

# THE TRADITIONAL ANGLICAN NEWS

DECEMBER 15, 2015

VOLUME 3, ISSUE 12

## Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

It seems like just yesterday that we were entering the season of Advent and here we are two thirds of the way through and tonight we begin the O antiphons with the *Magnificat* at Evening Prayer.

Antiphons were not part of the usage of any of the churches that I attended a young person, but I do remember looking at the calendar in the Prayer Book and seeing the entry for December 16—*O Sapientia: an ancient Advent anthem* and wondering about it, thinking that it seemed odd. Well, at that point in my life I was not particularly familiar with the notion of any language other than English. After a few years I had learned enough to realise that there were other languages and was able to figure out that this was Latin. Eventually, I learned that *sapientia* meant wisdom. Skipping ahead some years, I did find information about antiphons and later they have become an accepted part of my life and experience.

It took a while, too, before I connected and understood that Advent hymn, *Veni Emmanuel—O Come O come, Emmanuel* was, shall I say, a tapestry of five of the O antiphons.

Last evening, December 15, I attended a local concert of music for Advent and Christmas. The  
(Continued on page 8)

## Fr. James Gibbons: A Sermon for Epiphany



FR. JAMES GIBBONS

At Christmas we celebrate the Incarnation of Our Lord Jesus Christ.

John 1:14 — And The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

On January 6<sup>th</sup> we celebrate Epiphany where the wise men following a star came to visit Our Lord and Saviour. In the past year or so there has been a book out using computer imaging plotting the course of the planet's and stars speculating when Jesus's birth took place. Unfortunately you have to buy the book to find out when this event happened. Many believe that the wise men did not find Jesus until about two years after His birth. To me this is not an important detail, the important part is that they found Jesus.

Ephesians 3:6—That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel:

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*Fr. James Gibbons: A Sermon for Epiphany*

Generally, there are thought to be three wise men, mainly because of the three gifts of gold, frankincense, and myrrh. These men were Gentiles, they were not Jewish. The fact that these outsiders would be given a place in scripture connected with Our Lord's Nativity shows us that God loves all men whether Jew or Gentile. This is the connection with today's Epistle that we are partakers of his promise found in Christ. This was hard at the church's beginning, for some of the Jewish believers to accept, that God would offer his grace to foreigners. Our Lord spoke of this when he said he was the good Shepherd. There were others that did not belong to the Nation of Israel and these others would be part of his one fold, with him as the One Shepherd over all.

John 10:14-16—I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

'I AM THE GOOD  
SHEPHERD, AND

KNOW MY  
SHEEP, AND AM

KNOWN OF  
MINE. '

ST. JOHN 10. 14

Our Lord also spoke about himself as being the vine, and that we feed on him, we do this every time we celebrate the Eucharist.

John 15:5-8—I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall be my disciples.

In Paul's Epistle he uses another term which can fit into this agricultural theme, that is grafting.

Romans 11:17-21—And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee.

Grafting is a procedure in which a branch is cut and fused into a host plant. For example, plants like flowering crab trees, have been grafted onto a foreign root. This is why you have to be careful if sucker shoots should start to grow up from the root. If they are not cut off they will take over the whole plant. Let us compare these two examples, Jesus as the vine and the olive tree and the wild olive branch. In the case of the olive tree, it is considered a picture of the nation of Israel, with Abraham being the



*Fr. James Gibbons: A Sermon for Epiphany*

root and the nation of Israel being the rest of the tree that branches out from it. Out of one of those branches came Our Lord and Saviour. Out of Abraham, Isaac, Jacob and out of Judah. When the church started there were twelve Jewish Apostles. As the Gospel began to spread and the Church began to grow the Gentiles were grafted into the Church as they believed. As we believed in what Our Lord Jesus Christ did for us on the cross we have become fellow-heirs of the body of Christ or the vine. There are warnings in these two passages of scriptures that we must be aware of, that is, that if we do not produce fruit we will be cut off from the life giving nourishment, which is Christ. As Christians we must bear fruit, which is our works. For as James said, faith, without works is dead, being alone. So being a Christian is more than just saying I believe in the Lord Jesus Christ. We must live as he taught us as expressed in the summary of the law at the beginning of this service. In a nutshell to love God and our fellow man, as He loved us.

We express this theme on being grafted into the body of Christ when ever we do a baptism.

Seeing now, dearly beloved brethren, that this Child is regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this Child may lead the rest of his life according to this beginning.

