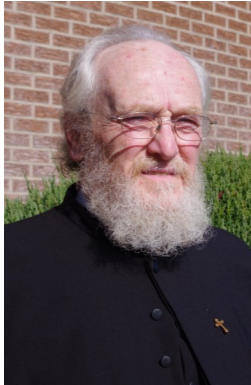


THE TRADITIONAL ANGLICAN NEWS

JUNE 15, 2014

VOLUME 2, ISSUE 6

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Come, Holy Ghost and fill the hearts of thy faithful people: and kindle in them the fire of thy love.

Alleluia, God hath sent forth the Spirit of His Son; Alleluia!

Greetings; the Lord be with you!

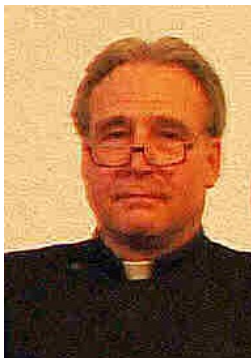
As the release of this issue of the *Traditional Anglican News* coincided with the closing of Whitsun week it seemed not inappropriate that we continue with the theme of the Holy Ghost or Holy Spirit and since our Prayer Book uses the titles interchangeably—it's your preference, I guess.

Helping us in our understanding of the third person of the Holy Trinity are Fr. Andrew and Mrs. Bonnie Ivey.

In the Creeds we recite, regularly, "I believe in the Holy Ghost, the Holy Catholic Church..." If these words do nothing else, they at least suggest that what the Church is and what it does is related to our belief in and response to the Holy Ghost.

(Continued on page 8)

Fr. James Chantler: A Sermon for Dominion Day



FR. JAMES CHANTLER

In Christian liturgical usage an 'octave day' is the seventh day after a feast and so it always falls on the same day of the week as the feast itself. A commemoration of the feast is made on each day throughout the eight days of the octave. The most important feasts with octaves are Christmas, the Epiphany, Easter, the Ascension and Pentecost. The Easter and Pentecost octaves are of the very highest rank and throughout their octaves no other feast whatsoever may be celebrated. Starting in the middle

ages many Saint's days began to be kept with an octave. Though most of these octaves are no longer kept: two notable exceptions to the desuetude of keeping octaves with Saint's days are the feast of The Nativity of St. John Baptist and that of S.S. Peter and Paul.

Today, of course, we keep the Octave Day of St. John Baptist and we commemorate him by praying the collect for his nativity but today is also Dominion Day and this will be the subject of my brief address this morning.

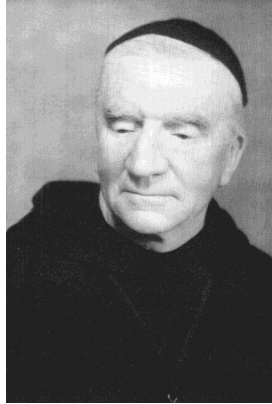
This year's celebration of Dominion Day marks the 147th anniversary of the confederation of

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Fr. Andrew: Four Whitsuntide Meditations



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

IT NEEDS A
GOOD DEAL OF
PATIENCE TO BE
A TRUE
PENITENT.

THE HOLY GHOST THE COMFORTER

'I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.'—S. Jcnix xiv. 16

GOD the Holy Trinity has had three great dealings with the world : God the Father in creating it, God the Son in redeeming it, God the Holy Spirit in bringing to fruition the work of redemption.

We are living under the dispensation of God the Holy Ghost. He is the power within us that fights against sin. The yearning after God in prayer, all the soul's travail as it searches after God, is His secret. Through Him we feel contrition, and triumph over the temptation to despair. Through His grace we make good confessions. It needs a good deal of patience to be a true penitent. We get so tired of falling. It often seems as if we were going back instead of forward, as though it would have been much better if we had never started. But the Holy Spirit gives the strength of true penitence, which will not stay in that state of acquiescence with sin, and helps us to get up again, however many times we fall.

