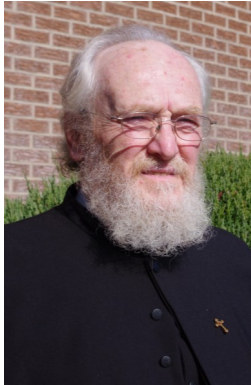


THE TRADITIONAL ANGLICAN NEWS

JULY 15, 2014

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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

"Be not afraid."—The LORD

Greetings; the Lord be with you!

Back on January 30, 1986 we in Parry Sound were preparing to form what became St. John's parish. It was still a "no name" parish. The name—St. John's—did not come until late in February when Bishop Alfred Woolcock made his first visit.

There was a certain apprehension in the group as we prepared to leave the Anglican Church of Canada, knowing that we would be without a regular priest for a time. Not unnaturally, there were all sorts of concerns.

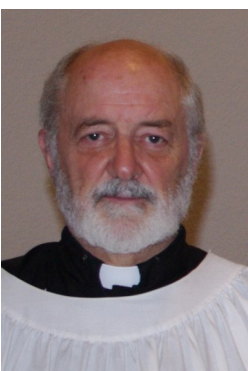
Fr. Reginald Inshaw was with our Fr. Frank Moore's father—also Fr. Frank Moore—co-founder of St. Jude parish in Thunder Bay (later Holy Trinity and St. Jude). He was the Archpriest for Eastern Canada and had been in touch with us for several weeks and attended one of our earlier meetings. He drove through a blinding snowstorm to be with us that night. When we suggested that he should have done otherwise, he assured us that God was looking after him and that was the end of that conversation. He did stay the night in town and thankfully the weather was clear the next day.

For whatever reason—I have forgotten—Fr. Reg could not be with us on January 30th so he waited until he knew that we had assembled for our meeting and telephoned to give us a couple of verses. The verses were Joshua 1. 9-11:

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou

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Fr. Peter Jardine: The Body of Christ



REV. PETER JARDINE

Let your Congress turn to the deep things of God which are the inheritance of all God's children. Leave in these perilous days all secondary matters alone – they can wait. The King Himself has waited far too long for the whole-hearted consecration of His disciples to His great work.

Quotation from a letter from the then Bishop of Chelmsford, The Rt. Rev. J.E. Watts-Ditchfield to the Secretary of the Second Anglo-Catholic Congress, 1923.

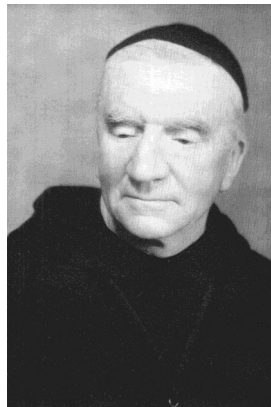
Here, in the second decade of the 21st Century those words of the Rt. Rev. Watts-Ditchfield ring on with clarion warning – the King has indeed waited too long for

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Fr. Andrew: Two Meditations on Prayer



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

PRAYER AND CONDUCT

'Sanctified by the word of God and prayer.' — 1 TIM. IV. 5

THE Archbishop of York gave a magnificent contribution to the building up of a true spiritual life in a most illuminating sentence on the relation of prayer to conduct. He said, 'The relation of prayer to conduct is this. It is not that conduct is supremely important, and prayer may help it ; but it is that prayer is supremely important, and conduct tests it.' Each day brings tests of our conduct, indications of our spiritual destiny, revelations as to whether our character is forming Christwards or otherwards, and that really depends upon our prayer. The reason why God allows a great many troubles to happen and does not interfere with the laws that produce trouble is probably because these things send us to Him in prayer, and prayer is the whole foundation of life, the whole peace of life, the whole power of life.

Prayer is the supremely important thing in life, and the way in which we are praying is tested by the way in which we are behaving day by day. If we are proud and conceited, it means that we have lost our vision of the humble Christ. If we want to retaliate and hit back, it means we have lost our vision of the loving, gentle Christ. If we are yielding ourselves to an inordinate passion for any person or thing, it means that that which is dominating our life is not the pure love of God. Our conduct is the revelation of our prayer, and our prayer is the foundation of our life. Our life has no foundation if it is not spiritual purpose that has been taught by our communion with God in prayer.

