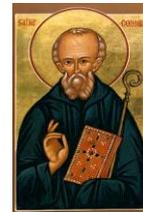




EMERALD ECHO



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

Vol. 2 No. 6: Christ the King and Advent, 2011

THE BEAUTY OF HOLINESS – ANGLICAN WORSHIP AND SACRAMENTAL THEOLOGY

An Address by
Canon Kenneth Gunn-Walberg
Rector of St. Mary's, Wilmington, Delaware

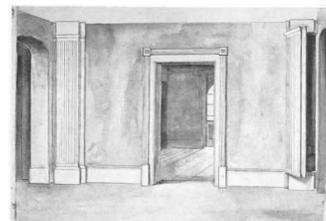
After Morning Prayer, Friday in
Ascensiontide, June 3, 2011

Part 2

It was the Elizabethan Prayer Book which was the third and most enduring of the earliest editions and provided the contextual framework in which Queen Elizabeth and William Shakespeare to the sturdy rural housewife and the yeoman farmer both lived and died. All Englishmen and women were by law required to attend the parish church on Sunday. Thus in the parochial church and in the great cathedrals, the nation knelt in prayer. The commonwealth was being forged and God, in whose hands the destinies of all souls were lodged, was being worshipped in spirit and in truth and in the beauty of holiness.

When, however, we examine the actual use of the Prayer Book we find the Puritans continued to regard it as popish and ungodly. The Black Rubric which we shall discuss later had been dropped to their chagrin. The phrase in the Litany for deliverance “from the tyranny of the Bishop of Rome and all his detestable enormities” also disappeared and the Ordinance rubric

which read that vestments used were to be those of the second year of the rule of Edward VI which was taken to mean the medieval vestments and in 1561 a large number of saints’ days appeared. In 1566 Archbishop Parker clarified the Ornaments rule somewhat yet the demand that cope and surplice be worn at least in cathedrals did not amuse the nascent Puritans. Some Puritans conformed but made use of the “corrected” Prayer Book, the so-called unauthorized Compromise Book. As for Roman Catholics, some conformed, and then when it was seemingly safe trundled off to Mass; others paid their fine and attended clandestine Masses. Then there were those within the Church of England, particularly in the North and in Cornwall, who kept their altars,



A hidden priest's hole in the right hand pillar

vestments and other ornaments and interpreted the Prayer Book in a pre-1549 manner. Then there were proto-Latitudinarians who may well have been a majority who, while professing Christianity, were not especially enthusiastic about their faith.

In addition Cranmer had been insistent that Communion be celebrated every Sunday, but this was not common and the rubric stating that the curate was to be informed if a person desired to take communion either after Morning Prayer on Sunday or the day previous lead to infrequent communion and thus the church as Eucharistic community was rather still-born. Matins and

ante-communion became normative despite the urging of Cranmerian Bishops to the contrary. It was to Richard Hooker to re-vivify the Book of Common Prayer which he accomplished in 1597 with the fifth book of his monumental *Of the Laws of Ecclesiastical Polity* constituting a protracted and profound *apologia*. Then came the Caroline Divines including John Cosin, William Laud, and Lancelot Andrewes who began with diligence to restore the fullness of the Prayer Book rites especially in terms of the Eucharist both doctrinally and in *praxis*.

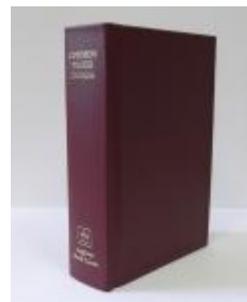
One of the items in the imposed conceptual framework of this series of talks was to examine the Thirty-nine Articles of Religion and their relevance to the present situation. We all know, I presume, the anecdote of the Anglo-Catholic priest with his Roman cassock with its thirty-nine buttons. Whenever a button was lost, it was not replaced, but by the thought, “there goes another of the Articles.” Seemingly, when all were gone, they were replaced with a zipper or risk arrest for indecent exposure. Before continuing, this reminds me of a late nineteenth century Anglo-Catholic parish where the standard priestly street wear had been for some time a cassock and biretta. When a new rector arrived he chose to wear a lounge suit or what we now call a business suit. One elderly woman of the parish was heard to say to a neighbour, “Our new priest is very Catholic; so much so, he dresses just like a Jesuit.”