We know how hard it is to witness for Christ. S. Peter broke down before that test. It is not strange if we find it very hard. Yet if we do witness to Him how happy we feel, and that happiness is the joy of the Holy Ghost. The supreme witness is that of the martyr. Often in life we are faced with a choice. Shall we spare ourselves and live quietly, keeping ourselves free of troubles and toil, or shall we deliberately choose to do that which we know will in the end wear us out and shorten our life ? Since the Holy Ghost came at Pentecost the same power is with us that enabled our Lord to set His face as a flint and go up to Jerusalem.

THE HOLY GHOST THE ILLUMINATOR

'We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.'—2 Cor. iii. 18

THE Holy Ghost is the interpreter of the Word of God. Many people saw Jesus, many people touched Him. Many saw Him heal the sick and do beautiful things, and many saw Him die. Only three saw Him transfigured, only some saw Him risen, only a few saw Him ascend into heaven. The power by which the apostles saw Jesus to be the Christ, the Son of the living God, was the power of the Holy Ghost. Only love can see the true beauty of the beloved. So Simeon and Anna, when He was a child, beheld Him. So the shepherds and Wise Men beheld His glory, as did the penitent thief, by the power of the Holy Ghost. Not to all men, or any particular class of men, was this

Fr. Andrew: Four Whitsuntide Meditations

power vouchsafed, but to any who had eyes to see and to whom the vocation was given.

The Holy Spirit illuminates the Church. The Church is composed of very human people, as the Bible is composed of very human stories. People can read the history of the Church without getting any profit, as they can read passages of the Bible to their hurt. None the less, the Church is the Body of Christ, and the Bible is the Word of God, and it is the Holy Spirit Who enables us to see this. The Church is the one kingdom which has an aristocracy of holiness, and holiness only, and the Bible is the one book that shows in all life the purposes of God and the education of conscience.

The Holy Ghost enables us to see the world as the world for which Christ died. Souls are always lovable, however much they sin. The Holy Spirit, Who pleads with souls, teaches us never to despair of souls.

THE CHRIST OF POWER

'All power is given unto Me.'—S. Matt. xxviii. 18

IT was in the spring-time in Galilee, when the flowers appeared upon the earth, that the Resurrection of our Lord took place, and it is in the spring that, to nations of the Western world, the tidings of the Resurrection always come. Just then, when all nature is chanting songs and shouting messages of life resurgent, in the midst of the young leaves, with a gay carpet of glad flowers, set in a scene of blossom and beauty, is given to us the vision of the Risen Christ. Later, when the promise has been fulfilled and spring has become summer, and the blue sky already holds the secret of the Ascension, comes the message of the revelation of Pentecost and the power of the Spirit, to rouse those who believe in Him to think of the Christ of power and prevailing purpose.

It is the gospel of the rise of man that is being preached to us now. Goethe once said to a friend, 'Tell me of your faith. I have doubts enough of my own.' To us, weary with the knowledge of our many falls, comes our Lord to tell us of a power to rise that may be ours. His end in coming was not to judge but to save the world, 'that whosoever believeth in Him should not perish but have everlasting life.'

The Church is not just an ark of escape from a drowning world, or a place of refuge from a merciless conflagration. It is the power-house wherein we have sacramental points of contact with the Life behind our life. The power behind life is not just force, but purposive creative Personality, and our sacramental communion is contact with the Resurrection life of Christ our Lord.

THE HOLY GHOST
 ENABLES US TO
 SEE THE WORLD
 AS THE WORLD
 FOR WHICH
 CHRIST DIED.

Fr. Andrew: Four Whitsuntide Mediations

FOUR FOUNDATIONS

'According to the grace of God ... as a wise master-builder, I have laid the foundation'-1 COR. iii. 10

THERE are four things necessary if worship is to be a reality. First, *a creed*—we cannot worship if we do not believe—and it must be a creed about a Divine Personality. One cannot worship a force or a tendency. It is a great matter to have a creed that we can say together, so that we can bring to our worship corporate faith.

Secondly, *a sacramental principle*. We cannot worship if we keep on earth the whole time. We must rise above ourselves, and yet we do not want to feel that the world is outside our sphere of worship. We want a meeting-place of what is here and what is above, a worship with a mystery in it, an interweaving of the seen and unseen, as we ourselves are soul and body.