When we baptize infants they are grafted into the body of Christ, that is to say, His church. They are sons or daughters by adoption. They are part of His family, but in the case of any other adoption they have the right to choose whether to remain part of this family or to look for their natural parents. From these passages of scriptures we must heed the warning of what happened to the nation of Israel and that when they choose to reject Our Lord Jesus Christ they cut themselves off from the vine that nourished them. As Paul said in this passage from Romans if we choose to disbelieve, then God will cut us off just as he did Israel. Because of Israel's disbelief salvation has come to the Gentiles, for their loss was our gain. As we celebrate Epiphany, the wise men did come, they travelled a great distance, they brought gifts for the newborn King and worshipped him. It has not changed today, for wise men still seek after Christ, the King of Kings, and Lord of Lords, whether they be Jew or Gentile.

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

"WE MUST LIVE  
AS HE TAUGHT  
US . . ."



## *Bonnie's Reflections: GIFTS*



MRS. BONNIE IVEY

We have made gifts part of our Christmas celebration: too big a part when commercialism obscures the Gift who is God the Son, our Saviour, the Christ. God has given us even more than this. He has sent the Holy Spirit to help us individually and as a Church. The Spirit gives gifts, some of them supernatural, others seemingly very down-to-earth. In 1 Corinthians 12, St Paul tells us he doesn't want us to be "ignorant" about this. He tells of a variety of spiritual gifts, the purpose of which is to strengthen the church as a whole. Among church members with these gifts he lists apostles, workers of miracles, and those having gifts of healing. He also includes **"those able to help others."** (1 Cor.12:28)

At first glance this seems insignificant. Anyone can be helpful. Why would one need the guidance and power of the Holy Spirit for this? Perhaps because it is possible to "help" with a wrong motive. We need to help like Jesus did - "because he had compassion on them". Jesus told a parable about a man beaten and robbed on a dangerous, lonely road. A priest and a Levite look at the poor bloodied victim, but hurry away about their own business. Along comes a Samaritan (you can insert the name of any "enemy" stereotype here). He tends the sufferer's wounds and takes him to a place of safety. He gives money for his care, saying he will reimburse the innkeeper if more expenses occur. Jesus asks which of the three men was neighbour to the victim. He says "Go and do likewise." (Luke 10:25-37)

We might ask "How do I love my neighbour as myself?" The parable shows that our neighbour is someone with a need who is right in our path, who may not be anyone for whom we feel any natural affinity. Jesus is saying you must love even the inconvenient stranger **as-though-he-is-yourself**. How badly do *you* want to be helped when misfortune strikes you? When you find a task overwhelming? When you are alone?

The mother of a terminally ill child wrote, "No one ever said 'Life will be fair. You will not have to sacrifice.'" The Holy Spirit may ask you to sacrifice time, money, or your own plans. That shopping trip might be sacrificed when you help someone change a tire. You might be led by God into something more demanding. Our society is struggling increasingly to provide services to support the sick and elderly. Hospitals suffer cutbacks. There are not enough foster or adoptive homes. Families are stretched thin caring for their elders. Will the Holy Spirit lead Christians to help both those within and those outside the church? Can we begin to fill some gaps left by restricted funding?

When my grandmother moved into a long-term care home, she described her new surroundings to me. "I have never been among so many hurt, lonely, rejected, and abandoned people in my life." Volunteers can lift the burden of loneliness, giving residents the gift of their time. There is practical assistance for any who feel called to help seniors, from organizations like Faithful Friends Ministry, ([faithfulfriends.org](http://faithfulfriends.org)).

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## *Bonnie's Reflections: GIFTS*

We may not have family members with special needs, but we may become aware of someone who does. Sooner or later someone in our circle will be involved with hospitals, appointments, trying to attend to those at home while staying at the bedside of a loved one. Many ways to help are easy to accomplish: a home-cooked meal delivered, kids picked up from school, a gift card for gas, a small bag of snacks and toiletries for the patient or the one staying overnight at the hospital to support her. If the crisis becomes a long haul, teamwork becomes important. One helper sits with the little patient while the parents go for a meal. Another cares for the other children. A third does the laundry. It is better to make a concrete offer rather than ask "What can I do?" because when there is a crisis, it is too difficult for those involved to think. The website "The Mighty" has stories from the trenches like this one: <http://themighty.com/2015/12/my-take-on-god-only-gives-you-as-a-mom-of-a-medically-fragile-child/>

A "do-gooder" is described as a well-meaning but naïve person whose attempts to do things for others are ill-judged. You might know someone suffering from "Good Sport Syndrome" who takes on far too many volunteer positions. Perhaps you know "Mrs. Church" whose own family waits wearily for her to come home and spend time with them. Every organizer of charitable programs lives in fear of forgetting to thank someone very publicly for a job they did. All these are examples of doing good works, as Jesus said, "for the praise of men". May the Holy Spirit speak in our hearts, and lead us into the place he has prepared for us to exercise the gift we have been given. May our works, our gifts of help, give glory to God and not to ourselves.