The genesis of the Thirty-nine Articles was in part the penchant of the Continental reformers of the sixteenth century to promulgate confessional statements reminiscent of the creedal period of the fourth and fifth centuries, yet the Articles were more of an effort at reconciliation than a partisan protestant document. Henry VIII had avoided such judgemental screeds as, prudentially, he was disposed to the old

faith; yet Cranmer, while a patristic scholar, was to draw significantly from the Württemberg Confession of 1552 in devising the Forty-two Articles of 1553 which received the royal signature from Edward a month before his death.

With the accession of Elizabeth in 1559 after the calamitous reign of the benighted Mary once again the matter of doctrinal definition for the re-established Church became a matter of pressing necessity. The Convocation of Canterbury set about to revising the Forty-two Articles. The draft had been penned by Archbishop Parker with the aid of Bishop Guest of Rochester. Parker had succeeded Cardinal Pole who died an untimely death as was duly consecrated as Archbishop of Canterbury in Lambeth Palace on 17 December, 1559 by four bishops after the requisite preliminaries and the account is replete and lengthy despite Roman claims to the contrary.

The Articles were reduced from forty-two to thirty-nine with the Queen herself making not insignificant changes both agreeable to her Faith and her desire to conciliate her Catholic subjects. Royal Assent was given to the Articles on 29 May, 1571. Henceforth, they were the law of the land and all clergy who had been ordained during the reign of Mary and all candidates presented to a benefice and all presented for ordination were to subscribe to them.



The Articles were directed against the errors of the Latin Church in the medieval period and the contemporaneous dangers posed by “Anabaptist sects” They are both moderate and comprehensive and would not measure up to the positions held by Lutherans on the one hand and Calvinists on the other. Anathema to Rome, they certainly are not on the table today as Anglo-papalists “negotiate” their absorption. They have, however, served the Church well and continue to do so. They are not Articles of Faith

per se nor are they tests of our faith for the doctrines of Anglicanism are contained within the Prayer Book as a whole and the Articles themselves are to be understood through the lens of the teaching of the Prayer Book in its entirety yet depending on time and place they were and are to be implicitly or explicitly subscribed to.

The Puritans campaigned against them at the Savoy Conference of 1662 which had attempted to reconcile the “godly people” to the Prayer Book ; albeit, given the recent Civil War, the Bishops were not in a mood for concessions. In 1792 in Scotland, civil disabilities were repealed against non-jurors if they were to publicly and by name pray for the Royal family and subscribe to the Thirty-nine Articles. Earlier, it was the Laudians—in particular Jeremy Taylor and Robert Bramwell—after the Restoration who had persuaded the Irish Convocation to abandon the extreme Calvinist Articles and accept the Thirty-nine Articles. One might note. Also, that Article XXIV “Of speaking in the Congregation in such a tongue as the people understandeth” has been quite an impetus for missions and translations of the Prayer Book in all areas where the Empire expanded and indeed beyond and today the 1662 Book exists in 150 languages. The Articles, as Professor Bicknell indicated years ago, are “Treasure in Earthen Vessels.”

News from Father David.

Fr. W. (Bill) Greenfield RIP Oct 7th 2011

Fr. Bill was born on August 9th, 1914, in Hamilton Ontario. He attended the University of Toronto, receiving he licentiate in Theology in 1938. During the war, he served as chaplain to the RCAF in England, and then his pastoral career took him to the Episcopal Church in various parts of the

United States as well as the Anglican Church of Canada, prior to joining the Continuum where he has been most recently under the jurisdiction of the Primate of the ACC-OP.

