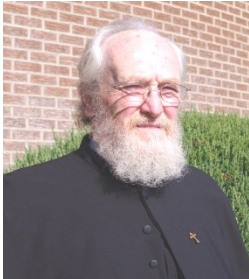


THE TRADITIONAL ANGLICAN NEWS

OCTOBER 15, 2022

VOLUME 10, ISSUE 10

Fr. Robert's Remarks



FR. ROBERT MANSFIELD,
SSC

Greetings, The Lord be with you!

We are back home from Synod 2022—at least those of us who were at the beautiful Queen of Apostles Renewal Centre in Mississauga, Ontario from October 3-6. Those who attended via ZOOM did not have to leave home.

The hybrid synod worked for us. Despite our small numbers in residence, I believe that those of us who were there benefitted from the time together.

There is more about the Synod in this issue (see p. 12) and then more to follow later once the Post Synod Circular is prepared.

As we continue the ecclesiastical year, we reach the feast of St. Luke, the Evangelist, a martyr for the faith. I remember that, back in the early 1980s while we were yet in the Church of our former obedience, we celebrated the Feast of St. Luke, Evangelist and Martyr, and the Beloved Physician, with an evening service. The service was noted in our bulletin on the previous Sunday. It was advertised that those working in the health care field in whatever capacity would be prayed for and that

(Continued on page 5)

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Fr. James A. Chantler: A Sermon for the 17th Sunday After Trinity



FR. JAMES A. CHANTLER

The liturgical Gospel for today records a miracle and a parable. Each has its own point of emphasis: the miracle teaches us about mercy while the parable teaches us about humility. Both themes are important enough for Our Lord to emphasize and therefore essential for us to contemplate. Many years ago, prior to my Ordination to the Diaconate, when I was a Lay Reader charged with looking after our Parish I was given permission to offer sermons after I had submitted samples of my work to the Bishop. Among the several bits of good advice and constructive criticisms I was counseled to avoid going on too long and I, having endured some very long orations in my time, wanted to make sure that I followed the Bishop's good counsel. Therefore I will take up the miracle's theme in a future sermon for Trinity XVII and take the the opportunity this morning to examine the parable's teaching on humility.

Humility is a moral virtue: a habit infused into the soul by the grace of GOD. These habits put a person in the proper disposition to lead a good or moral life, GOD being their helper,

Fr. James A. Chantler: A Sermon for Trinity 17

for they help that person serve GOD and treat their neighbours the way GOD wants them to. From the outset, in today's Gospel, we find the Pharisee who had invited Christ to supper was acting for the wrong reasons and with a lack of humility. The Pharisee and his companions were hardly sympathetic or friendly and certainly not respectful. Their purpose was to discredit Jesus. Our Lord was by now, in their eyes, a sort of celebrity, a star guest for a socially ambitious host and his friends but the intent had nothing to do with honouring the guest. Christ, on the other hand, never remained aloof from the people: He accepted the invitation humbly giving Himself over completely in service to the Father, taking the opportunity to teach about the Kingdom of GOD.

As I said earlier we know that the Pharisee and his guests thought they could outwit Jesus and they were watching Him like a hawk waiting for Him to slip up but in His Divine Wisdom He was fully aware of their scheme. In verse seven of today's reading (Luke 14 : 1 – 11) we read He was keeping His eyes on them. At supper Jesus saw the other invitees' typical arrogance and vanity in seeking the best seats (a place of honour) and it wasn't so that they could honour Christ but rather to acquire pride of place: something that they could boast about. Clearly the Pharisee and his friends who thought they were so clever had forgotten, or were unaware of, Proverbs 25 : 6,7

Put not forth thyself in the presence of the King and stand not in the place of great men. For better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the Prince whom thine eyes have seen.

