



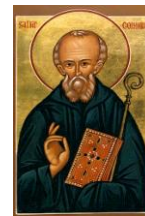
EMERALD ECHO

Parish Newsletter

St. Bride of Kildare, Pitt Meadows

St. Columba of Iona, Halfmoon Bay

The Traditional Anglican Church of Canada



Vol. 2 No. 4: Ascension - Pentecost, 2011

Ascension Day, which we have just celebrated, might be thought of as the day that the light went out. Sounds odd, doesn't it. But it is the truth. Ascension Day is the day when the Paschal Candle is extinguished, at the words of the Epistle, taken from Acts, when we hear 'And when He had spoken these things, while they beheld, he was taken up, and a cloud received Him out of their sight'. And it is in recognition of this that we extinguish the light, the light of Christ who has come among us, and has now returned to His Father in heaven.

Jesus Christ leaves the world, leaves the disciples, his devout followers, and returns to His Father in heaven, the very Creator of all, who we call God. Fr Francis J. Hall, who has written a seminal work on Anglican Dogmatic Theology writes: 'It is entirely consistent with this affirmation (that the ascension signifies a transfer of Our Lord's physical and local presence from earth to Heaven) to acknowledge that the movement of His body which the Apostles witnessed, the fact of which is an article of the catholic faith, was symbolical. That is, while His upward movement into a cloud fittingly indicated His withdrawal into heaven, and did so in the only available way, it did not reveal where Heaven is. What the Apostles saw was a manner of departure from this world which indicated Heaven as the goal of His movement; but they saw only the withdrawal, not the goal of His journey.' (Hall, Dogmatic Theology vol. 7 pp 277- 278)

So no secrets were revealed in the Ascension: no proof that heaven is really 'up there' or any sign of where it is: but there is a great revelation of the truth of Holy Scripture: that what we repeat in the Creed is true, 'Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father.'

But the Ascension is not an end: it is but an interlude, as we await His coming again amongst us: 'And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.' It is in this interlude that Jesus has promised us help: in the form of the Holy Spirit. St. John writes: 'Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.' (John 16.7) In the first chapter of the Acts of the Apostles, we read that He has told the disciples, 'And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.' (Acts 1.4-5)

So, as we read this, we look ahead to the coming of the Holy Spirit at Pentecost. Fr Hall writes, 'In brief, the coming of the Spirit on the day of Pentecost was conditioned by our Lord's previous withdrawal from this world. The dispensation of the Spirit is not an independent work, but follows

upon, and is bound up with, Christ's sending Him from the Father' (Hall, Op.cit. p.291).

In the Athanasian Creed, this is made clear: that the Holy Spirit could not come because the Spirit could only come from God the Father through Jesus Christ the Son: 'The Father is made of none, / nor created, nor begotten. The Son is of the Father alone; / not made, nor created, but begotten. The Holy Ghost is of the Father and the Son; / not made, nor created, nor begotten, but proceeding.' (Athanasian Creed 21-23) Therefore, Jesus Christ had to ascend to His Father, and then the Holy Spirit could come from the Father through the Son and be with us as we wait for His coming again in judgment of the world.

Fr Hall writes, 'Christ prepares for each one his appropriate place in the heavenly city, a place suited to what he has grown to be through the development of his personal gifts, whether natural or supernatural.' (Op.cit. p.290-291)

David+

"If all the people who fall asleep in church on Sunday morning were laid end to end, they would be a lot more comfortable."
Abraham Lincoln

Bible Study Group

The group meets at the Ferguson's, 20895 Camwood Ave., Maple Ridge (T. 604-463-5300) on every second & fourth Thursday

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

News from Father David.

We are all shocked and so very sad with the news of the death of Beryl Shier.

If the Roman Catholic Church has been concerned about the prospect of married priests, as this would increase the stipend necessary for a reasonable lifestyle for their clergy and families, they might well consider the enormous amount of work that has been undertaken quietly and without any fuss or bother by Beryl over so many years.

