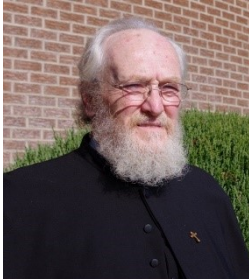


# THE TRADITIONAL ANGLICAN NEWS

JANUARY 15, 2019

VOLUME 7, ISSUE 1

## *Fr. Robert's Remarks*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings! The Lord be with you!

As I write this column—late—it is January 18th. This is the opening day of the Week of Prayer for Christian Unity.

Recently, it has been a delight to see that the leadership of the Churches of the Atlanta Accord commonly called the G-4 has opened formal meetings with the Polish National Catholic Church. The PNCC was a Church which for a while was in communion with the Anglican Church of Canada and the Episcopal Church in the USA until the disastrous events of the mid-1970s.

The Anglican Catholic Church of Canada under the episcopate of Bishop Alfred Woolcock had a friendly relationship with the PNCC at least in part due to Bishop Alfred's military experience with the Polish people during WWII. During the 1980s, the ACCC Parish of St. Matthew in Toronto used St. John's Cathedral. This was the location where Bishop Mercer made his first visit to southern Ontario just before he arrived in Canada to stay. Bishop Woolcock's parish of the Good Shepherd in Oshawa which in later years ended up in the Ordinariate bought St. Joseph's PNCC building. It had originally been an Anglican Church.

I have no doubt that Bishop Woolcock is rejoicing to see one of his dreams coming true and, no doubt, will be continuing to pray for the unity. I can think of a couple of others who will be rejoicing, too.

This month I want to recommend several things. The first is a lovely book—about 225 pages. *In God's Hands: A Mother's Journey through Her Infant's Critical Illness* is written by Elissa Bjeletich and published by Ancient Faith Publishing. The book "tells the story of her youngest daughter's battle with liver disease, showing how her doubt, fear, and impatience gave way to faith in God's providence."

*(Continued on page 14)*

## *Fr. David Marriott, SSC: The Africa Appeal—How did the appeal begin?*



FR. DAVID MARRIOTT, SSC

In 2006, I had written to Fr. Steven Ayule-Milenge, after having seen an article about his efforts to start an Anglican Catholic church in Congo (DRC). I wrote and said it would be marvellous to see his country, but only once peace had been established. He replied that he wondered how it was that the Roman Catholic church sent visitors, that the Pentecostal assemblies sent visitors, but that he had no visitors at all! Something in his words affected me: I started to plan a visit which would also include Zambia (at that time, all were in the Traditional Anglican Communion jurisdiction).

The 2007 visit accomplished, it was clear that the journey had been a start of something else, rather than a task completed. With Episcopal permission, agreements were established between the parish of St. Peter & St. Paul (Burnaby)

### INSIDE THIS ISSUE

<i>Bonnie's Reflections</i>	5
<i>Fr. Andrew, SDC: The Symbolism of the Sanctuary</i>	7
<i>Fr. Robert: Questions for your consideration</i>	11
<i>Parish News</i>	13

*(Continued on page 2)*

*Fr. David Marriott, SSC: The Africa Appeal—How did the appeal begin?*



FIGURE 1 BISHOP STEVEN AYULE-MILENGE IN MOSHO, SUD-KIVU

with each vicar-general and a start was made with e-mail and postage. This also allowed Canadian parishes and individuals to support their sister parishes and people in Africa and was to prove very successful, building churches and schools, assisting women's agriculture projects and assistance for the victims of sexual violence.

When discussion was initiated about the ordinariate, it became clear that there was very little interest in this project from the Roman Catholic authorities in Central Africa, mainly because of the inferior training of clergy who might apply. The Appeal by this time had been asked to add Cameroon to the task, and the two French speaking churches were seeking a new home, which was found in the Anglican Catholic Church which had accepted me as priest not long before.

The Appeal continued, under new agreements with the parishes of St. Columba & St. Bride, acknowledging the change in jurisdiction.

The primary limiting factor for the Appeal is the limited 'donor-base': there are certain benefactors who have proven to be the anchors of the Appeal, allowing us to maintain regular monthly payments to the churches in Congo, Cameroon, and more recently, South Sudan. However, we have many other requests for funding special projects, for clean water supplies, for building: churches, health

centres, schools, medicines – and, of course, medical fees after treatment. At the present time, we have been unable to accomplish many of these requirements!

