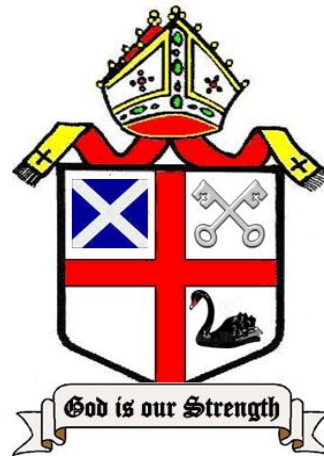


# *THE TRUE ANGLICAN*



*The quarterly magazine of the  
Traditional Anglican Parishes in  
Western Australia*

July – September 2020

Volume 9 No. 5

#### ST ANDREW'S PARISH - LESMURDIE

Parish Priest: The Revd Canon Brian Tee (MA (Th))  
(0421 116 534 : snottygobble@bigpond.com)  
Associate Priest: The Rt Revd John Keep  
Secretary: Mrs Miems Tee (0422 426 454)  
Treasurer: Ms Denise Turner (Ass Dip Acc)  
Priest's Warden: Mrs Mary Hoffman  
People's Warden: Mrs Betty May  
Pianist: Mrs Betty May

#### ST PETER'S PARISH - BRENTWOOD

Parish Priest: The Revd Canon Brian Tee  
Subdeacon: Mr Ken Krachler  
Reader: Mr Keith O'Brien  
Secretary: Mrs Miems Tee  
Treasurer: Mr Ken Krachler (BBus)  
Priest's Warden: Ms Denise Turner  
People's Warden: Mrs Natalie Baldwin  
Organist: Mrs Pearl de Lang  
Altar Server: Mr Andrew Veal  
Hon Verger: Mr Stuart Krachler  
Hon Verger's Asst: Mr Iain Scott

#### MANAGEMENT COMMITTEE

Vice- President: The Revd Canon Brian Tee  
Secretary: Mrs Miems Tee  
Treasurer: Mrs Deirdre O'Brien

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Retired Clergy: The Very Revd Prebendary Robert Burn

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#### SERVICES

FOR SERVICES SEE THE INSIDE BACK COVER



The Transfiguration - Raphael

## NEWS FROM THE PARISHES

Though there are still certain restrictions in place, life is slowly returning to “normal” and services resumed at the Scout Hall from 31 May and at Falls Farm from 14 June. They will resume at Coogee in August. Thankfully, none of our parishioners has been infected with the coronavirus, which is indeed a blessing.

The Easter Raffle raised almost \$300.00 for Church funds. Thanks to the generosity of parishioners we were able to have three prizes. The first prize was won by the Veal family, the second by Deirdre O’Brien and the third by Ken Krachler.

Notice is hereby given that the Annual General Meetings of the parishes of St Andrew and St Peter will be held on 16 August after Holy Communion. All items for the respective agendas must be in the hands of the Secretary of the Parish by no later than 9 August.

Synod is scheduled for 17 October this year and at the meeting of the Management Committee to be held on 18 July final arrangements for Synod will be made.

We congratulate the following who will be celebrating their birthdays during this quarter: Jeanette Teh (2 July); Nancy Mollan (3 July); Patricia Scott (13 July); Stuart Krachler (14 July); Valorie Keep (17 July); Peter Emmens (23 July); Robyn Daniels (24 July); Pat Daniel (28 July); Fr Robert (1 September); Levi Veal (5 September); Keith O’Brien (8 September) and Joan Burn (11 September). May our Lord bless them and grant them many happy, healthy returns.

Heartiest congratulations to Brian and Eileen LeFaever who celebrate their sixty-third wedding anniversary on 5 August.

Congratulations too to Bishop John Keep who was consecrated on 27 September 2003.

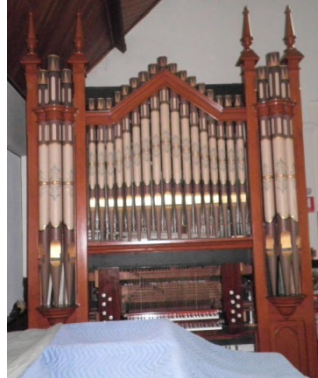
It seems that the date of Grand Final may be changed and if it is held on 8 November, the fête will be held on the following Saturday.

Thank you for your continued support.

Fr Brian.

