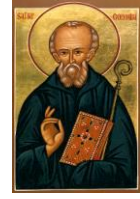




# EMERALD ECHO



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

Vol. 1 No. 2: Advent, 2010

The season of Advent is penitential: this is why the frontals, the chasuble and stole, the burse and veil over the sacred vessels, are all purple. The exception to this occurs on one of the two Sundays where Rose vestments are worn: Gaudete Sunday, the third Sunday in Advent. Why this break in the season? It reflects the joy we anticipate, as expressed in the first lines of the Introit for the day: *'Rejoice in the Lord always. Again I say, rejoice; let your forbearance be known to all, for the Lord is near at hand; have no anxiety about anything, but in all things, by prayer and supplication, with thanksgiving, let your requests be known to God'.*

But for the rest of the season, we contemplate not only the Incarnation of Our Lord at Christmas, but also the second coming of Jesus Christ, where we shall be before His throne of judgment, and shall have to justify ourselves, all the good, and all the bad, before Him Who gave Himself for us on the Cross. When the rest of the secular world concentrates on parties and fun, we look ahead to the end times, some with fear, some with joy, all with faith in the redeeming Grace of Jesus.

It is thus that we come to Christmas, and the Nativity, the Blessed Virgin Mary sitting by the manger and Joseph standing by in joyful wonder: it is not only the fact the Jesus has come, it is also, thinking of our Advent penances, a promise that He

has come once, then He shall come again, and we shall see Him in Whom we have great and abiding faith in truth, face to face. I love Thee, Lord Jesus, look down from the sky, and stay by my side, 'til morning is nigh – and that morning is the morning we look toward now, in Advent, when we shall become as little children before Him, and we shall sing

Away in a manger,  
No crib for His bed  
The little Lord Jesus  
Laid down His sweet head

The stars in the bright sky  
Looked down where He lay  
The little Lord Jesus  
Asleep on the hay

The cattle are lowing  
The poor Baby wakes  
But little Lord Jesus  
No crying He makes

I love Thee, Lord Jesus  
Look down from the sky  
And stay by my side,  
'Til morning is nigh.

Be near me, Lord Jesus,  
I ask Thee to stay  
Close by me forever  
And love me I pray.

Bless all the dear children  
In Thy tender care  
And take us to heaven  
To live with Thee there.

*From the 'worst Christmas Cracker jokes ever':*

**What do you call a short sighted dinosaur?**

A do-you-think-he-saw-us!

### *Advent Study Group*

*The group meets at the Ferguson's, 20895 Camwood Drive., Maple Ridge (T. 604-463-5300) on each Wednesday in Advent, starting on December 1<sup>st</sup> 2010 and ending on December 15<sup>th</sup>.*

*Topic: 'The Gospel of St. Luke' Mass 7.00 pm, discussion to follow.*

### News from Father David.

One of my strangest experiences ever has been to walk out of doors in the rain not having to worry about raindrops getting on my glasses. After 50 years of wearing glasses it is very strange to stand at the altar and say the Mass, just using my own God-given vision. Well, not quite 'my own God-given vision': I am amazed at the ingenuity and brilliance of the folk who have developed the concept of a replacement lens for the natural lens clouded by cataracts, and then added on the idea of having this new lens replace the need for corrective lenses in glasses. And then I

am amazed at the skill of the Ophthalmologist who can take out the old lens and replace it with the new, so that a week later, everything is healed and back to 'normal'! I am sure that many are by now bored with my stories of the people I have seen being led by the hand, begging for alms, as they had lost their sight to cataracts, and had no money to pay for the surgery, even if it were available to them. And, so often, we take it all for granted.

At this season of Advent, we need must give thanks for all the good we have in our lives, for all the opportunity that we are given to help those less fortunate than ourselves, to express the true 'Spirit of Christmas' in making every effort to fulfil the second Great Commandment: 'Love thy neighbour as thyself'.

I am so thankful for all those who have worked so hard through a difficult year, and have kept their faith: in sure and certain conviction that the Anglican heritage is valid and a true reflection of that faith expressed by the Apostles in the early church: pure and simple and worthy of our efforts.

I am so thankful for the strong support and encouragement that we have had from our Bishop and Primate: Archbishop Mark Haverland. I am very happy to tell you all that he will be in BC on June 2<sup>nd</sup> & 3<sup>rd</sup>, for a meeting of Traditional Anglicans in Victoria, as well as planned for visits to St. Bride's on June 4<sup>th</sup> and St. Columba on June 5<sup>th</sup>. Mark your calendars now: more news to follow.

