

THE TRADITIONAL ANGLICAN NEWS

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ARCHBISHOP HAVERLAND ATTENDS OUR SECOND SYNOD



Archbishop Mark Haverland reporting on the College of Bishops Meeting held just prior to our Synod

The second Synod of our church was held in Mississauga at the Queen of Apostles Renewal Centre from Tuesday, October 21 to Thursday, October 23. You may recall that the inaugural Synod was held at the same place in October 2012. Clergy and laity from across Canada assembled to discuss the business of the church under the theme “The love of God is spread abroad in our hearts”. Operated by the Oblates of Mary Immaculate, the Queen of Apostles Renewal Centre is a quiet, peaceful centre bordering on the Credit River.

(Synod: Continued on page 3)

CONFIRMATION AT HOLY TRINITY & ST. JUDE PARISH,

En route to the Synod of the Missionary District of Canada, Archbishop Haverland visited the Parish of Holy Trinity & St. Jude. On October 19th he confirmed Sarah Jane Shaw.



L-R: ARCHBISHOP MARK HAVERLAND, MILLO SHAW, SARAH SHAW, NICOLE SHAW, FR. FRANK MOORE

INSIDE THIS ISSUE

<i>Fr. Robert's Remarks</i>	2
<i>Synod & Ordination Pictures</i>	4-8
<i>Bonnie's Reflections</i>	9
<i>Fr. Andrew: Who is This?: A Sermon for Advent I</i>	10
<i>Fr. Arthur Stanton: A Sermon for All Saints' Day</i>	11

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Less than a month ago we were gathered in Synod in Mississauga. Once home and unpacked, Joyce and I took advantage of the beautiful weather the next day and went out canoeing for the afternoon realising that it would probably be our last chance for this year.

What a contrast to today as I write this column. Looking out the window this afternoon, I see the bird bath and the picnic table both covered with about 15 inches of snow. The pines and spruces in the back yard are “beginning to look a lot like Christmas”.

In less than two weeks we shall be into Advent—a time of preparation—and we shall have begun a new year in our ecclesiastical calendar.

Historically, Advent began at St. Martin's Day (November 11) and was a 40 day fast. Though not as strict, it had some obvious similarities to the Great Lent before Easter. It had the 40 days, was a time of preparation, the Sunday *Gaudete* (Rose Sunday) parallels the *Lae-tare* Sunday in Lent. Later it was shortened to the four weeks that we have today.

The story of St. Martin, himself, is worth reading. When I was a young child, I was given a holy card similar to the picture to the left of this page. The story left a life long impression on me.

Given our present culture, it is perhaps much harder to keep a good Advent than the Lent., but it is worth taking the time to review and reflect on the past year, to assess whether there has been growth, to renew our repentance.

It is worth noting the end times tone of the Advent Collect and the four traditional themes of Advent—Death, Judgement, Heaven, and Hell.

There is something that I would like to share with you and ask of you.

In conversation with the clergy present at Synod, the notion surfaced of the necessity of having a meeting of the TACC Clergy in the not too distant future. A Clericus would last for several days and would be for the purposes of continuing education, study, and prayer together. Anything of this sort has costs associated with it—travel, accommodation, etc..

May I ask that, prayerfully, you consider this as something worthy of your support. If it is something that you feel called to help out with, without diminishing your support of your local parish, personal donations for which tax receipts would be issued may be sent to the TACC office.

There will be more on this later.

May you have a Blessed and Holy Advent!.



October 24th —the day following Synod—in a canoe somewhere near Parry Sound.



St. Martin and a poor man





Synod, continued

(Continued from page 1)

As a missionary district of the Anglican Catholic Church – Original Province, we were blessed with the presence of Archbishop Mark Haverland who chaired our business meetings with his customary sensitivity and good humour. Archbishop Haverland celebrated the opening Mass where Holy Oils were consecrated for use by the Clergy of the District.

