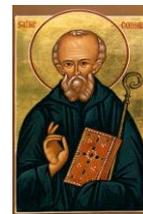




EMERALD ECHO

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



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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

When I was approached by Fr. Sinclair to make this presentation, he suggested that the conceptual framework of the lectures would be that they be positive presentations of traditional Anglican principles from both a biblical and historical perspective and in the light of the contemporary issues in contrast to traditional Anglicanism, especially as expressed in the Affirmation of St. Louis and in the 39 Articles. The rubrics attached to this paper were that Anglican worship should be examined in the light of contemporary liturgies, the Roman Rite, and the proposed revision of the Book of Common Prayer to bring it in line with Roman views. This perforce is a rather tall order; so let us begin.

The late Pulitzer Prize winning poet W.H. Auden stated that the Episcopal Church “seems to have gone stark raving mad...And why? The Roman Catholics have had to start from scratch, and as any of them with a feeling for language will admit, they have made a cacophonous horror of the Mass. Whereas we had the extraordinary good

fortune in that our Prayer Book was composed at exactly the right historical moment. The English language had become more or less what it is today...but the ecclesiastics of the 16th century still possessed a feeling for the ritual and ceremonies which today we have almost entirely lost.”¹

While one might quibble somewhat with what he said, he certainly would have been more indignant had he witnessed me little more than a decade after his death celebrating the Eucharist before the Dean and Canons of St. Alban's Cathedral outside of London with the lay reader *cum* acolyte pushing before me at least four different books all in contemporary English. It was in vain that I had reviewed the 1662 Prayer Book and the English Missal in preparation. England and Canada were both hurrying to catch up with their American cousins in liturgical revision. Memories of youthful visits to All Saints, Margaret Street and the Church of the Annunciation, Bryanston Square then seemed most distant. In the interval it became apparent a quite different church was in gestation.

But let us now go back in time to the beginning as we seek to discover the principles of Anglicanism and the nature of its worship and see how we got here from there.

Auberon Waugh, the curmudgeonly son of a more curmudgeonly father, once quipped that the Anglican Church was “born out of the

¹ W.H. Auden, *A Certain World*, 1970, p.85.

dynastic pretensions of a syphilitic king.” Percy Dearmer and his like would not agree, but it is true that by 1536 the English Church was an Erastian independent Catholic Church. The only immediate liturgical changes were that the pope was no longer mentioned in church prayers and the Feast of St. Thomas à Beckett was abolished. Certainly books and pamphlets were being published urging more changes and they were exerting influence, but were unofficial.

In 1543 a Royal Injunction mandated lessons at matins and evensong to be read in English. In the year of Henry’s death in 1547 Archbishop Cranmer issued a *Homily on Good Works* in which he listed those elements of the Roman Catholic cultus to be terminated, yet the Latin Catholic rites remained normative for public worship. The Council of the new young King Edward VI was solidly Reformist and the way was now clear for official reform. On 9 June 1549 the Book of Common Prayer appeared and by an Act of Uniformity all Latin Catholic rites ceased. Then in 1552 came yet another Prayer Book to succeed the first.

Let us briefly consider Cranmer’s mind-set. Did he have a plan? Did he control the situation or was he the victim of domestic and immigrant elements whose intentions went further than his own? In 1548 had come the *Order of the Communion* issued under a Royal Proclamation. It provided a preparatory prayer in English appearing before the communion service which had been derived from various continental sources including Martin Bucer and Philip Melancthon. A rubric in the Royal Proclamation stated that the order would stand only “until other order shall be provided.” This explains the 1549 Book, but there was also a statement that encouraged those in authority “further to travail for the Reformation” and setting forth “such godly

orders” assuring further reform which came in 1552.

Martin Bucer, in the interim, wrote to allies at the time

“...[W]e have heard that some concessions have been made both to a respect for antiquity and to the infirmity of the present age; such, for instance, as the vestments commonly used in the sacrament of the Eucharist, and the use of candles, so also in regard to the commemoration of the dead, and the use of chrism; for we know not to what extent or in what sort it prevails. They...affirm that there is no superstition in these things, and that they are only to be retained for a time, lest the people, not having learned Christ, should be deterred by too extensive innovations from embracing his religion, and that rather they be won over.”²

Who was it that Bucer had heard from? Most likely it was from those continental reformers who had been given chairs at the English universities and were acolytes of Calvin. Then in 1551 John Knox arrived in England and was made Chaplain to the young King. Such was the motley group that the gentle, vacillating Cranmer had to deal with and be bullied by as the second Prayer Book was being composed and then issued in 1552.

