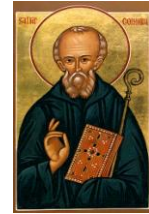




EMERALD ECHO



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

Vol. 2 No. 3: Easter, 2011

This Easter, at the Vigil, the bells rang out for the first time at the singing of the Gloria: at least, for the first time at the Parish of St. Bride of Kildare.

But if we reflect on this, we might come to an understanding that each and every Easter, as we repeat what our forebears in the Middle Ages so rightly regarded as a great mystery, the mystery of the Resurrection, is a new mystery each and every time that it is celebrated.



#_LISR-02E
The Garden Tomb, Jerusalem

We, together with all Christians around the world, are participants in this most wonderful event: it is happening *now*: no differently from the way it happened all those years ago when a young woman called Mary found a tomb empty: she had been going there to, as we say, pay her respects, see that all was right and proper, but to her horror, saw the stone rolled away from the entry to the tomb, the soldiers guarding asleep or in some sort of a trance, and she ran and found Peter & John who ran together, followed by Mary, to see what had happened.

When Peter & John had left, going to see the other disciples, Mary stayed, distraught: but she looked into the sepulchre where she 'seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, 'Woman, why weepest thou?' She saith unto them, 'Because they have taken away my Lord, and I know not where they have laid him.' Then she turned, and saw a strange man standing, there: must be the gardener she thought – but it was no gardener!

When she heard His voice, she reacted with great joy, and reached out to Him: but He said, 'Noli me tangere' – 'do not touch me', with an explanation 'for I am not yet ascended to my Father'.



« Noli me tangere ». Scène d'un panneau peint sur bois. XVI^e siècle.

In the crypt of the Basilica of la Sainte Madeleine (St. Mary Magdalene) in St. Maximin La Sainte Baume, France, there is a small container bearing these words: 'Noli me tangere' - for inside the container is a bone, the arm bone of St.

Mary Magdalene, the very limb which Jesus touched as He spoke with her.



Basilique de La Sainte Madeleine, St. Maximin La Sainte Baume.

What happened on that very first Easter Day happened on each and every Easter Day: Jesus Christ is risen from the dead and the grave; death has no command over Him. He has set us free; remember what we say in the Te Deum Laudamus each morning at Mattins: 'THOU art the King of Glory, O Christ. Thou art the everlasting Son of the Father. When thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb. When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers. Thou sittest at the right hand of God, in the glory of the Father.'

Fr. David+

Bible Study Group

The group meets at the Ferguson's, 20895 Camwood Drive., 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.



A happy and Blessed Easter to you all: Christ is risen, let us come into the feast!

The Resurrection is the symbol which is to be found in the new life that we see emerging from eggs: it is for this reason that the new life in the egg is commemorated in the complex and beautiful decorations with which our Ukrainian brothers and sisters in Christ carefully prepare these eggs in the basket above: they are 'pysanka'. With the advent of Christianity, via a process of religious syncretism, the symbolism of the egg was changed to represent, not nature's rebirth, but the rebirth of man. Christians embraced the egg symbol and likened it to the tomb from which Christ rose. With the acceptance of Christianity in 988, the decorated pysanka, in time, was adapted to play an important role in Ukrainian rituals of the new religion. Pysanka are typically made to be given to family members and respected outsiders. In this we see the replication of the gift of life which we have received by the sacrifice witnessed on Good Friday at Calvary and, as with any gift giving, the gain is to the

donor, as it brings him or her into a closer bond of Christian community: it is in giving that we receive: remember that bible verse: 'Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again' (Luke 6.38).

In the church, we have mall sales: to build our community, we have the Africa Appeal: which builds a community of our brothers and sisters in Christ far away, but which, *at the same time*, builds our own community here at home.

To give a pysanka is to give a symbolic gift of life, which is why the egg must remain whole. Furthermore, each of the designs and colours on the pysanka is likely to have a deep, symbolic meaning. Traditionally, pysanka designs are chosen to match the character of the person to whom the pysanka is to be given. (Wikipedia)

The very verse preceding the one about giving, cited above is this: 'Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.' (Luke 6.37) So perhaps we can see how we are called to give, but we are called to forgive those who have hurt us, those who have damaged us: it is in prayer that we can gain the strength to forgive: it would be wrong for you or I to think that this is something easy: it might take you months or years: it might hurt to even consider the very idea of forgiveness: but we are called to try, to work toward this, as it is, after all, a precondition for our own salvation: which brings us back to the Easter we celebrate, as it is this promise of eternal salvation which is central to our faith, to what Easter means, and to our wonderful

hope for the future, even when these earthly bodies are corrupted and returned to the earth: an echo from Ash Wednesday: 'Remember Oh man, that dust thou art and to dust thou shalt return.'