In the first chapter of Luke's Gospel verse 52 we read a part of the Mother of Our Lord's song of thanksgiving which know as The Magnificat :

“He hath put down the mighty from their seats and exalted them of low degree”

It shows that the humble and Blessed Virgin Mary understood the Scriptures better than the elites assembled for supper at the Pharisee's dwelling and it underscores what Jesus is teaching today: that for us to have a right relationship with GOD and our neighbours we must begin by putting away our pride. This doesn't mean that we should reject glory: it means the opposite. We must give up our desire for vain glory and in humility seek the genuine and greatest glory: the joyful acceptance of GOD's holy will whereby “*we may evermore dwell in Him and He in us.*” Amen.



Bonnie's Reflections: Against The Stream



BONNIE IVEY (& LAD)

In the Book of Exodus, we read that God called two men, Bezalel and Oholiab, to help Moses prepare a portable place of worship for the Hebrews as they travelled to a yet-unseen promised land. These two men received creative gifts from the Lord, as well as the ability to teach their skills to others. Together they made the Tabernacle, a tent filled with beauty. There were lamps, tables, curtains, vessels, and more. There were literally tons of gold, silver and bronze, with finely carved wooden furnishings and embroidered tapestries as well. It was designed to lift worshippers' hearts to God in whatever place they set it up.

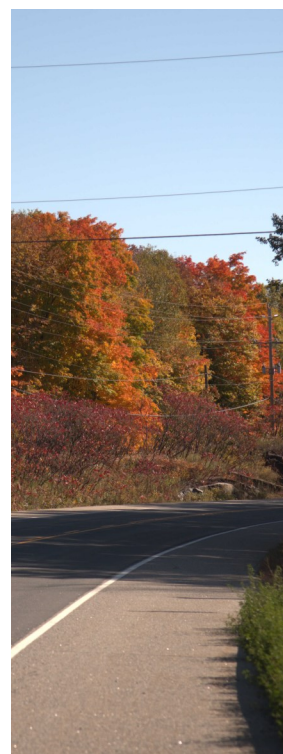
God has called artists of all kinds throughout the centuries, to aid our meditations, and call our hearts to respond to Him. Architecture, liturgical services and music have a teaching function as well as representing the beauty of God. However, in these days, the Christian faith has lost many channels through which the Holy Spirit can reach people. Church buildings have been closed for lack of committed worshippers. Liturgies have been dumbed down. We drift in a sea of secular indifference, even hostility. Bible readings are forbidden in schools. Entertainment blasts us with "The World, the Flesh and the Devil." The section marked "Religion and Spirituality" in a bookstore will yield some very strange volumes indeed.

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Scripture says, "The word of God is living and active, sharper than any two-edged sword; it penetrates even to the dividing of soul and spirit, joints and marrow; it judges the thoughts and actions of the heart." (Hebrews 4:12) The word translated as "living" means "active, at work, energized."

When John the Baptist was imprisoned, he experienced doubts. Was his cousin Jesus really the Messiah foretold by the Scriptures? He sent some of his disciples to ask Jesus, "Are you the one, or shall we look for someone else?" When John's disciples arrived at the scene of Jesus ministering to a crowd. They saw him "ministering to the sick, healing them of their diseases and afflictions and evil spirits, and he gave sight to many who were blind." (Luke 7:22) Afterward, Jesus told John's disciples, "Go tell John what you have seen and heard."

People today who wish to share their positive experiences of God may hesitate. Those around them may have already dismissed the Christian faith without knowing what it is. Our society is drifting down a widening stream of "We can make the world a better place by our own efforts." This secular current grows



Bonnie's Reflections: Against The Stream

stronger, and we are pulled in over our heads. Can anything move against the stream?

Author G.K. Chesterton, in his book *The Everlasting Man*, likened the Church to a living creature, moving its vast limbs against the pressure of this current. It is heading upstream. It may look, to some people, like a monster, even a prehistoric monster, but it is alive. A dead dog may be tumbled about by the waves and have the appearance of life, but only something that is alive can move against the current.