THE COMMON SENSE OF PRAYER

'Pray without ceasing.' — 1 THESS. V. 17

THE true solution of all our troubles is in the way of prayer. 'Ask, and ye shall receive,' says our Lord ; 'knock, and it shall be opened unto you.' That is common sense. If we want to get into a house, we do not walk about outside ; we go to the door and knock. 'Seek, and ye shall find.' If we want to find something, we do not moon about with our heads in the air ; we get a light and go down on our knees and look for it. 'Lay up for yourselves treasure in heaven.' We must put money into the bank before we can draw out.

People sometimes say they find it hard to come into retreat, even from Friday to Monday, because they have so much to do. Our Lord had much more to do. He had not to alter a home, a business, or a parish, but to alter a world ! He had only three years to do it in, and He started with forty days in retreat.

Even when He had worked all day, He prayed all night. The supreme thing in His life was prayer. It was through prayer that He learnt to turn suffering into obedi-

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Fr. Andrew: Two Meditations on Prayer

ence and to see in every event of life, as it came to Him, an opportunity of behaving in those circumstances, whatever might be their human cause, with the divine love which would make His conduct the revelation of the Word of God.



The Metropolitan's Message



ARCHBISHOP MARK
HAVERLAND

(Credit: *from the July/August issue of The Trinitarian.*

Note: The adaptation is by the Trinitarian)

Following is, slightly adapted, Archbishop Haverland's charge to the annual Synod of the Missionary Diocese of Australia and New Zealand on May 17 at St. James', Mermaid Beach, Queensland:

In the high noon of the British Empire, on Feb. 25, 1884, when Bishop Charles Alan Smythies steamed into Zanzibar to take up his new life as a missionary bishop in East Africa, he went to Christ Church Cathedral for Evensong. Christ Church was built on

land purchased by a member of the Universities' Mission for Smythies's predecessor, Bishop Steere. The land on which the cathedral was built had been the site of the last open slave market in the world, which the British government, to its everlasting credit, had earlier forced to close. For centuries Africans from the interior of the continent were kidnapped or captured in war or sold by their families as chattel and taken to that dark place in Zanzibar by Arab slave traders. As Smythies's biographer notes, "it was Bishop Steere's triumphant achievement to erect upon [this site of the slave trade] ... the head-quarters of Christianity' in that part of the world" [London 1898, p. 23]. All empires are a mixed bag, because they are operated by fallen men, but no sane and decent person can doubt that the Anglican Churchmen, statesmen, soldiers, and sailors who put down the worldwide slave trade did a thing pleasing to God.

But there are, T. S. Eliot reminds us, in our sublunary world, no permanent victories and no permanent defeats.

Our achievements and our losses are provisional, until the Kingdom comes. Recently the Anglican cathedral in Zanzibar was attacked by Muslim extremists. And we hear this very month of school girls kidnapped in Nigeria to be sold into slavery by yet other wicked Muslim extremists. The evil we might not unreasonably have thought destroyed, in truth has only been scotched. Civilizations are built fundamentally on religion, and we cannot rest on our own civilizational achievements if the religious roots of those achievements are not being nurtured and constantly watered. Everywhere we look today it seems that the faith which destroyed the slave trade and built in its place Christ Church Cathedral in Zanzibar; the faith that animated the politicians and generals and spymasters who defeated the two greatest evils of the 20th century—the Marxists and the Nazis; the faith that built a civilization whose remnants still shelter us: everywhere, I say, that we look, the faith seems in retreat and under attack.

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The Metropolitan's Message

It is not difficult to be disheartened by the news in our day: by the news in international and national affairs, as well as the news in the narrower matters that concern us as members of Anglican Catholic dioceses and parishes and families. While the ACC as a whole is growing well, the growth is not uniform and in any case it does not exempt anyone for particular setbacks and disappointments. We are let down by our leaders, we are let down by ourselves. We might wish that it were not so, but in this world such is often the case. We are fallen creatures, self-regarding, weak, and sinful. A religious faith that does not help us deal with discouragements would be as useless as a religious faith that does not help us deal with death.