We use the Appeal newsletter for basic communication, supported by the email copies disseminated and by a Facebook page. However, this latter does not seem to be effective. It is that most of us are now bombarded by so many appeals, it is difficult, even when it is from your own church, to separate one from the other.



*Fr. David Marriott, SSC: The Africa Appeal—How did the appeal begin?*

We have now been asked by the Archbishop to act as an intermediary for the churches in South Sudan (Bishop Wilson Garang, Diocese of Aweil) and Rwanda (The Rev. Deacon Shadrack Niyibizi). Bishop John Ndegwa in Nairobi, Kenya, is in regular contact: he has an excellent ‘Chicken Project’, with a chicken hatchery to provide better long-term nutrition and better health to many in the parishes.

The government in Rwanda followed the lead of the government in Cameroon: each country has many ‘fundamentalist’ preachers who start small congregations



FIGURE 2. THE CHOIR AT ST. FRANÇOIS D'ASSISE, MOSHO



FIGURE 3. BISHOP ALPHONSE IN FRONT OF THE CATHEDRAL IN YAOUNDÉ.



*Fr. David Marriott, SSC: The Africa Appeal—How did the appeal begin?*



with little or no Christian education. To control this, each government set requirements for a church to be accepted and ‘registered’: in Rwanda, it was that the church buildings had to be well built of stone or brick: so it was that St. Thomas Rwanyakaya had to demolish their old, wooded, building and construct their new building on the foundations as shown here. The ACC Rwanda has been fortunate in receiving assistance from the ACC-USA, but, of course, more is needed for this project!

If the Appeal is to continue in the future, it will be necessary to take action so that we do not fall into the situation faced by Anglican Aid Abroad: perhaps it would be timely to consider a TACC Appeal, able to deal with the current relationships, and perhaps add some of a more local nature?

In Christ,

DRM+



2007 (TOPLEFT) RWADA\_ST.THOMAS\_RWANYAKAYAGA\_OLD\_CHURCH;  
NEW CHURCH (ABOVE)

## Bonnie's Reflections: *Miracles*



MRS. BONNIE IVEY

Every day we see real, literal signs. Stop. Exit. Entrance. Signs indicate something important. Miracles were called signs for that reason: they pointed to a reality that required action, a response of faith.

After being baptized by John the Baptist, Jesus fasted in the wilderness for forty days. Satan came to tempt him. Turn stones into bread, to fill his own belly? Jesus was not hungry enough to do a totally selfish miracle. Jump off the pinnacle of the Temple, and be caught up by angels; miraculously saved from certain death? Jesus refused to experiment with God's patience. These proposed miracles were all about self and showmanship.

Jesus scorned the bait.

Returning to his home town, Nazareth, Jesus took part in a service in the synagogue. He was handed the scroll of Isaiah. He read out the prophecy about the promised Messiah in chapter 61. "The Spirit of the Lord is upon me, because He has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those that are oppressed, to proclaim the acceptable year of the Lord." Handing back the scroll, he said, "*Today this prophecy has been fulfilled in your hearing.*"

There was great interest among the Jews of Jesus' day in God's plan for the nation. The Romans had taken over their country, and appointed a "fake" Jew, Herod Antipas, as ruler. Would the Messiah come now and free them from Roman oppression? Several men had attempted to claim this role but were rejected by the people or snuffed out by Rome. During Jesus' public mission he was scrutinized by the intelligentsia. While "the common people heard him gladly", educated men peppered him with questions. He was not known to be a disciple of any respected teacher, so where did he get his knowledge? What was his agenda? By whose authority did he make his claims?

As increasing numbers of people literally followed Jesus from town to town, hanging on his teachings, controversy grew. Did the man have any actual power? Could he be a prophet? ***Had he performed any signs as the prophets of old?***

**There were healings:** Blind people gained sight, the deaf heard, the silent gained ability to speak clearly, and twisted limbs had function restored. People came in such crowds that "There was no time even to eat." The healings were celebrated, but some raised eyebrows, not in a good way. For Jesus spoke to his "patients" in an odd way. "See that you sin no more, lest something worse befall you." Jesus' first words to a paralyzed man were "Son, your sins are forgiven". He knew in his spirit that he was being judged by some for blasphemy, presuming to forgive sins. "Which is easier," he asked them, "To forgive sin, or say Rise up and walk?" That the man did rise and walk showed that Jesus' authority had its source in God.