It was on his 95th birthday that he preached at Christ Church Cathedral in Hamilton, the church where he had been ordained deacon some 69 years earlier. How often can we celebrate the 70th anniversary of a priest’s ordination, as was done at St. Columba of Iona last year?

Fr. Bill was not just priest, but a preacher: many of you have said how much his homilies registered with you: in Ecclesiastes we read of him: ‘The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.’ (Eccl. 12.10-12) In this, Father Bill showed us that he was the messenger, brought over so many years to teach all of the many congregations for which he had responsibility, the message of the one shepherd, our Saviour Jesus Christ. We have been infinitely privileged to be the final recipients of his wisdom, distilled by the years into a pure faith, and, as with the products of distillation, a powerful force, a great gift for us, and all those who, over the many years of his priesthood, have been brought to a knowledge and love of Jesus Christ: for all of us to value and treasure.

Fr. Bill lived his faith: it was simply who he was, and how he lived: faults - yes for sure, we all have those - but he epitomized one who understood: he had read, marked, learned and inwardly digested the message as we read in Ecclesiasticus: ‘The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality. The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency. (Ecclus.19 .18-20)

I recall the first time Fr. Bill came up the stairs to the church. Of course he was dressed in clericals,

and I, seeing him and not recognising him, was not a little troubled and concerned: will what I am about to do at the altar measure up? What about the homily: perhaps it is inadequate? I need not have been troubled: here was a pastor, and it is in this light that I came to regard him: as we read in the book Ecclesiasticus: 'A faithful friend is a strong defence: and he that hath found such an one hath found a treasure. Nothing doth countervail a faithful friend, and his excellency is invaluable. A faithful friend is the medicine of life; and they that fear the Lord shall find him. Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.' (Ecclus. 6.14-17)

So I come to this task with the appointed duty of a friend: to bid farewell and a safe voyage to my friend and mentor - although I am sure he did not regard himself as my mentor, he was - in the sure and certain knowledge that he has moved forward in faith and a sure trust to the next stage of his journey through life: not with us here in the church militant here on earth - his time for that sort of militancy is ended: he has served his tour of duty, extended as it has been - but with us in the church expectant, as he joins the company of the faithful departed in peaceful rest as they await the coming of that wonderful Judgment Day when our Saviour will return and we will hope for the gift of Salvation to eternal life in the company of heaven above.

It is in the company of the church expectant that we join in the commemoration of this Eucharist: it is the final gift we can offer to our departed in Christ, it is our participation to the very door of heaven, where as in every voyage, we have to stand and wave goodbye: in the sure knowledge that as we wave goodbye, there are those who have gone before standing at the other side - on a further shore, watching anxiously so that they might welcome Fr. Bill into that next stage,

that wonderful mystery of life that awaits each one of us.

'Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.'(Eccl. 12.10-14)

Father Bill is in company with the psalmist, so much a part of his life as he said the daily offices of morning and evening prayer: 'Open to me the gates of righteousness: I will go into them, and I will praise the LORD: This is the gate of the LORD, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation.' (Ps. 118.19-21)

David+



The priest told the congregation that he would shortly be leaving to move to another parish. However he assured them that the bishop had promised to send a good man to take over. After the service he noticed a lady crying and said: "Don't get upset my dear, the bishop has promised to send you a good man to take over." "He told us that the last time", replied the lady in tears.

From Bishop Chislett's blog



Did you know?

You can listen to Choral Evensong from a British Cathedral by going to the following link with BBC3:

<http://www.bbc.co.uk/programmes/b006tp7r>

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.

Subscribe to the Trinitarian for US\$25.00 per annum, or US\$20.00 for the electronic edition.