## ST MARY'S, MELBOURNE

For almost twenty-five years the Parishioners of St Mary the Virgin worshipped in a church building on Kooyong Road, Caulfield, Melbourne, owned by the Uniting Church. The Parishioners have recently had to relocate as the Uniting Church intends to redevelop the property and would not renew the lease.



The Crook Organ

Deacon Peter Webb writes that they have been lucky enough to find another property where they can worship. Rowan Kidd, their organist, was not only a big help in finding the premises, but also in moving the many items accumulated over the years, especially the organ. This was made in 1886 in Brunswick, Victoria, by Alfred Crook and, after a complete restoration, was installed in the Caulfield premises in 2014.

The Parish now worships at 54-56 Serrell Street, Malvern East. This property was formerly St Andrews's Uniting church which has moved to another church. The Parish celebrated its first Mass in the new premises on 5 July 2020 and Mass will be celebrated each Sunday with Evensong on the fifth Sunday of a month..

Deacon Peter reports that the building has very good acoustics and that the organ sounds so much better than in the former premises.

He writes that the Stonnington Community Uniting Church, which own this property, has been a joy to work with in arranging the property and setting it up.

Unfortunately, the parish does not have exclusive use of the property and has to share it with other groups.

If you are in Melbourne you would be most welcome to attend a service.

Fr Brian

## + REQUIESCANT IN PACE +

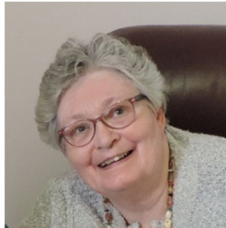
It was recently my sad duty to conduct the funerals of Hannah Wong and Edna Wright.



HANNAH WONG was born in Singapore on 1 January 1927. A retired teacher, she was a parishioner of St Peter's and while she lived close to the church attended regularly.

When she became frail and could no longer live on her own, she moved to Concorde Aged Care in South Perth. There Miems and I would visit her on a fairly regular basis. Those who know Concorde will appreciate that it is not an ideal place

for a service and when the weather was good we would hold a service in the garden in the front of the facility. Of course, every now and again a breath of wind would blow the candles out, but we did not let that deter us. After the service we would enjoy coffee from a flask and Hannah particularly enjoyed the freshly baked scones Miems made. And we would talk. Hannah would tell us all about her life and her family. There would be some laughter, but also on occasion, some tears. She died on 22 April 2020. I visited her on the morning of her death and administered the last rites.



EDNA WRIGHT was born on 13 November 1937. She met her future husband, Desborough, through membership of the Student Christian Movement when they were both training to be teachers in Lincolnshire, England. After their marriage in 1960 they taught in various schools before moving to Uganda for five years in order to help the newly independent country develop its education system.

In 1970 they emigrated to Western Australia where they both were involved in the teaching profession until their retirement in 1993.

Des and Edna attended St George's Cathedral in Perth where they were fortunate enough to meet the Dean, the Very Revd David Robarts. The ordination of women in the 1990s was against their principles and resulted in their leaving the Anglican Church and becoming parishioners of St Ninian's in Maylands, later worshipping at St Andrew's in Lesmurdie. In 2000 they moved to Cambrai Village in Merriwa and consequently had to leave St Andrew's as the weekly commute was too far to sustain. However, the connection with St Andrew's was maintained. We kept in touch with them over the years and visited them as often as we could. Edna died on 12 May 2020. Her faith brought her great joy and comfort throughout her life.

## The Office of Reader

In the Early Church candidates for the major orders of Bishop, Priest and Deacon were first ordained to a sequence of minor orders which included that of Lector or Reader. Because they were ordained, those in minor orders were regarded as clergy and consequently were not permitted to marry. This, of course, no longer applies as Readers are licensed and not ordained.

In the Anglican Church the minor orders (with some local exceptions) largely disappeared after the Reformation.



Keith O'Brien who was recently licensed as a Reader for St Peter's Parish

The office of Reader has existed in its present form in the Anglican Communion since 1866 when the first Reader was admitted by the Bishop of Gloucester and Bristol.

Because of the shortage of men, the first female Readers, known as "Bishop's Messengers", were licensed during the Great War. After the War no female Readers were licensed until 1969.

The original term used in the Church of England was "Reader"; "Lay Reader" is an early and common colloquialism which is in use in some parts of the Canterbury Communion.

