



The Anglican Catholic Chronicle

*Newsletter of the Anglican Catholic Church of Canada
A Province of the Traditional Anglican Communion*

DECEMBER 2012

"Behold, thy King cometh unto thee."

ADVENT is upon us again with the suddenness of the Season it heralds. The Church year has wound down and now begins anew. For most of us, the turning of the Season from green to purple vestments, from autumn leaves to winter chill (including snow), with the lighting of the Advent candles upon a wreath of green, these call us to the approach of Christmas, and to the glorious celebration of the first coming of Christ in the Babe of Bethlehem. Advent is indeed a season of preparation, a time to prepare our hearts and our homes for the coming of the Redeemer King.

In the midst of what can become a hectic time of year for many, comes the challenge of Advent: "Behold thy King cometh unto thee...Prepare ye the way...Make ready a highway for our God." Advent reminds us of the significance of the first Coming (advent) of Jesus in time, and calls us to look forward to the final Coming of Christ again in glory at the end of time. Advent tells us that God has come, is present with us now, and will come again in glory.

Though twenty centuries have passed since the Advent of our God that first Christmas in Bethlehem, the Church still waits and watches as a faithful Bride for the coming of the Bridegroom. When our Lord came among us in the Word-made-flesh, there were many who doubted whether He was really the One whom they had expected. Was this Jesus of Nazareth in very truth God's final and fullest revelation of Himself to man? Even John the Baptist, while in prison, sent word asking, "Art thou He that cometh, or do we look for another?" His own

people doubted that God had come among them.

So it is in our world today -- an anxious people await the Good News of their salvation but have difficulty believing that in Jesus is the Source of salvation and the true reflection of God's love for His people. Men and women still challenge His presence and seeming failure to bring about the world they would want or imagine God would will. Yet the incredible mystery of the Incarnation is the most powerful and convincing evidence of God's concern and love -- and of His ultimate will and desire for mankind.

We enter into the Season of Advent with an eye to the future: A future that is both temporal and eschatological. In Advent we prepare our hearts and homes for the coming Christmas Season; in our souls we prepare for the coming Day of Judgment, when all shall be revealed, and each person will receive from the Lord the reward for his labours. The two-fold nature of Advent mirrors the two-fold nature of our lives -- for we live in time but are fashioned for eternity.

The Season of Advent is for Christians a time of prayer, a time for eagerly awaiting the greatest gift of all, the coming of our Lord Jesus Christ, in time and eternity. The Season of Christmas is also a time of prayer and giving, when we celebrate the greatest gift God could give to His people -- the gift of His only-begotten Son, Jesus Christ, the Saviour of the world!

As Christians, we are not ashamed to profess our faith in our Saviour Christ; nor to proclaim to all the world:

Jesus is the Reason for the Season!

THOUGHTS ON ADVENT AND CHRISTMAS

ADVENT is not only the Season when we celebrate the coming of our Lord Jesus Christ in time but also the season when we anticipate and pray for His Coming again in glory. Our Lord Jesus Christ said that He would come again at the end of time to judge both the living and the dead. However, Jesus also told His followers that the Kingdom of God was not something external, something imposed by God through arbitrary might; but was within. Christ said that the rule of God, the observance of His spiritual laws, the moral life, dwells in those who seek for His kingdom and righteousness. As Christians we will only help to bring about the Kingdom of God in our midst if we first look to our own selves, and our own lives. "For the time is come that judgement must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God?" *1 Peter 4: 17.*

The establishment of God's reign on earth begins with the establishment of His reign and rule in our own hearts and minds and bodies. The Kingdom of God and of His Christ begins here, now, with us -- not in some distant tomorrow, nor in some place or person beyond ourselves. Our lives, our choices, our decisions, our thoughts and actions, can either help to bring about the Kingdom of God or set it back beyond our grasp.

The great Church Father, Origen, in his treatise *On Prayer* wrote: "Note this about the kingdom of God. There is no partnership between justice and iniquity, no compromise between light and darkness, no commerce between Christ and Satan. The kingdom of God cannot co-exist with the reign of sin. Therefore, if we wish God to reign in us, in no way should sin reign in our mortal body. Rather we should put to death what is base in us and bear fruit in the Spirit. There should be in us a kind of spiritual paradise where God may walk and be our sole rule with His Christ. In us the Lord will sit at the right hand of that spiritual power which we wish to receive. And He will sit there until all the enemies which rage within us become His footstool, and every principality, power and authority in us is cast out." All of this can come about in each one of us only if we desire to live as children of God, inheritors of the kingdom of heaven, ambassadors for Christ.