*Bonnie's Reflections: Miracles*

**There were miracles of abundance:** A hundred gallons of water set aside for purification rituals were turned into wine at a wedding. This was Jesus' first miracle and passed unnoticed by most of the guests. But the disciples were there, and they knew. Their trust in Jesus grew.

Two miracles of multiplication of food occurred, at times when large numbers of people had camped out for days in the wilderness to hear Jesus teach. At each gathering, a few fish and loaves fed thousands, with baskets full of food remaining.

**There were people set free from demonic influence:** When Jesus commanded spirits to leave the people whom they oppressed, they left, sometimes shouting out recognition of who Jesus was. He told them to be silent. He did not want publicity from beings who hated him. Some of the Jews (perhaps out of jealousy) said Jesus was in league with Beelzebul, prince of demons. He answered, "If I cast out demons by the finger of God, then the kingdom of God has come to you." (Luke 11: 20)



**There were miracles of Nature:** On two occasions Jesus showed mastery of the elements. Both occurred on the Sea of Galilee. It is a large shallow lake, easily whipped up to ten foot waves by opposing hot and cold air masses in the region. During a night crossing, as Jesus lay sleeping in the boat, a sudden storm threatened to swamp the vessel. Frightened disciples woke him. Jesus commanded wind and waves like a master telling his dog to shut up and

lie down.

On another night, Jesus sent his disciples to cross the lake without him, while he stayed behind to pray in solitude. As dawn approached, his disciples saw him walking on the sea. They cried out in fear of this apparition until, reassured by Jesus' voice, Peter asked to be allowed to walk on water with him. Peter succeeded until he transferred his attention from Jesus to the waves. Hauling the sinking disciple up, Jesus rebuked him for lack of faith. Psalm 107: 23-28 describes a scene of terror on the sea, and indicates God is master of wind and waves.

**Jesus reverses the process of death:** Twice Jesus raised a recently dead person. Called to the home of Jairus, he said to the deceased child, "Little girl, arise". The child rose. At another time, Jesus and his disciples entered the town gates of Nain, just as a funeral



## Bonnie's Reflections: *Miracles*

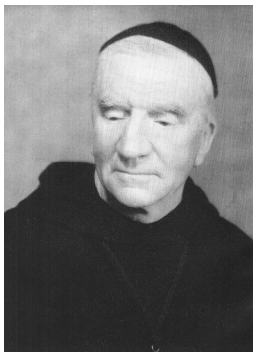
procession came out. A young man, the only child of a widow, was dead. A childless widow is without resources. Jesus stopped the procession, laying his hand on the bier, and recalled her son to life.

Lazarus had been dead four days, and buried, when Jesus (finally) responded to the summons from Mary and Martha, the dead man's sisters. Nevertheless, Jesus said "Take away the stone" which sealed the tomb. Martha protested, for she did not want to expose her brother's rotting remains, death's final insult. Jesus called "Lazarus, come forth!" and the living man, hampered by grave wrappings, emerged from the tomb. This was such a shock to some of the Jews who witnessed it that an emergency meeting was called in Jerusalem. The question was "What are we going to do about this man Jesus?"

Satan desired to lead Jesus to use his power for self-aggrandizement, but Jesus stated, "I tell you the truth, The Son can do nothing by himself: he can only do what he sees his Father doing." In creating food, healing, freeing the demonized, commanding Nature, and ruling over death, Jesus desired glory not for himself but for the Father.