Procter and Frere, in their *History of the Book of Common Prayer*, wrote:

Thus against the archbishop’s will and without consent of the Church English religion reached its low-water mark and the ill-starred book of 1552 began its brief career. Ridley officiated at its first use in St. Paul’s on All Saints’ Day, the

² A.H. Couratin, *The Holy Communion 1549*, *Church Quarterly Review* 104 (1963) 148-159

choir of St. Paul's devastated, the bishop in bare rochet, and his clergy in bare surplice, filled in all details of the picture; and thereafter all communions ceased except on Sundays."³

Were the new services popular? Scholars differ and widespread distribution of the Prayer Books coming in quick succession was difficult and printing was hardly an instant process. While having great import, as Anglicans were to, over the centuries, be divided over 1549 and 1552 as party emblems, the reforms were short-lived as Edward VI died on 6 July 1553 and the Protestant Council collapsed. Mary Tudor became Queen on 6 July 1553.

How Mary became Queen and how Elizabeth succeeded her is beyond the scope of this paper, yet Elizabeth was to prove to be a great Queen. To Edmund Spenser Queen Elizabeth was in his *Faerie Queene* "Gloriana; to Shakespeare she was "a pattern to all princes living with her and all that shall succeed." She was in the streets of city and town and rural paths of Britain "the Great Lioness".

It was to the Catholic Emperor Ferdinand of Germany she wrote in 1563:

"We and our people—Thanks be to God—follow no novel and strange religions, but that very religion which is ordained by Christ, sanctioned by the primitive and Catholic Church and approved by the consentient mind of the early fathers."

And so it is today that we as faithful and traditional Anglicans hold the Faith and Order of Apostolic Christendom and our mother church, the Church of England of

³ Procter and Frere, *A New History of the Book of Common Prayer*, p. 85

days past. We keep the Catholic Faith and Practice of the undivided Church of the early ages of Christianity. Bound together by the Book of Common Prayer and the Apostolic Succession of the Bishops, and witnessing to traditional Christian values as expressed in our theology, worship, and morality. It should be noted that Emperor Ferdinand's hard stance that communions should be in both kinds lead to the Pope's conceding such to him in his territories.

(to be continued)



Mural in guest quarters, Monastère de la Sainte Madeleine, Le Barroux, France

News from Father David.

One of the problems, which we all face when we 'come down to earth' as it were, after some major event, is that we can become a little discouraged. It is what we refer to as a reaction to stress, to pressure or whatever: so that many major events in life, and many relatively minor occurrences, produce some level of stress and/or distress. I was interested to see how we might all react to the *sequelae* – the fallout effect – from the Congress: and it has been with great joy that I have seen the *positive* dimension of stress: where the stress we have all been experiencing in this time of uncertainty in the church, has been directed into a positive direction.

Dr Hans Selye, a Canadian endocrinologist was the person who developed the science of stress

and in 1956 wrote the seminal work, *The Stress of Life*. Dr. Selye established once and for all the way in which we respond to stress at an endocrinal level: how our bodies generate an hormonal response to stress, but at the same time emphasised that man needs some degree of stress in order to be motivated, in order to take action, and to stand up for what is perceived right and proper.

One of the best ways to defeat the negative aspects of stress and stressful situations is to become better informed, and it is for this reason that we are starting to reproduce the presentation you have seen, written by Canon Ken Gunn-Walberg, and presented at the Congress. It is so well researched and developed so that we might better understand the development process which has led to what we so readily call *'Anglican Patrimony'*.

The Vancouver Sun recently published an article dealing with the horror experienced by a mother whose (separated) husband killed their two children: she has gained solace from a message sent her in a 'condolence card' sent by a teenage boy: *'Have the courage now to live the life you've been given, and not the one you had planned.'*

This is a wise message for us all to take to heart, especially when everything seems to be going right!

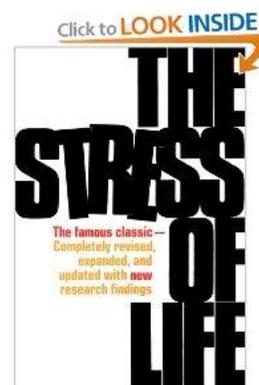
On Trinity 3, I wrote this, 'Peter writes a foundational message for the conduct of the Christian life: 'Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you.'(1 Peter 5.5-7)

It is this message that we as human beings struggle to understand: 'what you mean I'm just supposed to let these people walk all over me: over my dead body, I say!' Sad to say, that for some in this world, it is over my dead body indeed. Some learnt the lesson sooner, some of us like me have to wait, have to go

through all sorts of trials and tribulations before the message finally sinks in: and the message is fundamentally: 'It's not just about me: I am not in control, I cannot do everything: I need the help of my maker, in the persons of the Trinity, the Father, the Son and the Holy Spirit sent by them to be my guide'. And when we hear people say, 'Why did God let that happen?' we know two most important things: first, God will allow us to choose the wrong way as well as the right, but in His love for us, He prays that we shall see the error of our ways, and that He will send His Holy Spirit to be with us and to help us to come to the right way, and second, that we understand and are on our guard for Satan, that fallen angel, who is also on watch to try and divert us from what is right, and to lead us up the garden path all the way to the midden of despair and horror!

May our paths be rocky and narrow: beware the broad and straight: discern that which is good, and discard that which is evil in the sight of the Lord.

David+



The Stress of Life by Dr. Hans Selye: in print to this day.