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**THE TRINITARIAN** is the Official Gazette of the Anglican Catholic Church. It was first published in 1979 as the official voice of the Diocese of the Holy Trinity and in 1982 became the church-wide publication of the Anglican Catholic Church.

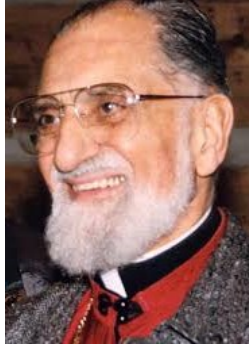
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John Omwake  
P.O. Box 6785  
Christiansburg, VA 24068-6785  
Phone: 540-381-3517  
Email: jbo44@verizon.net

Paul Holmes  
6413 S. Elati St.  
Littleton, CO 80120  
Phone: 303-798-5948/Fax 303-798-9435  
Email : Trinitarian2010@gmail.com



## *Archbishop Joseph Raya: The Human Face of God*



ARCHBISHOP  
JOSEPH RAYA  
LATE OF MADONNA  
HOUSE

*(An excerpt from Chapter 2 [pp15-16] of Archbishop Joseph Raya's book, Christmas: Birth of our Lord God and Saviour Jesus Christ, published by Madonna House Publications, 1997)*

Since man and creation are physical and exist in the physical, God decreed to take on a human face and appear in our physical nature. He was incarnate in the womb. This means that God is now at home with the world and with humanity and one with them. This means also that humanity and the world can enter into a relationship and establish a fellowship with their Creator, Father-Son-

Spirit. This unbelievable and impossible adventure is now real because the world is physically possessed by God and God is possessed by the world. For this reason, Christmas is called by Gregory of Nazianza (328-389) "not a festival of creation but a festival of re-creation of the world", and the "first resurrection which sanctifies the whole world". (Discourse 38)

When the Son of God, God of God and Light of Light, took on our physical reality, He became a foetus in the womb of His mother. He grew and developed like all human beings. The Creator became matter, and the Infinite was contained in the womb. "The Word was made flesh." (Jn. 1:14) God the Son joined us in our humanity while keeping His own distinct, divine nature and unity in the Trinity. This is the Incarnation.

At Christmas He appeared to our eyes as human as we all are. This is the Nativity. With this appearance of God the world enters upon a new beginning and takes on a new direction. Paradise was lost, now it is regained. Humanity started in Paradise; Paradise is now in humanity. The Church sings:

Come, let us rejoice in the Lord!  
Let us proclaim the new mystery  
by which the partition has been broken,  
and the flaming sword withheld!

Now the chubim will let us all come  
to the tree of life.

As for me, I am returning  
to the bliss of Paradise  
Whence I had been driven by sin.

"COME, LET US  
REJOICE IN THE  
LORD!  
LET US PROCLAIM  
THE NEW  
MYSTERY"

## Archbishop Joseph Raya: The Human Face of God

Behold, the image of the Father  
And His immutable eternity  
Has taken the form of a servant!  
He has come down to us from a mother  
All pure, and yet remained unchanged!  
He has remained true God as He was before,  
And has taken on Himself what He had not been,  
Becoming man out of His love for man.  
Wherefore let us raise our voices in hymns, singing,  
“O God who was born of a Virgin,  
O our God, have mercy upon us!”

(B.D.W. p. 560)



## Africa Appeal & St. Bride's Parish

Check out the new “Donate” button on the front page of St. Bride’s parish website at <http://parishofstbride.webs.com>.

Donations may be made there for the Africa Appeal.



Note also that the Advent Christmas Africa Appeal Newsletter is now available.

*Fr. Robert's Remarks*

whole concert was wonderful, but I have to say that it was the very first piece that caught me. The first piece sung was a seventeenth century version of *O come, O come, Emmanuel* with verses for Seven of the antiphons translated by T.A. Lacey. It was a piece that I had not heard before—the music was the same but the words were quite different from what I was used to in the standard version by John Mason Neale that we find in our hymn book.