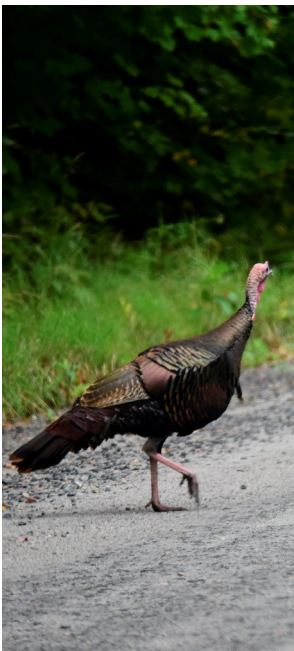
Author and director Dallas Jenkins is moving against the current. He is producing a massive, multi-season series, *The Chosen*, for television. His intention is to portray the Lord's disciples as they are called by him, to become a band of followers. It will follow the gospel story to the Resurrection. The project is of high quality and is crowd-funded, i.e. people who believe in the importance of the subject invest in its making.

It is quite different from some older Biblical film productions, in which the portrayal of holiness is stilted and overly "reverent"; for example, portraying Jesus always dressed in white and walking with slow dignity while solemn music plays. *The Chosen* makes the settings and characters very real. They have families and problems: illness, religious doubts, being in trouble with the tax man.

The character of Jesus is presented as a strong man who carries wood-working tools. He has a sense of humour. He sees far into people's hearts. Jonathan Roumie is the actor selected to play this part, which he approaches as a "humbling responsibility." Before this project began, he was literally a starving actor, juggling a half-dozen small roles, unable to pay his bills. Drawing on his faith, he told the Lord he could not overcome the difficulties himself, and was handing over all his anxieties and struggles to Him. Within two days some unexpected payments arrived, eliminating the bills. Three months later he gained the role in *The Chosen*.

He says the role is changing him; he is growing more careful in how he deals with others, for example "wanting to interact with them in love, mercy and compassion instead of being drawn into an argument."

Actor Paras Patel plays the tax collector Matthew. He sees Matthew as an outcast, treated with contempt by the Romans; despised as a traitor by fellow-Jews for collaborating with the enemy occupiers. Patel says he has personally dealt with feeling like an outcast, because he has Asperger's syndrome, sometimes called high-functioning autism. He portrays Matthew as fidgeting with his hands, hesitating, as he thinks his way through how to react to other people. Mat-



Bonnie's Reflections: Against The Stream

thew avoids eye contact. He is only sure of himself when writing down detailed figures on his tablet, seated behind the grille of his tax booth. He has watched Jesus go by with his band of disciples. But one day Jesus stops. He looks at Matthew, and calls him by name.

‘Me?’ replies Matthew, astonished.

“Yes, you!” answers Jesus. “Follow me!” So Matthew locks up his booth and follows Jesus.

Actor Patel says that when this scene was played out before the cameras, he felt as though the real Jesus was calling him. “I got goosebumps!” he says, “and then I started to cry.” He knows there must be other people who need to hear Jesus call, “Follow me!” He is glad to be taking part in this ministry of artistic work.



Fr. Robert's Remarks

there would be prayers for the sick, the needy, and the dying. The promotional material went well beyond those working in the field, and out to the community at large.

When I arrived at the service—just in time—I was almost overwhelmed by the number of people present. There were probably three times as many as I would have expected. As I was working in the health care field as an X-Ray technologist at the time, I knew almost everyone in that sector. There were quite a few of them present. Some I knew to have church connections. What really surprised me was the number of people who showed up to be prayed for. Some wanted prayer for themselves or some wanted prayer in proxy for someone else.

That evening, one gentleman stood out for me. His wife was dying in hospital. I had x-rayed her that morning. She died soon after, but I believe that both He and his wife were much more at peace as she died.

The gentleman was a member of the Pentecostal Church. At that service we had several Pentecostals, some Roman Catholics, Presbyterians, Baptists, United Church, and Salvation Army people as well as members of our regular congregation.

It was somewhat of a surprise that evening, but as I reflected on it afterwards and over the years, I probably should not have been surprised at all.

I reflected on the Collect for St. Luke's Day. As time went on, the words of the Confession at Morning and Evening Prayer came into that reflection—you remember the phrase, “And there is no health in us”. There was also a comment my



Fr. Robert's Remarks

father, our parish priest, had made during the Confirmation class before I was confirmed that “the Church is a hospital for sinners”.