## Fr. Andrew, S.D.C.: *The Symbolism of the Sanctuary*



FR. ANDREW, SDC

### II. THE ALTAR

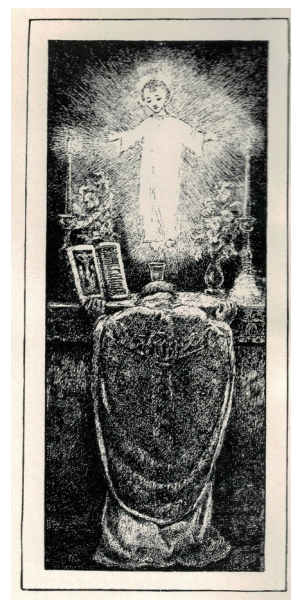
'Then will I go unto the altar of God.' *Ps. xliii.*

THIS is a text from the ancient psalm which every priest says before he goes up the steps of the altar.

Now, I think that this is true, that if you look back upon your life and ask yourself what it is that you are glad to remember, you will always find that it is some sacrifice that you made, something you did for love's sake, something you did in which you expressed yourself lovingly at your own expense for another's good. I feel certain about my own self

that that is true, and that when my time comes to die and I ask myself if there is anything I can remember that I am glad I did or said or thought, I am certain that it would be something that you might call by the word sacrifice.

Again, supposing you were going to take a book out of a shelf and read it and you wanted a book that was really interesting, I think you would get down some book that was about a sacrifice. The very reason why so many modern biographies are dull is because they tell you of lives that are so comfortable. There are some very gallant bishops, but there are some who seem to have led very comfortable lives, and that is not very interesting. If you want a good play, in the same way I am sure that you will find it is a play that tells of a sacrifice, as, for instance, 'The Only Way' Again, if any one asks what was the most perfect love, surely it would be the love that expressed itself in sacrifice. Now, when I use the word



FRONTPIECE FROM  
FR. ANDREW'S  
BOOK, SKETCHED BY  
HIMSELF.

*Fr. Andrew, S.D.C.: The Symbolism of the Sanctuary*

sacrifice I do not mean anything morbid, or necessarily anything painful. The word sacrifice is made up of two words, the Latin words *sacrum facia*, 'I make holy.' Anything that is offered in pure love for love's sake is a sacrifice ; the simplest elements of all offered in perfect love for love's sake become holy.

When we think of God, of the divine character, what shall we think about God ? I am perfectly certain we could not think about God adoringly if we eliminated from the character of God this principle of sacrifice. It is just because we cannot believe otherwise about God that we believe in God as not being a unit who must create some one or something to bring love into his life, as not being one Person in one God, but as containing within Himself a threefold relationship of love. The

Father loves the Son and the Son the Father, and the Blessed Spirit proceeds from both. The very character of God is in its essence sacrificial. There is in it this mystery of self-giving: the Father everlastingly begetting the Son, the Son everlastingly offering His Sonship to the Father, and the Blessed Spirit of Love proceeding from them both. In the essential life of God there is this mystery of sacrifice, or the love that gives for love's sake.

Again, when God took to Himself a human nature and came down to this earth of ours, and you think of the life which revealed the divine love under human conditions, what are you bound to say about the life of our Lord ? Surely it was from the beginning to the end a sacrifice. If we think of our dearest Lord



THE ALTAR OF ST. STEPHEN'S ACC, ATHENS, GA

looking back over His time on earth and saying to Himself (if I may dare to speak in this way), ' What of all the things I did upon earth can I remember with greatest thankfulness ? ' I am sure the answer, wonderful, divine, and true, is this : I am most glad that I died upon the Cross, because so I was able to reveal love perfectly.' He has willed that we should remember Him as One Who offered Himself as a sacrifice for love's sake. On the very night when we treated Him worst He treated us best ; and He left as His keepsake for all time the mystery of the Blessed Sacrament, which perpetuates for ever His own perfect, complete, and entire sacrifice of Himself for love's sake.

Think out those three points which I put before you. First, if you look back upon your life I think you will find you have always been most glad when you have offered a sacrifice, and you will always feel that that life is the biggest and best which is most marked by sacrifice. Secondly, when you think of the essential life of God and why you adore the Blessed Trinity it will be because this mark of sacrifice is the principle of the divine Being. Thirdly, in the life of Christ the thing



*Fr. Andrew, S.D.C.: The Symbolism of the Sanctuary*

that is most memorable and wonderful of all the things He did is His death upon the Cross.