Send correspondence to: The Trinitarian, 6413 S. Elati St., Littleton, CO 80120, USA

- ❖ If you would like to help defray the costs of the *Emerald Echo*, all donations will be gratefully received and acknowledged with an appropriate tax receipt.
- ❖ If you would prefer an *Electronic Emerald Echo*: let us know.

News from Africa

As I write this, the Provincial Synod is meeting in Florida: and one of the participants, for the first time, is Fr. Steven Ayule-Milenge from the ECAC in Congo. The situation in Congo is that the church is looking at major expansion, with a group from central Congo wishing to affiliate with the ECAC, which would give the church

presence not just in Sud-Kivu, but also in central Congo as well as in Kinshasa, the capital. Of course this will lead to other challenges, the first being the resource to accomplish all that has to be done, with a special concern around the financing of the work. We pray that as this situation develops, there will be an increased level of giving in the American church, as well as from our friends at Anglican Aid Abroad: although, of course, these funds cannot be used for church building or clergy support.

In Cameroon, the Episcopal visit by Bishop Mentjies has been a great success: four men were made deacon, and, of the four, three were ordained to the priesthood the next day, under a



special permit granted by Archbishop Haverland. In the upper photograph, the four deacons hear the prayer read by Bishop Mentjies: '*ALMIGHTY God, giver of all good things, who hast been pleased to call these thy servants unto the office of Deacons in thy Church:*

Make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministrations; to have a ready will to observe all spiritual discipline; that they, having always the testimony of a good conscience, may continue ever stable and strong in thy Son our Saviour Jesus Christ, to whom with thee and the Holy Spirit be all honour and glory, for ever and ever. Amen.’, and in the lower photograph, Fr. Alphonse stands on the right with the three new priests at the parish of St. André Yaoundé.

The main problem facing the church in Cameroon is also a lack of financial resources, so we are faced with an ongoing commitment until such time as they can become more self sufficient: the demand comes from the faithful who want the church: there are now four parishes, some just starting, but there is no doubt of the potential. The schools: sewing, computer and primary are all designed to be self sufficient, and may be able to provide some benefit to the church, but the support for clergy and the church buildings will rest with the Canadian appeal for the next while....

David

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!



Holy Communion in Both Kinds



We should note with concern an ongoing change in the Eucharistic praxis of the Roman Communion which is reverting to a practice which has long been held by Anglicans, Old Catholics, Orthodox and other Apostolic Christians to be a liturgical abuse:

As orthodox Catholics holding to the perspicuous teaching of Holy Scripture and primitive Tradition, we Anglicans reject the medieval Roman ecclesiastical precedent of withholding the Chalice from the laity: that action is not an alternative for us. Anglicans, following the very institution and very words of Our Lord, always administer *Communio sub utraque specie*, under the form of the Chalice. Here we agree with the ancient Eastern Churches which invariably administer the Holy Mysteries in both forms. Article XXX strictly prohibits us from following the lead of the Latin Rite in this matter.

THE THIRTY NINE ARTICLES NUMBER XXX: OF BOTH KINDS

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

The Right Reverend Chandler Holder Jones, SSC (Anglican Province of America) (<http://philorthodox.blogspot.com/>)

As we approach this season of Advent, many wonder why this is called a 'penitential season' in the life of the church: perhaps George Ferguson's words from Trinity XVIII might offer us some guidelines for this:

On the Feast of the Epiphany we noticed how in this great Epistle to the Ephesians, St. Paul is so much carried away by the greatness of his theme that he forgets about grammar and even about logical coherence. In chapter 3, he obviously intended to turn from doctrine to exhortation, but after half a sentence he broke off to celebrate the splendour of his own special vocation as the Apostle of the newly revealed 'mystery of Christ.' Now in the first verse of chapter 4, he starts afresh, but after three verses he is drawn back again to his great doctrinal theme, the splendour of the Church of God.