She has truly been a backbone of the parish(es). The dividend that this work has produced in the quiet pastoral care for so many of us is impossible to quantify, but she epitomised the picture of the wife as found in the first Epistle of St. Peter: 'Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.' (1 Peter 3.1-4)

Our Lord said: 'Love thy neighbour as thyself, and St. James writes, 'Humble yourselves in the sight of the Lord, and he shall lift you up.' (James 4.10) Beryl showed us the meaning of Unconditional Love: the love that Jesus taught us by example. In her quiet way she epitomised what it is to live the faith given unto us in Christ Jesus, not without fear and anxiety, not without human emotion and feeling, not without hurt and sadness, but always with a clear vision of what it is to live the faith given to us: 'But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.' (James 3.17)

David+

The ‘Congress of Traditional Anglicans’ has been held at St. Ann’s Chapel in Victoria from June 1st – 4th, all arranged by the good people of St. Mark’s, Victoria. (below: photo F. Campbell)



Clergy and laity assembled in Victoria British Columbia, at the historic St. Anne’s Chapel, from Australia, the Caribbean, the USA and Canada, and England, with support from South Africa: indeed this comment is from Bishop Gill (TAC) ‘A conference such as yours is a sure sign that Anglicanism in its pure form will not 'lie down and die'. We applaud your determination to continue in the faith of your fathers, and to build the Church of God wherever you may be found.’ The Congress was sponsored by the Parish of St. Mark, Victoria (APCK), and supported by the Fellowship of Concerned Churchmen. The purpose: to reaffirm our commitment as Traditional Anglicans not only in North America, but around the world.

During the Mass for the Ascension celebrated by Archbishop Provenca (APCK), Archbishop Haverland (ACC-OP) spoke eloquently of the need to reaffirm our commitment to the Affirmation of St. Louis: it is the definition of who we are, and we must acknowledge with thanks that the proposal from Rome for the ordinariate as set out in the document *Anglicanorum Coetibus*

has made us become more fully aware of what it is that we have in our faith, who we are, and the validity of Anglican patrimony, tradition, and practise.

In defining that which separates us from the wider Anglican Communion, he said, ‘What is different is that within our Churches there is great doctrinal seriousness and there is no tolerance for the rejection of basic creedal orthodoxy. We have no party inclined towards what in Anglican history developed from Latitudinarianism into Church Deism, Modernism, and then the various theological pathologies of recent decades. To put the difference briefly, the ‘Broad and Hazy’ party has been excluded from the *Affirmation* Churches.’ He summarized the benefit that we have received from the authors of the Affirmation: ‘insofar as the *Affirmation* does something new, that something is consistent with basic and classic Anglican principles. We have an orthodoxy and catholicity that are somewhat new in their authoritative clarity, while also being quite consistent with Anglican theological method and principles. What is new provides an answer to the distortions that were at work in the official, Canterbury Communion in the 1970s. What is new also brings us into a deeper unity of faith with the great Churches of the East and West. And what is new does no violence to anything truly valuable in our tradition.’

On this theme of unity, it is clear that the authors of the Affirmation had never intended that the document would be used as an instrument promoting unity with the Roman Catholic church, indeed, the intention is somewhat different, ‘The attempt to convert the text of the thoroughly Anglican and non-papalist *Affirmation* into justification for the current batch of Anglo-Papalist conversions is so misleading and so contrary to the plain text itself as to seem disingenuous. And that is yet another reason for us to admire the *Affirmation* and to rejoice in the sound foundation it provides us all.’

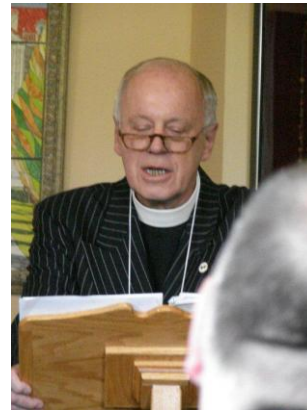
Bishop Robinson (UECNA), in a paper read in his absence, argued that the claims for the supremacy

of the See of Peter is questionable: that scripture used to further the claim can be refuted in other passages, that the reason for the claim is counter to the clear cooperative work undertaken by the apostles in the early church – we might say that it is a cooperation which we are in the process of developing in our jurisdictions today!



