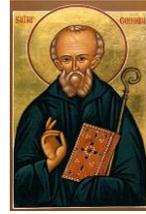




EMERALD ECHO

Parish Newsletter
St. Bride of Kildare, Pitt Meadows
St. Columba of Iona, Halfmoon Bay
The Traditional Anglican Church of Canada



Vol. 7 No. 3: Trinity 2016

The Trinity

from Fr. David Chislett's blog, 'Streams of the River' at <http://www.fministry.com/>

Commenting on the passages in St John's Gospel in which Jesus - after the Last Supper - teaches about the Holy Spirit, Michael Ramsey (the 100th Archbishop of Canterbury) says:

"A Trinitarian doctrine of God is here inescapable. It is inescapable as touching the activity of God in history, for the glorifying of the Father by Jesus is perfected only in the glorifying of Jesus by the Spirit. It is inescapable as touching the being of God in Himself, for the sharing of the Son in all that the Father has is paralleled by the sharing of the Spirit in all that the Son has. The revelation of the glory of God to the disciples involves their coming to perceive that the Spirit is all that the Son is - namely God indeed." (The Glory of God and the Transfiguration of Christ, pages 74-75)

In Romans 8:14-17, St Paul says: "All who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, "Abba! Father!" it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him." Later on, in verse 26 he says: "Likewise the Spirit helps us in our

weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words."



Ramsey comments: "We learn from St Paul's prayers how the great themes of the Lord's Prayer prevail in the prayer of the early Christians. As the apostolic age proceeds, a

Trinitarian pattern of prayer becomes apparent. Prayer is to the Father, and Jesus is not only the one through whom Christians pray, but also the one who evokes a devotion that would be idolatrous if he were not indeed divine. It is the Holy Spirit who enables Christians to pray 'Abba - Father' (Romans 8:15), and to acknowledge the lordship of Jesus. Experiencing a threefold relationship to God in their prayer, Christians encounter a threefold relationship with God Himself; and the discourses and prayer in St John's Gospel begins to unveil this. It is within the Trinitarian character of Christian prayer that the theology of the Trinity grows." (Be Still and Know, page 42)



Some words from Father Thomas Hopko:

"The Holy Eucharist, is the actual experience of all Christian people led to communion with God the Father by the power of the Holy Spirit through Christ the Son who is present in the Word of the Gospel and in the Passover Meal of His Body and Blood eaten in remembrance of Him. The very movement of the Divine Liturgy - towards the Father through Christ the Word and the Lamb, in the power of the Holy Spirit - is the living sacramental symbol of our eternal movement in and toward God, the Blessed Trinity. Even Christian prayer is the revelation of the Trinity, accomplished within the third person of the Godhead. Inspired by the Holy Spirit, we can call God "our Father" only because of the Son who has taught us and enabled us to do so. Thus, the true prayer of Christians is not the calling out of our souls in earthly isolation to a far-away God. It is the prayer in us of the divine Son of God made to His Father, accomplished in us by the Holy Spirit who himself is also divine." (The Orthodox Faith, Volume I - Doctrine : The Holy Trinity)



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Silent Persecution?

If I consider my reaction to the word 'persecution', my thoughts immediately turn to those people I have met who have either endured personal persecution, or who have lived in a state where persecution is endemic, or who have been witness to the results of man's inhumanity to man: in the latter category I think of the work which has been achieved by Fr. Peter Jardine, of

St. Matthew's Ottawa, and his commitment to the organisation 'Voice of the Martyrs'.

But in effect, persecution is in action whenever one person impugns another person's beliefs as being inferior. Now, the truth of the statements

made are not relevant: it is not up to you or I to determine what anyone else should, or should not, think: our faith has shown

us that God, Our Father in heaven, has given us the freedom to choose, even when one can thereby choose to ignore, or to even deny, God. So if there is someone who believes in an obnoxious reality, such as that held by some recent terror suspects, we might openly disapprove of their beliefs, but at the

same time, we are to accept their right to hold them, at least, in the civil society in which we live here in Canada. If we do not allow this, then we are at risk of becoming a closed society.

The challenge that this should provoke in all Christian faithful is that the Christian faith is a 'closed society' which lives alongside that 'open civil society' where a majority have elected a government whose policies are often in conflict with the tenets of our faith, in areas for which compromise is impossible.

