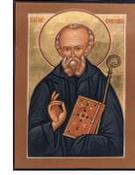




# EMERALD ECHO

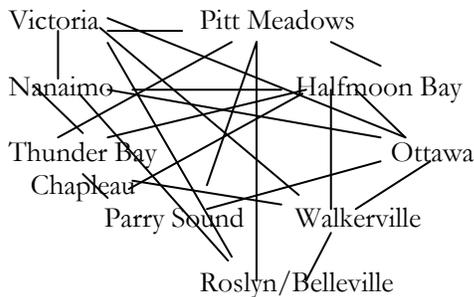
British Columbia Parishes of  
St. Bride of Kildare, Pitt Meadows  
St. Columba of Iona Halfmoon Bay  
The Traditional Anglican Church of Canada



Fall, 2010

As we move forward into the Fall season, looking ahead to the season of Advent fast approaching, we can give thanks that after a difficult year, we have now established a solid basis for the future of Traditional Anglican worship not only here in the lower mainland of BC, but also on Vancouver Island, and across Ontario.

## The Traditional Anglican Church of Canada



We are in good company: Fr. Stan Sinclair in Victoria, a tower of strength and with a history of distinguished teaching and of pastoral work in several dioceses; his island colleague, Fr. Peter Sandercock in Nanaimo; Fr. Robert Mansfield, familiar to many as the author of 'Fr. Bob's books' in the old Diocesan Circular; Fr. Jim Chantler, always so energetic, and complementing our mission efforts; and Fr. Peter Jardine in Ottawa, who is also a Director of 'Voice of the Martyrs' in Canada (<http://www.persecution.net/>).

Jesus tells us 'Fear Not': we need to listen to this, and know that we are called to the task

ahead for a reason know to God the Father, to whom our obedience must always be sound, despite any and all of the hardships this may cause us: remember Jeremiah and the early prophets, who did what they had to do, despite all the seeming inconsistencies. St. Paul writes that we are in the kingdom of man, but we are not of the kingdom of man: we are God's creatures, not man's.

## ***Advent Study Group***

***The group will meet at the Ferguson's, 20895 Camwood Ave., Maple Ridge (T. 604-463-5300) on each Wednesday in Advent, starting on December 1<sup>st</sup> 2010.***

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

### News from Father David.

As many of you know, I have recently returned from a visit to the church in Cameroon.

I stayed with Fr. Alphonse Ndukiye, the Vicar General for the 'Église Anglicane Catholique au Cameroun'.

I travelled to Cameroon (in French it is written Cameroun, in English, Cameroon: Cameroon is a bilingual country, like Canada, but with a majority French, a minority English speaking). The church made an application to Archbishop Hepworth of the TAC in 2005, and in 2007, I was asked by the Archbishop to take on the job of contact and resource for Fr. Alphonse Ndukiye, with a view to an Episcopal visit later that year. Unfortunately, that visit never took place, and my visit was the first by an outsider to Cameroon since 2005.



In the years after 2007, Fr. Alphonse, trained as a Roman Catholic priest but ordained an Anglican, had decided that he could not accept the terms of the proposed ordinariate, and so has aligned himself with the Anglican Catholic Church under the patrimony of Archbishop Mark Haverland, as have the parishes here in BC, and so it was under

the authority of Archbishop Haverland that I made my visit this year. The goal of the visit was to ascertain the situation on the ground, and to assess the potential for the church in future years.

After Abp. Hepworth had asked that we here in Canada keep contact with & support this new church, we were able, through the Africa Appeal, to send basic funding to pay such things as rent and basic living expenses to Fr. Alphonse. However, this came to an end when the bishops of the ACCC ordered an end to the Africa Appeal: this had a major impact on the church in Cameroon, which was almost destroyed by the lack of funding: indeed at the time, the IAF was unable to take on this job, and so the church to this day is undergoing the effects of the bishops' decision.



Despite all of this, there is now a church building in Yaoundé; the parish of St. André Ngoulemekong, and I was able to say the inaugural Mass in the church, with a congregation of some 150 – 200 people, plus some 50 – 60 children: truly a joyful occasion, as I was assisted in the Mass and 3 Baptisms by Fr. Alphonse and Fr. Desiré Ngono, a Roman Catholic priest in attendance: an old friend of Fr. Alphonse.

I told the people of the parish that, in response to the question posed by the lawyer to Jesus, ‘Who is my neighbour?’ that we are all the neighbour of each other: that I had come to Cameroon to learn, to learn of their desire for the faith of Christ, for the joy promised in eternal salvation, to understand how it is that so many of the young folk in Cameroon want to be part of the church, whereas so many of our young folk are on the outside, and we do not know how to bring them into our fold, how to contact them and relate to them. And so the idea is so often that we from the west come to teach and instruct, and this is wrong: we need to sit back, to listen and to learn what it is that we are doing wrong: and perhaps what it is might be found in the phrase often used in the Old Testament to describe the nation of Israel: a ‘stiff necked people’: are we a stiff necked people, and if we are, how can we change?

