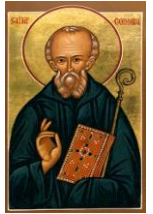




EMERALD ECHO



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

Vol. 2 No. 2: Lent, 2011

Truth and Consequences: it is an old game, now nearly forgotten in the electronic world we inhabit. 'Wikipedia' tells me that the show started on radio in 1940: 'On the show, people had to answer a trivia question correctly (usually an off-the-wall question that no one would be able to answer correctly, or a bad joke) and had about two seconds to do so before "Beulah the Buzzer" was sounded (in the rare occasion that the contestant answered the question correctly before Beulah was heard, another question was asked).

If the contestant could not complete the "Truth" portion, there would be "Consequences," usually a zany and embarrassing stunt.

But in the real world, the 'stunt' might not be just zany or embarrassing, but downright dangerous: and for that reason, we must be well aware that any of our actions as we go through life will provoke consequences: most of the time, good, but sometimes bad, and sad to say, at times, very bad.

And so we rely on our guide through all of the challenges and joys and fears of this life: the guide to be found on the bookshelf at home, or perhaps at the office, and for sure, in any hotel room that you have booked, thanks to that organization called the 'Gideons' (<http://www.gideons.ca/Home.aspx>): yes, it is that book which we call the Bible: Holy Scripture, the Word of God, given for us to

be our guide to salvation, to tell us the truth, to help us in our decisions.

And, not satisfied with that, God has, in His infinite wisdom, sent another guide, just in case you find the Bible a bit hard to follow: and this is the gift of Pentecost, the Holy Ghost, our Comforter in all life's trials.

The goal of the guides given by God our Father is simple: it is to allow us first of all to know the truth, to understand the why, to see the glory of the promise made by Jesus and earned for us by Him on the cross.

And the second goal is that we might enjoy good consequences, and avoid those tacky and embarrassing ones: that we might avoid sin and the damage it does, that we might follow in the paths of righteousness, that we might have that hope of eternal joy embedded in our very souls, and that our souls might grow and flourish under the guidance of these wonderful guides.

So that, when we have completed our penitential season of Lenten exercises, we might come to the source, that very fount of all that is good, Who died for you and for me on the Cross, that we might come there and rejoice in the glory of the Resurrection, as wonderful and glorious now as it was on that very first Easter Day.

Father David+



Bible Study Group

The group meets at the Ferguson's, 20895 Camwood Avenue, Maple Ridge (T. 604-463-5300) on the second and fourth Thursday of each month.

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

News from Father David.

Ash Wednesday is almost here, bringing us into that time of reflection which is Lent. For the first time for many years, we were able to celebrate St. David's Day before the start of Lent.

My old 1662 prayer book, given to me by my godfather when I was confirmed in 1957 has these marvellous charts and tables: a table of the moveable feasts, and a table to find Easter day from the years 2200 to the year 2299 inclusive, as well as tables to find the dominical letters and the places of the Golden numbers in the calendar: all of which enable those who are so inclined to determine the date of Easter and all the other moveable feasts for any years you want! Lent can start on any date from February 4th to March 10th: so that this year 2011 Ash Wednesday being on the 9th is just one day removed from the last date that Lent can ever begin. I am so very thankful that there are those experts in the ACC-OP who have done all the statistical grind for me, so I can avoid long hours poring over these charts, whose

interpretation I might probably get wrong anyway!

During the course of this Lenten season, perhaps it behoves us to keep in mind the stormy trials of 2010, to make our personal atonement for any wrongs we may have done to others, even those that were unintentional, but which we can understand may not have been justified, but a product of overheated passion.

In my address to the parish annual general meetings for St. Bride of Kildare and St. Columba of Iona, I made the following comments, referring to the past year's events: Any storm has consequence: and the consequence for the parish has been the apparent loss of some members, a severe blow to the small group that we are. However, through the turmoil and changes we have also gained members, and we look forward to this trend (dare I call it that?) being replicated as time goes by.