I wish you all a joyful Christmas, and my prayers are with you that we may all have a peaceful and holy New Year.

David+

**Why would you invite a mushroom to a Christmas party?**

He's a fun guy to be with.

## *The Africa Appeal*

*Your support is important for this essential fund raising activity!*



## A LAYMAN LOOKS AT THE TRADITIONAL ANGLICAN CHURCH

When asked to write an article for the newsletter by Father David, I readily agreed without giving thought to what I should write.

I am not a theologian, but I do have an abiding belief that one cannot understand the present without understanding the past. As Traditional Anglicans we should be aware of the dedication, suffering and sometimes persecution that some of the moulders of our Tradition both gave and endured.

There are some traditions that are merely customs; sometimes without a rational reason other than it has always been done a certain way. An example of this kind of tradition that comes to my mind is that of having Brussels sprouts with Christmas

dinner because grandmother's grandmother served them. The kind of traditions I am thinking of are those that go to the very root of the way we worship and relate one to another.

I invite you to turn your minds back to the sixteenth century. The Reformation is causing unrest in much of the Continent of Europe. On one side are the Protestants, many of whom would abandon all church traditions. On the other side the monolithic Roman Church endeavouring to force its dogmas that were without scriptural justification. Which way would the Church in England go? Fortunately, it went neither way.. What resulted was the "Elizabethan Settlement". It was and is the middle way. The ancient traditions were preserved and many excesses eliminated. The Elizabethan Settlement was the work of men such as Hooker; they refused to identify Catholicism with Romanism. Likewise they refused to identify Evangelicalism with Puritanism. It can be said that they were unique in Europe in reconciling the new learning of the Renaissance with the age-long teaching of the Church. It has been said that the efforts of these times were not to find a path between extreme Protestantism and Romanism, but to find a way to combine the truth of Scripture with history.

This Settlement in its finality was in tune with the times. At this time there was a growing hatred of ecclesiastical abuses and this combined with the rise of nationalism and the individual spirit made it the right time for reform. As a result of the Settlement the English Church was freed from foreign interference. The Book of Common Prayer became the official prayer book of the Church. Services were to be conducted in English, rather than Latin. The Bible was open to all. Clergy were permitted to marry. Anglicanism was in a sense born at this time.

I look at Traditional Anglicanism as the "keepers" of the Book of Common Prayer. It has been said by English scholars that aside

from the King James Bible that the BCP is the finest work in the English language. No Book of Alternative Services for me! No decision by a non-Anglican bishop as to what portions of the BCP we can use in our services!

Today Anglicans are faced in a very real sense with the same challenges as existed in the sixteenth century. Instead of Puritanism there are those who ignore the ancient traditions of the Apostolic Church in regards to clergy gender as an example. These persons have every right to establish their own church, but instead they continue to call themselves Anglicans. On the other side there are those who would take us back over four hundred and fifty years to rejoin the monolithic Roman Church. We have the opportunity, no! the duty, to protect Anglicanism.

I am pleased that we are now called Traditional Anglicans rather than the Anglo-Catholic Church. All churches that believe and accept the Creeds are catholic. At the time that the creeds were accepted by the churches, there was no provision for the Church of Rome to have any exclusive rights to the term "catholic"

As a layman I treasure the fact that as an Anglican I am a most fortunate Christian. I accept the Scriptures and the decisions of the ancient church council held before the East-West split.. I do not to accept the dogmas which are not laid out in Scripture or by the early fathers. As a traditional Anglican I have the right to embrace the worship helps such as incense, making the sign of the cross and other such helps. The important point is I am not compelled to do them. The 39 Articles allows me to take communion in both kinds, which others are not. If I were going to place an adjective before my Catholicism I would call myself a 'free catholic'. It is my Traditional Anglicanism that gives me this freedom

in my religion,-freedom to think and express my thoughts, freedom to appreciate the views of others.. With these freedoms I am given the wisdom that we Anglicans do not have a monopoly on truth, but we do have the truth as I see it.