Christ came at His first Advent to save a sinful, anxious world. He called the people of God to repent and to turn again that their lives might be focused upon God and His righteousness. This is the Season for each of us to turn again from old habits and old sins, to draw closer to God and to examine where God rules in our life and where our own self-will still holds sway. As we prepare our homes and our hearths for the coming season of joy; let us also take the time to prepare our hearts and souls that they may be found meet for the coming of the King in glory. Advent is the perfect time to begin anew the progress of the Kingdom within us.



EACH year at this time, Christians, as well as men and women of good will throughout the world, pause to reflect upon that Holy Night, when so many centuries ago lonely shepherds, keeping watch over their flocks by night, looked up and beheld the Christmas Star -- 'arise, shine, for thy light has come'. The angel appeared unto them -- they were frightened by all they saw and heard -- yet in the dark and cold of that night the Word had leaped down from heaven and the Saviour was born into the world -- His name: JESUS -- *Emmanuel* -- God-with-us.

The centuries which have come and gone may have dulled the world's sense of its wonder, but not for us -- not for all those who still look with the eyes of a child at the wonder of that Holy night; who ponder anew the mystery of the Incarnation -- God coming among us as one of us. A mortal body, a human soul, became the habitation of God -- the Word was made flesh and dwelt among us. Perfect God, perfect Man; One however, not by conversion of Godhead into flesh, but by taking of Manhood into God -- begotten not made -- God-with-us.

From the far reaches of time back to the Eternal Word, the divine plan of God was set in motion -- that in the fullness of time He would come to be our Saviour. He would make Himself known to those who He created in His own image and likeness. He who is Love took the one way in which to reveal His love most perfectly: He became one of us. Through the child of Bethlehem and in the life and ministry of the Man who would walk the way of Calvary, God spoke to us with human lips, and looked on us with human eyes. He touched the life of man

and woman as only the Son of God could do. He came among us in the frail and lowly child of Bethlehem, born in a manger in an obscure village in the outer edges of a once mighty empire. A son of Adam, but Son of God too, with a capacity for faith and eternal things, bearing within Himself an unquenchable spark of the divine -- the very revelation of God.

Huxley wrote, "The highest altar man can raise is to the unknown and unknowable God." But if you have seen Jesus Christ, you cannot say that, for His birth, His life and passion, and victory over sin and death, these reveal God to man. "He that hath seen me hath seen the Father." No longer can we, who know the story of that holy night -- we who know the child cradled in the arms of Mary and watched over by Joseph and the shepherds -- no longer can we raise an altar 'to an unknown god'. God is with us, and therefore known to us. With the angelic host we join in the joyful proclamation of that night: 'Glory to God in the highest and on earth peace, good will toward men'.

The mystery of the Incarnation unfolds for us as the majesty of that night unfolded for those who followed the Star to Bethlehem. God is with us to seek and to save. Salvation in its fullness -- forgiveness, healing, comfort, moral strength -- cannot be given from afar or in some impersonal fashion. Sin is not forgiven by the stroke of a pen, and pain is not removed from the heart by a mere word of sympathy from one who knows nothing of its anguish. Therefore God to be our Saviour humbled Himself and entered into our life, faced our temptations, carried our sorrows, and bore our sins on the Cross, that we might know the length and breadth His love would go for our redemption. He came to show us the Way and to reveal the eternal plan of God for our salvation.

All of this in the little child wrapped in swaddling clothes and lying in a manger that long, dark night so many centuries ago. A night in which a young mother and her husband had come because the decree of Caesar Augustus had compelled them to make the journey. They were poor, and when they came to the town, no one took any notice of their coming and no one helped them to find a place in which to stay. Joseph and Mary came wearily to the end of their long road yet found no room in the village inn, and nothing to do but to find a corner in a stable where Mary could come to rest. There

amidst the simple creatures of God, she gave birth to the Creator of all, the Son of God.