As we proceed through the infancy of our two parishes under the patrimony of Archbishop Haverland, please be aware of the need for stability: this refers both to the need for you to witness to your faith: and you do this by being in church: and also through the need for financial stability through your generous and regular gifts to the maintenance of the parishes.

The season for the fall sales is upon us: St. Columba will be holding a sale on November 12<sup>th</sup>, St. Bride’s on November 20<sup>th</sup>.

In Christ,  
Fr. David

## **Fall Sales**

**St. Columba: November 12<sup>th</sup>**

**St. Bride’s: November 20<sup>th</sup>**

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



## **St. Bride of Kildare – Feast Day, February 1**



*Pitt Meadows Heritage Community Church*

**Saint Bride of Kildare or Brigid of Ireland** (c. 451–525) is one of Ireland's patron saints along with Saints Patrick and Columba. Her feast day is 1 February, the traditional first day of spring in Ireland. She is

believed to have been an Irish Christian nun, abbess, and founder of several monasteries.

She has nineteen churches dedicated to her in England. She is represented as a nun, or abbess, holding a book but, in English churches, she receives no distinctive symbol drawn from the record of her impulsive generosity or the rapt spirituality which even caused her, in her heedlessness of material things, to hang her cloak on a sunbeam. Starting off, perhaps under the influence of St. Patrick, with a determination to live the life of a consecrated virgin in her own home, Bride later felt constrained to preside over a small community of seven like-minded followers; then, as her fame increased and a vast crowd of disciples thronged her, she established a number of fair-sized convents of which the double monastery at Kildare was the most famous. Her nuns were required to pass their days in strict asceticism and devotion, varied by works of practical charity shown to the sick and poor and by careful study of the art of illuminating manuscripts. Bride of Kildare appears as the foundress of the Order of Brigittine nuns, and appears as a crowned abbess on the rood-screens at Kenn and Wolborough, Devon, and Westhall, Suffolk.

Further, Saint Bride, was patron saint of the powerful medieval Scottish House of Douglas, together with the principal religious house, and Mausoleum of the Earls of Douglas and latterly Earls of Angus being St. Bride's Kirk, Douglas. She is also patron saint to babies, blacksmiths, dairymaids and dairy workers, mariners, midwives, nuns, poets, the poor, printing press workers, scholars, and travelers.

*~ Saints and their Emblems in English Churches*

## St Columba of Iona - Feast Day, June 9



St. Columba  
of Iona,  
Halfmoon  
Bay

Of all the Dark Age Scottish saints, Columba is the most spectacular star. In 563 AD Columba left Ireland and settled with the Gaels of Dál Riata, where he was granted the Island of Iona to found his monastery.

For the Gaelic warrior kings, Columba was a useful asset. His monastery provided education for their sons, he was a close advisor to the king, and he served as a diplomat to the king's neighbours in Pictland and Ireland. Columba's blessing was treasured by kings - a powerful symbol of their authority, and, in return for Columba's support, the Gaels gave the monastery land and protection.

Columba died in 597, but his monastery's influence continued to grow, leading to the foundation of new monasteries in Ireland and as far away as Lindisfarne in Northumbria. In Pictland, Columban monks began to

spread the word of Christianity in the seventh century. Iona faced competition from other Irish monastic missions, however, and their religious power was not absolute. St Mael Rhuba at Applecross or St Donnan, who was martyred on the Isle of Eigg, were also contenders as early spiritual leaders of the Church. Columba himself would have remained an enigmatic and little-known figure were it not for Adomnán, the ninth Abbot of Iona, and his book, the *Vita Colum Cille (Life of Columba)*, which ensured that the saint's reputation eclipsed that of the other Scottish saints and spread Iona's fame across Christendom. Pilgrimage to Iona increased: kings wished to be buried near to Columba, and a network of Celtic high crosses and processional routes developed around his shrine. At its zenith Iona produced *The Book of Kells*, a masterpiece of Dark Age European art. Shortly after however, in 794 AD, the Vikings descended on Iona, and, within 50 years, they had extinguished the light which had been Iona. Columba's relics were finally removed in 849 AD and divided between Alba and Ireland.

St. Columba's feast day is June 9, and with St. Patrick of Ireland (March 17) and St. Bride of Kildare (February 1), is one of the three patron saints of Ireland. The three are buried together in Downpatrick in County Down, deep within the famous Hill of Down.