The Collect For St. Luke.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul: May it please thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

It was the realisation that it is ‘the diseases of our souls’ that is the concern and that ‘the wholesome medicines of the doctrine delivered by him’ were directed to that and not just physical ailments.

In his Foreword to Jean-Claude Larchet’s book *The Theology of Illness*, Fr. John Breck wrote that Dr Larchet’s book ,

aims at delving at a layperson’s level into one of the most difficult and burdensome problems in human experience: the origins and ultimate meaning of physical illness. Each of us is in the grip of “a sickness unto death”. This book then provides a fresh look at the origins and significance of that sickness. Then it indicates the way toward genuine spiritual health, which is attained finally in the Kingdom of heaven by the grace and mercy of a suffering God.

Fr. Breck also notes that,

Throughout this work, Dr. Larchet carefully situates spiritual growth and physical healing within the context of the Church’s ministry and the Church’s life. His perspective is profoundly ecclesial: the pathway to Christian wholeness and health involves the ill person not just as an isolated individual but as a member of the universal Body of Christ.

Ultimately, unless the Day when, as our credal expectation is, Jesus will “come again with glory to judge both the quick and the dead” occurs, there is a high degree of likelihood that we shall die a physical death.

That being the case we ought always to be prepared.

Not too long after St. Luke’s Day is All Saints’ Day and All Souls’ Day.

The Collect for All Saint’s Day

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: Grant us grace so to follow thy blessed Saints in all virtuous

MAY IT
PLEASE THEE
THAT, BY THE
WHOLESOME
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THE DOCTRINE
DELIVERED BY
HIM, ALL THE
DISEASES OF
OUR SOULS
MAY BE
HEALED

Fr. Robert's Remarks

and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. Amen.

The Collect of All Saints' Day illustrates what Fr. Breck mentioned: "wholeness and health involves the ill person not just as an isolated person but as a member of the universal Body of Christ." We have been "knit together . . . in one communion and fellowship in the mystical body of thy Son Christ our Lord.." making us think of the Biddings at The Intercession where we have, "Let us pray for Christ's holy Catholic Church", a bidding that seems to be a summary of the other four biddings. We are intimately bound together as one—the Church Triumphant, the Church Expectant, and the Church militant.

We pray for the departed and I expect and hope that they pray for us.

I read, recently, a comment kindly sent, quoting Fr. Roland Palmer, SSJE: "When we are on Earth we are not fully free to pray because we have to hang on with one hand to keep ourselves from falling. But after this life our prayers will be more powerful because we will be able to pray with BOTH hands", to which my immediate reaction was, "Right on!"

To all who are together with us in Christ, free and "able to pray with BOTH hands" I am happy to ask that they will pray for me and all members of the Church. May they pray that we may follow them in all virtuous and godly living, and that we may come to those unspeakable joys which [God has] prepared for them that unfeignedly love [Him]. Surely these are things that God wants for us. What would the Blessed Saints do but what God wants?

And I pray for them that they may have eternal rest and that their memory may be eternal! These things seem to be of infinitely more value than many of the Hallmark sentiments or comments associated with many obituary notices.

May God bless you and keep you!

More next month.

R+

Give rest, O Christ, to thy servant with thy saints:

where sorrow and pain are no more;

neither sighing but life everlasting.

Thou only art immortal, the creator and maker of man:

and we are mortal formed from the dust of the earth,

and unto earth shall we return:

for so thou didst ordain,

when thou created me saying:

"Dust thou art und unto dust shalt thou return."

All we go down to the dust;

and weeping o'er the grave we make our song:

Alleluia, alleluia, alleluia.

Kontakion for the Departed (sung at Prince Philip's Funeral & many others.

Compare to the prayer *Give rest, O Christ*, . . . at the bottom of page 600 in the Canadian BCP)



A Hymn

The Ancient Office hymn O glorious King of Martyr hosts is offered in the Canadian Book of Common Praise (1938 & 1964) for the commemoration of the Holy Martyrs. It is also suggested for use on All Saints' Day.



