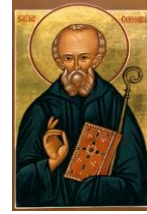




# EMERALD ECHO

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



Vol. 2 No. 1: Epiphany, 2011

Epiphany 2011

I just realized how the date looked for the first of the New Year: 1.1.11: no wonder so many people wanted to get married then, so that someone in the couple (I wonder who?) might remember the date!

And now we start the season of Epiphany, looking forward to the days starting to get a little lighter in the morning and evening: but with the winter to endure – or for some, mainly younger ones, to enjoy. I must say that the park or I should say Urban Forest and trails across the road from my home are quite lovely when it is all frosty: just as long as that patch of ice doesn't jump beneath my shoe!

Epiphany is so very essential to our faith: it is the arrival at Bethlehem of the Magi, honouring Jesus with their gifts of gold, frankincense and myrrh, but more important than all this is the sign that the visitation means: it is that Jesus Christ is revealed not only to the tribes of Israel, but also to the Gentiles. So that we are able to participate fully in the life of the Christian church: no-one can tell anyone that he or she does not qualify for the church, as we are all the children of God, and His creation: so are all welcome into the family of Jesus Christ as sons and daughters of God and as brothers and sisters of our Saviour.

One member of my family wanted to get married, and as her fiancé was a member of the Roman Catholic Church, they decided they should go and meet with the parish priest to talk about what they should do. When they met the priest at the local parish, he told her that, due to a learning disability, 'she was not really able to understand the meaning of the catholic faith, and therefore could not be accepted into that church'. Now, the RC church was accessible to them (they do not drive a car), but the Anglican Church - where they were married - is not accessible, as there is no transit service on Sunday where they live: so now they have been made welcome by an Evangelical church community – and that's where they go every Sunday.

That particular Evangelical church heard the true message of the Epiphany, a message missed by the Roman Catholic priest: all who profess Jesus Christ as Saviour are welcome at the Supper of the Lamb, all can partake of the joy and glory: just have your wedding garment at the ready: as the Boy Scout motto says: Be Prepared!

David+

Keep away from people who try to belittle your ambitions. Small people always do that, but the really great make you feel that you, too, can become great.  
*Mark Twain.*



Fr. Steven Ayule-Milenge & Fr. Mamba Itongwe walking along a street in Uvira, Sud-Kivu, Congo

### ***Bible Study Group***

***The group meets at the Ferguson's, 20895 Camwood Drive., Maple Ridge (T. 604-463-5300) on every second Wednesday starting on January 19th 2011.***

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

### **News from Father David.**

One of the strangest messages I have recently received has been one that was enclosed with a Christmas card: the writer said that I, and others, had left the Anglican Catholic Church. Of course there must have been some misunderstanding or misinformation, as the church to which our two parishes belong is the Anglican Catholic Church – Original Province! A second part of the message appeared to imply that in

leaving the TAC churches, that we had thrown our lot in with some sort of fundamentalism or Protestantism. Now, we may not have quite the same emphasis on a lot of the minutiae of Anglo-Catholicism, but then we have never had that emphasis in the two parishes of St. Bride and St. Columba.

So, as we start this New Year of 2011, we might well ask, 'who are we?'

We are part of the Traditional Anglican Church of Canada, members of the Anglican Catholic Church – (Original Province) (ACC-OP), with our Episcopal oversight coming from Archbishop Mark Haverland, Primate of the church.

Of course, you might now wonder, 'what is the 'original province'?'

The Anglican Catholic Church around the world is comprised (for now) of two provinces, the first, the 'original province', being the seven dioceses and 100 parishes in the USA, and dioceses in Australia & New Zealand, in the UK, in South Africa, & in Sudan, and with churches in Kenya, in Rwanda, in Congo, in Cameroon, in Haiti, in Colombia, in Venezuela. The second province of the Anglican Catholic Church is in India.