A second consequence has been the necessity to have the service of Holy Communion on alternate Sundays: which in turn has meant increased demands on Doug Whitworth and George Ferguson, for which I thank them in their willingness to take the service of Mattins or Evensong on the alternate Sundays. There is a strong need to keep the cycle of worship and Christian witness in Halfmoon Bay and Pitt Meadows, as a witness both for our benefit, and for the benefit of all those who may come to see the living church in the life which we are able to demonstrate - and who may, because of that witness, find their own pathway to salvation perhaps with us, perhaps in another place.

But perhaps the most significant consequence has been the increased awareness, of who we are, and what our faith means to each one of us, how significant a part of our life is this faith and Anglican heritage, and how much we treasure it, and will defend and protect it. This experience is one that has strengthened all of us, in that it has forced each of us to reflect deeply on the beliefs which we hold, and the result has been this better

understanding of the ties which bind us together as members of the Anglican continuum.

In this regard, our friends at St. Mark's, Victoria have proposed a **Congress of Traditional Anglicans** to be held in Victoria from **June 1 – 4, 2011**. The two Archbishops, the Most Reverend James Provence of the APCK and the Most Reverend Mark Haverland of the ACC will be there, with people from each continuing church in the province, in Washington and Oregon, as well as from the Fellowship of Concerned Churchmen and elsewhere in the USA and Canada: with a special mention of clergy and laity from the Ontario parishes who are part of our church, the ACC. Full details and registration forms will be available in the next few weeks, and I pray that some from the two parishes will be able to be there.

David+



"Change and decay in all around I see," laments the Tooth Fairy as the world's first Christianised

Easter egg is laid. Say goodbye to guilt! Give as you gorge! Made from high quality Fairtrade chocolate, sales from every Real Easter Egg will secure fresh water for farmers in Africa.

"Many believe chocolate eggs represent the boulder that sealed Jesus' tomb" says the blurb on the box. At last it's time to reveal the truth. The most famous stone of all time and eternity was obviously made of chocolate. And leaving a couple of soldiers next to such temptation for many a long hour?

Only £3.99 from Morrisons, Waitrose, Co-op and Booths, the UK's most righteous supermarkets. *****Thanks to 'Ship of Fools' (<http://www.ship-of-fools.com/gadgets/seasonal/252.html>)

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!



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



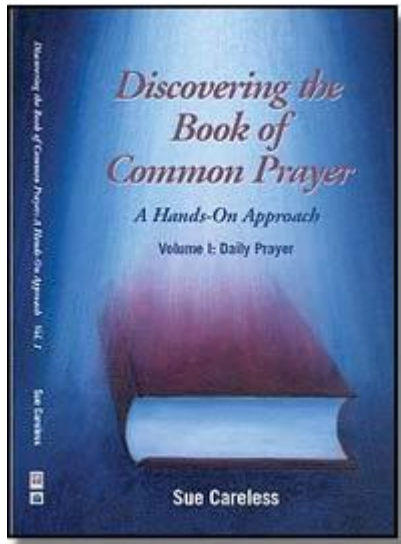
Hope of Glory.....

For Easter, but only in Britain

A Review:

Discovering the Book of Common Prayer

By Sue Careless



Although we were raised Anglican/Episcopalian, participated in Sunday school and sang in the Church Choir, we realized several years ago that we only understood the basics of Christianity. We had learned the history of Christianity at school, as well as learning the history of Anglicanism and about the Catechism through our confirmation classes. Eventually, we realized that we lacked knowledge about the deeper nature of some of Christianity's major themes. We began reading books on the subject of Christianity in an effort to learn and understand more about being Anglicans and Christians. Our initial search revealed books called Discovering the Book of Common Prayer, volumes I, II and III, by Sue Careless. The first volume was published by the Prayer Book Society of Canada, in 2003. We originally obtained the first two volumes through The Anglican Book Centre. The Anglican Book Centre has since been absorbed by The Augsburg Fortress, which is a Lutheran organization. All three