It was good to meet with Bishop Marsh, (above) presiding Bishop of the ACA, and to hear of the recent developments with regard to the ordinariate proposal as it affected the ACA. Bishop Marsh was clear in his interpretation of then current state of affairs, in this regard: he said, in reference to *'Anglicanorum Coetibus'*, that: 'It has been called a great gift. And it is. It is a great gift to the Anglican world because it has asked us to look at ourselves and to decide, with God's help, whether we are truly Anglican or not.' He cited the passage in the book of the prophet Ezekiel in asking whether the dry bones of the divided continuum might be brought together, that the bones might become one army, one church: this is a message many of us have longed to hear and bodes well for the future. It was similar to the call to unity expressed by Bishop Redmile of the Christian Episcopal Church: he expressed the feelings of many when he called for a start on the pathway towards greater unity, 'I propose that we here at this Congress should formulate just such a 'basis for full

communion' amongst ourselves, and that we come together to form a communion of Catholic and apostolic Anglican churches and that we then take this back with us to our respective jurisdictions to be considered by our several Synods for their approval.'



Canon Ken Gunn-Walberg (left F. Campbell photo), in his presentation on the beauty of Holiness, took us through a carefully researched history of the great gift that we have inherited in the beauty expressed in the Book of Common Prayer, the

foundation for so much of our liturgy and worship.

This congress was not designed to pass any motions or consider any specific measures, or to develop position papers: however, it is a substantial step to moving the debate and the process forward, to overcome past history and conflict, and to see us focus on that which is in common rather than that which separates: in short, to reassert the concept dear to the late Reverend Dr. Peter Toon of *'the Anglican Way'* – secure and sure of its validity, history and future, with boundaries clear and understood.

Fr. David Marriott SSC



**CANADIAN CHURCH
CONGRESS of TRADITIONAL
ANGLICANS, VICTORIA, JUNE 2011**

**Address to the Congress by the Most
Reverend Mark Haverland**

Your Grace Archbishop Provence, Your Grace
Archbishop Robinson, My Lords Bishop,
Venerable, Very Reverend, and Reverend
Fathers, Ladies and Gentlemen.

We are not born Christian. We are made Christian, by baptism. I was made a Christian, the child of God and an inheritor of the kingdom of heaven, in an Episcopal church in Niles, Ohio, when I was three months old. I lived within the Church of my baptism until January 1, 1977, the effective date of decisions made by the 1976 Minneapolis General Convention. By accepting a new liturgy radically different from any historic *Book of Common Prayer* the Episcopal Church proved itself to be sub-Anglican. By claiming authority to alter Holy Orders by the so-called ordination of women as priests, the Episcopal Church proved itself to be sub-Catholic. By adopting a pro-abortion policy the Episcopal Church proved itself indifferent to the natural law and to the lives of helpless unborn children. From this bundle of erroneous decisions flows everything that has since happened in the Episcopal Church. All the recent errors are merely elaborations of principles established in 1976, of which the chief error, the *fons et origo*, is the implicit claim that Anglicans have authority to alter doctrine and moral teaching. Anglicans quite correctly deny that the Bishop of Rome has authority to add doctrines. But at least the Popes confine themselves to defining new developments of doctrine at the rate of about one per century. The Anglican Church of Canada and the Episcopal Church do not merely add new doctrines, but also change existing ones; and, far from limiting themselves to one

per century, they seem to come up with a new enormity every year.

In Canada, as most of you know better than I, the situation was not quite the same as in the U.S. The Prayer Book was not abandoned in Canada so clearly or decisively as in the U.S. General Synod's embrace in 1975 of women's ordination was not combined here with an all-fronts abandonment of Catholic faith, worship, and morality. Nonetheless, for those with eyes to see – including notably Carmino de Catanzaro and Roland Palmer – 1975 was the Canadian point of no return.