The key word in each of the antiphons is

1. Sapientia/Wisdom
2. Adonai/Lord of might
3. Radix/Root
4. Clavis/Key
5. Oriens/Dayspring
6. Rex/King
7. Emmanuel/Emmanuel (or God with us)

Not included in the singing were the antiphons for St. Thomas' Day and *O Virgo Virginum* ; but, I guess that one cannot have everything.

In various locations on the internet and also in books scriptural references can easily be found for each of the antiphons. These will enrich one's appreciation of the use of the antiphons. In passing, I would mention in the little devotional book *St. Augustine's Prayer Book* there is a Novena in preparation for Christmas using the antiphons (page 311).

Liturgical bits like these antiphons can be a real help to our fuller understanding of Jesus.

One thing to be noted about the antiphons is that they draw on the Old Testament types of Christ. They present something of our "salvation history" using hopeful, messianic titles for Jesus beginning

from before creation right up to His birth as Emmanuel—God With Us.

Each of the antiphons ends with a closing petition appealing to the Messiah to



The Nativity by Albrecht Dürer

Web Gallery of Art [www.wga.hu](http://www.wga.hu)

*Merry Christmas*





### *Fr. Robert's Remarks*

come and do something. For example, the first of the antiphons addresses the Messiah as “O Wisdom, which camest out of the mouth of the Most High, and reachest from one end to another, mightily and sweetly ordering all things: Come and teach us the way of prudence.”

Given that our Collect for Advent draws us to the theme of Jesus’ coming “again in His glorious Majesty , to judge both the quick and the dead” what more appropriate appeal than one that draws us in our thought and prayers to the very end of the Scriptures—the Apocalypse—where Jesus speaks and says, “I Jesus have sent mine angel to testify unto you those things in the churches. I am the root and offspring of David, and the bright and morning star.” To this , the Spirit and the bride say, Come. And let him that heareth say, Come.”

In our Advent/Christmas celebrations, as we look for the Coming again, as we commemorate the first Coming in Bethlehem, and as we meet Him at the Altar , let us say with the Blessed Apostle, Saint John,

Even so, come, Lord Jesus.



### *THE “O” ANTIPHONS*

*To be used at Evensong, as antiphons on the Magnificat. (One sequence of use)*

Dec. 16 [*O Sapientia*]: O WISDOM, which camest out of the mouth of the Most High, and reachest from one end to another, mightily and sweetly ordering all things: Come and teach us the way of prudence.

Dec. 17 [*O Adonai*]: O ADONAI [*Lord*] and Leader of the house of Israel, who appearedst in the bush to Moses in a flame of fire, and gavest him the Law in Sinai: Come and redeem us with an outstretched arm.

Dec. 18 [*O Radix Jesse*]: O ROOT OF JESSE, which standest for an ensign of the people, at whom kings shall shut their mouths, to whom the Gentiles shall seek: Come and deliver us, and tarry not.

Dec. 19 [*O Clavis David*]: O KEY OF DAVID, and Sceptre of the house of Israel; that openest and no man shutteth, and shuttest and no man openeth: Come and bring the prisoner out of the prison-house, and him that sitteth in darkness and the shadow of death.

Dec. 20 [*O Oriens*]: O DAYSPRING, Brightness of the Light Everlasting, and Sun of Righteousness: Come and enlighten him that sitteth in darkness and the shadow of death.

Dec. 21 [*O Thomas Didymus*]: O THOMAS DIDYMUS, to thee it was vouchsafed to touch Christ risen: Whom we petition, by His mercy from on high, to aid us in our miseries, lest we be doomed with the lost when the Judge appeareth.

Dec. 22 [*O Rex Gentium*]: O KING OF THE NATIONS, and their Desire, the Cornerstone, who makest both one: Come and save mankind, whom Thou formedst of clay.

Dec. 23 [*O Emmanuel*]: O EMMANUEL, our King and Lawgiver, the Desire of all the nations, and their Salvation: Come and save us, O Lord our God.

Dec. 24 [*O Virgo Virginum*]: O VIRGIN OF VIRGINS, how shall this be? For neither before thee was any like thee, nor shall there be after. Daughters of Jerusalem, why marvel ye at me? The thing which ye behold is a divine mystery.