These conflicts are well-known: they include legislation on the provision for assisted suicide or



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euthanasia, as well as the approval of a form of 'marriage' for two people of the same sex: both of which, whilst acceptable to some in society at large, are directly contrary to the teachings of Holy Scripture in the minds of many catholic and orthodox

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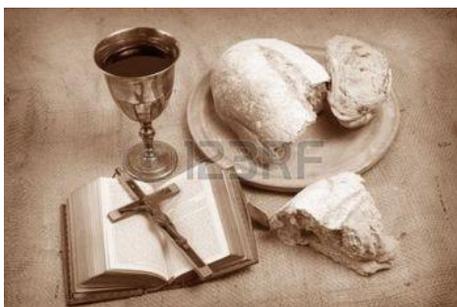
Christian believers.

Perhaps one of the strangest things that has happened within the Christian church, is that those churches which have adopted the ethical changes as promoted by the larger civil society, then made sure of their position not by incorporating their opponents in the church, accepting that difference can exist but need not sever all links, but have taken action by ensuring that no future would exist for any who demonstrated a preference for a 'catholic expression' of faith in practice and in liturgy.

By doing this, any candidates for ordination are required to attest, as they pass through the interview process, to their approval for the various 'new interpretations' of Holy Scripture, which have led to the adoption of doctrine which would permit the ordination of women, that they approve the rights of two of the same sex to enter into a committed intimate union, calling this union 'marriage'. It is therefore impossible for any man to be ordained in the Anglican Church of Canada who would also be qualified for ordination in the Anglican Catholic Church!

In effect, even as we pray for church unity, that they be one, we must acknowledge that within the broader term 'Christianity' there are not just ten or twenty jurisdictions, but indeed, two (or more) separate religions, each with various dioceses, conferences and parishes & people: all of which claim to be the true faith, but many of which must be proven false!

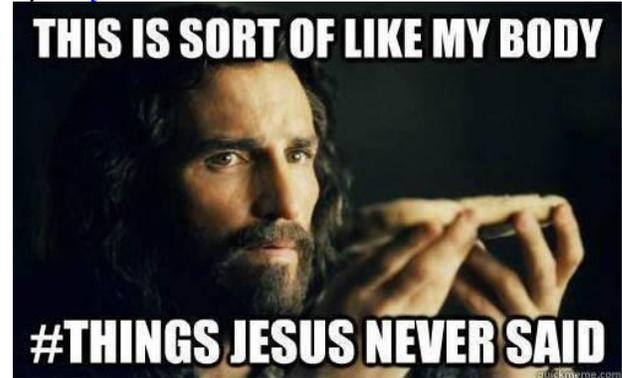
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The following article is written by Father Jonathan, as published on the 'Conciliar Anglican' Blog <https://conciliaranglican.com/>

[On the Eucharist: Yes, Anglicans Believe in the Real Presence](#)

by [Fr. Jonathan](#)



Anglicans today have a variety of perspectives on the Holy Eucharist. The Anglican formularies allow a certain latitude for this, but it is not inexhaustible. Broadly speaking, Anglican Eucharistic theology and piety is wide enough that Thomas Aquinas, Martin Luther, and John Calvin can all have a seat at the table. Whether or not they would actually wish to sit at the same table is another matter entirely, as is the question of whether or not this degree of breadth on something so central is a good idea. But even given that breadth, there are limits. While Calvin might be able to take a seat (though not all who followed him and use the name Calvinist, let the reader understand), poor Zwingli is left out. Whatever else can be said about classical Anglican Eucharistic theology, it is certainly a theology of Christ's real and objective presence. Any notions of stark memorialism are excluded by the formularies.

Not everyone today agrees though. In a recent blog post called "[Do Anglicans believe in 'real presence'?](#)", the Rev. Ian Paul argues that Anglicanism is receptionist, meaning that while the bread and the wine are mere symbols, the person who receives those symbols with faith also receives Jesus, though it is not entirely clear how receiving Jesus in this context is any different from receiving Him in our own private

prayers, away from the community, with no bread and wine present at all. In other words, the bread and wine do not really matter. They're incidental to what's really going on which is something internal, abstract, and potentially different for every person in the room. The bread and wine may be helpful symbols but they are not the Body and Blood of Christ.