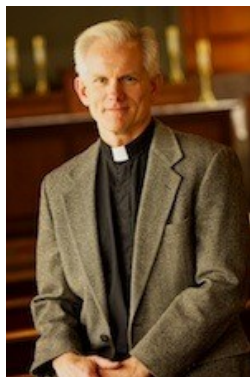
Thirdly, *a sacrificial principle*, in order that we may become one with that which we offer. We want to unite ourselves with the Perfect Sacrifice.

Fourthly, we hunger for *a real communion with Him to Whom we make our offering*.

All this is fulfilled in the Blessed Eucharist. There we have creed, sacrament, sacrifice, and communion. We have to see to it that we take these four things out into our life. There must be a union between life and worship. If we are really living a life we believe in, that is creed in practice. If we are really building up the kingdom of heaven, life becomes sacramental. If we are really living for the kingdom at our own expense, that is sacrifice. If we are really living a life we can ask God to share, that is communion.



Bishop Stephen Scarlett: On Outreach & Evangelism



Bp Stephen Scarlett

The Rt. Rev. Stephen Scarlett is Bishop of the Diocese of the Diocese of the Holy Trinity, a huge Diocese covering much of the USA west of the Mississippi River. He is also Rector of St. Matthew's, Newport Beach, California, and he also serves as the Director of the Missionary Society of St. Paul an organisation dedicated to outreach. Recently circulated on the internet were these remarks of Bishop Stephen on the subject of evangelism.

Evangelism in our time is centered on community. In general, people no longer go to church because of loyalty to a tradition or denomination. In fact, many do not go because they are hostile to their former church. Most of our mission field has decided not to go to church. Thus, merely advertising the church is no longer an effective way to reach

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Bishop Stephen Scarlett: On Outreach & Evangelism

out. People go to church now because they are drawn into relationships with other people, through which they are drawn into an experience of God. We are an alienated culture. For all the many connections people make on social media, most people are not that close to many other people. Human beings are communal creatures. We have a desire to know and be known. For the church to effectively reach out, it must be a place where people can connect deeply with God and others. The two are connected. We know Christ through membership in his body the church.

Our mission situation is nearer to that of the first century church than it is to the mid-twentieth century church that many of us grew up in. Not many people know what we are doing in church—and not many care. Evangelism begins through relationships. When people get to know us and find us to be a plausible and attractive community, they want to know what we believe. This leads to instruction in the faith and in our life of prayer, which leads to worship. Consequently, evangelism must be focused on developing relationships with other people and on opening new doors of entry that do not begin with Mass.

The most attractive thing about us is the joy we experience in our community and the way we love each other. People want to be a part of an intimate and authentic community; they want a place where they can know others and be known by others. When people see us as a joyful and intimate community, they are attracted to us and want to know more about the kind of faith that creates this kind of community. Conversely, when a church is characterized by contention hypocrisy and joylessness, no one cares what it believes and no one wants to be there.



Fr. David Marriott: A Report from a Synod



Fr. David Marriott, SSC

The Diocese of the Holy Trinity, Newport Beach, California

Perhaps a couple of weeks or so ago, I received an invitation to meet with clergy and laity of the Parish of St. Matthew's, Newport Beach, to discuss the programme for Mission and outreach, so that both the work of the Africa Appeal in Canada and the Missionary Society of St. Paul (MSSP) in the USA might be better coordinated and thereby, more effective in supporting the churches which are growing rapidly in Africa, in Asia, in the Caribbean and in South and Central America.

Bishop Steven Scarlett, the Diocesan of the Holy Trinity is the

Executive Director of the MSSP.

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Fr. David Marriott: A Report from a Synod

As this meeting coincided with the 38th Synod of the Diocese, it was also an opportunity to meet with fellow clergy and the lay delegates.

Fr. Blake Schwendiman met us at the John Wayne International airport in Orange County, taking us to the Longyear home: a lovely home on an island in Newport Beach harbour, where we were made very welcome: my ‘cottage’ in the grounds had been home to Bishop Kenyon Hoare of Capetown and his wife, Jos, during a visit, as well as to Bishop Wilson Garang of Aweil, South Sudan.