Archbishop Haverland was also present for another reason. At Mass on Wednesday, the Archbishop ordained Deacon Stephen Beyer to the Holy Order of Priests. Fr. Beyer serves as assistant in the Parish of Holy Trinity and St. Jude in Thunder Bay and assists elsewhere as necessary, notably in Chapleau. He also conducts a street ministry where he has met people of various walks of life. He has had some successes in encouraging them to leave the street and has helped them find employment.

Archbishop Mark Haverland, in lieu of a Charge, gave an extensive and fascinating report on the recently held Meeting of the College of Bishops. Among other topics, he described the growth of the Church overseas and the generous gifts of anonymous donors (one of whom was a Canadian) that support this growth. The Anglican Catholic church is a worldwide body of Christians with churches in the United States, Canada, Great Britain, Australia, Africa, India and South America.

As Treasurer, Mr. Bert Dantu presented the financial report. In June 2013, The Traditional Anglican Church of Canada received charitable status from the Canada Revenue Agency. Accordingly, the budgets for 2015 and 2016 were based on prorated income and expenditures from the first eight months of 2014, with increases of 2% per year (roughly equivalent to possible annual increases in the cost of living). Synod approved the District budgets with the expectation of receiving income of \$7,637 (2015) and \$7,791 (2016). Budgeted expenditures were estimated at \$6,866 and \$6,983 respectively.

Fr. Robert Mansfield, SSC was reappointed as Vicar General of the Missionary Diocese of the Anglican Catholic Church – Original Province known as the Traditional Anglican Church of Canada. The following elections to Council were passed by Synod:

District Secretary: Mrs. Joyce Mansfield

District Treasurer: Mr. Bert Dantu

Clergy Members of Council

Eastern Canada: Fr. Charles Warner

“THE LOVE
OF GOD IS
SPREAD
ABROAD IN
OUR
HEARTS ...”

Synod Report

Central Canada: Fr. James Chantler

Western Canada: Fr. David Marriott, SSC

Lay Members of Council

Eastern Canada: left vacant for present

Central Canada: Ms Willa Rea

Western Canada: left vacant for present

Vacancies will be filled by appointment of the Council as appropriate.

Synod also approved the creation of committees for Communication and Outreach as deemed necessary by the Council. This was in response to a paper presented by Fr. David Marriott about our Africa Appeal. This appeal sends money for clergy support to countries in Africa and is at a stage where it must consider how to grow its donor base to keep up with the increasing need (clergy in Africa are serving God on very small incomes) as our church grows in Africa and elsewhere in the world.

Ms Willa Rea led a brainstorming session on communications techniques and how these might be applied to church growth. She emphasized that communicating is a two-way process and that, before creating communications materials, we should consider the specific needs and interests of our audience.

Fr. David Marriott introduced us to SWOT analysis - a tool for identifying relevant factors during strategic planning, for example, when planning for parish growth. SWOT stands for strengths, weaknesses, opportunities, and threats. We formed into smaller groups to discuss these factors with respect to church growth and then shared the results.

Both Ms Rea and Fr. Marriott hope that ideas raised in their presentations will be discussed and considered at the parish level.

Amendments to our constitution, the result of a professional legal opinion, were approved unanimously.

Reports from most of the parishes of our Canadian Church were presented either in print or extemporaneously.

Thanks to Mrs. Joyce Mansfield who graciously accepted the role of recording secretary for Synod, draft minutes will be circulated to parishes shortly. (The minutes will only become official when they are accepted at our next Synod.)

The minutes will include summaries of the two presentations on communications and SWOT analysis.



**FR. DAVID MARRIOTT, SSC
PRESENTING SWOT**



**WILLA REA LEADS
BRAINSTORMING**



Synod Report



L-R: FR. PETER JARDINE, JOYCE MANSFIELD, FR. STEPHEN BEYER, JANICE GIBBONS, VERNON ORR PARTICIPATING IN A SWOT ANALYSIS SESSION.