Paul rests his argument upon the Anglican formularies and Holy Scripture. I have dealt with some of the relevant Scripture before [here](#) and therefore will not reinvent the wheel. But what of this claim that the formularies deny the Real Presence? That we can take up presently to show definitively that this claim is false. To do so, let us look at three things: the sentence of administration in the Book of Common Prayer, the Thirty-Nine Articles, and the Catechism.

This or That

The words of administration—the words spoken by the priest as he gives Communion to the faithful—caused some controversy in the early period of the Anglican Reformation. Thomas Cranmer's 1549 Book of Common Prayer had the priest offering the consecrated bread while saying, "The Body of Our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life." Similarly, the wine was offered with the words, "The Blood of Our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life." The Reformed party found these words suspect and rightly so. Here was affirmation that what the priest was giving to the faithful was Jesus' own Body and Blood, offered once upon the cross but made present for us now in the concrete action of receiving bread and wine. Cranmer himself seems to have agreed that this was a problem. In 1552, the offending words were replaced. Now the priest said instead, "Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving" and "Drink this in remembrance that Christ's blood was shed for thee, and be thankful." While there is nothing in either phrase that rules out the Real Presence, there is also nothing there that explicitly affirms it. Drink "this" and eat "this" without any further explanation leaves open a

whole realm of possibilities for what this might actually be.

The Elizabethan Settlement changed that, and Queen Elizabeth I herself seems to have been one of the chief instigators of the change, [precisely because she wished to preserve the language of Real Presence](#). The 1559 BCP included both the sentence from 1549 and the sentence from 1552 together, which continues on in the 1662 BCP and other prayer books based upon it ever since. By restoring the 1549 language and placing it alongside the 1552 language, the latter was effectively modified so that this now refers to the Body and Blood. Along with [the removal of the Black Rubric](#), this move ensured that whatever we think might be going on in Holy Communion, it is clear that when the priest gives the consecrated elements to the faithful he is giving them not merely bread and wine but the very Body and Blood of Our Lord.

Signs, Signs, Everywhere Signs

The prayer book is not, however, the only formulary to address the matter. Paul argues that Article XXVIII settles the matter in a memorialist direction. The article begins:

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ...

First things first, the Article begins by explicitly denying memorialism in almost as stark a way as it will go one to deny transubstantiation. The Eucharist is not only a sign of love between Christians as Anabaptists were arguing. It is rather the "Sacrament of our Redemption by Christ's death." How so? Because when we receive it in faith, we partake of the Body and Blood of Christ. This does not mean that it is only the Body and Blood for the faithful though.

On the contrary, Article XXIX states:

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

Those who are evil or who lack faith are not partakers of Christ even though they do receive Christ's Body and Blood. Rather, by receiving the Sacrament, they receive condemnation, which would be a strange result if all they were doing was munching on a light snack.

Article XXVIII goes on to say:

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

Again, there is nothing here that precludes the elements from being truly Christ's Body and Blood. I have dealt before with [what it means to eat and drink spiritually](#). Suffice it to say that no Catholic would ever suggest that faith is not the means by which we receive the Body of Christ. The Catholic's only caveat, if there be any, would be that it is not only by faith, or rather more plainly that faith is part and parcel of what happens when we actually do eat and drink. The two realities cannot be separated from one another as receptionism posits.

“You Got Grace in My Sign!” “You Got a Sign in My Grace!”

The Catechism also helps to make this clear. The Catechism draws a distinction between the “outward part or sign” and the “inward and spiritual grace” that take place in each Sacrament. Yet while we can speak in the abstract about these two different dimensions of a Sacrament, they are not any more separable than the human and divine natures within Our Lord. The Catechism defines a Sacrament as “an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, **as a means whereby we receive the same**, and a pledge to assure us thereof” (Emphasis mine).

The Sacrament contains both a sign and the thing signified. A Sacrament is not only a reminder, not only a symbol, but the actual means through which the thing that is signified is made manifest. To draw an analogy, a stop sign signifies to us the action of stopping and encourages us to make an internal decision to stop. But the stop sign cannot actually stop us. If the stop sign were sacramental, it would be as if the stop sign simultaneously reminds us of stopping and stops us. The sign would become the action.

With respect to Holy Communion, the Catechism says that the outward part is bread and wine while the inward part is “The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.” The bread and wine feed our bodies even as the Body and Blood nourish our souls. They cannot be experienced apart from one another. If a Hindu or an atheist were to walk into one of our churches and receive the Holy Communion, what he would chew and swallow would be the Body and Blood of Christ as much as what the Christian chews and swallows, though he would not truly partake of Christ but may very well do himself some degree of harm if done with intention to deceive.