Admission to the Office is a once only and permanent rite. Readers are licensed by the Bishop to a particular parish or to the diocese generally. If they move between parishes or dioceses, they are not again admitted to the office, but are re-licensed by the Bishop.

Generally, in our Church, Readers are licensed to:

- Assist the Parish Priest in the administration of the Chalice at the Holy Eucharist;
- Read the Offices of Morning and Evening Prayer;
- Preach; and
- Generally give the Parish Priest such assistance in his pastoral work as the Bishop may direct.

We thank God for their ministry.

Fr Brian.

# When, what, where

When	What	Where	Time
JULY			
5 – Sun St Peter	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
11—Sat	Blessing of Home	Narrogin	11.00am
12 – Sun Trinity V	Holy Eucharist Parish vc	St Peter's St Andrew's	9.30am 4.00pm
12—Sun	Parish Council	St Peter's	After Mass
18—Sat	Management Committee	Kalamunda	9.30am
19 – Sun Trinity VI	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
25– Sat	Holy Eucharist Diocesan Council	Kelmscott Teleconference	11.00am 3.00pm
26 – Sun Easter II	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
AUGUST			
2 – Sun Trinity VIII	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
6 – Thurs	Holy Eucharist	Port Coogee	10.30am
8 – Sat	Holy Eucharist	Kelmscott	11.00am
9 – Sun Transfiguration	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm



## and at what time?

When	What	Where	Time
AUGUST - continued			
16 - Sun Trinity X	Holy Eucharist and Parish AGMs	St Peter's St Andrew's	9.30am 4.00pm
22 - Sat	Holy Eucharist	Kelmscott	11.00am
23- Sun Trinity XI	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
30 - Sun Trinity XII	Morning Prayer Evening Prayer	St Peter's St Andrew's	9.30am 4.00pm
SEPTEMBER			
3 - Thurs	Holy Eucharist	Port Coogee	10.30am
5 - Sat	Holy Eucharist	Kelmscott	11.00am
6 - Sun Trinity XIII	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
13 - Sun Trinity XIV	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
19 - Sat Ember Day	Holy Eucharist	Kelmscott	11.00am
20 - Sun Trinity XV	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
27 - Sun St Matthew	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
<i>Please note: services at Kelmscott are subject to confirmation</i>			

# CHURCH KALENDAR AND READERS' ROSTER JULY – SEPTEMBER 2020

## **JULY**

<b>5</b>	<b><u>St Peter</u></b>	<b>(Red)</b>	<b><u>READER</u></b>	
	First Lesson	Hos 11:1-4	<b>St Peter</b>	<b>St Andrew</b>
	Psalms	145:1-7	Miems	Bp John
	Second Lesson	Rom 8:9-17	Miems	Bp John
	Gospel	Mt 11:25-30	Keith	Miems
			***	***
<b>12</b>	<b><u>Trinity V</u></b>	<b>(Green)</b>		
	First Lesson	Isa 55:6-11	Keith	Miems
	Psalms	65:8-13	Keith	Miems
	Second Lesson	Rom 8:18-23	Stuart	Mary
	Gospel	Mt 13:1-9	***	Bp John
<b>19</b>	<b><u>Trinity VI</u></b>	<b>(Green)</b>		
	First Lesson	Isa 44:6-8	Stuart	Mary
	Psalms	86:4-13	Stuart	Mary
	Second Lesson	Rom 8:26-30	Bronwyn	Fr Brian
	Gospel	Mt 13:24-30	***	***
<b>26</b>	<b><u>St James</u></b>	<b>(Red)</b>		
	First Lesson	Jer 45	Bronwyn	Fr Brian
	Psalms	126	Bronwyn	Fr Brian
	Second Lesson	2 Cor 4:7-15	Ken	Miems
	Gospel	Mt 20:20-28	***	***

## **AUGUST**

<b>2</b>	<b><u>Trinity VIII</u></b>	<b>(Green)</b>		
	First Lesson	Isa 55:1-3	Ken	Miems
	Psalms	145:14-21	Ken	Miems
	Second Lesson	Rom 8:31b-39	Denise	Mary
	Gospel	Mt 14:22-36	***	***