FR. JAMES CHANTLER, FR. JAMES GIBBONS, WILLA REA, MARY ORR PARTICIPATING IN SWOT SESSION



FR. PETER JARDINE, FR. JAMES CHANTLER, FR. JAMES GIBBONS, JANICE GIBBONS, VERNON ORR, MARTIN SMITH, MARY ORR, FR. ROBERT MANSFIELD, SSC,

More Pictures From Synod



ARCHBISHOP MARK HAVERLAND, FR. STEPHEN BEYER



FR. STEPHEN & ROBERTA BEYER, WILLA REA



L-R: ARCHBISHOP HAVERLAND, MARTIN SMITH, VERNON ORR, FR. STEPHEN BEYER, JANICE GIBBONS

More Pictures From Synod



L-R: MARY ORR, JANICE GIBBONS, FR. FRANK MOORE, FR. STEPHEN BEYER, MARTIN SMITH, FR. JAMES GIBBONS, VERNON ORR



JOYCE MANSFIELD, FR. FRANK MOORE



L-R: FR. JAMES GIBBONS, BERT DANTU, FR. DAVID MARRIOTT, SSC

More Synod Pictures



FR. DAVID MARRIOTT, SSC & WILLA REA. PRESENTING A SUMMARY OF SWOT



L-R: FR. FRANK MOORE, FR. JAMES CHANTLER, FR. JAMES GIBBONS, ARCHBISHOP MARK HAVERLAND, FR. STEPHEN BEYER,, FR. ROBERT MANSFIELD, SSC, FR. PETER JARDINE, FR. DAVID MARRIOTT, SSC

Bonnie's Reflections: *DISCIPLES*



MRS BONNIE IVEY

In the last two decades the Missional Church movement has grown up among many denominations. There are numerous definitions of “missional”. One writer, Christopher Wright, says “It is not so much that God has a mission for his church in the world, but that God has a church for his mission in the world.” Motivational speakers and how-to books address ways to equip people in the pews to reach out to the world. Some of the discussions become jargonized, e.g. “We are cultivating a more missional posture.” There may be a subjective element in what it means to be a missional disciple:

“Discipleship consists in sharing with others in the church what we hear God saying to us.”

In an article titled “Why the Missional Church Will Fail” writer Mike Breen compares the movement to a car without an engine. The engine is discipleship. He says **“The truth about discipleship is that it’s never hip and never in style – it’s the call to come and die.”**

Jesus calls us to take up our cross daily, deny ourselves, and follow him (Luke 9:23). He told a crowd of disciples, “If you abide in my word (agree with, adhere to, remain faithful to my teachings) you are truly my disciples. You will know the truth, and the truth will set you free.” (John 8:31, 32). Taking offense at the idea they were in any kind of bondage to sin, many left him at this point. Church members today may be easily offended. I once visited a large church, well-filled and apparently lively. The person next to me whispered, “It’s pretty obvious the members of the music ministry are not on speaking terms.”

If we have not been adequately nourished on the word of Jesus we will never mature. (Maturity = complete, fulfilled, brought to the right end, ripe). His word is not only for informing our intellect, but for changing our heart, making us more like Jesus who was perfected in obedience and humility.

At the Last Supper Jesus left his seat and laid aside his robe, tying a towel around his waist. This echoes his leaving aside his heavenly glory to take on our flesh. As he poured water into a basin, Luke tells us that the disciples around the table were continuing their discussion: which one of them was to be considered the greatest (Luke 22:24). Jesus knelt before Peter and began to wash his feet.

Peter recoils. “You shall never wash my feet!” This job was reserved for the lowest of Gentile servants. It did not fit in with Peter’s vision of the Messiah.

“Unless I wash you,” replies Jesus, “you can have no part in me.” Peter submits, asking to be further washed. Jesus tells him he is “already clean” (i.e. through repentance and faith) and only needs the foot-washing to remove the daily soil of contact with the world.