O glorious King of Martyr hosts,
Thou Crown that each Confessor boasts,
Who leadest to celestial day
The Saints who cast earth's joys away.

Thine ear in mercy, Saviour leand,
While unto thee our prayers ascend;
And as we count their triumphs won,
Forgive the sins that we have done.

Martyrs in thee their triumphs gain,
Confessors grace from thee obtain;
We sinners humbly seek to thee,
From sin's offence to set us free.

All laud to God the Father be,
All praise, eternal Son , to the
All glory , as is ever meet,
To God the holy Paraclete

Amen

Hymn 845 (33 in old edition) *Book of Common Praise* Also found in *The English Hymnal* and *The Cyber Hymnal*.



Fr. David Marriott, SSC: The Africa Appeal?



*Republic of
Cameroon*



*République
Démocratique
du Congo*



*Republic of
South Sudan*



*Republic
of Kenya*



Rwanda

Kenya.

Bishop John Ndegwa is building the ACC, Diocese of Kenya, with catechesis of new candidates, followed by Ordination to the Diaconate, and, in time, to the Priesthood. And, at that 'time', establishing



new mission parishes, and to one of these, the ACC, Diocese of Kenya, 'St. John's ACCK Kathaka Mission in Kirinyaga'.



You will recall that, in late September,

Bishop John had travelled as planned to, as he writes, 'Gichugu district, Kirinyaga, county, to establish Saint Augustine's mission, establish a home Altar and induct Rev. Fr. Haron Mugo as the mission leader in the said region. We were able to receive into the ACC 5 members who will join the new mission. We thank God that we were able to borrow from local sources to refund when God provides'. The Appeal was unable to support that Mission, but we later decided, together with Bishop John, to send CDN\$150 every three months, to which we added a further \$50, received from a benefactor of the Appeal.

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Kirinyaga is north of Nairobi, on the route to Mount Kenya.

It would have been wonderful to have travelled to Kenya for the Mission: I travelled through Nairobi on my way to Zambia and Congo in 2007, on Kenya Airways, but as the fare is now close to \$3,000, and takes 21 hours, we decided that it makes more sense for our Appeal to send funds and not people.

Cameroon.

Bishop Alphonse Ndukiye has a new daughter, Marie Margaret Angele de l'Assomption, born on the 17th of August. But a little later, he was in hospital being treated for typhoid fever, as well as a nasty bacterial infection. Felon fin-

The ACC, Diocese of Kenya

And Saint John's ACCK Kathaka Mission, Kirinyaga,
invites you

To a Baptism and Confirmation Ceremony of new members,
on Sunday 23rd October, 2022 at ACCK, Saint John's Kathaka
Mission, from 10:00 am.

The Ceremony shall be officiated by Rt. Rev. John Ndegwa,
Bishop of ACC-K.

YOU ARE WELCOME

ackkenya@gmail.com

www.anglican catholic.org

Rev. Fr. Fredrick Maina
0726 458316

Fr. David Marriott, SSC: The Africa Appeal?

ger is a bacterial infection in the pad of your fingertip. It causes pain, swelling and redness. If not treated immediately, a pus-filled sac (abscess) can form. He was treated with antibiotics, as he writes: ‘For my health: The felon, I treated myself. But it took time and money the infection was deep. It’s over. Typhoid, it was a case not to be neglected for months with a lot of my expenses. The harvests from my fields helped me a lot to find the money for care. The stomach is well healed, but I need nutrition care and rich in vitamins. I have to with my babies, follow all the instructions of the doctors for care, vaccines etc. and everything asks me for personal funds. I am present at this good work. Here, in front of your payments your funds have been reduced to support us. My sick feet: These discomforts will end up according to the diagnoses of doctors.

It’s been my second week that I treat myself, since the day before yesterday, the drugs are finished and I also have to pay some money, to allow me to continue the treatment so as not to skip many days. The doctors had told me about the sciatic nerves with the rebellious pains. They told me about the symptoms, causes and especially the preventions and treatments that are underway.