After an afternoon Mass, we met a group interested in Mission to whom I gave a short talk on the churches in Congo and Cameroon: there was clear interest in becoming more involved in this work, especially with improvements to communication through a website as well as social media, where some of those had strong skills. This meeting was a start: but the development of an improved programme will surely follow.

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The synod was held in one day, on June 6th, with a reception and (excellent) dinner for clergy on the evening before. The Bishop, in his charge to synod, emphasised the importance of open and clear communication, applying this to both global mission, but also and perhaps more important to those parishes where attendance is high, open and clear communication within the parishes and the diocese: Bishop Scarlett stressed the message of St. Paul in his Epistle to the Romans (chapter 12) and the first Epistle to the Corinthians (also chapter 12). It was good to hear this message being given at the synod.

I returned to Canada on Saturday the 7th June: and then on to St. Columba of Iona for Whitsunday Mass. It was good to meet our brothers and sisters in Christ, to worship with them, and to meet to discuss Mission. Perhaps we can become so fixed in the silo of our own little world that it is so good to visit and see that what we are doing is the same as what so many are doing in their faith life, their walk with Jesus Christ, and that we might understand that our faith is shared, and shared all around the world in the Anglican Catholic Church.



Some web addresses:

St. Matthew’s, Newport Beach: www.stmatthewsnewport.com

Diocese of the Holy Trinity: <http://www.anglicancatholic.org/dioceses/1>

MSSP: www.anglicancatholic.org/missionary-society-of-st-paul

Africa Appeal: www.traditionalanglican.ca/africa/africa.htm



Fr. James Chantler: A Sermon for Dominion Day

four British Colonies: New Brunswick, Nova Scotia, Lower Canada or Quebec and Upper Canada or Ontario into the ‘Dominion of Canada’. Perhaps because Dominion Day occurs after students have recessed for the summer not enough is done to explain it in our schools. This is a shame for the formation of the Dominion of Canada was a very significant event in world history as I think it was the first nation in the world to be formed peacefully coming out of another country.

The story of how our country got its name is another thing that has ceased to be taught and it is an interesting story indeed. At the London Conference of 1866 the Fathers of Confederation were gathered to hammer out the details of the country they were forming out of several colonies and they determined it ought to be called the ‘Kingdom of Canada’. The British government was concerned that the Americans would be threatened by references to the Crown. They were anxious to promote good relations with America since they were still strained after the War of 1812, and due to the United Kingdom’s refusal to cease all trade with the Confederate States during the American Civil War, so they insisted the Fathers find another title.

Sir Leonard Tilley, who was representing New Brunswick, went back to his hotel room to pray on the matter. Imagine that a faithful and prayerful politician! He took out his Bible which opened to Psalm 72. He suggested the title ‘Dominion’ for Canada because Psalm 72 described the future Canada so well: “He shall have dominion from sea unto sea and from the great river unto the ends of the earth”. The Fathers thought that the title ‘Dominion’ gave the confederation dignity and was a tribute to government by a constitutional monarchy. The suggestion was endorsed by our Mother Country’s Parliament; and on July 1st 1867 the autonomous Dominion of Canada was established with the passage of the British North America Act.

Sadly, this holiday was renamed Canada Day in 1982 as the religious and monarchial connotations of Dominion of Canada bruised the sensitivities of modern politicians who were busy trying to reconstruct Canada into a godless, socialist country. We old believers retain the old ways: standing for GOD and our Sovereign.

It is worth noting that even under the Constitution Act of 1982 the ‘Dominion of Canada’ remains our nation’s official title so I say happy birthday to the Dominion of Canada and may GOD save the Queen! Amen.



Canadian flag atop
the Peace Tower

“... HAPPY
BIRTHDAY TO
THE
DOMINION
OF CANADA
AND MAY
GOD SAVE
THE QUEEN!
AMEN.”



Fr. Robert's Remarks

As I was offering Mass this morning — Ember Saturday in Whitsun Week. I was impressed among other things by the words of the Introit *Caritas Dei*. “The love of God is shed abroad in our hearts, alleluia: by the Holy Ghost which is given unto us, alleluia. *Ps.* Praise the Lord, O my soul: and all that is within me, praise his holy Name. Glory be.” The antiphon is from Romans 5 and the psalm verse from Psalm 103.

