover that its hope lies there.

“FOR THE  
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WORLD...*”

The least that can be taken from Temple's words is that our unity can really never be a programme, agenda, or, a process. Regardless of anything else the primary concern about the unity for which Jesus prayed is for the furtherance of the Jesus' Mission which began because "God so loved the world...".

I remember the late Archbishop Edward "call me Ted" Scott, who presided as Primate of Canada for a decade and a half from 1971-1986. He died in a car accident about 10 or so miles from where I live in 2004. While he was not at all my favourite person nor was he one to whom I would normally look upon as an exemplar, he did make a point about Christian Unity which may or may not have been original to him but which I have since thought to be a valuable illustration.

He spoke of a bicycle wheel with the spokes running from the rim to the hub. He described how the wheel was trued by adjusting the spokes with respect to the hub not with respect to the other spokes. It is obvious that as each spoke comes closer to the hub it draws closer to its neighbour; and by analogy, we, as we each draw closer—or are drawn closer—to God, will inevitably be drawn closer to each other.

Let us continue to join in the prayer for Christian Unity.

There is a wonderful sequence of prayers in *The Prayers and Thanksgivings upon*

### *Fr. Robert's Remarks*

several occasions in our 1962 Book of Common Prayer beginning with a listing of prayers on page 37.

The specific prayers I am thinking of begin with those *For the Church on page 39*

These prayers lead us to pray *For the Church Universal, For the Unity of all Christian People, For the Extension of the Church, etc.* These are wonderful prayers. Whole sermons could be preached on each of them; great and valuable times of meditation and reflection can be spent in them. They can inform our prayers; they can be the very words of our prayer for the Church and its unity.

There are also the wonderful words of *A Bidding Prayer* (p. 62):

Let us pray for Christ's holy Catholic Church; that is, for the whole congregation of Christian people dispersed throughout the world; that it may please God to confirm and strengthen it in purity of faith, in holiness of life, and in perfectness of love, and to restore to it the witness of visible unity; and more especially for that branch of it to which we belong; that in all things it may work according to God's will, serve him faithfully, and worship him acceptably.

While one of our concerns should definitely be for unity; another of our discussed and expressed concerns as a Church has been for evangelism.

We note Temple's comment above:

"But it is not our unity as such that has converting power; it is our incorporation into the *true Vine* as branches in which the divine life is flowing. When all believers are truly "in Christ", then their witness will have its destined effect — *that the world may believe that thou didst send me.*

Equally relevant, then, to the topic of unity are Temple's words for which I have no reference other than to say that they are taken from the blog *The Continuum*:

"Evangelism is to so present Jesus Christ in the power of the Holy Spirit that men might come to trust Him as Savior and serve Him as Lord in the fellowship of His church."

On Wednesday, January 15 we read at Mattins these words,

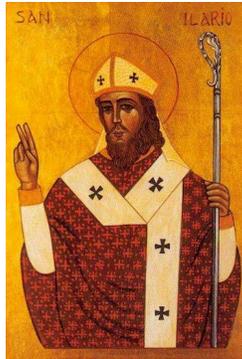
"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." (S. Matthew 9.38)

Let us pray to the One who gives the unity and pray to the Lord of the harvest and be prepared to be part of the answer to our own prayer.



"BUT IT IS NOT  
OUR UNITY AS  
SUCH THAT HAS  
CONVERTING  
POWER; ..."

*St. Hilary of Poitiers:*



**St. Hilary of Poitiers ca. 300-368; commemorated January 14**

Specious indeed is the name of Peace, and beautiful is the idea of Unity; but who can doubt that the only Unity of the Church and of the Gospel is the Peace of Christ? This is the Peace which He left us when He was going to the Father (John 20:19); this is the Peace, most dearly beloved brethren, which we ought to seek when lost, and which, when disturbed, we ought to compose, and which, when found, we ought to hold fast. But now we have an Antichristian Unity forced upon us. Strenuous endeavours are made by some that Christ may be denied when He is supposed to