So, just as the sanctuary lamp stands for the life of God, the altar stands for the character of God, and, quite naturally, we find that the altar is the central thing in the church. Wherever the altar is revered, wherever the altar is the principal thing, wherever the altar is set in a place of honour, wherever the altar is decorated with devotion, wherever people bow their heads when they pass it—I think you will bear me out when I say that churches where people do these things are places where there is really a sense of worship, and where people come really to pray. And in churches where the altar is not venerated you will find that those churches are really places of preaching and talking and singing and not places of the highest worship.

I have said that the altar stands for the character of God in Himself, and for that character of God revealed to us when for our sakes He became man and went through the experience of human life ; now, again, the altar stands for the thing which we want to be ourselves. It is only an altar that can really be a throne, for there alone is royalty where is sacrifice. A royal character is a character that is ready to spend and be spent. A character that is stingy and cowardly and afraid of sacrifice is the opposite of that, and I am sure that we in our best selves—and that is our religious selves—want to be like Jesus. The altar stands for that which each one of us wants to be; again, quite naturally, it becomes the central thing in our place of worship, and as we come to our God, our Creator, that which we offer to Him is the perfect act of sacrifice After all, life is not just talking. You know what Hamlet said, Words ! Words ! Words ! ' There are so many of them. Life is not talking but doing, and when we come to worship God we want to do something more than give Him anthems, however well sung, or prayers, however well recited. We want to give God an act ; and the act that we think worthy of offering is the death of One Who died in the dark, spat upon and rejected, and yet through it all remaining true to the principle of love. When we worship our God and worship Him worthily that which we do is to re-enact and set before Him that act, the act of perfect love upon Mount Calvary. And why do we do that ? Because we believe it is His own act, and that when we do what we are told to do by our dearest Lord we are still doing what He is doing—we are offering that sacrifice which is the everlasting sacrifice, which is alone worthy of the everlasting God. The altar is the place where we naturally give God the thing which is worthy of Him, and that is the sacrifice which God Himself in our human nature offered for us all in perfect love.



ALTAR AT THE 2017 JOINT ANGLICAN SYNODS. (THE SAME FRONTAL WAS USED AT CONGRESS OF ST. LOUIS)

*Fr. Andrew, S.D.C.: The Symbolism of the Sanctuary*

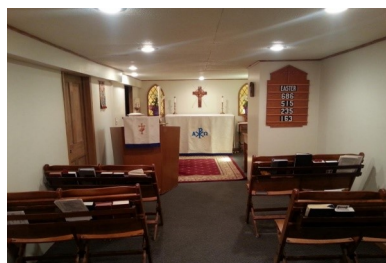
The altar stands for those three things : the character of God in Himself, the act of God in human nature when He died for us all, and that which we ourselves want to be. Naturally then, when we men and women come before God to offer Him a perfect thing, it is that sacrifice which we present before Him which the perfect Man offered for us all.

Now then, lastly, the altar stands for the meeting and mingling of God's life with our life, of God's sacrifice with our sacrifice. Not only do we offer to the Father at the altar the sacrifice of the Blessed Son, but also we offer ourselves, our souls and bodies as they are indwelt by Him Who offered Himself, His soul and His body. Here at the altar we find the mingling of God's life with our life, of God's sacrifice with our sacrifice.

Dear children, each one of you has got some wilderness where you go apart and wrestle with your sins and fight your flesh and try to think and plan your life ideally ; each one of you has some Nazareth where you sweep up shavings day after day and do the same tiresome jobs ; each one of you has your mountain where you pray and wonder and hope ; each one of you knows something of the shadow of Gethsemane; and each one of you is going to some Calvary, somewhere, somehow, some day. Many have already found their Calvary. Here at the altar of God we mingle our life's experience with His life's experience Who for our sakes became man. We, as I say, have our wildernesses, but no one of us has had forty days and forty nights of it, fasting, fighting with the fiend ; we have our Nazareths, but no one of us has been so fettered and so cramped as was the Divine Nature humbled beneath the disguise of a village carpenter among the envious people and the stupid people who could not understand His great soul and wondrous mind and His thoughts of God and man. We have had our dark and difficult days, and we are going, each one of us, to a Calvary ; but no one of us has had a sweat of blood, no one of us can know what it must have been to hang on the gibbet of the Cross, first in the awful glare of the day and then in the awful blackness of the night.