These words “The love of God is shed abroad in our hearts.” from Romans 5.5 have been chosen as the motto for our October Synod. I commend that verse and its context in St. Paul’s Epistle to the Romans to you for meditation as we prepare for the Synod.

The two areas of Communication and of Outreach are highlighted for discussion at the Synod. As we review our efforts at Communication and Outreach, we need to be sensitive to the moving of the Spirit in our lives.

Another reminder at Mass this morning was again in the minor proper, “Come, Holy Ghost, and fill the hearts of thy faithful people: and kindle in them the fire of thy love.” This could well serve as a theme prayer for us. If we come to Synod as faith filled people kindled with the fire of God’s love then surely it will be a Synod at the end of which we shall be able to say “it seemed good to the Holy Ghost and to us”.

Last month I mentioned that Fr. David Marriott had been invited to attend the Synod of the Diocese of the Holy Trinity and to participate in some discussions about mission and outreach. Fr. David has a report for us on that Synod elsewhere in this issue.

Fr. David concludes his report with the words, “Perhaps we can become so fixed in the silo of our own little world that it is so good to visit and see that what we are doing is the same as what so many are doing in their faith life, their walk with Jesus Christ, and that we might understand that our faith is shared, and shared all around the world in the Anglican Catholic Church..”

“Shared all around the world in the Anglican Catholic Church.”

I want to take a few moments to address an issue that has haunted us since the earliest days of the Anglican Continuum and which resurfaces from time to time. The issue is that of being a “little Church”, belonging to “an American Church”, and being “under American Bishops”.

I can remember derogatory remarks being made back in the mid 1980s. Comments were common about “YOUR little Church”, “your LITTLE Church”, or “under American Bishops”, or whatever.

While some said that they used the word “little” in an affectionate sort of way—and we have to believe them; none has ever pretended that, in Canada, comments about being “under American Bishops” were ever meant as anything but a barb.

In the interests of transparency, we in the TACC have never claimed to be anything other than “little”. Of course we are little. Compared to some other Churches—Roman, Orthodox, Evangelical, or Pentecostal—where there are congregations of thousands, few

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Fr. Robert's Remarks

Anglican Churches in North America have ever come close to meeting that standard of membership. Continuing Anglican Churches are even less likely to be anything but “little”.

One of our truly important Christian obligations is not to create a big Church but not be an obstacle to God growing his own Church.

In our past—both remote and much more recent—we have been “accused” of being part of “an American Church” or being under “American Bishops.” This is perhaps something that we need to look at because it is not strictly true.

There are a couple of reasons why we chose to become part of the Anglican Catholic Church.

One reason is that there was a time when, in a Church of our former obedience, we were part of the Anglican Catholic Church. For various reasons that situation changed about 1991. In our more recent re-alignment in 2009 and 2010, needing episcopal oversight, we elected to rejoin the body of which we had formerly been an integral part—to return to our roots, so to speak.

The other reason for choosing the ACC was precisely that it was not just “an American Church” but, rather, that it was, intentionally, an international Church with an commitment to outreach.

We regrouped in 2009 and 2010 and found ourselves as a group of parishes in the Patrimony of the Metropolitan. This meant that while each parish and its priest had episcopal oversight we had no formal Canadian structure. This changed at our Synod in 2012 when we passed a motion requesting that we the parishes in Canada be established as a Missionary District of the Anglican Catholic Church. We are now the *Traditional Anglican Church of Canada, A Missionary District of the Original Province of the Anglican Catholic Church*. It is a longish name but it does describe who we are.

We are part of the Anglican Catholic Church, an international body whose acting Primate is Archbishop Mark Haverland. Archbishop Haverland also serves as the Metropolitan of the Original Province and as Bishop of the South in the USA. Strictly speaking, our relationship to the Archbishop is in his capacity as Primate and Metropolitan.

The ACC is made up of two provinces—the Original Province comprised of 19 Dioceses or Districts and the Second Province comprised of India, Pakistan, Burma, and Ceylon (Sri Lanka).