be preached. Men labour to maintain the cause of Christ by courting the powers of the World. O ye Bishops, I ask you to consider what were the suffrages which the Apostles asked for the preaching of the Gospel? By what powers of the World were they enabled to preach Christ, and to win the Nations from idols to God? When they sang hymns to God in prison and in bonds, and after scourgings (Acts 16:25), did they invoke the aid of an officer from the Palace? Did Paul, who was a spectacle in the theatre, ever gather together a Church by means of an Imperial Edict? Did he ask for the patronage of a Nero, a Vespasian, or a Decius? And yet those holy men, who laboured with their hands, and met in secret chambers and upper rooms, and traversed towns, villages, and countries in spite of decrees of Senates, and edicts of Kings, had they not the keys of the Kingdom of Heaven? And did not God stretch forth His Hand to help them by ordering the things of this world in such wise that Christ was more fully preached in proportion as the preaching of Christ was more strictly forbidden? But now, alas! earthly suffrages impose divine faith, and Christ is convicted of weakness by the canvassing of earthly patronage in behalf of His Name. Now the Church scares men by exile and imprisonment, and forces them to believe her by dint of banishment and bonds. She who was consecrated by the menaces of her persecutors, now hangs a suppliant on the condescension of those who communicate with her. She who was propagated by the banishment of her priests, now banishes priests. She who cannot be Christ's, except the World hate her, now boasts that the World loves her. Such is now the condition of the Church in comparison with the Church which was entrusted to our keeping, and which we are now in danger of losing by reason of the treachery of Bishops. But thank God the people in our Churches believe what they hear. They hear there that Christ is God, and they therefore deem Him to be God. They hear there that He is the Son of God, and they believe His Sonship to be real. They hear that He existed 'before all worlds,' and they think this to mean that He existed always. And so the ears of our people are holier than the hearts of our Priests. (*St. Hilary Contra Auxentius*)

“BUT THANK GOD  
 THE PEOPLE IN  
 OUR CHURCHES  
 BELIEVE WHAT  
 THEY HEAR. “



## Bonnie's Reflections: Living in the Land of Should



MRS BONNIE IVEY

I was seven-and-a-half and had lots of paper. I took my pencil and wrote RULES.

1. No running in the house
2. Don't talk when grownups are talking
3. Say please and thank you... The list went on and on.

I felt that if I could just get a grip on rules, I would enter a grownup world of always knowing the right thing to do. I would earn approval, affirmation and love. I didn't know that rules, those slippery things, can lead us into the Land of Should. "Have I done all? Is there more I should do?"

**Should** is a word expressing duty, obligation, propriety and expectation. It states that something ought to happen. This word can plant in us a restless dissatisfaction with ourselves. We feel that something is wrong with us. "I should fix myself, but what is broken in me?" We cannot tell. We have a beam in our eye.

We may deal with this sense of duty neglected by making New Year's Resolutions. "I must lose ten pounds." Others may tell us what we should do. We return the favour, usually out of a wish to be helpful. Some impose their "should-do's" on us out of political ideology, or to part us from our money. Advertisers convince us of needs we never imagined, so we will buy their products. "You really should whiten those yellowing teeth."

We are all living in the Land of Should. We must buckle our child into the safest car seat, be concerned about deadly conflicts overseas, remember to vote, answer that email immediately, eat free-range eggs, check our smoke alarm batteries, and be certain that our retirement investments are all ethical funds. And then there is God. What does He want?

We search the Scriptures for an answer. We hope to find a rule, a map, a box we can check off. "Show me what it says, and I'll do it." But will we? Two men asked Jesus what they must do to gain eternal life. One, expert in the study of the Law of Moses, only asked in order to test Jesus. He was looking for a loophole. "So who is my neighbour?" The second was confident he had kept every requirement. He asked for one more duty to make all complete. Jesus told him to give up his wealth. The man left, regretful and disobedient.

We fail. Try harder. Fail again. We break our New Year's Resolutions and disobey God. Where is our hope?

### COLLECT FOR THE FIRST SUNDAY AFTER THE EPIPHANY

O LORD, we beseech thee mercifully to receive the prayers of thy people which call up-on thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ our

WE ARE ALL  
LIVING IN THE  
LAND OF  
SHOULD

## *Bonnie's Reflections: Living in the Land of Should*

*(Continued from page 7)*

Lord. Amen.

When you **perceive** something, you become aware of it. When you **know** something, it has become part of you. This is a learning process, in which the Holy Spirit shows us something, then over time teaches us to make it part of our life.