When I was talking about climbing the stairs, yes, it is because before, it was difficult but with the diagnoses that the doctors had established, the treatments I start to walk, and the pains have decreased.’

Bishop Alphonse has also written that the construction work on the Cathedral Wall, and Health Centre, are continuing, although delayed by workers off sick due to covid and other problems. He will report in due course, although there have been problems with the local internet cafés.

Rwanda.

I have written to Father Chad-rack to find out what has happened to the man who fell whilst installing the roof of the church: he has written ‘The man is recovering but one of his hands is not functioning. We bought the iron sheets, and we may resume working because I am in talks with the government. And, in Rwanda, the government has to approve such a resumption. It seems that there have been some adjustments in the ACC-Rwanda, but the work continues.



The Africa Appeal is an outreach project of the Traditional Anglican Church of Canada (TACC) administered by the parish of St. Bride of Kildare & the Society of St. Columba of Iona. Along with traditional Anglicans in the USA, Australia, and the UK, it supports churches in the Democratic Republic of the Congo (DRC), Cameroon, South Sudan, Kenya and Rwanda. These fast-growing churches are members of the Anglican Catholic Church (ACC) - Original Province, a worldwide communion of traditional Anglican Churches. Funds collected are used for clergy support and various projects developed and run by Bishop Steven Ayule-Milenge (Congo), Bishop Wilson Garang (South Sudan), Bishop Alphonse Ndutiye (Cameroon), Bishop John Kamande Ndegwa (Kenya) and Father Shadrack Niyibizi (Rwanda).

Fr. David Marriott, SSC: The Africa Appeal?

How to support these churches:

There are no deductions from money received by the Appeal; the full dollar amount is sent to Cameroon, Congo, South Sudan, Rwanda or Kenya. Administrative costs, eg, money transfer fees, are paid from gifts received for this purpose.

In Canada

The Parish of St. Bride

By  **PayPal** see <https://www.parishofstbride.com/africa-appeal> or by cheque payable to the Parish of St. Bride and sent to The Parish of St. Bride, 10125 - 276 St., Maple Ridge, V2W 1R5

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

In the USA

The St. Paul Missionary Society, The Anglican Catholic Church, PO Box 5223, Athens, GA 30604

In Australia and New Zealand

Anglican Catholic Church Missionary Diocese of Australia and New Zealand Appeal Fund

By cheque made out to: ACC (OP) DAT and sent to

Missionary Diocese of Australia and New Zealand
C/- 5 Fallow St
Chermside West, Qld. 4032 Australia

If you intend the donation for a special ACC (OP) project, please let us know, so we can designate it accordingly.

By Direct Deposit to:

Anglican Catholic Church (OP) Diocesan Administrative Trust
or ACC (OP) DAT (for short)
BSB 034-064
A/c 335868

Please note the intentions for the donation on the direct deposit details.

Please be aware that given the current Australian Law situation, we are unable to offer any tax deductible receipts.

In the UK

Cheques should be made payable to Anglican Catholic Church - Diocese of the United Kingdom and marked on the back "Mission". If you would like to designate a particular county please indicate which one. Mail to: Diocesan Treasurer, ACC Diocesan Office, St Nicholas House, 42-48 High Street, Lydd, Kent TN29 9AN.