The ACC-OP does not stand alone in the world, but is in full Sacramental communion with two other continuing churches: the Anglican Province of Christ the King, which has 4 dioceses and 42 parishes in the USA, and the United Episcopal Church with 21 parishes across the USA: a grand total of 163 parishes in the USA alone to which we can now add our 10 parishes from the ACC-OP and APCK across Canada!

When the then Father Peter Wilkinson was starting the first Anglo-

Catholic parish in Victoria, his Bishop was one Robert Morse, who was to become the Archbishop of the Anglican Province of Christ the King: and with whom we are now once more in communion! It was Bishop Morse who announced the formation of a parish in Vancouver, much to the surprise of the founding Rector, one Reverend Canon Edward Gale Obl. OSB.

David+

### *The Africa Appeal*

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



Adoration of the Magi - Carle van Loo (1760)

### The Anglican Way

The concept of the 'Anglican Way' was inherent in many of the writings of the late Rev. Dr. Peter Toon, who held firmly against those who would make the Anglican Way narrow, or against those who would make it too broad. What is meant by this term, 'Anglican Way' is not peculiar to the Anglican Communion: it is present in the Roman Catholic church, it is present in the Orthodox church, and, indeed, is present in Islam, in Hinduism, in Buddhism: all major, and no doubt most minor religions on earth. It refers to that propensity of the human race to develop habits and practices which are peculiar to 'our little group': be that group a service club, employees of a company – 'teamwork wins!' – or a parish. It is what has led to those strange divisions between us: high or low, catholic or evangelical, prayer book or BAS, 2 candles or 6, vestments or surplice & stole.

In the Preface to the 1662 book, there is an important definition of who we are, and in truth, of the Anglican Way itself: 'It hath been the wisdom of the Church of *England*, ever since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it.'

### Shared Traditional Anglican Faith

I take this opportunity to express my thoughts on our shared Traditional Anglican Faith.

I was raised in the Anglican Church of Canada, (before it slipped off the course) and what I learned to believe then, I believe still, albeit more deeply and with greater refinement. I cannot honestly believe other than that which I have always believed, my faith is not variable. As most of us have experienced that Church changed and no longer believed that which we were

taught and believe, and so I was grateful to find a faithful Church at St. Patrick's, ACCC, but again it changed and came to represent a path I could not in good conscience follow. Now again we are fortunate to have a faithful Traditional Anglican Parish in St. Bride, Pitt Meadows and our sister Parishes across Canada, so we must pray and work to stay the course.

I have described myself as a Broad Churchman, given its original meaning, as having respect of the full range of traditions proper to the Anglican Church, although I personally incline to the Middle way within that tradition. I uphold the 3 Creeds, the Catechism, the Sacraments, the 39 Articles of the Religion as well as the intent of the Solemn Declaration, all as found in the Book of Common Prayer (Canada 1962) as well as the Authorised (King James) version of the Holy Bible which is the foundation of all the forgoing. I hold that we are fully Catholic and at the same time fully Protestant, which, properly understood, are not at odds, understanding the Reformation was originally and properly intended only to restore the true Catholic faith and not to undermine it, (A Protestant is one who protests for the truth, and against errors of addition and/or subtractions and/or corruptions of the Catholic Faith).

I hold the ideal of freedom of conscience and even as I expect the free use of my conscience, I likewise must respect the same right for all others. If we disagree with something within the household of Christian faith, let us disagree with charity and grace, respectfully judging ideas, but not other people. I also respect all our brethren within the Continuum and as opportunity presents I have and will worship with other Continuers including the Reformed Episcopal, Anglican Province of America, and the Christian Episcopal Churches and in time hope we can work and grow closer with them. I have never felt we must all exist under one episcopal authority as long as we can more fully have Christian fellowship and co-operation were possible.

Finally a previous well respected contributor to this paper stated that

Traditional Anglicanism could be seen as the "keepers of the Book of Common Prayer", which is quite true, but it can equally said that the Book of Common Prayer is the "keeper of Traditional Anglicanism" so let us not depart from it nor from the King James Bible.