I cannot think of a religion without an altar. It is God's altar ; it is Christ's altar ; it is our altar. Here we come to find the holy way of sacrifice and the strength to follow that way. ' I will go unto the altar of God.'

*Continued next month*    The Tabernacle



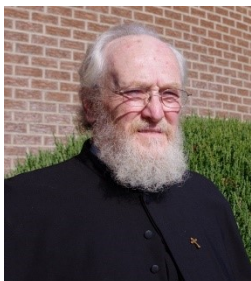
RESURRECTION, WALKERVILLE



ST. MARY'S, CHAPLEAU



*Fr Robert: A couple of questions for your consideration?*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

I shall get to the questions in a moment, but, before you consider them, I should like to encourage you to read Fr. Marriott's current column about the Africa Appeal and its beginnings. That background is important for the questions to be meaningful.

As I begin, I want, personally, to commend Fr. David, his parish of St. Bride, their sub-committee dedicated to the work of what is called The Africa Appeal, and the "limited donor base", for what they have been able to accomplish and continue to accomplish in support of the Church in Africa.

The simple advertisement to the right has been routinely printed on the back of each issue of this newsletter since July 2013. Information for making donations is there and anyone wanting further information should contact Fr. David. This has been working reasonably well for quite a number of years, though I know that there have been some periods of "nail-biting" as deadlines for responding to commitments have drawn near.

In the final paragraph of his current article, Fr. David wrote,"

"If the Appeal is to continue in the future, it will be necessary to take action so that we do not fall into the situation faced by Anglican Aid Abroad: perhaps it would be timely to consider a TACC Appeal, able to deal with the current relationships, and perhaps add some of a more local nature?"

What Fr. David has written is both wise and realistic.

In the past, the Africa Appeal has co-operated, happily, with Anglican Aid Abroad (3A). The 3A being an Australian organisation is not allowed to do anything specifically religious in nature; Australian law permits only humanitarian activity. Under Canadian law, the Africa Appeal has been able to cooperate with the 3A by focusing on Church activity. Changes in the 3A necessitated by the failing health of the former Executive Director have made that co-operation unworkable as the 3A has returned to its Canterbury Anglican roots—certainly not what the Director would have wanted.

The 3A was centred in one individual and that worked well as long as the Director was well and then . . . ?

The topic of creating a society capable of supporting outreach commitments—both domestic and foreign—has come up at our Synod and is currently under discussion at the level of the District Council with the support and encouragement of Fr. Marriott.

None of us is getting any younger; nor, perhaps, are we as strong and healthy as we used to be; but, regardless of that, together, as a community, I am convinced that we are capable of doing so much more than we are now doing.

## 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**  
*drm274@hotmail.com*  
409-15210 Guildford Dr.  
Surrey BC V3R 0X7  
604-551-4660

*Fr Robert: A couple of question for your consideration?*

The vision for such a society would include supporting the existing commitments of the Africa Appeal and also expanding the activities to include outreach in Canada and elsewhere.

For this we need people inspired by the Gospel of our Lord Jesus Christ who have

- A desire to reach out and help others,
- Organisational skills,
- Vision and able to think outside the box,
- Communication and awareness raising skills
- A willingness to support, financially, Outreach—both domestic and foreign—by regular recurring gifts, project specific gifts, and/or emergency appeal situations.
- A myriad of other skills and interests.

STRICTLY  
SPEAKING, “THE  
BURDEN OF THEM  
IS INTOLERABLE”  
MEANS NOT THAT  
WE CANNOT PUT  
UP WITH OUR SINS,  
BUT THAT WE  
CANNOT CARRY  
AWAY THE BURDEN  
OF THEM. ONLY  
JESUS CAN BEAR  
OUR SINS AWAY.

### **Now for the questions!**

Can you see yourself in any of the above.

- ✚ Would you be willing to contribute some time to developing the as yet unnamed Society?
- ✚ Would you be willing to help expand the vision for such a society?
- ✚ Would you be willing to help support the work with your resources of “time, talent, and treasure”?

These are not questions just for the clergy, they are questions for all of the Baptised—Clergy or Laity.

At our recent Synod, Bill Marianes started us off with a definition of “stewardship” as “What are you doing with the gifts that God has given you?”