Mystery Loves Company

None of this is to say that the Anglican formularies give us the fullest possible picture of Catholic eucharistic theology. The purpose of the formularies, much like the creeds, is not to say all that can be said but to create the fence within which the conversation is to be held. Once the Real Presence is abandoned, we are outside of that fence. Lancelot Andrewes, writing in opposition to Cardinal Bellarmine, put it this way: We believe no less than you that the presence is real. Concerning the method of the presence, we define nothing rashly, and, I add, we do not anxiously inquire, any more than how the Blood of Christ washes us in our Baptism, any more than how the Human and Divine Natures are united in one Person in the Incarnation of Christ. What we need, in my opinion, is a fully formed Catholic theology, grounded in the Scriptures and the historic teaching of the Church, that goes along with a bold Evangelical witness and

proclamation of the Word to give us the fullest, deepest, richest possible expression of what Christ has given us in the magnificent gift of the Sacrament of His Body and Blood. Anglicanism has the capacity for this and the formularies provide us with a wonderful starting point. But until we can say without flinching that “This is my Body” and “This is my Blood” mean exactly what they sound like they mean, we will never do more than spin our wheels....



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News from Fr. David.....

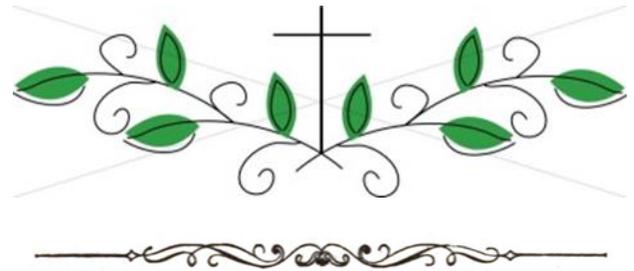
At St. Bride's, the record it has been most gratifying that we have had visitors, after a long 'dry spell': and we pray that our visitors might become, over time, members of the family. It is The challenge which is faced by all small church congregations, where it becomes so very clear that human mortality trumps longevity, when we look towards the future of Anglican Catholic witness. We must pray that the changes which are being engineered in the family of continuing Anglican churches might encourage some of the younger clergy from elsewhere in Canada, the USA or overseas to consider coming to help us build our parishes and ensure their survival and growth.

The organist at St. Columba of Iona, Katherine Hume has accepted a position with an Anglican church of Canada parish. This is a good benefit for the Hume/Montgomery family, as providing income security, but of course, deprives St. Columba's of the music we have enjoyed so much, and also of a webmaster for the parish website – volunteers needed!

In the last issue, I wrote, 'I have also noticed that some of the visitors to the Sunday Mass have become aware of the church through the website and have told me this.' This past Sunday, I saw people look at the church sign and then look down at their phones in their hands: it was Katherine Hume who explained: the people looked at the sign, saw the website on the sign, and then entered the website information their phones!

I ask for your prayers as both parishes consider the necessity each will have in the future to find a new priest: for it will only be by the power of the Holy Spirit working through us that will enable our worship to continue despite all that has been tried to prevent it: as we all know, for us it is the true worship of God in the beauty of Holiness in the wonderful combination of Scripture, Sacrament, Liturgy and Music.

DRM+



The Africa Appeal

We now have  **PayPal** at
<http://parishofstbride.webs.com/>

**You can send donations to either: The
Parish of St. Bride,
c/o 20895 Camwood
Maple Ridge, B.C. V2X 2N9
or
Parish of St. Columba,
c/o Box 894, Sechelt, BC, V0N 3A0
*Please ensure that your cheque is made out to the
parish, with a note saying 'Africa Appeal'***



From the Euthanasia Prevention Coalition:

Well, Bill C-14 is not the law yet, the predicted expansion of the law is already occurring.



Andrew Coyne

Andrew Coyne, a National Post columnist exposes the push to expand euthanasia, in his column: Who says the Supreme Court of Canada won't change its mind on assisted suicide - yet again? Coyne points states that:

Advocates of assisted suicide have already served notice they will challenge the legislation in court: because it does not apply to children, or the mentally incompetent; because it defines “grievous and irremediable” to mean, in part, that the patient’s “natural death has become reasonably foreseeable;” even for imposing a 15-day waiting period (since amended to 10).