**Grace** is unearned, a free gift; special help from God. **Power** is what we need. The Holy Spirit doesn't just give power, He **is** the power that works through our obedience. How do we fulfill God's requirements? **Faithfully**, that is, filled with faith, trust, that the help to do this thing will come when we ask

How do we obtain this help? **Through Jesus Christ our Lord. His gift is eternal life.**



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### *Fr. David Marriott: A Homily for Pat*



FR. DAVID MARRIOTT, SSC

Ellen Patricia McLean, 31st March 1919 – 20th December 2013.

‘The Spirit itself beareth witness with our spirit, that we are the children of God: (Romans 8.16) If St. Paul ever meets Pat McLean, he will instantly recognise a true ‘child of God’: because she conserved throughout life that childlike wonder and awe at the very glory of God, of our Father in heaven, of Jesus Christ Who is her Saviour, and of the Holy Spirit who has been her companion.

Pat's walk with Christ started in the years just before the second world war, at St. Clement's church in North Vancouver, which she started to attend with her father and mother and sisters: usually at Evensong in the first whiles, and then to the Mass: she told of how, when the family were returning on a summer Sunday evening after time spent at the beach or the Malkin bowl in Stanley Park, how they would see Fr. Hinchliffe, taking the same bus, on his way to sing Evensong: how they would hurry home, and then to the church.

‘And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.’ (Romans 8.17) No wonder Fr. Hinchliffe played such a great part in her life in the church: as it was during his time that there was a need for an organist: and Pat started a career – not, she would always say, an organist, because I am really only a ‘keyboard player’ – and she continued as a

## Fr. David Marriott: A Homily for Pat

(Continued from page 8)

‘keyboard player’ until earlier this year, when her eyesight started to play tricks with the music: some 73 years of voluntary service.

The work of a church organist suited Pat, a private person, a quiet person, used to working with great efficiency in her daily work, and continuing that work in her personal life, with interests in needlework such that we rarely see in these days, in her animals, especially the dogs she adopted and rescued, and that network of family connections that she inherited from her father: a network confirmed by visits to the UK in the 1970’s (I have a vision of two (Pat and her sister Bernice) demure Canadian ladies who are let loose on the highways and byways of Britain: and the vision is tinted with great admiration.



And all through her work and her life, she retained that which so many tend to lose: a devout faith and trust in the glory of God, and in the absolute truth of Holy Scripture as the revelation of God’s words to mankind. This retention of the faith once revealed as true did in time lead Pat, after Pat and Bernice moved from North Vancouver to Sechelt, to the Anglican Catholic Church, as the diocese to which her parish had belonged took a path which she could not follow. Fr. Low established a small parish of St. Columba of Iona, and it was to become her parish family, her parish home: because to Pat, it was true, it was real!

In a homily given by Pope Francis in November this year (*Saint Peter's Square Sunday, 24 November 2013*), he writes: ‘the beauty of the journey of faith began on the day of our Baptism, which made us children of God and brothers and sisters in the Church. A journey which has as its ultimate end our full encounter with God, and throughout which the Holy Spirit purifies us, lifts us up and sanctifies us, so that we may enter into the happiness for which our hearts long.’

Pat has now made that journey to her full encounter with God: it reflects the verse that St. Paul wrote to the Romans, ‘For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.’ (Romans 8.18) I wrote one note in which I speak of the agony of dying that Pat had to endure, for those final few weeks: Pat asked me quite firmly, ‘Why do I have to wait?’, but she smiled when I answered that no, I didn’t know why, but perhaps she could ask when she arrived at the other shore.’

She has now passed the portal of eternity, and I have no doubt that there has been great joy in heaven to welcome yet another good a faithful servant. Rest eternal grant unto her O Lord, and May light perpetual shine upon her. May she rest in peace. Amen.

POPE FRANCIS:

“... THE HOLY  
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*From the Parishes*

**St. Columba of Iona, Halfmoon Bay**



R.I.P. Ellen Patricia McLean

March 31, 1919 – December 20, 2013.