Although we suffer setbacks, and sometimes these are intense, yet in this Paschal-tide I bring you our Lord's admonition: Be not afraid, for He has overcome the world. I nowhere find in Holy Scripture a promise that our ecclesial lives will be free of difficulty. Nor do I find anywhere in Scripture a promise that as the world judges such things we will be *successful*. What we do find in Scripture is a solemn call to be *faithful*, and to trust that if we are as faithful and obedient and as kind and loving and as wise and prudent as we can be, God will use us to work his will.

We know of saints who ministered their whole lives with little or no apparent success. The crown of fidelity is not worldly success, but everlasting life.

Nonetheless, while we have no right to demand of God a success which he has not promised, there are encouraging signs all around us if we have eyes to see. I have mentioned some recent acts of Muslim extremism. What is less well known is that we are in the midst of an unprecedented wave of Muslim conversions to Christianity. Here and there hundreds and thousands of conversions are occurring to the gospel of love. Likewise, the Christian faith is enjoying explosive growth, not only in Africa, but also in India and China. While people in our own lands who have never really engaged deeply with the faith imagine themselves to be post-Christian, they are in truth merely pre-Christian: neo-pagans and worldlings to whom the gospel may yet come as amazing and saving grace. This too we see happen in our pastoral ministries. In my experience the faith of the Anglican Catholic Church is in fact attractive, and we have great opportunities for growth and increase.

In my experience when our clergy are at least moderately well-educated, moderately stable, and moderately diligent in their pastoral ministries, the Anglican Catholic Church does well. Nonetheless, our direct and immediate goal should not be some notion of success, some idea of the expedient thing, but rather an ordered and faithful life as our Church directs. Fidelity in saying the daily Offices; decency and order in the celebration of the Blessed Sacrament of the Altar; the pursuit of a righteous, godly, and sober life in the state of life to which it has pleased God to call us; obedience to our confirmation and ordination promises: these are that to which our Lord calls us. What he will make of it all only he knows. For us it is enough to do as he commands and as we have promised

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Fr.. Peter Jardine: *The Body of Christ*

(Continued from page 1)

the whole-hearted consecration of His disciples to His great work. It is certainly time to turn to the deep things of God, but I have to ask if that work can be accomplished with the Body of Christ so severely damaged by the current divisions within it. For example, few things are as deep as the Sacraments, which necessarily retain elements of the mysteries of God in His realm. We know very well the outward signs and actions, but the full activity of the Spirit in those same outward signs we can never know. The Sacraments, as I will touch on, are themselves a subject of division.

As to the “perilous times”, it is a sad fact, at least in the economically developed, western world that the Christian Church is disintegrating at an ever increasing rate. This is happening in terms of numbers attending church services, but more importantly in terms of correct doctrine. Whole denominations in certain regions are ignoring critical parts of the Bible and the Gospel messages which should, if taken to heart as they are meant to be, save them from grave error. Yet in error they are and not least in their blind complicity in the desecration of the sacraments.

The growing practice of making a spectacle of baptizing adults who were already baptized as children is an example. When people who do this are questioned, and asked if God got it wrong the first time, the response is often along the lines of them now making their own decision, which they could not do as a baby. Of course it is right to baptize an adult who has just received Christ and was never baptized as an infant. But re-baptizing an adult who was baptized in infancy is an insult to God.

On another level, within denominations, including our own, members of congregations and sometimes ordained ministers, allow their own ideas to run amok and take control. So the Body suffers with split after split.

The Book of Common Prayer tells us that there are two Sacraments essential for salvation, Baptism and Holy Communion. The Church recognizes other sacraments, but these two are the most important. *Baptism is the fundamental sacrament upon which all the others rest.*¹ That said, it is obviously necessary to place the Sacrament of Holy Communion in the context of the Sacrament of Baptism. To put it simply, from the time of the early church babies were first baptized and then baptism was followed by Holy Communion, a spoon of consecrated material being placed in the baby’s mouth. In other words, the practice laid down by the early church and maintained ever since is that baptism must precede reception of Holy Communion.

“FOR US IT IS
ENOUGH TO
DO AS HE
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AND AS WE
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PROMISED.”