The truth is that in his mind Christian truth and Christian behaviour are always closely linked. It is because of what God is and of what we are that we are obliged to live on a new set of moral principles. St. Paul's converts had been brought by the sheer mercy of God into this new and marvellous fellowship of the Catholic Church. Here was something very different from their old pagan rites, very different also from the narrow boundaries of the Jewish Church, of which some few of them perhaps had been members or adherents. The Church they had joined was no less than an extension of the human nature of Christ himself. It was his Body: it was filled with his risen and glorified life: it was his instrument for uniting all mankind into one organic whole in which every part should minister to the general good, and worship God with one mind and one mouth.

What a vocation! How utterly incompatible with pride, self-satisfaction, and quarrelling! What a condemnation of intolerance and schism! The English churchman has been taught to pray that we may 'hold the faith in unity of spirit'; but St. Paul may be thinking not only of the tone or temper of a religious body but also of the external Spirit of the Lord who has taken up his abode in the living temple of the apostolic Church. That apostolic Church, from a human point of view, is a very mixed society, and its

members, both in St. Paul's day and ever since, have found it difficult to put up with one another's' failings and peculiarities. But St. Paul here returns to the new Christian theology which is the basis of all his moral exhortation. 'Just think,' he says, 'how we are all children of the *one* God, three "Persons" indeed (As we have learned to say) but one "Substance" and one eternal purpose.' All the foundations of the church are based on unity. And this teaching is given to his converts in the form not of a statement but of an exclamation. The words 'there is' in our English versions represent nothing that St. Paul really wrote. Leave out these words and write a note of exclamation at the end of verse 6: then you will get the real flavour of what the Apostle has to say. (One body, and one Spirit; One Lord; One God and Father of all!)

Well, in spite of St. Paul, and in spite of the one Spirit, the one Lord, the one all-embracing God and Father, in spite of our Baptism, our creed, and our hope of heaven, we Christians are separated from each other. What can we do? We must long and pray for reunion: that is obvious enough: but what is not always so obvious is the duty of lowliness, long-suffering, and forbearance in our relations with our fellow-Christians of a different obedience and communion from our own. We ought to remember that there is a *degree* of unity between all baptized believers. St. Paul bids us 'strive eagerly' to maintain unity ('endeavour' is too weak a word): and if there seems little hope of satisfactory reunion at this moment in time, the best thing we can do is to maintain the highest degree of 'brotherly love' to all our fellow-Christians, while still remembering the basis on which differences do remain, and to avoid above all things that spirit of almost spiteful controversy which some would say has been so largely responsible for our present divisions.

Let us Pray:

O Lord Jesus Christ, who didst say unto thine Apostles, Peace I leave with you, my peace I give unto you: Regard not our sins, but the faith of thy Church, and grant unto it that peace and unity which is agreeable to thy will; who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

Advent...

Look more closely at the collect: which you will hear each and every day at the offices and at the Mass all the way until Christmas. And therefore, it behoves us to be aware of why this is so important in our faith.

‘ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and the dead, we may rise to the life immortal; through him who liveth and reigneth with thee and the Holy Spirit, now and ever. *Amen.*’

‘ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light’ - We acknowledge that we have no strength in and of ourselves to beat down the devil and all his works: we cannot succeed in our weakness: we need help: and the source of that help has to be the gift earned for us by Jesus Christ in His death on the Cross, at which time He told the disciples that He would send the Comforter to strengthen and help them in their strife. And the Comforter is there, is with us, is always at our side: but needs to be acknowledged, when we take credit for something well done: never let us forget how much we rely on that help sent to us by God on high.

‘in which thy Son Jesus Christ came to visit us in great humility’ - We say that we understand that Jesus Christ, the very Son of God, did not come as some sort of conquering hero, as the ‘Terminator’, as the great and powerful conqueror: because he came with a totally different message: it is the message which we are all called upon to hold in our hearts, in our very souls: it is that of the

meek who shall inherit the earth, of the merciful, who shall obtain mercy, of the pure in heart, for they shall see God.