Pat was a long time member of St. Columba’s parish who died in her 95th year

(See Fr. Marriott’s homily elsewhere in this issue)

**St. Mark’s, Victoria**

**EXTRA! EXTRA! READ ALL ABOUT IT!**



FROM  
THE  
PARISHES



**St Mark’s Church celebrates in the “UPPER ROOM”**

St Mark’s was struggling to come to a mutually beneficial agreement with the Management Board of Historic St Saviour’s, the church it was renting since September 2012. Unfortunately, St Mark’s was not in the position to accept a rent increase of 90%, so we had two options: pack-up and leave for greener pastures or bankrupt St Mark’s Church by submitting to the heavy handed demands of the new owners of Historic St Saviour’s.

Sadly, there was no other option except to leave in peace and prayerful hope of all concerned. On Sunday December 7<sup>th</sup>, the treasurer made out the cheque to pay for the rent till Saturday December 14, 2013. This sparked a very busy week for the entire parish staff, especially for the newly instituted Rector, Fr George Betsos. We had one week to find a new home, along with the chaos of packing up, finding storage space and of course the difficulty of keeping all calm during this transition.

The problem we faced was if the parish wanted to keep a morning Eucharist time, then looking to rent other functioning churches was futile. The options were community centres or hotel conference space. Of course parishioners came forward and offered up their homes; however, space and stairs posed issues. Needless to say storing boxes in their basements and garages saved time & our budget.



*(Continued on page 11)*

## From the Parishes

(Continued from page 10)



After visiting numerous available locations and being disappointed with the possibilities: basements with pillars everywhere and no natural light, musty rooms, stark cramped office boardrooms, basketball/gym courts or extravagant ballrooms that would have made a 90% increase in rent look like the best deal in town – finally the winner was found, the “Upper Room” at The Huntingdon Manor (330 Quebec St). “This pearl was a breath of fresh air and an answer to our prayers,” Fr George exclaimed.

The Manor is a historic Victorian mansion, built by the Pendray Family in 1872. In 1929, the Manor was run by the Missionary Sisters of Notre Dame des Anges as a boarding house known as Belleville Lodge. In 1939 (after Mrs. Pendray’s death in 1937), the Pendray’s kids sold the Manor to Mrs. Lewis for \$4,500 (the Pendray Family was asking \$5,000... proving there’s always room to negotiate!). Mrs. Lewis bequeathed it to the Missionary Sisters of Notre Dame des Anges, who ran the Manor as a boarding house for young women, it was known as Loretto Hall, until 1966. The Manor was turned into a hotel in 1970.

The recent owners (who bought the Manor one month ago) have been very generous and have permitted St Mark’s to use the Manor’s Oak Library with attached kitchenette each Sunday at 10:30 am. The Library is known by staff as the “Upper Room” – We all got the God hint! The room is on the penthouse level, accessible with elevators right outside the door. There is ample parking in the Manor’s side lot, which the Manor is not charging the church to use. The Manor has agreed to set up the room for the church with com-

fortable chairs in a theatre style. Our talented David Berry continues to play organ music (electronic keyboard), from the loft space above, accompanying our hymns unto God. The large 2-storey room holds 40 people comfortably, plenty of room for tea, coffee and those goodies we all enjoy after service as well – another bonus is the hotel will wash all the dishes!

Brethren in Christ, be reassured that holding St Mark’s Sundays

(Continued on page 12)



FROM  
THE  
PARISHES



## TRADITIONAL ANGLICAN CHURCH OF CANADA

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vicargeneral@traditionalanglican.ca  
&  
We're on the web at  
**TRADITIONALANGLICAN.CA**



### PARISHES

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

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*

*(Continued from page 11)*

Services at the Manor is not a permanent solution. This only buys our community the time needed to discuss the many possibilities the Lord has presented us with. Let us all remember what happened in that "upper room" in Jerusalem a long while ago and be thankful that we are on that same journey that breathed new life via the Spirit, into the community of Christ. It is an exciting moment for St Mark's and we remain loyal to walking humbly with God (Micah 6:8) on this pilgrimage of new life! Blessings & peace for this happy New Year to all from St Mark's Church!



### **St. Athanasius, Roslin/ Belleville,**

The lighting of the Advent wreath during the service.

Kristen Gibbons Phelan, and Logan Gibbons along with Father Jim Gibbons



### Newsletters 4 U

Would you like to receive *The Traditional Anglican News* directly to your Inbox? Please email a request to the TACC Office::

### 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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