## AUGUST

<b>9</b>	<b><u>Transfiguration</u></b>	<b>(White)</b>		
	First Lesson	Dan 7:9-14	Denise	Bp John
	Psalm	97	Denise	Bp John
	Second Lesson	2Pet 1:16-19	Miems	Mary
	Gospel	Mt 17:1-9	***	***
<b>16</b>	<b><u>Trinity X</u></b>	<b>(Green)</b>		
	First Lesson	Isa 56:1-8	Miems	Fr Brian
	Psalm	67	Miems	Fr Brian
	Second Lesson	Rom 11:13-32	Keith	Mary
	Gospel	Mt 15:21-28	***	***
<b>23</b>	<b><u>Trinity XI</u></b>	<b>(Green)</b>		
	First Lesson	Isa 51:1-6	Keith	Mary
	Psalm	138	Keith	Mary
	Second Lesson	Rom 11:33-36	Stuart	Miems
	Gospel	Mt 16:13-20	***	***
<b>30</b>	<b><u>Trinity XII</u></b>	<b>(Green)</b>		
	<b>Morning Prayer</b>		-	-
	Psalm	103	-	-
	First Lesson	Gen 45:1-15	Stuart	-
	Second Lesson	Lk 2:41-52	Bronwyn	-
	<b>Evening Prayer</b>			
	Psalm	45	-	-
	First Lesson	Prov 21:10-end	-	Bp John
	Second Lesson	1Cor 1:1-18	-	Mary

## SEPTEMBER

<b>6</b>	<b><u>Trinity XIII</u></b>	<b>(Green)</b>		
	First Lesson	Ezek 33:1-9	Stuart	Mary
	Psalm	95	Stuart	Mary
	Second Lesson	Rom 13:8-14	Bronwyn	Miems
	Gospel	Mt 18:15-20	***	***
<b>13</b>	<b><u>Trinity XIV</u></b>	<b>(Green)</b>		
	First Lesson	Gen 50:15-21	Bronwyn	Miems
	Psalm	103:6-14	Bronwyn	Miems
	Second Lesson	Rom 14:7-12	Ken	Fr Brian
	Gospel	Mt 18:21-35	***	***
<b>20</b>	<b><u>Trinity V</u></b>	<b>(Green)</b>		
	First Lesson	Isa 55:6-13	Ken	Fr Brian
	Psalm	145:14-21	Ken	Fr Brian
	Second Lesson	Phil 1:19-26	Denise	Bp John
	Gospel	Mt 20:1-15	***	***
<b>27</b>	<b><u>St Matthew</u></b>	<b>(Red)</b>		
	First Lesson	Prov 3:1-6	Denise	Bp John
	Psalm	19:1-6	Denise	Bp John
	Second Lesson	Eph 4:1-14	Miems	Mary
	Gospel	Mt 9:9-13	***	***

*Unless otherwise indicated, all services at St Peter's start at 9.30am and those at St Andrew's at 4.00pm*

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(See Genesis 1:1-2:3)

07-18-2014

LIGHT, DARK, SKY, WATER, SUN, MOON,  
STARS, PLANTS, FISH, BIRDS, ANIMALS,  
AND MAN IN MY IMAGE ... I NEED A DAY  
OFF AFTER THAT WEEK

# *The Great Feast*

*(Luke 14: 16ff)*

When someone tells you that they have a 'previous engagement' it is generally the case that they actually have no interest in attending the function you have invited them to, and a pretty blunt rejection of you and of your hospitality.

We know the story of the Parable of the Great Feast so well that we don't need much time to spend on its detail. The Lord of the Feast is God, the invited guests are the Jewish Pharisees who Jesus is supping with, and the strangers in the highways and hedges are the Gentiles, the people outside of the Kingdom, excluded from the banquet. But being a Parable, the story hides a few great truths, and these we must explore.

The first truth is that God has prepared a banquet in heaven for those who love Him. The preparation for this banquet has been a costly exercise. It has cost time and effort, openness of heart by the Host, minute attention to detail and in the case of this heavenly banquet, it

has even cost blood and sweat of agony. The Feast is called Salvation, and all are invited. To be there will be a blessing and a great privilege.

The attitude of man is the next great truth exposed by this parable. Mankind is a complex species, and very foolish, for that which has value, we often reject in favour of that which is a far lesser blessing. Small things, temporal things, material things, men grasp at with all their energy; and the number of people steadily decreases the higher you go up the scale of 'preciousness'. The lower things have the greatest pull ..... but is truth not greater than wealth? But for every one person seeking truth, there are hundreds grubbing around for money and wealth. And is goodness not higher than truth? But for every one person seeking purity of life and goodness, there are hundreds devoting themselves to 'becoming wise'. And what about faith?