And so it was that in 1977 both Canadian and U.S. Churchmen gathered in St. Louis in a great Congress to affirm orthodox Anglican faith and practice, with particular emphasis on those points most in question at that time in the Episcopal Church and in the Anglican Church of Canada: namely, the male character of Holy Order – all Holy Order including the diaconate; the desirability of retaining the Prayer Book liturgical tradition; and the sanctity of unborn life and the importance of traditional Christian morality in general. These principles were enshrined in the *Affirmation of Saint Louis*, which my own Church in turn has wisely embedded in its formularies and Constitution.

I believe that the importance of the *Affirmation of Saint Louis* cannot easily be overstated. In recent decades the decay of our former ecclesial homes has progressed so that more and more clergy and laymen have left them, by joining non-Anglican churches, by staying at home of a Sunday, or more recently by joining one of the *soi-disant* Anglican bodies which I call neo-Anglican. The largest of the neo-Anglican bodies is the Anglican Church of North America, led by Archbishop Robert Duncan. Others include the Anglican Mission in America, 'AMiA'. I cannot call such groups 'Anglican' *simpliciter* because they have in various ways accepted the central error of the 1970s: the claim to authority to alter doctrine. But my views on the neo-Anglicans are published and are readily available, and I will not repeat them now in detail.

What I would like to do today is to consider the importance of the *Affirmation* by examining a phrase near its end. In the final section of the *Affirmation* the claim is made that, 'We do nothing new.' What

does this phrase mean? In what sense is it true?
In what sense might it be misleading?

As someone brought up in the Canterbury Communion and the Episcopal Church, I can say on the basis of personal experience that some things about the Anglican Catholic Church - and I might make bold to add also some things about the Province of Christ the King and the UECNA, with which the ACC is in full communion - some things about us all are certainly different. What is different is that within our Churches there is great doctrinal seriousness and there is no tolerance for the rejection of basic creedal orthodoxy. We have no party inclined towards what in Anglican history developed from Latitudinarianism into Church Deism, Modernism, and then the various theological pathologies of recent decades. To put the difference briefly, the 'Broad and Hazy' party has been excluded from the *Affirmation* Churches. Now some people might take the assertion that 'we do nothing new' to be falsified by the very fact that one important strand of Anglican tradition has been excised. We note this possibility, are not moved by it, and so may proceed.

Another important sense in which the *Affirmation* has done something new is in its crystal clarity concerning a number [of] matters which could once excite debate among Anglicans and which still can excite debate among some who profess and call themselves Anglican. Consider, for example this simple assertion:

The Sacraments of Baptism, Confirmation, the Holy Eucharist, Holy Matrimony, Holy Orders, Penance and Unction of the Sick, [are] objective and effective signs of the presence and saving activity of Christ our Lord among His people and [are] His covenanted means for conveying His Grace.

Or, again, consider this assertion: the 'received Tradition of the Church' is 'especially...defined by the Seven Ecumenical Councils'. The clear, simple, unambiguous assertion of seven

Sacraments and seven Councils is different, at least in the sense that it would have met contradiction or heavy qualification in many Anglican quarters prior to the *Affirmation*. But for us 'seven and seven' are principles and premises to be celebrated, explored, taught, applied, and elaborated, and are not propositions for debate or for equivocation. In short, while we enjoy classical Anglican generosity concerning matters indifferent, and seek to emphasize the common deposit of the Faith rather than multiply items to impose on tender consciences, nonetheless we define the essentials more carefully than many Anglicans once did. We do not permit every opinion once tolerated among self-described Anglicans, but rather place ourselves squarely and firmly in the center of Catholic and Orthodox Christendom. If asserting 'seven and seven' is in some sense an Anglican novelty, we are, again, not concerned. 'Seven and seven' unites us to the great mass of Christians, East and West, living and dead, and we are not interested in recapitulating older intramural Anglican debates on these subjects.