*Doug Whitworth, St. Columba*

### **Who was England's first chiropodist?**

William the Corncurer

*Many years ago, above the desk where the salesmen came in at the end of their day, a sign carried the following message:*

***'Success comes more easily when you possess the magic of enthusiasm'***

*I ask each of you reading this to bring this very same enthusiasm to church on Sunday, to the market on Monday, to your friends and relatives every day: so that they will turn around and say: 'What is it that he/she is so excited about?' And then we'll see all those new faces, little by little, keen to find the hidden secret hidden in our church.*



*The children of Cenetech English Academy, Yaoundé, Cameroun*

*Part of the Africa Appeal project*

## St. Bride's First Five Months.

Sunday, August 8<sup>th</sup> was the first service for our new parish dedicated to St. Bride, one of the three Patron Saints of Ireland. The Mass was celebrated at 1:00pm by Fr. David Marriott, SSC who was to become our Priest-in-Charge, licensed by Abp. Mark Haverland. Since that beginning, the Mass has alternated with Evensong with George Ferguson as Officiant (licensed also, as Lay Reader, by the Archbishop). On alternate Sundays, Fr. David is taking the service at our Sister parish of St. Columba, at Halfmoon Bay. Our two parishes are working together to cover the expenses that this arrangement demands.

We have gradually obtained almost all the necessary vestments and other equipment that a parish requires to operate. Thanks to one generous gift, we were also able to obtain new padded kneelers.

Our Advent Bible Studies are being held on three consecutive Wednesday evenings, being led by Fr. David and very much appreciated by those who attended.

It is our intention to hold one additional Mass, or other service, each month, usually at 7:00 pm on a week-day, to mark specific dates in the Calendar that we should be observing.

Our Sunday service on January 2<sup>nd</sup> will be our Annual Service of Lessons and Carols with Holy Communion.

I wish to express my appreciation for the marvellous support our parishioners are making financially to the parish and the Africa Appeal.

George Ferguson, Priest's Warden



### *IN MEMORIAM*

October 3 – Audrey Taylor

November 19 – Alfred Adby

*May they rest in peace.*

## **The Art of Public Worship**

All liturgical acts – whether they make use of words (ritual in the narrower sense), or the actions (ceremonial proper) – have a double function: one directed Godward, expressing in outward form the thoughts and feelings of the worshippers, the other directed manward, teaching the worshippers how they ought to think and feel by setting before them the Church's standard of worship.

This double aspect of our public services is the cause of many misunderstandings and perplexities on the part of those who do not take into consideration the real difference between private and public devotions.

Adoration of divine goodness involves mystery; behind every real and vivid personality there lies something mysterious; still more do we find it in the way one personality affects another. The way in which a great leader pours out from himself a power that is infectious remains the most potent method by which the world makes any moral progress. There is hardly any advance that cannot be traced to some imposing figure; the personality of Jesus (far more mysterious in its nature and in its power over others) has in its purest form this converting influence. Men as they adore His Holy cross are broken-hearted and changed. Worship of Christ crucified teaches

men something of the mystery of holiness.

There is another way in which public worship teaches goodness; it helps us to love our neighbour by teaching us to venerate and love the society of the Holy Church to which we belong. The Liturgy keeps this before us in its intercessions for the Church on earth and by kindling our sense of fellowship in worship with the church expectant in Paradise and the Church triumphant in Heaven. It tells us of the communion of saints; it tells us to pray for the faithful departed; it assures us that the saints pray for us and mingle their petitions with our own. This is the importance of the historical element in liturgies; to use the same words and actions as are being used and have long been used all over the world gives a Catholic atmosphere to worship and strengthens the sense of loyalty to the beloved Society which is Christ's mystical Body; Prayer Book revisers and others would do well to remember that, if public services ought to respond to the needs of the present, they must always owe much of their effect to old associations. Worship takes the social side of man and invests it with mystery.

(From an essay by The Rev'd F.H. Brabant, M.A. in "Liturgy and Worship" (SPCK 1959)



The telephone rang in the rectory of a large suburban parish. The parish secretary answered the call. A man's voice demanded to speak to the priest. "I'm sorry, he isn't in." the secretary said. The now hostile voice then said, "Oh, I suppose he's out spreading lies." To which the secretary replied, "No, this is his day off!"

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## Services for January February & March 2011

		St Bride	St Columba
Jan-02	Christmas 2	Mass	Mattins
Jan-06	Epiphany	Mass	
Jan-09	Epiphany 1	Eve	Mass
Jan-16	Epiphany 2	Mass	Mattins
Jan-23	Epiphany 3	Eve	Mass
Jan-30	Epiphany 4	Mass	Mattins
Feb-02	Candlemass	Mass	
Feb-06	Epiphany 5	Eve	Mass
Feb-13	Epiphany 6	Mass	Mattins
Feb-20	Septuagesima	Eve	Mattins
Feb-27	Sexagesima	Mass	Mattins
Mar-01	St David	Mass	
Mar-06	Quinquagesima	Eve	Mass
Mar-13	Lent 1	Mass	Mattins
Mar-20	Lent 2	Eve	Mass
Mar-27	Lent 3	Mass	Mattins



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