These travellers from Nazareth had come late, the inn was crowded; through no hostile act or deliberate turning away, the holy family found no room in which to lay their heads, it was as simple as that. Just so casually, through the drift of time and circumstances, and through no any particular hostile will or deliberate act, many men and women too exclude Jesus from the inn of their hearts. We, like them, may have filled all the space we have with other guests. We do not mean to shut God out, but our thoughts and feelings are so occupied with other matters that God, and prayer, and worship cannot find a place. In this world with its noisy and demanding clamour the crowd of common thoughts and common interests may have poured in upon us and taken possession of our time and our attention, and when Christ comes with His infinite gift of love for the enrichment of our souls, for the fulfilling of our lives, there is no room for Him.

Perhaps you have yet to recognize your Lord and Saviour. Like the inn keeper, if only someone would have told you that here was the Saviour of the world, the Son of God become man, you would gladly make room for Him. The innkeeper did not realize whom he had turned away. That is the way it always is. We never do know when the great possibilities of God are at our doors unless we have taken the time and effort to keep our spirits and souls alive to the coming of Christ. The mystery waiting to bring you to the birth of a redeeming Saviour may be at your doorstep tonight -- do not turn Him away but recognize and rejoice in your salvation.

Through the door which love has opened from within, Christ enters from without. Jesus comes to find room in your heart this holy Season. As in ages past, He comes not to mighty Caesar upon his throne; not to chief priests and scribes and the great ones of the world -- no, but to shepherds abiding in the field, to the humble, to the lowly, to expectant hearts.

"Unto us is born a Saviour!" For love of us He came, and for love He still abides. "Lo, I am with you always, even unto the end of time."

*"Glory to God in the highest,
and on earth peace,
good will toward men."*



*How Christians Should Celebrate
Advent and Christmas*

by John Bookser Feister

DID you ever notice that dessert is the first dish in line at many buffet restaurants? Yes, you could eat dinner backwards—starting with dessert, then moving on to the appetizer and main course. In the end you eat all the food, but it’s nowhere near as fulfilling as enjoying each part of the meal in its proper place. Or worse, dessert could fill you up before you eat a balanced meal.

Sometimes we suffer the same temptation with Christmas. Our culture tends to skip Advent and start celebrating Christmas after Thanksgiving—if we’re lucky to make it that far! Then it’s all packed up and stored away by New Year’s. This year, consider returning to the ancient practice of seeing the whole Christmas “cycle”—the period that embraces both the Advent and Christmas seasons—as one unit of joyous celebration. Preparation comes first, then comes celebration extending a few weeks after Christmas Day.

The focal point of the Christmas cycle is obvious: God becoming one of us in Jesus, the Incarnation. All three phases of the cycle— Advent, Christmas and Epiphany— hinge on and celebrate that point. These celebrations help us to name the ways our lives are caught up in the “big story” of Christ. And these feasts tie our lives to Christians throughout history. The tradition of the Church, the living gospel, is the real-life experience of Christians like you and like me, and those who have gone before us.

During Advent, we emphasize the joy that some would compare to the months before a child is born: excitement, wonder, joy, expectation, even exhilaration at the life that is in our midst right now, yet also a hope and longing, and a carefulness to get things into order.

During the Christmas season we celebrate the wonder of the Incarnation. How

wondrously we are made that the Word of God would become one of us! God shows us how to live fully: by pouring out our lives for others. That is what the days of Christmas are all about.

Epiphany and the Feast of the Baptism of the Lord celebrate Christ becoming manifest—that is, present—to all peoples. On Epiphany we focus on the three Wise Men symbolizing the many races for whom Christ was born. The baptism of Jesus marks the beginning of his public ministry. God’s “Christmas gift” of the Incarnation is a gift for everyone!



**ANGLICAN CATHOLIC CHURCH OF CANADA
TRADITIONAL ANGLICAN COMMUNION**

WE, the Lay Secretary of Synod and the Registrar of the Province and Diocese of Canada of The Anglican Catholic Church of Canada (Traditional Anglican Communion), do hereby Certify that, in accordance with The Constitution of the Anglican Catholic Church of Canada and the Diocesan Ordinance of the Diocese of Canada,

The Very Reverend Shane Bradford Janzen was duly elected Metropolitan of the Province of Canada and Bishop Ordinary of the Diocese of Canada of The Anglican Catholic Church of Canada (Traditional Anglican Communion) by a majority of the Clergy of the said Province and Diocese and that his election was duly ratified by two-thirds of the recognized Congregations of the said Province and Diocese.

GIVEN under our hand this Twenty-second day of November in the year of Our Lord two thousand and twelve, in the City of Victoria, Province of British Columbia, Canada.