Can anything on earth be compared to the gifts that are held out to us in Jesus Christ and His message? Could anything be more desirable? Help, guidance, restfulness of heart, self-control, loyalty, a sense of self-discovery, deep and genuine tranquillity of being, death

abolished and heaven opened ... this is what is offered to all of us in the Faith of Jesus Christ! And yet, is there anything that the mass of people on this earth pass by more, and with a stubborn refusal, than to attend the offered Feast of the Kingdom? These wonderful, lasting blessings are the 'menu' of the Great Feast of the parable, and yet *"they all, with one consent, began to make excuse."*

The excuses in the parable we know, and how flimsy they are. They all amount to the same thing. *"I have more important matters on my*

*mind."* The man with the field says *"I must go"* ... who made the must? The man himself. The field was going nowhere; it could have waited till tomorrow, surely? So, too, with the man of the oxen. The man with the wife shows that the arms of the world have him tightly bound



*"Come to the banquet"*

... earthly affections will not let go of him and he is content to remain in their clutches. All these excuses refer to legitimate things, but the truth is that there are hundreds of thousands of people, both men and women, who will offer the same ex-

cuses today. They are so busy and so preoccupied with themselves and the matters of daily life and the loves of this world and their hearts are so ensnared that they cannot/will not hear the invitation by the one, true, Lover of their souls, Jesus. There is something they all miss.

There is no reason why you cannot have the field and go to the feast. There is no reason that you should not prove your oxen and go to the feast. There is no reason not to love your wife and go to the feast. The field would be better worked, and the oxen too, and the man would love his wife all the more with the Lord Jesus Christ as his inspiration .... but they do not want that; they all shun that blessing - they desire to follow their own will.

Jesus is speaking to each of us today - not to "them" for sometimes each of us love our field more than our Lord, or our oxen, or even our families! We would prefer that which we know over that which is to come, and which demands a faithful response. It is because we prefer to stand alone and be the "captain of our fate" that we close the door to the voice of God. There is a great indifference in the heart of mankind to the call of God, a preference of the lower, not the greater and a neglect of the higher and the purer that is quite inexplicable.

The excuses will disappear one day. We can trick our conscience and chase away the messengers, but we can never deceive the Host. The Feast has been provided at a terrible cost - the death of Jesus on the Cross! What excuse will we give when on That Day our Lord asks, "why was your seat empty at my table?" We will be speechless then .... Do not, my dearest friends, ever make excuses to our Lord when He calls. Remember the Host you are slighting and the blessings you ignore. It would be a monstrous ingratitude for us to look unmoved upon the sacrifices of Jesus, and be deaf to His pleadings ..... *"Come; for all things are now ready. And they all with one consent began to make excuse"*. I will hear you call, O Jesus, I will come!



*Bishop Michael Gill  
Bishop of Pretoria  
& Southern Africa.*

## ALL MY HOPE ON GOD IS FOUNDED



Joachim Neander  
1650-1680

“Thou art my hope, O Lord God: thou art my trust from my youth” - this verse from Psalm 75 was the inspiration for the German hymn *Meine Hoffnung stehet feste* (lit: *My hope stands firm* [to the eternally faithful God]) written about 1680 by Joachim Neander, a German Reformed (Calvinist) Church teacher, theologian and hymn writer. The original tune of the hymn was a German chorale melody named *Meine Hoffnung* from its German text.

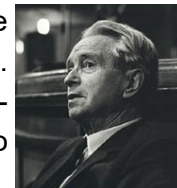
After a somewhat riotous student life, Neander, following a dramatic conversion in 1670, became a Christian pastor. However, his highly independent and unorthodox religious views led to problems with the school and church authorities and in 1677 he was forced to sign a confession of his errors.

He wrote about sixty hymns and provided tunes for most of them. His most famous hymn would have to be *Lobe den Herren, den mächtigen König der Ehren* - *Praise to the Lord, the Almighty, the King of Creation*, which is freely based on Psalm 103: *Bless the Lord, O my soul: And all that is within me bless his holy name.*

Neander died at the early age of thirty of consumption (tuberculosis).

In 1899 Robert Bridges, later to become British Poet Laureate, freely adapted *Meine Hoffnung* and translated it into English. At the time he was living in Yattendon where he was the choirmaster for the local parish church. Disappointed with the range of hymns available, he made his own collection which he entitled *Yattendon Hymnal* and included this hymn. Originally, *All my hope* was set to the tune written by Neander for *Meine Hoffnung*.