Fr. Peter Jardine: The Body of Christ

As a servant of Christ in and through the Traditional Anglican Church of Canada (ACC), I believe we are truly blessed with those three pillars of Anglicanism, reference to Holy Scripture, The Church Fathers and Reason. They are, I believe, the support structure through which we can remain doctrinally correct in our belief and as free as we humans can ever be from basic errors in our understanding. They also allow, in their correct application, for the necessary objectivity. In stating this, I reject any claim that the Church Fathers, especially those of the first few centuries after the Incarnation, have been superseded by later scholarship. The Fathers did not always agree on every detail of what they said, but their collective expression of fundamental doctrine remains flawless and as a basic resource, I contend that the Fathers are pristine. Certainly they served the Church of England admirably from the Reformation until the leaders of that communion launched onto a slippery slope after the Second World War. It should also be remembered that it is sometimes of the utmost importance to note those things on which the Fathers are silent, because that usually means they were in such mutual accord that they considered those subjects to be beyond any need for explanation or discussion. We can surely turn to the Fathers for help in healing the Body.

“...THE TASK OF
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THE CHURCH,
MUST BE
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THROUGH THE
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THE CRUCIFIXION
...”

I cannot shake the belief that the task of healing the Body of Christ, the Church, must be approached through the Cross and that the Crucifixion was and remains not only the central event of Christianity, but also an intensely personal event. It is personal to the Three Persons of the Holy Trinity, both individually and in unity, and it is personal to Jesus Christ the man, who died upon the Cross. Because of His death, the Cross is also personal to each and every one of us who call ourselves Christian, and, since Jesus died for all men, it is personal to those who do not call themselves Christian, even though they refuse to recognize that fact, or through ignorance cannot recognize it.

Whether we like it or not, we are united in that great sacrifice of our Lord. He died for us and He lives for us, the Alpha and the Omega who longs constantly for us all to come to Him. Whatever our disagreements; whatever our dissatisfactions with our particular part of the Church, we must pause long enough to contemplate Jesus upon the Cross. We will then surely find that earthly matters pale into insignificance in the Light which shines perpetually from His throne.

In trying to avoid dissension, one thing we must be very precise about is language, which means we must understand not just the language as used today, but the use of the same words in times past. The word *symbol*, for example, is generally used today to represent something not *really present*, but the original meaning was the representation of something that *is really present*. I can almost guarantee that this issue will crop up in discussions of Sacrament of Holy Communion among members of different denominations. On the one hand, it allows modern protestant denominations to treat what passes for Holy Communion with a degree of triviality.

Fr.. Peter Jardine: *The Body of Christ*

On the other, it leads the Romans into the dubious, unnecessary, doctrine of transubstantiation.

In reading texts which use the word symbol, and it occurs with great frequency in religious texts, it is essential to understand what meaning the authors and their contemporary readers, had in mind, recognizing that the meaning may have changed over the years. As early as the 4th Century, the word *symbol* was applied to the Christian creeds, the first written example being in a letter sent by the synod of Milan in 390, which mentions the *symbolum apostolorum*, the Apostle's Creed. This use of the term symbol to describe the Creeds persisted and St. Augustine later expressed his opinion that it was analogous to the agreements entered into by businessmen with each other.ⁱⁱ In other words, by giving the Creeds the title of *symbolum*, the early church was stating that they represented real and concrete doctrine, the basic beliefs to which all faithful Christians must subscribe.

Doing the great work of our Lord primarily involves spreading His Gospel and living truly holy lives with the ever present help of the Holy Spirit. Dissension among Christians cannot be part of this work, but is almost certainly the result of the devil seizing opportunities to harm the Body of Christ. We need to turn our backs on the devil and ***Leave in these perilous days all secondary matters alone.*** We don't have to look far to see the damage attending to such matters causes. The Lord should not be kept waiting any longer for our whole-hearted consecration to His great work. The foundations were laid long ago by the Church Fathers. Let us all pray for, and seek, unity to be rebuilt on the secure base established by those blessed men.