Synod 2022



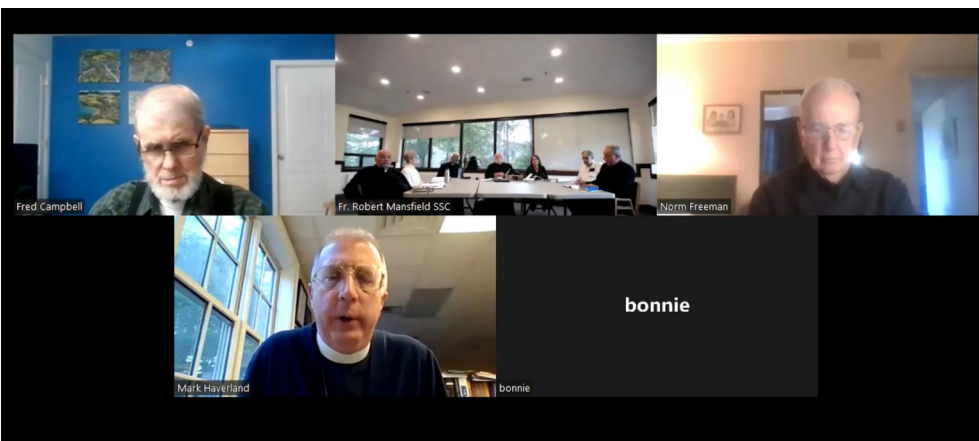
On October 3rd to 6th, we gathered again at Queen of Apostles Renewal Centre in Mississauga, Ontario for the Sixth Synod of our Missionary District. Five of the six Synods have been held there. That of 2021 was completely on ZOOM.

Queen of Apostles Renewal Centre is located on a 12 acre property along the Credit River .

This time we attempted a hybrid Synod with three delegates and our two guests attending virtually, while seven of us gathered in person at Queen of Apostles.

It was a joy to be back there. The facility, the staff, and the food, are wonderful and the price is right—and all of that is why we keep returning!

As always, the Chapel is a key part of the Synod with the daily offices and the daily Eucharist.



In our sessions on Tuesday and Wednesday, we looked after the general business of Synod but left time for a much appreciated visit with Archbishop Mark Haverland who joined us by ZOOM on Tuesday morning for an hour.

On Tuesday and Wednesday afternoons Bishop

Synod 2022



ARCHBISHOP MARK HAVERLAND



BISHOP STEPHEN SCARLETT



MEMBERS OF THE SYNOD IN RESIDENCE AT TABLE (LEFT) AND IN SESSION (BELOW).



TRADITIONAL ANGLICAN CHURCH OF CANADA

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&
We're on the web at

TRADITIONALANGLICAN.CA



EUNTES IN MUNDUM UNIVERSUM
GO YE INTO ALL THE WORLD

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

The Anglican Catholic Church is a growing worldwide body with Dioceses, Districts, and Parishes present in North America, the UK, South America, Africa, Pakistan, India, Australia, New Zealand, & the Philippines.

The Anglican Catholic Church enjoys full communion in sacris with the Anglican Province of Christ the King and the United Episcopal Church of North America.; and since the signing of the Atlanta Accord in October, 2017, with the Anglican Church of America, the Anglican Province of America, and the Diocese of the Holy Cross.

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

St. Matthew the Apostle
Ottawa, ON
613 256 8494

St. Athanasius
Belleville/Roslin, ON
613-477-3098

Mission of
Our Lady of Walsingham
Brantford, ON
519-756-3053

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
807-251-3489

St. Mary's
Chapleau, ON
705-864-0909

St. Bride of Kildare
Pitt Meadows, BC
604-551-4660

Synod 2022

Stephen Scarlett was with us for an hour and a half each day. His presentations were on the theme of *An Introduction to the Remnant Approach to Mission*.

Bishop Scarlett was well received and his presentations were followed with questions, comments, and discussion—both with him online and after the sessions.

The second session on Wednesday afternoon concluded the Synod. Meetings. We spent some time together in the evening with a wine and cheese.

Thursday morning, we worshipped together and ate together. Following lunch, we went out several ways home.

As soon as is possible, our usual Post Synod Circular will be sent out to the parishes with more detail.



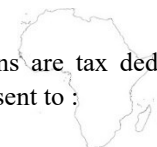
A VIEW OF THE CREDIT RIVER 'BORROWED' FROM THE QUEEN OF APOSTLES WEBSITE.

Newsletters 4 U

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The Africa Appeal

Donations are tax deductible and may be sent to :



The Parish of St. Bride,
c/o 10125-276 St.,
Maple Ridge, V2W 1R5

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

Contact Info:

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