Preparations are further advanced for the **'Congress of Traditional Anglicans' to be held at St. Ann's Chapel in Victoria from June 1st – 4th**, all arranged by the good people of St. Mark's, Victoria. I hope that you can be part of this important meeting: it will bring together many of those who have been working with the Fellowship of Concerned Churchmen for a reunion of those who cannot accept the 'Canterbury communion' changes and chances, and yet cannot accept that their Anglican patrimony is to end, and that they needs must be inducted, inculcated into a different faith culture. We welcome unity, we do not welcome absorption!

The Congress will bring distinguished visitors: The two Archbishops, the Most Reverend James Provenance of the APCK and the Most Reverend Mark Haverland of the ACC will be there, and the latter will be visiting both St. Bride of Kildare on the 4th June, as well as celebrating a Confirmation at St. Columba of Iona on the 5th June.

Some years ago, Mr. Ralph Johnson (now of Sequim, WA) argued for a closer relationship with many devout bible believing Christian communities: as an example, I know that some of you enjoy the music of the 'Gaither Gospel Hour': it was to bring an element of this sort of joyful celebration into our lives that Ralph sought.

The late Mr. John Kroeker had similar ideas: coming from a Mennonite background, he looked to bring the vigour

of that church into our worship: not with any intention of a change in the liturgy, but an infusion of energy and joy which he found somewhat diminished in his day. With the Congress, and with many intervening telephone calls, we are starting with the Anglican world, and when we have built better bridges in our own little corner, we can then reach out to all of these others: who, after all is said and done, are committed as we are to that same Great Commission: 'And he said unto them, Go ye into all the world, and preach the gospel to every creature.' (Mark 16.15)

David+

From the latest Anglican Digest

An Epitaph (allegedly in England)

*'Remember man, as you walk by,
As you are now, so once was I,
As I am now, so shall you be,
Remember this and follow me.'*

(to which someone replied by writing on the tombstone:

*'To follow you I'll not consent,
Until I know which way you went.'*

So what is happening in Africa?

What with all the troubles in North Africa, when speaking with Fr. Alphonse, and knowing that an election for the President of Cameroon is due this spring, I asked about the political situation there, but he has assured me that the political climate is good: there does not seem to be the same measure of unrest as in other countries, although the population is still troubled by corruption. Note that Transparency International rates the

perception of corruption in most of Africa as high, including Cameroon, and for some, including the Democratic Republic of Congo, as very high.

What we must realize is that whilst we have this information, the vast majority of people in these two countries with which we are involved for this appeal at present are ordinary folk like you and me, going about their daily lives in the hope that they have shelter, they have food, and that they have community, they have family, including in that category their faith family in the church. Perhaps when you live in a more fragmented and uncertain society, the influence and presence of the church in your life might be even more significant than it is for many of us living in the safer and protected west?

In Cameroon, Fr. Alphonse Ndukiye had to move house, as the landlord to whom so much was owed finally gave up, and when he had been paid what was owed, decided to move back into the house himself. Fr. Ndukiye has written and told me that he has established a new home which he calls 'La Maison du "Noviciat Catholique Anglican Ste-Croix" du Cameroun et d' Afrique Centrale'. This means that the education of ordinands can be incorporated into daily life of the parish, where Fr. Ndukiye will have better opportunity to develop and teach those who will provide the help that he needs so much. One problem is that they have virtually no furniture, no tables and chairs, beds or mattresses, no dishes or cutlery, and no fridge, stove etc.: but this does not stop the work! Fr Ndukiye has written to Archbishop Haverland, 'You remember, the work is not easy, I pass over the day and the night without eating nor sleeping sometime we miss the food or other necessity of life as the times are very hard on all levels. But be assured as am working with Fr. Marriott is informed, there is nothing nice and joyful under

heaven as to work of establishing the church of our Lord Jesus Christ.’