ⁱ The Elements of the Spiritual Life, p.195; F.P. Harton; Society for Promoting Christian Knowledge, London, 1932

ⁱⁱ Early Christian Creeds, p1 and pp52-61; J.N.D. Kelly; Longmans Green and Company, 1950.



Reaping where one has not sown

By Bonnie Ivey

How pleasant
to go out and pick
an armload of
an entirely overlooked wild vegeta-
ble,
and enjoy it
on the supper table.
Free.
Organic.
Tasty.
It's growing all around
the borders of the garden
at the farm,
unnoticed,
while someone labours to grow
"real" food
in neat rows.
lamb's quarters ;-)

"DOING THE
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THE EVER
PRESENT HELP OF
THE HOLY SPIRIT."

Bonnie's Reflections: The Voice — Whose?



Mrs. Bonnie Ivey

At Pentecost we asked the Holy spirit to grant us to have right judgement in all things. In this Trinity season we will read one epistle after another showing us examples of the new life we should be living. As we read, we may hear the Spirit speak to us about things in our lives that need correction. Our spiritual enemy, Satan, also wants to speak to us.

A counsellor sat with a patient facing death. In that man's past lay alcoholism, broken promises, two divorces and six estranged children. "Satan is a liar", said the counsellor. "He will discourage you by saying 'God can never forgive you. You have gone too far. You have let everyone down. You have done such things that that you are now beyond redemption. It is too late.' "

“THE HOLY
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"I've heard that voice all my life!" exclaimed the patient." I thought it was God!"

Satan, the "accuser of the brethren", the thief of our trust in God, is not just out to tempt us to future acts of sin. He uses our past against us. We need the Holy Spirit's gift of discernment to distinguish between the conviction of sin, meant to lead us back to the Lord, and the devil's condemnation, which may cause us to flee from God.

Condemnation pronounces us guilty and unfit for use. It may cause our mind to stay stuck, focused on our guilt without being specific about "which" sin. Negative scriptures about law and punishment may fill our mind. We may feel compelled to defend ourselves and shift blame to others. We feel confused, powerless, and unworthy of fellowship with others. We become trapped in Remorse (regret, sorrow, wishing that things were otherwise, dissatisfied with ourselves.) Remorse is "the pain of conscience". Satan wants to keep us squirming under his boot in a state of remorse because it is a dead end that does not lead to repentance..

The Holy Spirit instead brings Conviction. He convinces us of the truth regarding a specific sin. He does not deal in feelings, but facts. You have done, or failed to do, this thing. Through repentance he draws us near for forgiveness, healing and his own power for a fresh start. He may lead us to ask forgiveness of a person or make reparation. Far from isolating us, conviction repairs relationships.

Over time, as we practise listening to the Holy Spirit, we learn to sense his little amber warning light as it goes on in our heart. If we pay attention to this we can avoid taking that wrong step.

A third voice may whisper in our ear about guilt; that is, our own soul. We are all somewhat worn and soiled by the events of life, and false guilt can creep in. perhaps we have been wrongly taught about guilt by someone in the past. A sensitive heart may suffer doubt and confusion. For example: two girls are in a car that goes out of control.

Bonnie's Reflections: The Voice —Whose?

One dies. One lives, and experiences what psychology calls survivor's guilt, a false belief that "I should have been the one who died."

In the Book of Common Prayer there are Exhortations beginning on page 88, which are seldom heard in church but are worth exploring. The middle paragraph of page 91, in particular, tells us what to do when confused about guilt.

St. John Chrysostom, in about 400 AD, wrote an Easter sermon based on the parable of the workers in the vineyard. "Let them not fear on account of tardiness, for the Master is gracious and receives the last even as the first. He gives to him that comes at the eleventh hour, just as to him who laboured from the first...Let no one mourn their transgressions, for pardon has dawned from the grave."



Fr. Robert's Remarks

dismayed: for the LORD thy God is with thee whithersoever thou goest. Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

All this memory and much more came back in a rush as I read Archbishop Haverland's "Metropolitan's Message" in the current issue of *The Trinitarian* and part way through heard again the words "Be not afraid"—the allusion this time was not from the Lord speaking to Joshua but the Lord Jesus Himself speaking to his disciples and thence to us .