volumes are now available from St. Peter Publications website at <http://www.stpeter.org/>. The first volume has the subtitle of "Daily Prayer", the second volume is subtitled "Our life in the Church" and the third volume is subtitled "Special Occasions". They are all described as a "hands-on-approach". P.D. James, the mystery writer, wrote the introduction as a patroness of the Prayer Book Society of England. She expressed the hope that these volumes would help worshippers rediscover the riches of the Book of Common Prayer. Since Sue Careless is a freelance journalist this book is written in an easy to understand style but she is very thorough in exploring the depths of the BCP.

The first volume introduces the reader to the concept of daily devotions and guides one through the use of the Book of Common Prayer throughout the day. There is a large section entitled "Exploring Prayer in General" which covers attitudes and methods of prayer, including how to locate special prayers in the BCP. The author also includes a section on the Christian Year, the Litany, family devotions, the monthly psalm cycle and daily Bible readings, as outlined in the BCP. Another chapter offers a guided tour of Morning and Evening Prayer. The Appendix covers the history of the BCP and discusses the "middle way" of Anglicanism.

Having enjoyed the first volume of Discovering the Book of Common Prayer, we happily bought the second volume, subtitled "Our life in the Church" when it was published in 2006. The first chapter discusses the reasons for attending Church, the Church Visible and Invisible and the nature of sacraments. Chapter two covers Holy Baptism, both infant and adult, the liturgies used and the history of Baptism in the early church. The next chapter discusses Catechism and Confirmation, explaining it, exploring the history and liturgy of Confirmation and closing with a section on the Trinity. The next three chapters endeavour to explain the nature of Holy Communion, the liturgy before Holy Communion and the liturgy of the Communion Proper.

Volume III was just published in 2009 and we have not read it yet. The description on-line says” Among other topics, it deals with such special services as Holy Matrimony, the Ministry to the Sick, the Burial of the Dead, and Ordination.”

The author includes historical notes, comparisons of lines from the BCP to actual scripture and definitions of words no longer in common use, such as propitiation. She also gives explanations of the meanings of Latin phrases that are used. There are clear discussions of theology and practice from a traditional Anglican viewpoint. While these books are easily understood, they are packed full of information. They are worthy of careful study since they contain a wealth of knowledge about the forms and meanings of our Anglican faith. They also offer inspirational thoughts to aid us in our lives as Christians. We have found them to be a great resource for us as continuing Anglicans.

These books can be ordered by phoning or faxing St. Peter Publications at 902-368-8442.

Or you may send email to: office@stpeter.org
Roslyn and Mark Mellish



*‘I used to be a non-churchgoing Anglican.
Now I’m a lapsed Catholic.’*



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<http://www.persecution.net/Newsletter/>



This article is reprinted with grateful thanks to Bishop David Chislett SSC

[For his yoke is easy, and my burden is light \(Matthew 11:30\)](#)

The Antiochian Orthodox parish of St Botolph's London, founded by the late Father Michael Harper, has a great website on which can be found various sermons and other interesting bits 'n pieces. The parish priest, Fr. Alexander Tefft, is a Canadian. As a child, he attended the Orthodox Church but was not baptised until his twenties. Thus, he speaks to both 'cradle' and 'convert'. Fr. Alexander has taught the Orthodox faith for twenty years. Graduating from St. Tikhon's Seminary in Pennsylvania, he



was ordained a deacon in the Orthodox Church in America (OCA). Going to England to pursue doctoral research, he was appointed a tutor and later chaplain of the Institute for Orthodox Christian Studies, Cambridge. Upon transfer from

the OCA to the Antiochian Church, he was ordained to the priesthood by Metropolitan Kallistos (Ware). His sermons are challenging and thought provoking, always about some aspect of the Good News of Jesus. Fr. Alexander preached this sermon on 5th December, 2010.