It is at this point that we may move on from the sense in which we are somewhat different in look and feel and so come to the sense in which our heart is not new, but rather is the same as classical Anglicanism at its best. On this point we may return to that phrase the 'received Tradition of the Church'. The *Affirmation* does nothing new in essence because its greater clarity and renovated orthodoxy are clear implications of the classical Anglican commitment to Scripture as the source of all necessary doctrine and to patristic tradition as the essential interpretive lens through which Scripture is to be read. The *Affirmation* asserts that 'all Anglican statements of faith and liturgical formulae must be interpreted' so as to be consistent with the *Affirmation* itself, including its assertions concerning seven Councils, seven Sacraments, the male character of Holy Orders, the three Creeds, and so forth. That is to say, the *Affirmation* in effect provides, not a new body of doctrine, but rather an interpretive lens for viewing the doctrines of the Bible and of the Patristic corpus which all classical Anglicans affirm. But where Hooker and Andrewes might speak of four Councils and tended to draw a kind of limit in the fifth century, the *Affirmation* effectively extends the Patristic consensus into the eighth century and the Second Council of Nicaea.

In this broadening of the limits of the patristic era – or perhaps in this greater definition concerning those limits - the *Affirmation* is also itself a major ecumenical advance towards the great Churches of Rome and the East, as I have already suggested. The *Affirmation* explicitly embraces Councils which Rome and the Orthodox also enthusiastically and explicitly accept as part of ‘the received Tradition of the Church’. In a sense the *Affirmation* may extend and clarify of the content of the received Tradition, but it does so in a way that is entirely consistent with Anglican principles and with the living consensus of all the great Catholic and Orthodox Churches. The classical Hookerian and Anglican principles of consensus and Patristic authority are more truly understood and applied by the *Affirmation* than by the older Anglican Churches, which all too often embraced doctrinal ambiguity and neglected the living Catholic consensus of East and West, which consensus does certainly extend to Nicaea II.

In brief, then, insofar as the *Affirmation* does something new, that something is consistent with basic and classic Anglican principles. We have an orthodoxy and catholicity that are somewhat new in their authoritative clarity, while also being quite consistent with Anglican theological method and principles. What is new provides an answer to the distortions that were at work in the official, Canterbury Communion in the 1970s. What is new also brings us into a deeper unity of faith with the great Churches of the East and West. And what is new does no violence to anything truly valuable in our tradition.

As my topic is the *Affirmation* I would like to conclude with a brief comment on an abuse of that document currently being made by some Anglo-Papalists. At the beginning of its final section, the *Affirmation* says that we ‘should actively seek’ full communion ‘with all other Apostolic and Catholic Churches, provided that agreement in the essentials of Faith and Order first be reached.’ This statement of aspiration has sophistically been read as justifying – as requiring, even - submission to Rome under the

terms opened by *Anglicanorum coetibus*. This reading erases the *Affirmation*’s reference to prior agreement in essentials. And this reading is sophistry because nothing has changed in Roman Catholic ecclesiology or in Roman understanding of the Petrine Office, since 1977. If James Orin Mote and Carmino de Catanzaro and Roland Palmer and Robert Sherwood Morse and those others who wrote and then approved the *Affirmation* could not simply become Roman Catholics in 1977, then there is no reason why they or any other person committed to the Continuing Church now should become Roman Catholic. The text from the *Affirmation* which I have just read to you does not refer particularly to Rome, but rather speaks of ‘other Apostolic and Catholic Churches’. It refers to Churches in the plural and it refers to ‘*other* Apostolic and Catholic Churches’ so as clearly to assert that Continuing Anglicans now, and other Anglicans earlier, also belong to an Apostolic and Catholic Church. But anyone who joins an Ordinariate under *Anglicanorum coetibus* must consent to the Roman position that Anglican orders are invalid, that our episcopal sacraments are null, and that we are not and never have been *an* Apostolic and Catholic Church. While not requiring any admission of subjective fault, Rome does require all Anglican converts to accept that objectively they have belonged to a schismatic and defective ‘ecclesial body’. The *Affirmation* text does not require conversion to Rome because there has been no movement by Rome towards agreement with us in the essentials of Faith and Order. In fact the *Affirmation* also necessarily implies that no submission to Rome is permissible until Rome alters its rejection of our orders and of the fullness of our apostolicity and catholicity. The attempt to convert the text of the thoroughly Anglican and non-papalist *Affirmation* into justification for the current batch of Anglo-Papalist conversions is so misleading and so contrary to the plain text itself as to seem disingenuous. And that is yet another reason for us to admire the *Affirmation* and to rejoice in the sound foundation it provides us all.