Given our circumstances, for the foreseeable future—though, perhaps my vision is short and my faith weak—most of the work will be done by telephone, teleconferences which will be funded by the District, mail, or email.

If you have any questions about what Fr. David or I have written, please do not hesitate to ask. We would be delighted to hear from you.

Fr. David’s contact information can be found in the ad on the preceding page; mine can be found on the back page—top left corner.

Thanks for considering the questions





*Parish News*

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

Frank “Shorty” Gibbons — ✝ R.I.P.

Frank “Shorty” Gibbons passed away peacefully at his home on Tuesday, December 11th, 2018. Frank “Shorty” Gibbons at the age of 84. Beloved husband of the late Barbara Gibbons (nee Bailey). Loving father of James (Janice), Valerie Gibbons (Eric), Kathy Molin (Gary), Alison Moore (Paul) and Alice Henderson (late Murray).

Fondly remembered by his grandchildren Kristen, Andrew, Julia, Nicole, Kimberley, Bradley and Melissa and great grand-children Logan, Trent, Rosalie, Daisy, Amelia and Peyton. Survived by his brother Kerry (Dorothy) and his sisters Donna Gilders and Vicky Withenshaw. Frank was a retired Air Force Corporal and past District Commander of the Royal Canadian Legion. He will be sadly missed by his family and friends. Cremation has taken place. Friends were invited to call at the Ainsworth Funeral Home, 288 Noxon Avenue, Wellington on Wednesday, December 19th from 1-3 and 6-8 pm. A Legion Service was held Wednesday evening at 6:00 p.m. A Memorial Service will be held on Thursday, December 20th at 1:00 p.m. at the Wellington United Church, Wellington. Memorial Donations to the St. Athanasius Church, the Wellington Legion Br. #160 or the Picton Legion Br. #78 would be appreciated by the family. Online donations and condolences at <http://www.ainsworthfuneralhome.com/obituariesnoticess34.php?command=viewArticle&ID=496&currentFeed=2&t=Gibbons%2C-Frank>


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

Barbara Ann Lightfoot — ✝ R.I.P.

May 9, 1936—December 13, 2018

Born at Swanage, Dorset, UK died in hospital following a heart attack at home .



## TRADITIONAL ANGLICAN CHURCH OF CANADA

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vicargeneral@traditionalanglican.ca  
&  
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, Pakistan, India, Australia, New Zealand., & the Philippines.*

*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  
613 256 8494

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

### *Fr. Robert's Remarks*

To put the situation into some perspective, Elissa is a mother, a wife, an educator, an author, a blogger, host of a Sunday night call-in programme, and who knows what else. She has not only had one child with severe liver disease but has also had a couple of miscarriages, another child born with a cleft palate needing surgery, and a son who died of SIDS (Sudden Infant Death Syndrome) at 40 days old—just before his baptism was scheduled, and a couple more children.

Listening to her I am reminded of one person (me?) who was complaining about the Cross that he had to carry. He was given the opportunity to set down his Cross and look around and find one that suited him. Searching the room high and low, among Crosses of varying degrees of hugeness, he finally spotted one that he thought might just be suitable for him. As he picked it up, he realised that it was the one he had brought in at the beginning. Oh, dear!

This past Sunday evening Elissa had a wonderful conversation with Matushka (priest's wife) Anna Crawford. Anna has produce Orthodox resources for miscarriage and infancy loss, *Lost Innocents* <https://lostinnocentsblog.wordpress.com>, and is the author of the blog, *Praying With My Feet* <https://prayingwithmyfeet.blog/>. The call-in programme which is well worth listening to can be found at : [https://www.ancientfaith.com/podcasts/everydayorthodox/matushka\\_anna\\_crawford\\_on\\_miscarriage](https://www.ancientfaith.com/podcasts/everydayorthodox/matushka_anna_crawford_on_miscarriage)

As they spoke, it was apparent that there many women and their families who were receiving healing of the pain of the loss of children through the use of these resources.. Some of them were totally removed from Christianity and for some the loss of the child was due to abortion but, regardless, they did find solace and healing from the pain that some had carried for half a century and more.

For me, it was a joy to know that these resources are available.

Perhaps you know of someone who could benefit from these them.

Till next month, God Bless!

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