“THE TRUTH
ABOUT
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Bonnie's Reflections: Disciples

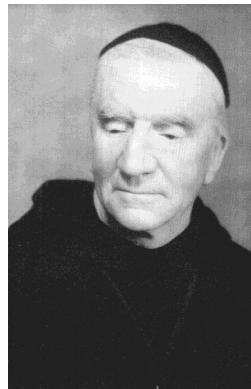
We also need to be washed by Jesus on a daily basis in order to maintain fellowship with him. Time in prayer and meditation on his word can wash away the smears of Satan's accusations and the encrusted muck of the world's me-first attitude. We ought to think about Jesus' words to the disciples "...you are clean, but not every one of you."

Are we willing to accept the Lord's diagnosis of our need and receive his prescription? He knows what we do not yet grasp. He wants to prepare us to serve in this world "as lambs among wolves." We must leave behind our desire for our own way, our resentment if we think we are treated as "less than" others, that is, "like a servant". Out of love, Jesus came among us as "one who serves". His true disciples depend on him, and act out their relationship with him in loving service toward others.



"THAT I MAY
RECEIVE THY
HEALING."

Fr. Andrew: Who is This? A Sermon for Advent I



FR. ANDREW, SDC
PICTURE 1935, BY JOAN BERTWIS-
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 FRONTISPIECE: THE LIFE AND

WHO IS THIS ?

'Who is this ? MATT. XXVIII.10

IN the Gospel for Advent Sunday we read : ' And when He was come into Jerusalem all the city was moved, saying, Who is this ? And the multitude said, This is Jesus the prophet.' That was a wholly insufficient answer. Angels could have told them that it was the Divine Person of the Everlasting Son, making His progress to the place of sacrifice.

The nature of God is wholly other than our own. We are created in God's image, but we must not create Him in ours. The life of God in its immense richness and spiritual priority existed before ever He called a creature into being. We are not necessary to God. He is altogether and completely sufficient for Himself. In Him alone is absolute holiness and absolute freedom. S. Augustine has a very deep thought, that God's freedom is His holiness. He says, ' Whereas this is already a great freedom, to be able not to sin, here is the perfect freedom, not to be able to sin.' It is quite impossible for God to sin. If sin could have come into His nature, He would not have been God.

If we ask ourselves, ' Who is this ? ' it is the Eternal God, come from that rich life which the Incarnation could never wholly reveal. Our Lord came to reveal to us in a human nature as much as could be revealed by a human nature of that Divine Life. It was an amazing revelation, but even that revelation is a small thing compared with the richness that eye hath not seen nor ear heard.



Fr. Arthur Stanton: A Sermon for All Saints' Day



*Father Arthur Stanton was a leader of the Catholic Revival in the Church of England, a real "evangelical catholic" preacher who drew large crowds, and for 50 years he was a curate at St Alban's Holborn, London. He died at the age of 74 in 1913. This is the sermon he preached at St Alban's on All Saints' Day 1910. (From **Father Stanton's Last Sermons in S. Albans, Holborn**)*

Taken from Bishop David Chislett's blog — Streams of the River making glad the City of God (<http://www.fministry.com/>)

"Unto Him that loved us and washed us from our sins in His own Blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen." - Revelation 1:5-6.

It is St John who is writing about his dear Master. There is no doubt whatever that John loved the Saviour. There is no doubt whatever that the Saviour loved John. When he speaks of the love of the Master, he cannot help himself, and he goes off at once into a doxology: "Unto Him be glory and dominion for ever and ever. Amen." St John speaks here of the Blood - he has told us about the love of God before, but here he speaks about the Blood. St John is getting towards his end. He is nearing the river. Perhaps as he came near the river of death he caught the sounds of heaven's sweet music: "Worthy is the Lamb that hath redeemed us by His Blood from all nations of the earth." Sometimes, to those who love God, the songs of Zion sweep over heaven and come down on earth. He must have caught it. May God grant that as we get towards our end, we may hear something of the sweet music of the other side of the river. "Unto Him that loved us, and washed us from our sins in His own Blood . . . to Him be glory and dominion for ever and ever."