Luke 13:10-17; Matthew 11:27-30

When a Breton fisherman sets sail from a port along the rocky coast of Brittany, tradition states that he prays: 'Protègez moi,

mon Seigneur, ma barque est si petite, et votre mer est si grande' – 'Protect me, O Lord, my boat is so small, and your sea is so great'. All that we need to know about life is here. And prayer. About life. And the Lord of life. 'My boat is so small, and your sea is so great'. The sea is so vast and powerful; and I am so small. Look out on its endless expanse. Who would not feel pity for a little wooden boat, journeying out on the waves? Swept by the foam, battered by the storms that sweep the surface and carry whole villages away. Beneath the surface are animals that are larger and more terrifying than anything on dry land. The sea never forgets that you are small. Your boat is small. No one but a lunatic expects your little boat to master the sea. No one – least of all ... God. God watches you set sail. God blesses you. God directs your little boat, over the waves. And God knows when the storms toss you, this way and that, and sometimes, carry you away. God knows, and understands.

A priest of God who is worthy of the name never expects more of you than God himself. He helps you into a tiny boat, he points the way – by means of the true worship: incense and candles, vestments and prayer; processions with the Gospel, and with the holy gifts of bread and wine. He teaches you true doctrine, to direct your little boat over the waves that tempt you to despair; the foam made up of lies and deceit that hide the face of God. A true priest blesses you, again and again, and points your boat toward the land beyond the Jordan, promised by God. But a true priest of God also knows when the storms toss you, this way and that. The white lie that you told. The angry thoughts, the angry words about your husband or wife or co-worker. The piece of meat that you ate during the fast. A true priest knows when the storms sometimes carry you away. The bottle of cider that you drank and forgot all the bottles that went before. The warm body that you clung to in the night, when a friend became a little more than a friend. A true priest, a priest of God, knows, and understands. Your boat is so small. Sometimes, it cannot reach its destined port. Sometimes, it crashes on rocks or sinks below the waves. Sin is no crime. It is the sickness, the infirmity, that comes upon you and others; and a true priest is not there to judge you, but to heal. He is not there to bind you, but to set you

free.

A false priest is stiff and proud. Around your neck, he binds a hard yoke of guilt, in order to harness you to some distant tyrant that he calls 'God'. Upon your shoulders, he lays a burden of 'right conduct', rewards and punishments, so heavy that it weighs you down – until you cannot stand up straight, but grovel at his feet. He loads your little boat with his chains until it sinks from the unbearable weight. Have you ever known a priest like that? A priest who never lets God stand in the way of the law.

God, who lifts the burden, breaks the yoke – and recognises him who laid them on you.

For eighteen years, Satan has bound a woman with a spirit of infirmity. She is bent over and cannot stand up straight. The sickness is in her spine, where worries and fears and, above all, guilt, weigh down a body and pull it down under the waves. She comes to the synagogue to hear Jesus teach. He sees her, there in the crowd. He calls out: 'Woman, you are free. I set you free from the sickness that bends you down in fear. I set free from the tyranny that weighs upon you'. As soon as he lays his hands on her, she does not fall to his feet. She stands and praises God. But the pious leader – let us call him, a 'false priest' – hates to see her standing straight. He is angry that Jesus has violated the law. 'Come here some other day', he yells at those present, 'but not the Sabbath'. Jesus does not spare these righteous folk. 'Hypocrites! Would you keep this woman bound up in sickness, just to obey your laws? Why not keep your own animals tied up, hungry and thirsty, just to obey your laws to the letter? You are of your father, the devil. He sees the little boat tossed on the waves and loads it down with heavy chains. I break the chains – I smash them – here and now, on the Sabbath day, set aside for the glory of God'.