It is to the Original Province that we in the TACC belong. Dioceses and Districts represented in our Province are located in Africa, Australia and New Zealand, Canada, the Caribbean, the Philippines, South America, the United States, and in the United Kingdom. Of these 6 or less than 1/3 are American. There is no American Church *per se*, only six American Dioceses which are part of the greater whole.

All this having been said, it is nothing less than a joy to be in an international communion of Churches and thereby in communion with Americans—Bishops, Priests, Deacons, Lay People—none of whom has ever been less than kind and gracious to me.



Bonnie's Reflections: Come, Holy Ghost



Mrs. Bonnie Ivey

“IT IS POSSIBLE
TO BE DECEIVED,
EVEN SELF-
DECEIVED,
ABOUT THE HOLY
SPIRIT.”

The season of Pentecost invites us to study the person and work of the Holy Spirit. Some people find it difficult to connect the Holy Spirit with the word “person”. Is the Spirit an inanimate force, like gravity? Some groups, such as the Jehovah’s Witnesses, teach this. A few of us older believers might remember moments of uneasiness in Sunday School, hearing the phrase “Holy Ghost”, and associating it with creepy stories inflicted upon us by older children.

When it comes to the Holy Spirit, are our ideas mature? Are they accurate? It is possible to be ignorant. I have heard churchgoers say that the Holy Spirit is a kind of corporate enthusiasm generated by a group of people working together, as in “team spirit”. One bishop complained “Too many Christians believe the Holy Spirit is some kind of a God-gas seeping under the door!” Near the back of the Prayer Book we find the Creed of St. Athanasius (Commonly so called). It tells us that the Spirit, like the Father and the Son, is uncreated, infinite, and eternal. Jesus himself always refers to the Spirit as a person.

Many people in our society seek to be “spiritual”. However, they may recoil from the idea of an entity who requires accountability for their behaviour, or tells them what they do not want to hear. The world’s version of spirituality can be summed up in the phrase “Be the best you can be.” Jesus tells us that the world and the Holy Spirit are at enmity with one another. The world cannot receive him or recognize him. It is possible to harden one’s heart against him, to “grieve” him. People have blasphemed the Spirit, calling his good works evil. For examples, read Matthew chapter 12. They do this because they refuse to change the way they think about things.

It is possible to be deceived, even self-deceived, about the Holy Spirit. We can all think of examples of unbiblical ideas believed to be the leading of the Holy Spirit. Yet Jesus says the Spirit will not contradict the words of the Father or the Son. “He will take of mine, and show it unto you.” (John 15:13-15).

The Prayer Book’s Collects leading up to Whitsunday give us clues to the Holy Spirit’s work. He teaches the hearts of his faithful people; shows to them that are in error the light of truth; inspires us to think things that are good and by his merciful guiding helps us perform the same; and brings us to have a right judgement in all things.

The Holy Spirit keeps a low profile in his modesty. He has been compared to the lighting technician operating a spotlight in a theatre. You never see the operator. On the stage is the drama of eternal life. The spotlight blazes down upon the figure of a man on a cross. A voice in your heart says “This is Jesus, son of the living God. Your Saviour. Look on him. Follow him. He will lead you to your heavenly Father, whose love is everlasting.” This is the voice of the Holy Spirit.

“When he, the Spirit of Truth is come, he will guide you into all truth.” (John 16:13)



From The Parishes



For the Africa Appeal

On June 7th, Allan Higdon and Willa Rea of the Parish of St. Matthew the Apostle held a garage sale at their Ottawa home raising \$145.00 plus yet uncounted change for the benefit of the Africa Appeal.

The *Africa Appeal* supports work in various countries in Africa.

All funds are handled by the British Columbia parishes of St. Bride and St. Columba of Iona. Fr. David Marriott and his parishes have organised contracts with several agents in African countries to ensure the appropriate use of the money. For the present all money donated for work in Africa goes to Africa. Any administrative costs are looked after by the parishes

See also picture on back page.



*FROM THE
PARISHES*



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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

Holy Cross
Sydney Forks, N.S.
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



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

The Africa Appeal

Donations are tax deductible and may be sent to :

The Parish of St. Bride
c/o 20895 Camwood Ave.,
Maple Ridge, BC

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

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604-551-4660