In this work, he has succeeded in having recognition by the civil authority, in the person of the ‘Prefet’, M. Ateba of Yaoundé Mfoundi who attended Mass at the parish of St. André in February: M. Ateba is the administrative officer appointed by the government for a geographic area (I was privileged to meet the ‘Sous- Prefet’,



At left, M. Ateba with the President of the Parish of St. André, M. Ebodé Léon on his right receive Communion from Fr. Alphonse Ndukiye Above, Fr. Ndukiye speaking with M. Ateba after Mass

Mme. Rachel Akono Obounou, during my visit to Yaoundé).

In the Democratic Republic of Congo, the church has held a diocesan synod, as requested by the college of bishops of the ACC-OP. The synod elected Fr. Steven Ayule-Milenge as Bishop-elect, subject to the approval of the Primate and the College of Bishops. Fr. Steven Ayule-Milenge is now in a period of reflection in the light of this event.

The major problems in Fizi are now somewhat resolved, in the main by the presence of UN peacekeepers. The reports now state that on the 1st January, the local physician and hospital treated 51 women who had been raped, and several others were admitted to hospital suffering knife wounds. Charges have been laid against the local army commander, Lieutenant-Colonel Kibibi Mutware, for his alleged role in this affair.

The ‘original’ Africa Appeal was launched in 2007, after my visit to Zambia and Congo. During my visit to Congo, we saw several church buildings that had collapsed in the rainy season: they had been built of brick adobe. So, after conversation about how to remedy this, the suggestion was made that they should use 'cooked brick' rather than brick adobe: the cooked brick could be made locally, and by the people of the parish. Fr. Steven and his advisers agreed with the concept, and it was adopted.

One of the Africa Appeal projects we undertook was to raise funds for the church building for the parish of St. Pierre in Baraka, and we, together with a few generous gifts from ACA members in the USA, were able to send funds for the construction as far as it is shown in these photos. As we were trying to raise funds for the roof, a gable end fell down in the wind, and two children, who had taken shelter under the wall, were killed. Some of the moneys raised went to pay agreed compensation to the families, but it did cast a shadow over the project. Then another shadow appeared, in the closure imposed on the Africa Appeal: so that the building has remained in this state for the past 3 years.



St. Pierre, Baraka –



St. Pierre, Baraka, Guest House (below)

The guest house was an integral part of the project, as it would also provide some living quarters (possibly) for the priest, and certainly more secure accommodation for any visitors: as it was during my visit, secure accommodation at the Roman Catholic parish guest house was not available, nor at the hotel used by the NGOs: we did find a hotel, but it was not the greatest experience!

The church in Congo, ECAC, has asked for help in the completion of the parish buildings, as well as regular support from the Missionary Society of St. Paul: but there are still major needs, not least in Bukavu where the church offices and Fr.

Ayule-Milenge's home have challenges with rental payments still. There are still ordinands who have courses which they cannot afford, still projects which are unfunded: so the demand far outstrips the supply, even with our help from Canada, combined with the support from the USA MSSP and Australia, with Anglican Aid Abroad.

The Africa Appeal
You can now send donations to either St. Bride's or St. Columba's

Your support is important for this essential mission activity!



Message from Our Metropolitan,
The Most Rev. Mark Haverland
The papal offer a year later

In late 2009 Pope Benedict XVI and the Roman Catholic Church opened a door for Anglican converts through an Apostolic Constitution called *Anglicanorum Coetibus*. My official comments on the matter were published in *The Trinitarian* and may be read on the ACC's website. I also addressed the issue at Provincial Synod in October 2009. At the time of my comments the Constitution had not yet been widely distributed, and I worked from the available summaries of its contents by official Roman Catholic sources. The summaries were reliable, and nothing of substance was altered by the actual text.

A few months after Synod I received a message from one of our priests saying that he thought my comments at Synod were too critical. However, after reading the actual Constitution, the priest continued, he concluded that I was correct. I have since that time not heard a single member of our Church, clerical or lay, express any interest in taking the pope up on his offer on the available terms. Those terms include a total rejection by Rome of the validity of Anglican Episcopal acts and, therefore, also require re-confirmations and re-ordinations of all Anglicans. I recognize, of course, that there may be some sympathy within the ACC for *Anglicanorum Coetibus* which has gone unvoiced. My experience of our Church, however, is that people feel quite free to speak their minds. I conclude that there is simply no significant interest in the papal offer.

What does this utter lack of interest signify?