St. Columba is a patron of Ireland, Scotland, floods, bookbinders and poets

- *BBC History*

*This message has been sent to all at St. Peter & St. Paul: October 2010*

**A message to all of those people who I have missed seeing for some months,**

**since the day of my final Mass (for now) at St. Peter & St. Paul, Tuesday June 8<sup>th</sup> 2010.**

Since that day, I spent a pleasant few days at Belleville, Ill, at the Fellowship of Concerned Churchmen conference, where we continue to see the 'coming together' of various Anglican churches, rebuilding the communion which we saw briefly after the Congress of St. Louis. It was also clear at that meeting that there were serious divisions in the TAC churches, as was noted from comments made by members (clergy and lay) of the ACA: the TAC church in the USA. This has now been brought into the open with the statements from 3 diocesan bishops in the ACA, in which they express serious reservations about the apostolic constitution and the offer from Rome.

There are now 10 parishes across Canada which have either disaffiliated from – have voted to leave - the ACCC, or where a significant part of the parish has left and founded a new parish in a different location and under a different jurisdiction. These 10 include St. Bride's Pitt Meadows and St. Columba of Iona, Halfmoon Bay. All are affiliated with either the Anglican Catholic Church or the Anglican Province of Christ the King: both of which are in full communion with each other. We are therefore one united church, under the (proposed) heading: 'The Traditional Anglican Church of Canada'.

Whereas: at this time the parish of St. Peter & St. Paul is divided on the question of the Apostolic Constitution, at some time in the immediate future the parish will have to make a decision to join the Ordinariate under the authority of Rome or to remain a traditional Anglican parish.

It has been suggested that there is confusion about what happened to me, why I am not at the church any more. To clarify: despite the fact that at no time has Fr. Shier ever discussed his actions, or his reason for acting in the way that he did, it has been clear that he is very desirous of aligning himself and his ministry as priest, with the Roman Catholic church: I wish him well in his aspirations.

Although he has never spoken to me about this, it is apparent that the fact that I had serious reservations about the offer from Rome disturbed Fr. Shier to the point that he made a complaint to Bishop Wilkinson, with the request that the Bishop rescind my licence for Sacramental ministry as assistant curate to Fr. Shier. The bishop complied with this request, effectively ending my ministry, and denying me access to the Sacraments. All of this was done with no comment – not a word spoken by Fr. Shier!

(I have to admit that this has caused me great distress: I had thought of Fr. Shier as my friend, despite some obvious limitations, and to be rejected in this way is giving me difficulty confronting the need for my forgiveness of his action!)

One of the great problems, among others, with the Apostolic Constitution is one that faces all priests: they are expected to start down a path seeking ‘re-ordination’, but with no guarantees: first, they need to be approved by the ordinary, when he is appointed by the Vatican, then their names will be sent to the Congregation of the Doctrine of the Faith in the Vatican, where they will be assessed. If approved, the names go to the Pope for ratification, after which they will have two weeks intensive work with RC clergy, followed by 2 years ‘probation’. But in all this, there are no guarantees, and any stage might involve the need for study and extra tuition, or even, may result in the rejection of the candidate as priest.

At the same time, a priest has to attest to **all** the teaching of the Catechism of the Catholic Church, and agree to teach all the material contained therein. Now you may know Roman Catholic laymen and laywomen who do not comply with all the teachings: but as priest, this cannot be, at least, not under the terms in the document from the Vatican, and I find in all conscience that I cannot comply with this requirement. But the reaction from my Rector, and from my chief pastor, the bishop, is to cast me aside – to make me ‘disappear’, with no thought for teaching or

correcting my potential misunderstanding: no the response from Fr. Shier was ‘Get him out of here!!’

Note that with the new situation in the USA, where three of the Diocesan Bishops of the ACA (TAC) have decided not to accept the ordinariate, there is now a realization that those seeking the ordinariate are in the minority, and so a new structure to care for their needs has been set up under Bishop Moyer: it is unfortunate that those on the ‘other side’ – the Anglican side - have been treated so poorly.

If you would like to discuss any of this, please do not hesitate to call me at 604-551-4660, or e-mail at [drm274@hotmail.com](mailto:drm274@hotmail.com)

In Christ,  
David+



### Services for November/December

		St. Bride	St. Columba
November 7 <sup>th</sup>	Trinity 23	Mass	Mattins
November 14 <sup>th</sup>	Trinity 24	Evensong	Mass
November 21 <sup>st</sup>	Christ the King	Mass	Mattins
November 28 <sup>th</sup>	Advent 1	Evensong	Mass
December 5 <sup>th</sup>	Advent 2	Mass	Mattins
December 12 <sup>th</sup>	Advent 3	Evensong	Mass
December 19 <sup>th</sup>	Advent 4	Mass	Mattins
December 25 <sup>th</sup>	Christmas	Mass (11.0 am)	
December 26 <sup>th</sup>	Christmas	---	Mass

### **BREAKING NEWS**

Fr. Stanley Sinclair of St. Mark’s Parish, Victoria has announced that on October 12<sup>th</sup> papers were signed at the Corporate Registry of British Columbia officially launching the:

The Traditional  
Anglican Church of Canada

(An Interim Council will be formed to guide the church pending a Synod in the spring or fall of 2011.)