Thank you very much for your attention.

+Mark Haverland
(The Most Reverend) Mark Haverland, Ph.D.
Acting Primate, Anglican Catholic Church



Archbishops Haverland & Provence, Victoria June 2011
(photo. F. Campbell)

So what is happening in Africa?

At the Congress we heard an excellent presentation by Fr. Peter Jardine, on the work of the Voice of the Martyrs. It is interesting to see how much there is in the way of persecution of the people in Congo, just because they happen to live there! And in Cameroon, there is rampant corruption: how would we cope with a situation where at any time, one is asked for a bribe, or as they say, 'a little tip'?

Coping with all of this, parish priest and laity work to build the Kingdom of God, and to preach the Words and message of Jesus Christ to all who will listen: but with no assets, and little income, often hungry or without adequate shelter: for this they depend on each one of us. And we have so much, yet they have so little in material possessions, but with a most wonderful quantity of that which matters yet more: the power of the Holy Spirit working to bring the most important message of all to the people in Sud Kivu, in Nord Kivu, in Yaoundé, and of course, around the world in so many countries where we find the Anglican Catholic Church. Can you help?

*The Africa Appeal
You can now send donations to either
St. Bride's or St. Columba's
Tax receipts will be issued*

*Your support is important for this
essential mission activity!*

*We are delighted that during his
visit to BC & prior to his celebration
of the Mass of the Sunday after the
Ascension, Archbishop Mark
Haverland confirmed Karen
Terillon-Gris at St. Columba of Iona
where she was married to John Gris
on the 28th August 2011*

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ALL SOULS' MEMORIAL LIST

July	1	Alfred Woolcock [Bishop]
	11	Douglas Palmer
	15	Sydney J. McLean Charles Parrott
	17	Jerome Bond Elizabeth Bond
	21	Peggy Steacey
	25	Ruth Whitworth
	27	William Woroniak
	28	Charles Lee Abbott [Priest]
	29	Barbara Boake Gertrude Todd
	30	O'Neill Gaëtan Coté [Priest] Joyce Frances Lucille Fraser
Aug.	1	Henry Lyman Corey Frederick Feilding Wilkins
	7	Henry Nelson Campbell
	10	John Livingston Campbell Florence May Thomas
	23	Brian Cowan [Priest] Roland Palmer, SSJE [Priest] Edward L. Wilkin [Archdeacon]
	25	Athol Redmond
	26	Gertrude Chrichton Greene Mary Elizabeth Helen Redmond
	29	John Woroniak
Sept.	6	Mary Ann Harron
	7	Mary Eleanor Campbell
	13	Rosalie Betty Adby
	15	Edwin Parrott
	20	Edward Whalley
	22	Ray Roberts
	23	Anne Taylor
	26	John Kroeker
	27	Thelma Anne Todd

Services for July - September 2011

		St. Bride	St. Columba
July 1	Dominion Day	Mass	
July 3	Trinity II	Eve	Mass
July 10	Trinity III	Mass	Eve
July 17	Trinity IV	Eve.	Mass
July 24	Trinity V	Mass	Eve
July 31	Trinity VI	Eve	Mass
Aug. 6	Parish BBQ (Sat)	4:30	
Aug. 7	Trinity VII	Mass	Mattins
Aug. 14	Trinity VIII	Eve	Mattins
Aug. 21	Trinity IX	Eve	Mattins
Aug. 28	Trinity X	Eve	Mattins
Sept 4	Trinity XI	Eve	Mattins
Sept 11	Trinity XII	Mass	Mattins
Sept 18	Trinity XIII	Eve	Mass
Sept 25	Trinity XIV	Mass	Mattins



Deaths
June 6
Beryl Shier



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