It is only when we have learnt the hard lessons of life, when we have come to understand that there are others around us who are far more deserving and needy, and who require our care and understanding, over and above any needs we may have: it is only then that we can start to fathom out what our role in this place called earth is: that the drive and aggression we see around us might bring wealth and so-called success in the earthly life, but we must take great care that any earthly success that we may come to enjoy does not in any way jeopardize our eternal salvation: for it is there that Satan is waiting, lurking in the shadows, for his chance to grasp our souls for his benighted realm.

‘that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and the dead’ - because it is this that is of true and enduring importance, as Christian faithful: the understanding that what we experience now, here on earth - that this is but a part of life: and that true life shall begin after this life is ended, when we might come into His glorious Kingdom having passed the test of the Judgment seat, as we all pray most fervently that we might so do.

‘we may rise to the life immortal’ - and this sums up the goal and purpose of all, of everything that should occupy our thoughts as we prepare and make our due repentance for sin committed, for grace omitted: before we celebrate the joy of Christmas: we reflect on the gift He has brought, far, far greater than any gift ever created or even imagined in the minds of men: a pearl beyond price, and worthy of the sacrifice of all worldly ambition in its attainment.

David+



ALL SOULS' MEMORIAL LIST

Oct.	1	Selina Ethel Roberts
	3	Audrey Taylor
	9	Alan Dallas Greene (Priest)
	11	Margaret Prudence Campbell
	12	Harold Edgar Meckle
	14	Kathleen Penn
	23	Laura Palmer
	27	Patricia J. Bishop
	28	Dorothy Doherty
	29	Walter Kermeen
Nov.	1	Frances Ellenor Kermeen
	3	Ellen May Harris
	5	James H.F. Ferguson
	5	Gerald Parrott
	5	Martha Violet Roberts
	13	Gerald Kevin Connolly
	14	William Mellish
	17	Judy McFarlane
	19	Alfred Adby
		Gladys Cartwright
		Geoffrey Harris, Jr.
	21	Geneva Burridge
Dec..	1	Patrick Alice O'Dwyer
		Elizabeth Wilkins
	3	Daisy M. McLean
	7	Henry Ferguson
	10	Tom Emory
	10	Enid Wilkin
	11	Richard William Schuettge
	12	John Vincent Connolly
	18	Eva Collins
	18	Andrew Edwin Harron
	19	Arthur Orford Harron
	22	Bernice Evelyn McLean
	24	Sonja O'Donnell
	27	Margaret Ellenor Connolly
	28	Dan Bert Bosch
	30	Mable Emily Campbell
	30	Margaret Mitchell (Rutherford)
	31	Gertrude Mattie Corey
	31	Elizabeth Ferguson

Services for October - December 2011

		<u>St. Bride</u>	<u>St. Columba</u>
Oct. 2	Trinity XV	Evensong	Mass
Oct. 9	Trinity XVI	Mass	Mattins
Oct. 16	Trinity XVII	Evensong	Mass
Oct. 23	Trinity XVIII	Mass	Mattins
Oct. 30	Trinity XIX	Evensong	Mass
Nov. 2	All Souls	Mass	-
Nov. 6	Trinity XX	Mass	Mattins
Nov. 13	Trinity XXI	Evensong	Mass
Nov. 20	Christ the King	Mass	Mattins
Nov. 27	Advent I	Evensong	Mass
Dec. 4	Advent II	Mass	Mattins
Dec. 10	Music & Words Adv. & Chr.	-	6:pm
Dec. 11	Advent III	Evensong	Mass
Dec. 18	Advent IV	Mass	Mattins
Dec.24	Christmas Eve	Mass	
Dec. 25	Christmas Day	-	Mass



Contact Editor: : fergusonwest@shaw.ca
 George Ferguson 604-463-5300
 Fr. David Marriott SSC 604-551-4660 or
drm27@hotmail.com.