Some thoughts:

1. From the Roman Catholic perspective the papal offer is generous. The offer permits the continued existence, at least for a time, of elements of traditional Anglican worship within the Roman Church. It also permits married Anglican "ministers" to be ordained as Roman priests while still married. These things are not new, as they already existed within the Pastoral Provision in North America. But the new Constitution extends these concessions to England and elsewhere and in addition offers leadership in organized quasi-dioceses (Ordinariates) by former Anglicans. Yet from the perspective of Anglicans these

concessions are trivial. There is no attempt to reconsider the rejection of Anglican Orders by Rome in the light of recent Roman Catholic (much less Anglican) scholarship. There is no deepening of reflection concerning the papal office to help accommodate the concerns of traditional Eastern Orthodox or Anglican Christians, though John Paul II opened the door to such a truly exciting possibility. There is nothing, in fact, of any *theological* significance about the offer. The offer, therefore, cannot be of interest to ACC members on the level of theological principle. It can only attract Anglicans who are desperate to get out of Anglicanism. I think the ACC is sufficiently stable and attractive now that our members are not forced to look elsewhere for stability and hope.

2. In late 2009 the champions of the papal proposal spoke confidently of tens of thousands and hundreds of thousands of converts to Rome. Now they are speaking more of "tiny remnants" and of seeds from which something substantial may eventually grow. From what I can see those inclined to convert under the terms of the Constitution are mainly of two sorts. First, there are those, particularly in England, who have either never worshipped using classical Anglican forms or who long ago abandoned such forms.

Many English Anglo-Catholics use the Roman Catholic Church's liturgies. If one is already dieting on the mess of pottage which is the *Novus Ordo*, conversion is liturgically easy. But such people will not reconstitute Prayer Book or Anglican Missal (even if "corrected") worship in the Roman Church. They will just improve the quality of the music a bit and perhaps for the sake of an occasional nostalgic kick might sing Evensong and Benediction in an Anglican fashion. In a generation this group will probably assimilate fully into existing Roman diocesan and parochial structures. The converts in question do not really value their liturgical patrimony, because they willingly abandoned that patrimony years ago. For such people conversion is a matter of finding a safe berth after their comfortable jobs and guaranteed incomes in the Church of England become too costly for conscience to permit them to continue to enjoy.

3. In North America and elsewhere very few people will take up the offer. Those who do, however, will tend to be more traditional liturgically than the English converts. They also will tend to be unhappy with their

current Church homes. That is, they will tend to belong to “Continuing” Churches that are unstable or poorly led or they will come from the Episcopal Church or other bodies of the old Canterbury Communion. If they are coming recently from the Episcopal Church, then my comments in the previous point about lack of real Anglican heritage may apply.

Whether in England or elsewhere, those who take up the papal offer will be fleeing something very inadequate. They will not be leaving sound traditional Anglicanism or the faith summarized so well in the *Affirmation of St. Louis*. Few people now seem to feel it necessary to flee the ACC.

And so I conclude, again, that the profound lack of interest in the papal offer by ACC members is a sign of stability, maturity, and contentment. We are not refugees looking for a perch on which to settle. We are adherents to one of the great traditions of Christendom, whose treasures we value and will preserve. Some day Rome may care to talk to us as happy, traditional Anglicans, not as wannabe Roman Catholics.

From The Trinitarian, March April 2010.

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Send correspondence to: The Trinitarian, 6413 S.
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Who/What is the ‘Voice of the Martyrs?’

From the VOM website (<http://www.persecution.net/about-us.htm>)

Our Mission

The Voice of the Martyrs exists to glorify God by serving His Persecuted Church.

Our Purpose

The Voice of the Martyrs accomplishes its mission by:

- **Running to help those who suffer for their faith** by encouraging and empowering Christians to fulfil the Great Commission in areas of the world where they are persecuted for their involvement in propagating the Gospel of Jesus Christ. We accomplish this by providing Bibles, literature, radio broadcasts and other forms of aid.
- **Remembering the families of today's Christian martyrs** by giving relief to families of Christian martyrs in these areas of the world.
- **Rebuilding the Church's witness after persecution ends** by undertaking projects of encouragement, helping believers rebuild their lives and Christian witness in countries that have formerly suffered anti-Christian oppression.
- **Reaching out in love to the persecutors** by equipping local Christians to win to Christ those persecutors opposed to the Gospel in countries where believers are actively persecuted for their Christian witness.
- **Raising a voice for those who cannot speak** by emphasizing the fellowship of all believers by informing the world of atrocities committed against Christians and remembering their courage and faith.