“Do not pray for easy lives.
Pray to be stronger men.
Do not pray for tasks equal to your powers.
Pray for powers equal to your tasks.
Then the doing of your work shall be no miracle,
But you shall be the miracle.

- Rt. Rev. Phillips Brooks, STD, DD (Oxon)
- (author of "O Little Town of Bethlehem")

One Sunday morning, the pastor noticed little Alex standing in the foyer of the church staring up at a large plaque.

It was covered with names and small Canadian flags mounted on either side of it.

The six-year old had been staring at the plaque for some time, so the pastor walked up, stood beside the little boy, and said quietly,

'Good morning Alex.'

'Good morning Pastor,'

he replied, still focused on the plaque.

'Pastor, what is this?'

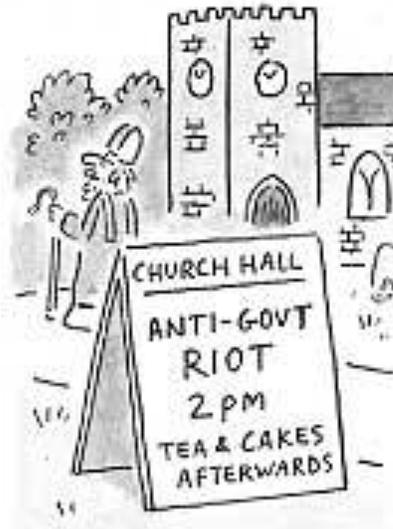
The pastor said,

'Well son, it's a memorial to all the young men and women who died in the service.'

Soberly, they just stood together, staring at the large plaque.

Finally, little Alex's voice, barely audible and trembling with fear asked,

'Which service, the 8:00 or the 11:00?'



No wonder that the government in Britain is worried about the 'Civil Society (or lack thereof)!'
(Cartoon by Matt from the Daily Telegraph)

News from Africa

We have been invited to sponsor a special fund for the women of the Parish of St. François d'Assise in Mosho, Sud-Kivu. One of the only ways for a man to make an income in that area is to go and work in the 'mines': little more than holes in the ground, no safety rules at all: and many are killed in these 'workplaces' so that their wives and children are left destitute. A few years ago, the Africa

Appeal gave some 'seed money' to a group of these widows: they worked together and marketed their produce in



the city. Now, they want to take the project a step further, and lease some land to grow crops on a larger scale. This will give them an improved income so that they can provide for their children. How much do we need? The initial lease will cost

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\$1500.00 for 6 months. But the need is so great, and the project can be replicated in so many other towns, for so many other widows and their children. Can you help?

In other news, the bequest from Australia has been received, and both Fr. Alphonse Ndukiye and Fr Steven Ayule-Milenge are very busy setting up the programmes that have been endorsed: for Congo, manioc mills, an ore crusher, and the provision of adult education in Baraka. For Cameroon, the projects include a sewing school, a computer/IT school, and in September, a primary school. Both priests have promised photographs which will be shared when they arrive.

David+

Reader's Response

I have read the latest Emerald Echo (Ascension/Pentecost) from front to back, and was particularly interested in the talk by the Most Reverend Mark Haverland, and perhaps more by the report of the Congress of T.A.'s in Victoria in June. You people make up for the lack of numbers by enthusiastic and faithful hard work.

JHF (Mississauga, ON.)

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!*

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.



**Archbishop Mark Haverland with
Fr. Bill Greenfield**

During his visit to the Sunshine Coast and St. Columba of Iona, Archbishop Haverland was able to visit with Fr. Bill Greenfield in his home at Gibson's Landing.

Fr. Bill is still recovering from the results of a fall some months back: but you cannot keep a priest who was ordained over 70 years ago down for very long!



THE CONGRATULATIONS of our Parishes are extended to the Honourable Kenneth Affleck on his appointment (June 24, 2011) as Judge of the Supreme Court of British Columbia (Vancouver). Mr. Justice Affleck is a member and Rector's Warden of the Parish of St. Peter and St. Paul, Anglican Catholic Church of Canada, Burnaby, B.C.

ALL SOULS' MEMORIAL LIST

- 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
- Oct. 1 Selina Ethel Roberts
3 Audrey Taylor
5 Ronald Todd
9 Alan Dallas Greene [Priest]
11 Margaret Prudence Campbell
12 Harold Edgar Meckle
23 Laura Palmer
27 Patricia J. Bishop
28 Dorothy Doherty
29 Walter Kermeen



Services for August- October, 2011

			St Bride	St Columba
Aug. 6	Parish Barbecue	4:30	-	
Aug. 7	Trinity VII	Mass	Mattins	
Aug. 14	Trinity VIII	Eve.	Mass	
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	
Oct. 2	Trinity XV	Eve.	Mass	
Oct. 9	Trinity XVI	Mass	Mattins	
Oct. 16	Trinity XVII	Eve.	Mass	
Oct. 23	Trinity XVIII	Mass	Mattins	
Oct. 30	Christ the King	Eve.	Mass	



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