Yours in Christ.

Fred Campbell, parishioner, Parish of St. Bride, Pitt Meadows.

## **GIVING TO THE CHURCH**

We have all read, we have all heard some of those long and seemingly interminable lectures about the importance of making our contribution to the church: that it is our duty: together with leaflets dealing with tithing, with, often, some more modern definition of 'tithes' – perhaps to make it a bit more palatable to most of us...wage slaves that we are, struggling in large part to keep our heads above water. Now, our two parishes have been very successful at keeping their heads above water, and beginning to build assets, but the problems of shortages of funds, while not as severe as with our African friends, are not far distant in the eyes of the treasurers of the parishes!

We all know that the church needs an income, just as we do: there is the building after all, and then the heat and light etc., never mind the pay for the clergy, the organist, the janitor, and the what-have-you. But what is it that we mean as the 'church'?

To most of us, the church is that place where we go on Sunday, and, perhaps, once or twice in the week: where we meet the parish family, where we worship together, where we receive that Spiritual Food to keep us well nourished for the week. It is where we can feel at home in a spiritual sense: no need for explanations: this is my faith, and I am unanimous in that!

But of course, the church spreads out far beyond our own familiar place: and in the case of the Anglican Catholic Church, spreads across this vast nation. And this creates its own set of problems: because many parishes are small, and really quite fragile: some are really small mission outreaches, which, with God's Grace, will grow to serve the needs of a population bereft of any Anglican Catholic witness, prey to liberal modernizers. And yet, the entire church across Canada needs to be supported, to be nourished, by gifts allocated by each parish.

At present, we stand alone, in a formative stage of our church life here in Canada, but the tradition of the church has always been that each parish should endeavour to tithe from its receipts to the diocese: so we need to be prepared for this in the next years. If everyone has been reasonably competent in establishing the budget for the year, and barring calamitous events, all should run smoothly.

The problem has been that for any piece of machinery to work, the parts have to work in unison: if my car is not serviced regularly and cared for, it will develop all sorts of rattles and clunking sounds, preparatory to its demise by the side of the road. Now this doesn't take a lot of money: but preventative maintenance prevents major repairs. Preventative maintenance is that money collected each week: it lets the machinery of the church run smoothly, with no major breakdowns.

In closing it is interesting to note that when it comes to giving to the church, some other faiths beat us hands down: one of the Sikh communities recently celebrated their new temple: fully paid for when it opened. But the giving to achieve this goal, of having their own temple, was truly sacrificial: not from overseas, in this case, but from their own people, who even borrowed against the values of their own homes to ensure the temple would be built. There is no such thing as a free lunch: there is no such thing as a free church: but if we are truly convinced that what we are about in the ACC-OP, and the Traditional Anglican Church of Canada, is blessed by God the Father, and reflects His Will for all of us here on earth, then we might consider most carefully the pledge that we might be able to make for the entire church.

Consider if we have a shortfall of 10% in the budget, those who can give \$5.00 each week need to give \$5.50, those who give \$10.00 weekly need to give \$11.00, and so on: those who give \$100.00 a week, need to give \$110.00. And the problem is solved.

- Submitted (but not written) by Scott Ferguson, Treasurer - St. Brides.



### *IN MEMORIAM*

We remember those in our Canadian Armed Forces who Have served and died in two World Wars and in present day Peace-keeping situations that Our Dominion and the world may go forward in relative peace.

May they rest in peace.

### CATHOLIC HORSES

One day while he was at the track playing the ponies and all but losing his shirt, Mitch noticed a priest who stepped out onto the track and blessed the forehead of one of the horses lining up for the 4th race.

Lo and behold, that horse - a very long shot - won the race...

Before the next race, as the horses began lining up, Mitch watched with interest the old priest step onto the track. Sure enough, as the 5th race horses came to the starting gate the priest made a blessing on the forehead of one of the horses.