Elizabeth Potter
Lay Secretary of Synod

Jo Kennedy
Diocesan Registrar

ADVENT WREATH AND
SERVICE OF LIGHT



DURING the Season of Advent, Christians around the world observe a time of solemn preparation. Advent means 'Coming', and the Services and devotions of this Season reflect the Church's combined emphases on Christ's coming: past, present, and future.

1. Past: The Coming of Emmanuel (which means 'God-with-us') in the Incarnation; so it is preparation for Christmas -- the Feast of the Nativity of Our Lord Jesus Christ.
2. Present: The Coming of Christ to us in the Sacrament of the Altar; so it is a reminder of our weekly 'preparation' for living the Christian life.
3. Future: The Final Coming of Christ in Glory; so it is a preparation for the end of time and the Day of Judgement.

On the four Sundays in Advent, many parishes and families use a Service of the Lighting of the Advent Candles. On each Sunday in Advent (at Sunday Mass and in the home that day or evening), one or more of the Candles are lit and prayers are said in preparation for the Coming of Christ into our hearts and homes.

The Advent Wreath is made of evergreen boughs, representing hope and everlasting life. The four candles represent the four Sundays in Advent. Three candles are purple, as a sign of our preparation for Christ's Coming through prayer and penance; and the candle for the Third Sunday is pink, as a sign of rejoicing. The light from the candles signifies Christ, Who is the Light of the World: illuminating our 'journey' through life, enlightening our understanding, and shining in the dark 'winter' of ignorance and sin. The holly placed amidst the evergreen boughs represents the Crown of Thorns; the holly berries, drops of His Precious Blood. The wreath is bound with purple ribbon, for the 'Royal Purple' of the King of kings, our Lord and Saviour Jesus Christ.

Advent Wreath Service of Light

IN the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

- V. Drop down, ye heavens, from above, and let the skies pour down righteousness;
- R. Let the earth open and bring forth a Saviour. (*Isaiah 45: 8*)

On the First Sunday in Advent is prayed:

BLESS, O Lord, this wreath and these candles which we light in preparation of Thy Coming, and so enkindle our hearts with the fire of Thy Love that we may receive Thee with joy and manifest Thee to all people. May this Advent Wreath be to us a reminder of the Crown of Thorns of Thy Passion, and Thine everlasting Crown of Glory as King of heaven and earth. *Amen.*

On the Second, Third, and Fourth Sundays:

OMOST blessed Light, Who lighteth every one that cometh into the world, bless us as we light these candles in preparation of Thy Coming, and so enkindle our hearts with the fire of Thy Love, that we may receive Thee with joy and gladness, and hold Thee fast with a firm faith. *Amen.*

Then, as the candle(s) are lighted, is said:

- V. Our King and Saviour draweth nigh;
- R. O come, let us worship.

Let us pray.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious Majesty, to judge both the quick and the dead, we may rise to the life immortal; through Him who liveth and reigneth with Thee and the Holy Spirit, now and for ever. *Amen.*

VISIT, we beseech Thee, O Lord, this home and family here gathered; drive far from us all the snares of the enemy; let Thy holy angels dwell herein to keep us in peace, and let Thy blessing be ever upon us; through Jesus Christ our Lord. *Amen.*



THE CHRISTMAS NOVENA
(December 16th to 24th)

A Novena is a nine-day period of prayer in preparation for some particular feast in the Christian Calendar or to pray for some particular intention. The first novena was kept, at the express command of the Risen Christ, by the Apostles, the Blessed Virgin Mary, and the disciples in the Upper Room from the day of Our Lord's Ascension to the day of Pentecost (*Acts 1:12-14*). The earliest ecclesiastical novena recorded is one in preparation for Christmas. The Christmas Novena begins on December 16, as noted in the Book of Common Prayer, p. xiii.

The Prayers: (to be said daily)

O LORD Jesus Christ, Who for our sake didst vouchsafe to descend from Thy throne of glory in heaven to this vale of tears; Who was conceived by the Holy Ghost, born of the Virgin Mary and wast made man: Make, we beseech thee, our hearts a fit habitation for Thyself. Beautify and fill them with all spiritual graces, and possess them wholly by Thy power. Give us grace to prepare for Thy Coming with deep humility, to receive Thee with burning love, and to hold Thee with a firm faith; that we may never leave Thee nor forsake Thee; Who livest and reignest, for ever and ever. Amen.