Oftentimes we get ourselves trapped into looking at things from the downside. That reminds me of something else; but, back to that in a moment. The Archbishop's thoroughly realistic and encouraging column is reprinted elsewhere in this issue. I commend it to you. Don't be afraid. Be faithful.

Another memory and back to "the downside". Archbishop Mark speaks of "the crown of fidelity". In one of her books from years ago Corrie ten Boom—probably best known for the book *The Hiding Place*—described looking at a tapestry. (It has been a long time since I read the book so I am paraphrasing wildly). Corrie described looking at a strange pattern of threads going here, there, and all over the place. It seemed to be utterly senseless but when the material was turned over there was the portrayal of a most beautiful crown. She made the point that the downside is what we usually see; but the crown is what God sees and, ultimately, what we shall see. When shall we learn to look at things right side up with the eyes of the Father?

"LET NO ONE
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FOR PARDON HAS
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THE GRAVE."

Fr. Robert's Remarks

As I continued to reflect on the Archbishop's words, other thoughts came to mind.

Do you remember the hymn "When I walk with the Lord in the light of his word." The words of the refrain came to mind,: "Trust and obey, for there's no other way / to be happy in Jesus, but to trust and obey."

By rote, I learned the words as a child; by heart I have begun to learn them—the hard way—as an adult. When I was taught the refrain as a child, I suspect that it was more to do with the fact that adults wanted me—a child—to obey them because it makes the organisation run more smoothly. As an adult I have learned that if I do not trust and obey God I do not run properly.

Very simple words at one level, but a profound, life-long, challenge for most of us.

Another series of thoughts popped into my mind as I was reading the words of the last paragraph. The Archbishop spoke of "Fidelity in saying the daily Offices; decency and order in the celebration of the Blessed Sacrament of the Altar; the pursuit of a righteous, godly, and sober life in the state of life to which it has pleased God to call us; obedience to our confirmation and ordination promises".

I was taken back to the chapter in St. Luke's Gospel which is the Gospel proper for Monday in Easter Week and is used a couple of times during the year in the Daily Offices.. It is the reading from St. Luke 24.13-35—the disciples on the road to Emmaus where Jesus taught the disciples about himself from the Old Testament and then he broke bread with them and later the disciples were able to say to Simon, the eleven, and others with them "how he [Jesus] was made known to them in the breaking of the bread."

Years ago, the point was made to me that there is nothing like a good Bible Study just before the breaking of the bread in the Eucharist to help make Jesus known in "the breaking of the bread." On the road, Jesus was objectively present to the disciples but they had not recognised him whom they had know.

"Fidelity to the Daily Office" means, if nothing else, constant daily exposure to the Scriptures and particularly to the Psalms. St. Jerome made the comment, "Ignorance of the Scriptures is ignorance of Christ." Of course, we know that Jesus is objectively present in the Blessed Sacrament. Part of the "decency and order in the celebration of the Blessed Sacrament of the Altar" must surely be our disposition toward Jesus. We need to know him as a person with much more than just some remote intellectual awareness that Jesus is objectively present. Our Anglican ethos and practice offers us so much help.

"Q. Why ought you to read God's Holy Word? A. Because it tells how God has made himself known to man and how we may come to know him, and find salvation through our Lord Jesus Christ in the fellowship of his Church." (BCP p. 554)

'Til next month. God Bless!



"TRUST AND
OBEY, FOR
THERE'S NO
OTHER WAY / TO
BE HAPPY IN
JESUS, BUT TO
TRUST AND
OBEY."

From the Parishes

St. Matthew's, Ottawa

You will remember that on March 30th we were asked to support a memorial of the Ukrainians who had been killed. This report from St. Matthew's is of a follow-up activity in Ottawa of June 10th. (ed.)

The Mythbusters event took place on Tuesday, June 10th. The original intentions were to show the Ukrainian community that people of other ethnic backgrounds care about them and to raise money for refugees from the Crimean region. When we were joined, at Fr. Ihor's suggestion, by the ladies of a local Ukrainian charity, Euromaidan, one of their leaders, Dr. Lada Roslycky, added the goal of rectifying some of the lies put about by the Putin regime. From this, the event took on the title of "Mythbusters". We had some difficulty finding a suitable location, but settled on a brew pub/restaurant in the downtown area called The 3 Brewers. It worked out very well, especially for the 90 or so people who came along. They made it look very full!