Mitch made a beeline for a betting window and placed a small bet on the horse. Again, even though it was another long shot, the horse the priest had blessed won the race.

Mitch collected his winnings, and anxiously waited to see which horse the priest would bless for the 6th race. The priest again blessed a horse.

Mitch bet big on it, and it won. Mitch was elated.. As the races continued the priest kept blessing long shot horses, and each one ended up coming in first.

By and by, Mitch was pulling in some serious money. By the last race, he knew his wildest dreams were going to come true. He made a quick dash to the ATM, withdrew all his savings, and awaited the priest's blessing that would tell him which horse to bet on.

True to his pattern, the priest stepped onto the track for the last race and blessed the forehead of an old nag that was the longest shot of the day.

Mitch also observed the priest blessing the eyes, ears, and hooves of the old nag. Mitch knew he had a winner and bet every cent he owned on the old nag.

He then watched dumbfounded as the old nag come in dead last. Mitch, in a state of shock, made his way down to the track area where the priest was.

Confronting the old priest he demanded, 'Father! What happened? All day long you blessed horses and they all won.'

Then in the last race, the horse you blessed lost by a Kentucky mile. Now, thanks to you I've lost every cent of my savings -- all of it!'

The priest nodded wisely and with sympathy. 'Son,' he said, 'that's the problem with you Protestants; you can't tell the difference between a simple blessing and last rites.'

*Thanks to Shirlie Barnett & Iris Bardwell...*

## ALL SOULS – MEMORIAL LIST

- January    1 Florence Elizabeth Bentley  
              5 Bob Roberts  
              14 Lea Watson  
              17 John Samuel Tarnatoa Williams  
              20 Guy Arthur Watson  
              24 Homer Jackson Glass  
              27 Dora Harrison
- February   1 St. Bride of Kildare  
              2 Hilda Trehearne  
              6 Thomas Phelps  
              7 Enid Allison Ratcliffe  
              9 Princess Margaret (Armstrong-  
                  Jones  
              9 Cornelius Kroeker

## BIBLE TRANSLATIONS

**By Archbishop Mark Haverland**  
*Metropolitan of the Anglican Catholic Church*

The English poet and critic, C.H. Sisson, wrote a scathing review some years ago of the then new English prayer book called the *Alternative Services Book* (ASB). The lessons in the ASB were taken from a wide variety of modern Bible translations, but not from the Authorized Version, the so-called King James Version. Sisson's acid comment on that decision was that the readings were taken from every translation but the best.

Since the first, great need in the matter of the Bible is to get people actually to read it, there is a place for modern translations. Archbishop Cahoon used to use the very simple, readable *Good News Bible*, whose formal name, I believe, is the *Today's English Version*, for that reason. For people who may be frustrated by 16th and 17th vocabulary and verb endings, there is a place for modern translations and, especially,

for the *Revised Standard Version*. But that place is limited: a starting point to initiate Bible reading and basic Bible knowledge. Personal Bible study can be encouraged by a sturdy, modern translation. Public Bible reading, and especially Bible reading in the context of public worship, should be from the best translation, which still is the KJV.

The desirability of the KJV of course includes its literary superiority and historical influence. However, I also have been interested to see some recent evidence of revival of scholarly preference for the KJV. First, I would mention the redoubtable Robert Alter. Alter is Jewish in background, but I do not know if he has any religious faith at all. He is nonetheless a brilliant reader and interpreter of the Hebrew Bible, as can be seen in such books as *The Art of Biblical Narrative* (1981) and *The World of Biblical Literature* (1992). In the mid-1990s a whole spate of books appeared on and about Genesis, and they included a translation and commentary by Alter called simply *Genesis* (Norton, 1996). In an extended preface to the reader Alter discusses the translation of Biblical Hebrew and agrees with the English scholar, Gerald Hammond, in arguing that the KJV remains the best translation.