They will not rest, in short, until there is an unrestricted right to death on demand.

Coyne explains the inconsistency of the claims for euthanasia expansion:

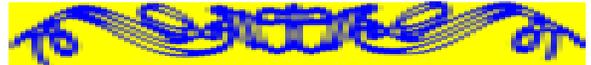
...it is bizarre to see the same people discover, in a ruling that was expressly limited to mentally competent adults, a right to assisted suicide for children and the mentally incompetent. Bizarre, but not necessarily wrong. It is difficult to say how this Court will rule on any given question, and indeed the Court’s own logic, in finding in the Charter’s “right to life” a right to death, redefined as relief from suffering, would leave it little room to refuse that relief on the basis of age or infirmity, when the case is brought.

If, likewise, the court could reverse its own decision before, it may be persuaded to do so again. The justification offered for overturning Rodriguez was that in the interval the “matrix of legislative and social facts” had changed; that the fear that had justified the law then, namely that assisted suicide would otherwise come to be applied to a wider and wider expanse of the population, had been disproved by experience; or at any rate that whatever might have happened in Belgium and the Netherlands — where the numbers of those euthanized annually has skyrocketed, and where it is now available not only to children and the mentally ill but for the relief of

all manner of ailments — could not happen here, on account of our differing “medico-legal cultures.” In other words, the incremental expansion of the law is already occurring, even before Bill C-14 has passed into law. The hubris of the Court has already proven to be wrong. Coyne ends by stating: But even if that were true at the time of the court’s ruling, it is clearly not true any more. The notion of extending assisted suicide to children and the mentally incompetent, once derided as “slippery slope” alarmism, is now the next item on the agenda. So it would be entirely open to the Court to find that the matrix of legislative and social facts had shifted again.

I’m not saying it will. But it certainly won’t if it is not asked.

The Euthanasia Prevention Coalition will never stop working to protect people from euthanasia and assisted suicide, through supports and through the courts.



Do you have a little free time at Thursday noon? Because you will be very welcome in the meeting room at St. Peter & St. Paul Burnaby, where you will find:

St Bride’s Mission

Mass at noon each Thursday, followed by lunch and discussion:

Location:

The Meeting Room at St. Peter & St. Paul, 7772, Graham Avenue, Burnaby, V3N 1V4.



Our Lady of Walsingham at Our Lady of the Snows Retreat Centre, Belleville, Illinois.

The Secker Society



The Vice President of the Fellowship of Concerned Churchmen, Canon Ken Gunn-Walberg, has recently had an article published by the Secker Society, a representative of which we had met at the Catholic

Anglican Congress in Fort Worth: here is some information for those who may be interested:

ABOUT THE SECKER SOCIETY

The Secker Society, named after Archbishop Thomas Secker, exists to promote the use of the historic formularies of the Church of England in North America, including the Articles of Religion of 1571, the Authorized Version of 1611, the Prayer Book of 1662, the Psalter of 1539, the Ordinal of 1661, and the Books of Homilies of 1547 and 1571.

The Society's primary purpose is to encourage the inclusion of liturgy from the current Book of Common Prayer of the Church of England, first printed in 1662, in the life of the church in North America. The Society advocates for a variety of programs relating to its continued use, along with other historic standards, in both home and parish life.

Towards these aims, the principal activities of the Society are the production, publication, and distribution of literature in both electronic and print form and the maintenance of a directory of services utilizing liturgy from the 1662 Book of Prayer in North America.

The Society is the publisher of Anglican Tradition, a printed journal issued semi-annually.

To find out more about what we are doing, please visit our news and events section.
<http://seckersociety.com/about.htm>

*Congo (DRC),
Cameroon & South Sudan*

The Africa Appeal

It is with many thanks to our donors that we have been able to continue our support for Congo and Cameroon, and have also been able to send some desperately needed funds to South Sudan over the past months.

The political situations in all three countries are causing increasing concerns: in Congo, there is a

prospect of a presidential election, but which has not yet been announced. In Cameroon, there is great anxiety about the impact of Boko Haram terrorist activity in the North of the country, and there have been increased security measures taken to prevent any terror attack in Yaoundé and region. In South Sudan, even as the two major combatants have made a peace accord between them, the results of the recent civil war are seen in the large number of people displaced from their homes, and the very grave risk of starvation for those displaced, and for those who are trying to help them.