Fr. Ihor and Fr. Peter, with the Ambassador's wife behind

In the end only four of our parishioners were able to attend, including Fr. Peter and his wife, Maura.

Fr. Ihor invited Fr. Jeff King, Parish Priest of Our Lady of Fatima Roman Catholic Church, who joined us and added to the enjoyment of the event. I know Fr. Jeff and find him to be great company. We are developing a relationship with the Ambassador and his wife, who sat behind us. We are trying to find ways to help them



Dr. Lada Roslycky

through very trying times. Sadly, the Ambassador was unable to attend, being called away at the last minute on some other duty. Unfortunately the Prime Minister was also called away on other duties. However, two MP's who had visited Ukraine to observe and monitor the elections were present.

Somewhat surprisingly, the event started around the time it was supposed to start!

Videos of a series of incidents in Ukraine were shown on the large screen which was later used for the quiz. The sound was turned down on these so that other things could be



*FROM THE
PARISHES*

From the Parishes

done, like ordering food. As the food was being prepared, introductory speeches were made, with St. Matthew the Apostle being given first mention and thanks.

Immediately following the meal, which was very good, the Mythbusters quiz began. I have to say it was a remarkably well designed quiz, for which Dr. Lada deserves most of the credit. She is a highly intelligent lady, who gets right to the core of whatever she is dealing with. Everyone seemed to enjoy the quiz and the feedback since the event has been very good.

The questions for the quiz were read out by Dr. Lada, while Natalia Stepaniuk, another of the Euromaidan organisers, controlled the slides.

Before and after the meal a caricature artist was available to draw anyone who wanted to be drawn.

St. Matthew The Apostle sponsored half of her time and the presence of the artist helped with the fund raising. People were highly delighted with the artist's work.

The silent auction included chocolate items from Ukraine, appropriate perhaps, given the background of the winner of last month's election! There was also a bottle of Ukrainian spirits and a number of pictures.

The MP James Bezan is of Ukrainian descent, and comes from a farming background in Manitoba. He spoke very well and had everyone's attention.



The quiz underway, with Natalia Stepaniuk controlling the slides



The Caricature Artist at work



The Silent Auction



FROM THE
PARISHES

From the Parishes

Since the time we worshipped in the priest's house at the Ukrainian Orthodox Church, we have maintained contact with Fr. Ihor and other members of the congregation. Allan Higdon is continuing to help them with their plans for developing the unused parts of the church site. They are profoundly grateful for Allan's help, because he brings an exceptional knowledge of city planning regulations, available funds and other related matters.



MP James Bezan with Fr. Peter



At back, Allan and Willa deep in conversation with a Ukrainian Church member



*FROM THE
PARISHES*

Resurrection, Walkerville

On June 7th the parish of The Resurrection, Walkerville held it's annual yard sale at Norma and James Chantler's home located near Walkerville's historic Willistead Park and Manor.



The Manor and surrounding grounds, designed by renowned Detroit architect Albert Kahn and built in 1906, were gifted to the town of Walkerville by Mary

TRADITIONAL ANGLICAN CHURCH OF CANADA

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Parry Sound, ON
P2A 1W2

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E-mail:
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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

Elizabeth Griffin Walker, the widow of Edward Chandler Walker. E. C. Walker named his estate after his elder brother Willis who had died some years before. Mr. Walker was the son of Hiram Walker who is most famous for founding the town of Walkerville and the Hiram Walker Distillery (makers of Canadian Club rye whisky) but he had many other business interests. Hiram and the Walker family were very generous benefactors to the community they'd founded.

The parish of the Resurrection always holds its sale when an arts festival takes place at Wil-listead. Because of the foot traffic we can draw as people attend 'Art In the Park'.

This year we raised \$360.25. We are thankful for all our donors and volunteers but especially grateful to our hosts who also provided a lunch for all who worked the day of the sale.



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:

Newsleter@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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Surrey BC V3R 0X7
604-551-4660