Alter's – and Hammond's – reasons for this judgement are many. While the KJV is sometimes based on shaky Hebrew texts or imperfect understandings of the Hebrew, Alter points out that most modern translations have 'a shaky sense of English'. Furthermore, modern translations tend to try to explain and interpret in the course of translation: what Alter calls 'the

heresy of explanation'. While translations are always something of an interpretation, the modern translations seem to embrace this fact as an opportunity rather than be aware of it as a danger. The KJV tends to be more literal, more earthy, more concrete, and less prettified than modern translations, all of which facts render it closer to the Hebrew. In fact the modern translations often place 'readers at a grotesque distance from the distinctive literary experience of the Bible in its original language.' (p. x) Alter provides many examples. One example here will have to suffice. The Hebrew word *zera*, 'seed', can refer both to plant seeds or to semen. It is used by extension to mean 'offspring', 'progeny', 'descendants'. But the Hebrew, when meaning 'progeny', still always retains the direct connection to the more basic meanings of 'seed'. The KJV consistently renders *zera* with its basic Hebrew meaning, 'seed'. Modern versions are liable to render the word with the derived, secondary, and less literal meanings of 'offspring' or 'descendants'. This makes the text less literal, less concrete, and further from the Hebrew meaning and mind.

Alter also argues that Biblical Hebrew was a somewhat stylized, decorous language, not everyday speech, so 'there is no good reason to render biblical Hebrew as contemporary English'. A fussily old-fashioned language also is inappropriate, 'but a limited degree of archaizing coloration is entirely appropriate, employed with other strategies for creating a language that is stylized yet simple and direct, free of the overtones of contemporary colloquial usage but with a certain timeless homespun

quality.' And for that 'the right direction...was hit on by the King James Version'.

Another recent writer, Calum M. Carmichael, also prefers the KJV. In *The Story of Creation: Its Origin and Its Interpretation in Philo and the Fourth Gospel* (Cornell, 1996), Carmichael writes that: 'In quoting biblical texts I have relied on the King James Authorized Version of 1611 but have made changes where called for. I have used the AV because it is in almost all cases a more literal rendering of the Hebrew and Greek manuscripts than any other translation. It also has the merit of reminding the reader of something I consider to be very important, namely, that biblical literature is a product of the past and hence of a culture quite different from our own.'

In recent years those of us who prefer the KJV have often been made to feel that we are benighted obscurantists, ignorant yahoos. How nice to know that professors at the University of California-Berkeley and Cornell think that we fuddy-duddies were right all along.

\* \* \*

By the way, **Letters to the Editor** of a reasonable length and content are always welcome.



Presentation of Christ in the Temple - Candlemass

## Services for January - June 2011

		<u>St. Bride</u>	<u>St. Columba</u>
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-01	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-09	Ash Wednesday	Mass	
Mar-13	Lent 1	Mass	Mattins
Mar-20	Lent 2	Eve	Mass
Mar-27	Lent 3	Mass	Mattins
Apr-03	Lent 4	Eve	Mass
Apr-10	Lent 5 Passion	Mass	Mattins
Apr-16	Palm Sunday	Eve	Mass
Apr-21	Maundy Thursday	Mass	
Apr-22	Good Friday	Liturgy	
Apr-23	Easter Vigil	Mass	
Apr-24	Easter		Mass
May-01	Octave/Low Sunday	Mass	Mattins
May-08	Easter II	Eve	Mass

May-15	Easter III	Mass	Mattins
May-22	Easter IV	Eve	Mass
May-29	Easter V (Rogation Sunday)	Mass	Mattins
Jun-05	Ascension Sunday	Eve	Mass
Jun-12	Whitsunday	Mass	Mattins
Jun-19	Trinity Sunday	Eve	Mass
Jun-26	Trinity I	Mass	Mattins
Jul-01	Canada (Dominion) Day	Mass	
Jul-03	Trinity II	Eve	Mass



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