Why else was the Sabbath created if not to set you free? Why Sunday, the glorious Day of Resurrection, if not to free you from death? Why teach true doctrine, if not to free you from every lie? Why obey the commandment of love, if not to free you from

yourselves? A false priest delights in seeing you bowed down. Unable to stand. Bound with the chain that he mistakes for the law of God. But in truth, it is he who is chained by the chain that he forged in life; and someday, he will awaken to find himself chained ... forever. A true priest of God does not chain you: you, or your little boat. He waits, as long as it takes for you to remember, then gently guides your little boat on its voyage home.

Beloved in Christ: Saint Sabas – Mar Saba, as his disciples called him – was just such a priest. Wise beyond his years. His name Savá in Hebrew meant 'old man'; and this child elder, as they called him, saw how the storms of life toss you up and down, this way and that, and all too easily carry you away. Rather than abandon men to the storms, he set up a community in the Kedron Valley near Jerusalem: the Great Lávra, dedicated to the perpetual prayers of the monks. Rather than draw up a rigid rule of conduct, he gave us the Tÿpikon, the guidelines for the true worship still used in the Orthodox Church – for the word 'Orthodox' does not mean 'right conduct' but true worship. Most importantly, Saint Sabas opposed the false priests – those who depicted Christ as some distant tyrant, who bends and breaks you to his will. Christ, our true God, is no less human than we. He sees that our boat is small and the sea is great. He knows how weak and frightened we are. God knows, and understands.

Our God is not stiff and proud; he is gentle and lowly. He commands us, not to grovel at his feet but to stand upright. To cast off the crippling burden of fear and the yoke of guilt. To remember, each time that we hear the word 'mercy', that all the sins ever committed by mankind are only a handful of dust cast into the infinite sea of God's love. He lays on us no yoke, except the true Orthodox worship of Christ our God: the yoke, not of fear but of love.

For his yoke is easy, and his burden is light.



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.

ALL SOULS – MEMORIAL LIST

- | | | |
|-------|----|-----------------------------|
| March | 1 | David Samuel Thomas |
| | 6 | Terence Gordon Trehearne |
| | 9 | Lucille H. Mellish |
| | 11 | Irene Gardner |
| | 13 | Kenneth Oliver Bardwell |
| | 19 | William Usburne Campbell |
| | 21 | Arthur James Watson Roberts |
| | 23 | George Frederick Bentley |
| | 24 | Dorothy Greene |
| | 28 | Filip Sexton Moline |
| | 30 | John Hallett Low (Priest) |
| April | 2 | Wallace Alonzo Snow |
| | 5 | Fay Butler |
| | 5 | Vadic Glendorn Snow |
| | 7 | Ethel Cox |
| | 10 | Margery Etheral Ferguson |
| | 11 | Denis Francis Connolly |
| | 14 | Michael John Barnett |
| | 22 | Elsie Geraldine Connolly |
| | 24 | Stanley Kermeen |
| | 29 | Edith Butterworth |

* * *

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

Services for March - June 2011

		<u>St. Bride</u>	<u>St. Columba</u>
Mar-13	Lent 1	Mass	Mattins
Mar-20	Lent 2	Eve	Mass
Mar-27	Lent 3	Mass	Mattins
Apr-03	Lent 4	Eve	Mass
Apr-10	Lent 5 Passion	Mass	Mattins
Apr-16	Palm Sunday	Eve	Mass
Apr-21	Maundy Thursday	Mass	
Apr-22	Good Friday	Liturgy	

Apr-23	Easter Vigil	Mass	
Apr-24	Easter		Mass
May-01	Octave/Low Sunday	Mass	Mattins
May-08	Easter II	Eve	Mass
May-15	Easter III	Mass	Mattins
May-22	Easter IV	Eve	Mass
May-29	Easter V (Rogation Sunday)	Mass	Mattins
Jun-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
Jul-01	Canada (Dominion)Day	Mass	
Jul-03	Trinity II	Eve	Mass



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