Here say one of the following 'O' Antiphons, according to the day:

Dec. 16: **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** (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 ROOT OF JESSE**, which standest for an ensign of the people, at whom Kings shall shut their mouths: Come and deliver us and tarry not.

Dec. 19: **O KEY OF DAVID**, and the 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 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**, 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 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**, our King and Lawgiver, the Desire of all nations, and their Salvation: Come and save us, O Lord our God.

Dec. 24: **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.

Finally, conclude with the Lord's Prayer and the Advent Collect:

ALMIGHTY GOD, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the Last Day, when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. Amen.



...from
MAGGIE'S
KITCHEN

NOT long after our arrival in Newfoundland, lo these many years ago, our elder son acquired a beagle-terrier “crackie” from the dog pound in St John’s. Because that day was December 7, the pup was named for St Ambrose, whose feast day it was at least in the U. S. Episcopal Church, from which we had come. In Burin Parish the following spring, my husband was ordained priest, on the Feast of St Ambrose, April 4th according to the Canadian Prayer Book calendar. The former date is the date of Ambrose’s consecration as Bishop of Milan. The latter is the anniversary of his death in 397 A.D.

I can live with such discrepancies. In our family, both dates are now indelibly associated with Ambrose. But as someone whose working calendar is more and more the sacred, not the civil one, I’m getting a little tired of adjusting to what look like arbitrary reassignments: the Visitation from July 2nd to May 31st, St Ignatius of Antioch from December 17th to October 17th (displacing St Etheldreda, who has been made to move in with an assorted group of sainted nuns on June 23rd) – the list goes on. And then there’s St Thomas the Apostle, until now, at least by us, commemorated on December 21st (which just happens to be my eldest brother’s birthday), but increasingly reassigned to July 3rd. How is one to have a “name day”?

Blessèd Apostle Thomas! December 21st commemorates his martyrdom, c. 72 A.D., in (according to Malabar tradition) near Madras, India. July 3rd is only the date of the translation (removal) of his relics from there to Edessa (not, indeed, their final resting place). My own sentiment, along with that of Malabar Christians and Syrian churches as a whole, is that St Thomas’ martyrdom is more important than the relocation of his bones.

Speaking of relative importance, I have to admit there’s a lot more that’s important to the Christian life than living the Church’s calendar, as helpful as it is. It hasn’t, for instance, protected me against creeping materialism – not the shop-a-holic kind, but the view-of-reality sort. I’ve spent untold years on the edge of atheism because of it, and only recently have I seen signs

of retreat from that abyss. We like to blame Science for the problem, but not all scientists suffer from it. A first clue for me as to the nature of the problem appeared with Fr Lee Whitney’s insistence that in the Lord’s Prayer “*in* earth”, not “*on* earth” is the correct reading. The latter has us standing on the surface of a small planet, staring out into the universe, waiting for the appearance of an earthly kingdom of God which is at best long-delayed. Looking at things that way can bring us to the conclusion that what we see is all there is, that there is no God, or if there is, we’re too insignificant to merit His attention. Atheism or deism, take your choice. The only other possibility is wishful thinking, religion created to counter an existential angst, which is what I was afraid I was guilty of.

I came to understanding “*in* earth” roundabout, with the words of Psalm 24 finally hitting home: “The earth is the Lord’s, and all that therein is; the compass of the world, and they that dwell therein.” Dwelling *in* earth, *in* this finite world God has created within His eternity, is a deeper reality than simply living *on* the surface of the earth, with heaven (if there is a heaven) somewhere “out there”. Now, when I wake up, I repeat the words of the Psalm, and the sour, purposeless view of the day with which I often awake disappears like so much fog. The earth *is* the Lord’s, and I dwell *in* it, within the hands of the One Who made it, and me. Wherever I am now, I see the curvature of the earth in reverse of the merely physical reality, in the cup of His hands.

So, no doubt, St Thomas saw it, as he headed off to a land beyond his wildest imaginings but never beyond the care of his Lord and God. For his feast day (at least on our calendar!):

ST THOMAS FINGERS

Thomasstriezeln in Germany, their country of origin. Warm ½ cup sour cream to 100 degrees or so; add 1 Tbsp dry yeast and allow to stand 5-10 minutes, till it begins to foam. Mix together the zest of one lemon, 2 cups flour, ½ cup sugar, 6 egg yolks, 4 Tbsp soft butter, and the yeast and sour cream. Stir or process until the dough is workable; knead for 5 minutes, adding more flour as necessary. Line a 14x16-inch baking sheet with parchment paper. Roll the dough out on it, then cut with a pastry cutter into about 40 long fingers. Brush with melted butter and dust with a mixture of ½ cup powdered sugar and 1 Tbsp cinnamon. Cover with a towel and let rise in a warm place for 40 minutes. Bake at 350 degrees until golden, about 30 minutes. Cool on a rack, then break apart.