## A LITANY ON BEHALF OF CHILDREN

*In 1989, the Trinitarian published A Litany on Behalf of Children by Richard W. Mote.*

*Richard, commonly called Dick, was the younger brother of the late Bishop James O. Mote. Dick died at the age of 90 on July 30, 2015. He was a founding member of the ACC parish of St. Edward the Confessor in Indianapolis.*

*Richard, like his elder brother, accepted the principle laid out in the Affirmation of St. Louis that "Every human being, from the time of his conception, is a creature and child of God, made in His image and likeness, an infinitely precious soul; and that the unjustifiable or inexcusable taking of life is always sinful.*

*It is obvious from this Litany that Richard was not just focused on the intra-uterine period of life but was concerned about every aspect of the child's life.*

*In the interests of Life, this beautiful Litany is reprinted here with the permission of the editor of the Trinitarian.*

O God, The Father,  
*Bless them.*

O God The Son,  
*Bless them.*

O God, The Holy Ghost,  
*Bless them.*

O Holy Mother of God,  
*Nurture them.*

O Blessed Saint Joseph,  
*Protect them.*

For all children conceived this day,  
*We thank Thee and ask thy Blessing*

For all children born this day,  
*We thank Thee and ask thy Blessing*

For all children baptised this day  
*We thank Thee and ask thy Blessing*

For all children confirmed this day,  
*We thank Thee and ask thy Blessing*

For all children entering school,  
*We thank Thee and ask thy Blessing*

For all children enrolled in school,  
*We thank Thee and ask thy Blessing*

For all children in a united and loving family,  
*We thank Thee and ask thy Blessing*

For all children who persevere in a worthwhile project,  
*We thank Thee and ask thy Blessing*

For all children who know true love and are loving,  
*We thank Thee and ask thy Blessing*

For all organisations and groups organised to protect life,  
*We thank Thee and ask thy Blessing*

Lord,  
*have mercy upon them.*

Christ,  
*have mercy upon them.*

Lord,  
*have mercy upon them.*

Holy Ghost, Spirit of Life,  
*Inspire them*

From the holocaust of abortion,  
*protect them.*

From the danger of extermination faced by handicapped babies,

## A LITANY ON BEHALF OF CHILDREN

*protect them.*

From afflictions of mind and body,  
*protect them.*

From physical and sexual abuse,  
*protect them.*

From the clutches of child pornographers,  
*protect them.*

From family strife and violence,  
*protect them.*

From family division and divorce,  
*protect them.*

From nations in strife or at war,  
*protect them.*

From feelings of low esteem or self-hatred,  
*protect them.*

From extraordinary peer pressure,  
*protect them.*

From bodily abuse by alcohol or narcotics,  
*protect them.*

From worry of acceptance and fear of failure,  
*protect them.*

From the dangers faced by runaways,  
*protect them.*

From the horrors faced by street children,  
*protect them.*

From sexual licentiousness,  
*protect them.*

From despair and the contemplation of suicide,  
*protect them.*

From Satan and his human helpers, who attempt to cajole,  
detract, diminish, or destroy our children,  
*protect them.*

O Most Glorious Trinity,  
*protect little children and those yet unborn.*

O Holy Saint Michael and All Angels,  
*pray unceasingly for little children and those yet unborn.*

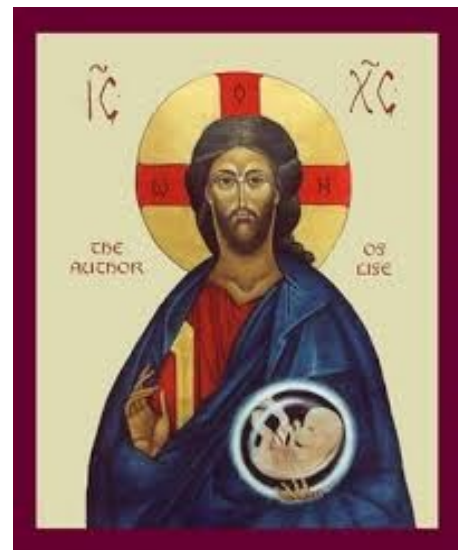
All Martyrs and Saints before us,  
*pray unceasingly for little children and those yet unborn.*

All Bishops, Priests, and Deacons,  
*pray unceasingly for little children and those yet unborn.*

All Lay People in the Holy Faith,  
*pray unceasingly for little children and those yet unborn.*

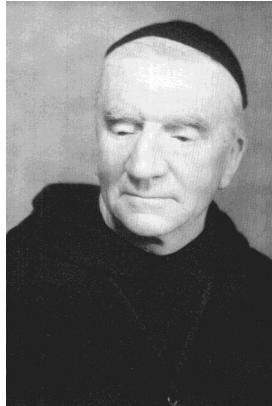
Let us pray:

**O** God, our Father, Who hast made heaven and earth, and Who hast made of one blood all people who dwell upon the face of the earth., restore to us the sacredness of all life, reflecting Thy love in all of our thoughts, words, and deeds. And finally, may those conceived and born grow by Thy Grace into that stature and fulfilment which Thou hast ordained from the beginning, unto their lives end. *Amen.*




**ICON : AUTHOR OF LIFE**

*Fr. Andrew S.D.C.: Poems for Christmas*



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

**Transeamus Usque Ad Bethlehem**




It was like God to choose the night,  
The dead of night, the winter time,  
That then should ring the heavenly chime,  
That then should shine the eternal Light;  
And in the night and in the cold,  
With open door for palace gate,  
With cattle pen for place of state,  
And stable straw for royal gold,  
Meek Mary Mother for a queen,  
Lifting the little Hand to bless,  
And poverty for His largesse,  
To hold a court for labouring men.  
It was like man to wander far,  
And miss the lowly Bethlehem road;  
O Gentle Jesu, Lamb of God,  
Show in our night Thy guiding Star.



**Bethlehem**

The silver sickle of the moon  
Cuts clear the frosty sky,  
And, light as pluckings of swan's down,  
Over the little sleeping town  
The snow falls silently.  
On such a night, long years ago,  
The same still stars shone down,  
Where in the manger of an inn  
God did His earthly course begin,  
In Bethlehem's tiny town.  
The ways of God are hidden ways,  
Without advertisement,  
Yet it is like Him still to com  
And make a village church His home  
In lowly Sacrament.  
For still the simple shepherd folk  
May come in humbleness,  
And see indeed a wondrous sight,  
Upon the altar fair and white,  
God shown in lowliness.



"Lo, I am with you always,  
to the close of the age."

Matthew 28:20



## *From the Parishes*

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



**THE CHURCH OF ST. COLUMBA OF IONA, HALFMOON BAY : LOOKING TO THE CHURCH FROM THE ROADSIDE PAST THE NEW SIGN. PHOTO CREDIT: FR. DAVID MARRIOTT, SSC**

### **R.I.P.: The Reverend Mervyn Edward (Ted) Bowles, P. Eng,**

October 21, 1921-November 26, 2015



Rector (retired) of the parish of Saint Edmund King and Martyr, Waterloo, Ontario

Deacon June 6, 1998; Priest December 2, 2000

Father Ted is survived by his wife of 67 years, Wyn, his 3 sons, Griffith (Beverley), Greville (Maggie) and Andrew, grandchildren Amber (Dave) and Eldon (Amie), great grandchildren Caleb, Hannah and Hudson.

On December 4<sup>th</sup> 2015, the Rt. Rev. Craig Botterill, QC of the Eastern Diocese of the Anglican Catholic Church of Canada conducted the Burial Office from the Prayer Book in the Chapel of the Memory Gardens Funeral Home at Breslau (Kitchener) Ontario.

Family and friends gathered to pay tribute to Fr. Ted. Some members of the parish of the Ascension and of St. John's were able to attend. Regrets were received from a couple

## TRADITIONAL ANGLICAN CHURCH OF CANADA

TACC Office  
136 William St.  
Parry Sound, ON  
P2A 1W2

Phone: 705-746-7378  
E-mail:  
vicargeneral@traditionalanglican.ca  
&  
We're on the web at

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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.*

*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, NS

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*

from St. Edmunds.

With Wyn, Fr. Ted was a member of the Cathedral of the Annunciation of the BVM in Ottawa where Fr. Ted served as a Lay Reader. Briefly, when they moved to Guelph in the mid 1990s, they came under the care of St. John's, Parry Sound until they, with the Freemans of Waterloo and others, established the Parish of St. Edmund, King & Martyr in Kitchener/Waterloo area. In June 2000, when he was 80 Fr. Ted was ordained as priest for the parish where he served faithfully until "retirement" when St. Edmund's was received into the Roman Catholic Church and then into the Ordinariate.

Fr. Ted served in the RAF during WWII and flew on 37 bomber flights—the general average for the crews was 25 flights. Following the War he trained as an engineer and worked as a radio-television engineer in various places in Canada

May he rest in peace and rise in glory!



#### 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 V2X 2N9

*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:

**Fr. David Marriott**

*dram274@hotmail.com*

409-15210 Guildford Dr.

Surrey BC V3R 0X7

604-551-4660