Of course, dear brethren, it is the song of the redeemed; it is the song of those who came out of great tribulation. It is the sweet song of the saints themselves, of which they are never tired. It is the burden of all their music. It speaks of the free grace of God, who loved us and washed us while we were yet sinners. While we were still sinners, Christ loved us. There was Peter cursing and swearing in the hall, and the Lord looked at him. It was quite enough - He is the chief of the Apostles! There is the dying thief on the Cross. He has been reviling the Master, but he says: "Lord, remember me." And the Saviour never will forget him! There is Paul! - injurious, breathing out slaughter - a blasphemer, and he becomes the great Apostle! Now just you mark this: it is not "He washed them first, and then loved them." You might think that having washed us, and made us so beautiful by His Blood, He would love us. It is not that - it is, "He loved us, and washed us," The love came first, the washing afterwards. "While we were yet sinners" Christ died for the ungodly (Romans 5:6). I wonder when I say this that the whole congregation does not rise up and say: "To Him be all glory, might and dominion for ever and ever," in a pure doxology of gratitude to God.

"SPIRITUALITY
CONSISTS IN
HOW YOU DEAL
WITH WHAT
YOU'VE BEEN
DEALT."

Fr. Arthur Stanton: A Sermon for All Saints' Day

Well, then, I want you to notice this - the winsomeness of it. I know I can think of Almighty God as creating the world and all that is therein: "All things were made by Him; and without Him was not anything made that was made" (John 1:3). I can think of God as destroying all that is evil; or I can think of God's power. "The Lord also thundered out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire" (Psalm 108:13). But to think of our God as loving us and washing us in His Blood! "Who loved us, and washed us in His Blood." And as we so think of Him, in a moment the whole thing comes before us of the Master having girded Himself, and kneeling down and washing the disciples' feet, and telling us that as He has done to us, we ought to do the best service - heart service - to one another. Love must issue in service, and His service comes from His heart, "who loved us, and washed us in His Blood from all sin" - laved and loved -

"SO TO TAKE
THY VISITATION,
THAT AFTER
THIS PAINFUL
LIFE ENDED, HE
MAY DWELL
WITH THEE IN
LIFE
EVERLASTING."

"Wrap me in thy crimson cloak
And speak me of thy love."

Well, then, I want you to know the costliness. He washed us in His own heart's Blood. That is the meaning of all the Old Testament types. It is the meaning of all the holocausts of slain beasts in the temple, which made the gutters of the temple run with Blood. It means that. It is the meaning of the mercy seat sprinkled with the blood and all the vessels of the Sanctuary sprinkled with blood. It means that. St Paul tells us that we are made nigh to God by the Blood of Christ. There is no doubt about that. St Peter tells us that we are not redeemed with corruptible things like silver and gold, but by the "precious Blood" - that beautiful term we Catholics love so much: "the precious Blood of Christ," that is Peter's expression. St John tells us "the Blood of Jesus Christ cleanses us from all sin" - and, again, in the Revelation, he tells us that being "redeemed by Blood" is the Song of the Saints. Now I tell you plainly, under these circumstances, a Gospel that is without Blood is a Gospel that is without Christ. It is the Song of the Saints. He made us kings and priests to God, to Him be glory and dominion, henceforth, for ever and ever, Amen. Don't you water it down. Don't you make the Gospel of none effect. Don't you give in to the twentieth-century absurd effeminate religion. He rescued us with the Blood which He took from the veins of the Blessed Virgin Mary.