Our Values

The Voice of the Martyrs believes that the following core values are essential in carrying our mission in a manner that glorifies the Lord:

- Practicing an **Uncompromising Faithfulness to God**
- Being **Evangelical and Non-denominational**
- Demonstrating **Integrity**
- Pursuing **Excellence**
- Practicing **Empowerment**
- Exhibiting **Independence Within Partnerships**
- Showing **Respect**

Our Practices

In every aspect of our ministry, whatever we do must conform to our purposes, in accordance with our values, to the fulfillment of our mission

Our Partners

The Voice of the Martyrs is a member of the International Christian Association, Canadian Council of Christian Charities, Religious Liberty Partnership, and Canadian

Church Press, an Affiliate with the Evangelical Fellowship of Canada and an Associate Member of the World Evangelical Alliance.

**The Congress of Traditional Anglicans
"Reaffirmation"**
June 1st - 4th
St. Ann's Chapel, Victoria
Archbishops Haverland (ACC-OP) &
Provence (APCK) will be there.
Will you?
Details from Fr. David, Doug Whitworth
or George Ferguson

Think on This!

An atheist is a man who has no invisible means of support.
Bp. Fulton J. Sheen



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

- ❖ If you would prefer an Electronic Emerald Echo: let us know.
- ❖ 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.

A KING'S SPEECH

**By: The Rt. Rev. Kenneth Clarke, B.A.
Bishop, Church of Ireland, Dio. Of Kilmore, Elphin,
and Ardagh, Co. Cavan, Ireland**

The spectacular success of *The King's Speech* is one of the biggest news stories of this past year. Award after award has been gathered by cast, Director and all involved in the production. Having seen it, I can understand why. The stammer of George VI and the masterly tuition of Lionel Logue combine to make a story which is compelling, intriguing and gripping. The outcome is a speech from the King which is clear, authoritative and inspiring. The purpose of the film is entertainment.

The Bible is a book about a King's Speech. It is a message from God, the King of Kings. It is a Royal message which is incisive and for all. God did not need a Lionel Logue to assist Him in His speech although he used ordinary people to convey His message. He Himself is the

Author of the message. His purpose in inspiring the Bible is not entertainment but life-giving personal encounter. St. John put it like this, "*These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing, you may have life in His name.*" When I was a young teenager I found, in a wardrobe in our home, a bible which belonged to my Dad. He had died some years before. I was thrilled to find it and read it regularly for years.

When I was at university the covers were falling off it and some pages were falling out of it. I knew that the time was coming when I would have to get another one. One day I said to an elderly friend, “Isn’t it amazing how you can get so attached to a Bible?” He replied, “Yes, Ken, but always remember it is more important to be attached to the Author! He was absolutely right. We can know the book, but do we know the Author?”

In this year when we celebrate the 400th Anniversary of the King James Bible, why not become a regular reader of a King’s speech which changes lives and transforms communities. It’s one thing to see the film The King’s speech. But it doesn’t even compare with knowing personally the King of all Kings, the Author of the Bible.

Services April 1 to June 26, 2011

		<u>St. Bride</u>	<u>St. Columba</u>
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-02	Ascension Day	No Service	No Service
Jun-05	Ascension Sunday	Eve	Mass
Jun-12	Whitsunday	Mass	Mattins
Jun-19	Trinity Sunday	Eve	Mass
Jun-26	Trinity I	Mass	Mattins

IN MEMORIAM



We remember those in our Canadian Armed Forces who 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.

April 5th, 2011 Beryl Elizabeth Edwards

ALL SOULS – MEMORIAL LIST

- May 5 - Daniel Scott
 7 – John Lucas Donovan
 10 - William Campbell
 12 - Edna Redmond
 13 - Jean Cora Donovan
 Eleanor Woroniak
 20 - Samuel William Hatley
 David Stout
 23 - Mary Connors
 25 - Trooper Thomas William Hatley
 28 - Stanley Whalley
 29 - Kevin Joseph Patrick Connolly
 31 - Sydney Baker
- June 2 - Gerald George Weir
 8 - Russell Savage
 9 - St. Columba of Iona
 - Elizabeth Regina Low
 21 Horace Cartwright
 22 - Clara Clark
 23 - Pat Moline
 24 - James Foster
 27 - Sarah Myint
 William Todd
 30 - Joey Gardner



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