In 1930 the composer Herbert Howells was asked to compose a new setting of the hymn for use at Charterhouse School. Howells received the request by post one morning, in the middle of breakfast. Almost immediately, a tune suggested itself to him and the tune, in his own words, was composed “while I was chewing bacon and sausage”.



Herbert Howells  
1892-1983



The completed setting was titled *A Hymn Tune for Charterhouse* and the hymn was regularly sung at the school.

In 1935 Howells' son, Michael, aged nine, contracted polio during a family holiday and died three days later. Howells was deeply affected and continued to commemorate the event until the end of his life.

In 1936 the hymn was included in a new hymnal and in tribute to his son Howells rechristened the tune, *Michael*.

Though its use remained largely confined to public school use in Britain for the next thirty years or so, the hymn gradually became more widely known and its popularity began to spread when it was included in a supplement of *Hymns Ancient and Modern* in 1969.

The tune *Meine Hoffnung* is still sung today, However, *Michael* is far more popular.

Fr Brian.

*Wikipedia*;

Brady, Ian, *Book of Hymns*;

Cross, FL and Livingstone, EA (eds)

*The Oxford Dictionary of the Christian Church*.



## STONE THE CROWS

Researchers for the City of Mundakal in the Hills found over 200 dead crows near Greater Bickley recently, and there was concern that they may have died from Avian Flu.

A Bird Pathologist examined the remains of all the crows, and, to everyone's relief, confirmed the problem was definitely NOT Avian Flu. The cause of death appeared to be "vehicular impacts".

However, during the detailed analysis it was noted that varying colours of paints appeared on the bird's beaks and claws.

By analysing these paint residues it was determined that 98% of the crows had been killed by impact with trucks, while only 2% were killed by an impact with a car.

The City then hired an Ornithological Behaviourist to determine if there was a cause for the disproportionate percentages of truck kills versus car kills.



He very quickly concluded the cause: When crows eat road kill, they always have a look-out crow in a nearby tree to warn of impending danger.

They discovered that while all the lookout crows could shout "Cah", not a single one could shout "Truck".

## **Our Diocese is a Province of The Traditional Anglican Church**

Bishop Ordinary: The Rt Revd David Robarts OAM  
(03 6331 4028)  
57 Elphin Road, Launceston TAS 7250

Chancellor: Canon Dr Sandra McColl

Registrar: The Revd Canon Brian Tee

### **Parish of St Peter**

Holy Communion  
Sundays at 9:30am  
at the Scout Hall  
Corner of Rountree Road  
& Sicklemore Street  
BRENTWOOD

Holy Communion at:  
MercyCare Residential  
Aged Care Facility  
89 Clifton Street  
KELMSCOTT and  
Regis Port Coogee  
72 Pantheon Avenue  
NORTH COOGEE

Website: [www.stpeters.net.au](http://www.stpeters.net.au)

### **Parish of St Andrew**

Holy Communion  
Sundays at 4.00 pm  
at "Falls Farm",  
41 Cagney Way  
LESMURDIE

*For further details regarding the above parishes and  
service times please contact*

Fr Brian Tee  
Tel: 0421 116 534  
Email: [snottygobble@bigpond.com](mailto:snottygobble@bigpond.com)

## **WELCOME**

We invite you to join us in our service of praise, prayers and thanksgiving  
and, after the service, to share in fellowship over light refreshments.

**WE WELCOME ALL** who seek to encounter God in the Communion of His Church through the sacrament of the Eucharist expressed by the beautiful words of the Book of Common Prayer and through fellowship with people of like minds

- ❖ **WE BELIEVE** that Scripture is the final authority in matters of faith
- ❖ **WE BELIEVE** the Scriptures, sacraments, creeds and ministry to be the basis for Christian unity and God's Good News message to the world
- ❖ **WE BELIEVE** confirmation to be a link between baptism and Holy Communion
- ❖ **WE UPHOLD** the sanctity of human life and believe in the future of the family as a focal point of our society
- ❖ **WE UPHOLD** the covenant of marriage as a life-long union, made before God, between a man and a woman
- ❖ **WE HOLD** the Book of Common Prayer to be the basis of faith and order within our Church.

THE WORLD-WIDE  
TRADITIONAL ANGLICAN CHURCH