Well, then, again, I want you to notice this: not only is it so precious, but it is so very effectual. The blood of no saint could do it. It is only the infinite Blood of God Himself. He came down on earth, and took His human nature of the Blessed Virgin Mary, that He might pour out every drop of Blood on Calvary for us. It is so effectual, nothing else can cleanse the heart and soul of men. All the waters of the sea, all the rivers of the land, they may cleanse the hands and the body, but nothing can cleanse the heart. The heart can be cleansed only by the Blood of God. "Make

Fr. Arthur Stanton: A Sermon for All Saints' Day

me a clean heart, O God, and renew a right spirit within me." The hands may be clean, the face may be clean, but the heart, the heart can only be cleansed by the Blood of Christ. Purge me with the hyssop dipped in blood and I shall be clean, Wash me and I shall be whiter than snow." (Psalm 51) "Unto Him that loved us, and washed us from our sins in His own Blood, and hath made us kings and priests unto God and His Father, to Him be glory, and dominion for ever and ever." It is the eternal chorale of the saints.

And if it is so effectual, it is also so everlasting. When did He begin to love you? When do you think that He first loved you? When He saw you? When Jesus looked upon the multitude He had compassion on them. Is that the first time He ever saw them? When did He first begin to love you? From all eternity. He loved me before the foundations of the world were laid. There is an age of love! It is older than the hills; it is older than the sea, it is older than the worlds, it is older than the stars. He loved me from the very first. If you can believe that you can understand something of the joy of the saints. When God loves, He loves from all eternity. His love has no beginning, and no end. "Having loved His own which were in the world, He loved them unto the end" - unto the end of what? Unto the end of all things - unto the end of all their sins; unto the end of all their sorrows; unto the end of everything, for ever and ever, world without end. When we speak of our God, we are always saying: "For ever and ever, world without end." It means this: that God is from everlasting to everlasting, and His love is from everlasting to everlasting, "He loved us, and washed us in His Blood from our sins, to Him be glory for ever and ever." It's a beautiful text. It contains the heart blood of the Gospel. It contains that heart Blood from the heart of Christ that should run from your heart and tinge your fingers as you hold them up in prayer, so that your heart might swell and you might praise God, and bless His Holy Name for ever and ever.

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Then, there are two things I want to say this morning on the Feast of All Saints.

1. Never you be ashamed of the Blood of Christ. I know it is not the popular religion of the day. They will call it medievalism, but you know as well as possible that the whole Bible from cover to cover is incriminated, reddened, with the Blood of Christ. Never you be ashamed of the Blood of Christ. You are Blood-bought Christians. It is the song of the redeemed, of the saints, and of all Christians on earth - redeemed by His Blood. You never be ashamed of it. The uniform we Christians wear is scarlet. If you are ashamed of your uniform, for goodness' sake, man, leave the service. Oh! never be ashamed of Christ! That is the song of the redeemed:

"To Him be glory and praise for ever and ever, Amen."

2. And the second thing is this: Let us all remember that our religion is the religion of a personal Saviour. It is not a system of ethics, it is not a scheme of philosophy, it is not a conclusion of science, but it is personal love to a personal living Saviour - that is our religion! Why, you can hear the voice of Christ off the altar to-day at Mass, "Do this in re-

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EUNTES IN MUNDUM UNIVERSUM
GO YE INTO ALL THE WORLD

The Traditional Anglican Church of Canada is a Missionary District of the Original Province of the Anglican Catholic Church.

The Anglican Catholic Church is a growing worldwide body with Dioceses, Districts, and Parishes present in North America, the UK, South America, Africa, 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.

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Fr. Arthur Stanton" A Sermon

membrance of Me." "You" and "Me." "Don't you forget Me here at the Altar" our Lord says to you – "I will never forget you - don't you ever forget Me." "Do this in remembrance of Me." It is a personal religion, by which we can say, "He loved me, and gave Himself for me" - **"The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me"** (Galatians 2:20). And then, in all your experiences, however deep they may be, when you enter the shadow of death, and go through the agony of the dissolution of your body - you can say: "He loved me, and gave Himself for me." "He loved me and washed me from my sins in His Blood, to Him be glory and dominion and praise henceforth and for ever, Amen."



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

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Donations are tax deductible and may be sent to :

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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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