Parishes & Missions
The Anglican Catholic Church of Canada
Traditional Anglican Communion

Cathedral Church of St John the Evangelist

990 Falmouth Road
Victoria, British Columbia
Dean & Rector: Very Rev. Shane B. Janzen
Assistant Curates: Rev. Douglas Ohs, CD &
Canon Richard W. Root
Sundays: Matins 9:15 am
Sung Eucharist: 10:00 am
Thursdays & Holy Days: 9:30 am
Tel: 250-920-9990 www.ccsje.org

Parish of Saint Peter and Saint Paul

7772 Graham Avenue
Burnaby, British Columbia
Priest-in-Charge: Rev. Robert Short
Sundays: Matins 8:45 am
Sung Eucharist 9:30 am
Tel: 604-525-4402
www.stpeterstpaulchurch.com

Parish of Saint Michael and All Angels

(Matsqui Lutheran Church)
5781 Riverside Street
Abbotsford, British Columbia
Priest-in-Charge: Rev. Robert Short
Sundays: Sung Eucharist 12:30 pm

Church of Our Lady and Saint Michael

(Redeemer Lutheran Church)
9654 – 74 Avenue
Edmonton, Alberta
Rector: Rev. Canon Trevor Elliott
Assistant Curate: Rev. John Hilton
Sundays: Sung Eucharist 2:00 pm
Tel: 780-435-1511

Parish of All Saints, Renfrew

904 Renfrew Drive NE
Calgary, Alberta
Priest-in-Charge: Rev. Dr. James Schovanek
Assistant Curate: Rev. Canon Douglas Skoyles
Sundays: Eucharist 8:30 am & 10:30 am
Weekdays: Thurs. 7:00 pm; Sat. 5:00 pm
Tel: 402-230-7089 www.allsaintscalgary.ca

Holy Trinity Parish

402 – 12th Street N.E.
Medicine Hat, Alberta
Priest-in-Charge: Rev. Alan Edwardson
Tel: 403-526-0957

Holy Redeemer Mission

404 – 50 Avenue East
Claresholm, Alberta
Priest Missioner: Rev. Dr. James Schovanek
Tel: 403-625-3392

Parish of Saint Barnabas

(Parkview Funeral Chapel)
474 Hochelaga Street
Moose Jaw, Saskatchewan
Rector: Rev. Glenn Galenkamp
Tel: 306-691-2715
Sundays: Sung Eucharist 10:00 am

Parish of Saint Athanasius

5605 Upper Lachine Road
Montréal, Quebec
Rector: Rev. Douglas Nicholson
Sundays: Sung Eucharist 11:00 am

Pro-Cathedral of Saint Aidan

2756 Swaine Street
Halifax, Nova Scotia
Rector: Rt. Rev. Bishop Craig Botterill
Assistant Curate: Rev. Jeffrey Roy
Sundays: Sung Eucharist 11:00 am
Tel: 902-444-5326

Parish of St. George's-by-the-Sea

(St. Gilles Presbyterian Church)
Mosers River, Nova Scotia
Rector: Rev. Harley Kynock
Sundays: Holy Eucharist 11:00 am

Parish of Saint Michael

206 Gore Road
Fredericton Junction, New Brunswick
Rector: Rev. Canon Richard P. Harris
Assistant Curates: Rev. John Hall
Tel: 506-368-7863
Sundays: Holy Eucharist 10:00 am

Saint Stephen Proto Martyr

(St Maurice Coptic Orthodox Church)
34 Jersey Avenue
Mount Pearl, Newfoundland
Rector: Rev. Glen (Fr. Fabian) Ollerhead
Assistant Curate: Rev. Fred Highmore
Sundays: Holy Eucharist 10:30 am
Tel: 709-364-2316

St. Michael and All Angels

Grand Le Pierre, Newfoundland
Rector: Rev. Edward G. Fizzard
Tel: 709-662-2306