One example of the problem these situations cause: Fr. Alphonse is our Vicar General in Cameroon: he is resident of Cameroon, but of Rwandan nationality by birth. It will be necessary for him to attend Provincial Synod in the USA. He needs a passport to be renewed. So, as he is Rwandan, his passport should be from Rwanda. Problem 1: Rwanda demands that Fr. Alphonse go to Rwanda to get a new ID card, & then they will give him a passport. Problem 2: how do you go to another country when you don't have a passport? Problem 3: How do you get a 'stateless' travel document from the UN? Fr. Alphonse is trying to deal with this – as well as oversee the growth of the ACC in Cameroon – but with very limited resources, even when he does get a little money locally by being hospital chaplain and by saying Mass at the local jail!

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If you wish to receive the Emerald Echo electronically, please drop a note to the editor at drm274@hotmail.com

Bible Study

The group meets at the Ferguson's, (T. 604-463-5300) on every second & fourth Tuesday
20895 Camwood Ave., Maple Ridge
Topic: "The Acts of the Apostles"
Mass 7.00 pm, discussion to follow.

Why do they do that?

If you have any questions about what happens during divine worship, let us know with a short note to the editor (drm274@hotmail.com) and we will try and give you the answer in the next Emerald Echo.

ALL SOULS' MEMORIAL LIST

June	2	Gerald George Weir
	6	Beryl Anne Shier
	9	Russell Savage
	9	St. Columba of Iona
	9	Elizabeth Regina Low
	17	Betty Fox
	18	Patricia Amy Evelyn Mills
	19	Marion Margaret Hayward
	21	Horace Cartwright
	22	Clara Clark
	23	Pat Moline
	23	Carmino de Catanzaro (Bishop)
	24	James Foster
	27	Sarah Myint
	27	William Todd
	27	Charles Donovan
	28	Terry Fox
	30	Joey Gardner
July	1	Alfred Woolcock (Bishop)
	5	Elizabeth Jane Ferguson
	11	Douglas Palmer
	12	James Corps (Priest)
	15	Sydney J. McLean
	17	Jerome Bond
	17	Elizabeth Bond
	18	Charles Parrott
	21	Peggy Steacey
	25	Marion Maud Whalley
	25	Ruth Whitworth
	27	William Woroniak
	28	Charles Lee Abbott (Priest)
	29	Barbara Boake
	29	Gertrude Todd
	30	O'Neill Gaétan Côté (Priest)
	30	Joyce Frances Lucille Fraser
August	1	Frederick Feilding Wilkins
	7	Henry Nelson Campbell
	10	John Livingston Campbell
	10	Florence May Thomas
	22	Henry Arthur Wellsley Ferguson
	23	Brian Cowan (Priest)
	23	Roland Palmer, SSJE (Priest)
	23	Edward L. Wilkin (Archdeacon)
	25	Athol Redmond
	26	Gertrude Chrichton Greene
	26	Mary Elizabeth Helen Redmond
	27	Henry Lyman Corey
	29	John Woroniak

	30	Monica Dantu
Sep	6	Mary Ann Harron
	8	Mary Eleanor Campbell
	13	Rosalie Betty Adby
	15	Edwin Parrott
	20	Edward Whalley
	22	Ray Roberts
	22	Shirlie Alison Barnett
	23	Anne Taylor
	26	John Kroeker
	27	Thelma Anne Todd

The Traditional Anglican Church
of Canada Parishes of:

St. Bride of Kildare, Pitt Meadows St. Columba of Iona, Halfmoon Bay

Services for

June, July, August & September 2016.

	St. Bride	St. Columba
Jun-5	Evensong	Mass
Jun-12	Mass	
Jun 19	Evensong	Mass
Jun-26	Mass	
Jul-3	Evensong	Mass
Jul-10	Mass	
Jul 17	Evensong	Mass
Jul 24	Mass	
Jul 31	Evensong	Mass
Aug 7	Mass	
Aug 14	Mass	
Aug 21	Evensong	
Aug 28	Evensong	
Sept 4	Mass	
Sept 11	Evensong	Mass

Websites.

<http://www.traditionalanglican.ca/>

www.parishofstbride.webs.com/apps/location/

<http://www.parishofstcolumba.com/>

Fr. David Marriott SSC 604-551-4660

