



THE TRADITIONAL ANGLICAN

The newsletter of the Parishes of the Lower Mainland
British Columbia, Canada
Parishes: St. Peter and St. Paul, St. Michael and All Angels

No. 108

Dec. ADMMXI
to
Jan. ADMMXII

The Traditional Anglican is published bi-monthly six times a year. It is issued free of charge to members of the parishes, ACCC clergy and lay readers. **Subscriptions:** one year post paid. In Canada :-\$10. Elsewhere :-\$14. Send cheque or money order payable to S Peter and S Paul Parish and marked 'newsletter' to the Editor, M. Gee, 3079 Euclid Ave. Vancouver, B.C. Canada, V5R 5E4. E-mail: mo.gee@shaw.ca. The newsletter may also be downloaded from our website at www.stpeterstpaulchurch.com (click Canada only). The Editor reserves the right to edit letters for content or length and to refuse publication. **Views expressed are not necessarily those of the ACCC, the Rector, or the Editor.**



The light of the world has come!

In a novel I read some years ago Christianity was described as 'the world's first equal opportunity religion'. Old age is setting in and I cannot remember the name of the book or author, but I thought, at the time, "right on!". For us in the northern hemisphere, as the light of day becomes shorter – and barely seems to have come at all in Vancouver's wet and very gloomy weather this year, it is not really surprising that early Church Fathers, unable to pin down the Christ's exact date of birth, decided to celebrate it at the time of an old Roman festival which celebrated the winter solstice and the gradual return of longer daylight.

Festivals celebrating the winter solstice and the gradual return of longer daylight were important in many cultures since it was the time of short rations.

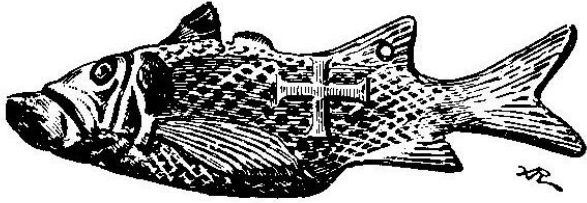
As Christians we have an added reason to celebrate. Christianity is indeed an equal opportunity religion, which is perhaps why it still has the largest number of adherents world wide.

But many Christians, especially in the Middle East, are at risk. Many have been, or are being, driven from homes where their ancestors had lived since the time of Christ.

Israelis are also at risk as turmoil increases in many countries around them. In Africa, many are suffering from the terrors of the grasp for rich resources by countries and multi-national companies.

In places like China and North Korea, Christians are persecuted for their faith. Financial turmoil is also driving more people into poverty in Europe and North America

At this time of celebration for Christians it is important to pray for so many who are suffering. May the 'light of the world' bring peace to the world. **Peace, love and Joy to all of you. Maureen Gee**



The Rector's Letter

Christmas 2011

A happy and blessed Christmas to all. Life has been somewhat confusing but we are picking up the threads. May the new year find us energized to embrace all that God sends us.

God is the author of peace and lover of concord. Nothing that makes television news. And yet it has given Him a prominent place in human history. Peace and concord are the pillars undergirding practically everything that works in our world. The world would fall apart without these heroic virtues and quiet devotion. They are there whether they are noticed or not.

As my chemistry teacher said "Dig deep". If you only look on the surface you will wonder whether man is depraved and beyond hope. Look deeper and you find that the goodness of God and the goodness of man are substantially united and bound together in Jesus Christ.

Jesus is the hinge on which everything turns. Christian belief is neither a belief in God nor a belief in man but a belief in both together. That is what makes the difference. Man and God united in Christ. For this to happen God had to have faith in man. And this tells us quite clearly that man is neither depraved not obsolete. Very much the opposite. Man is fundamentally good and only accidentally evil. Man is eminently serviceable and useable. "God became man that man might become God" said S Athanasius. Jesus is the hinge on which this all turns. He is not just the way, the proud dismayed and made

humble, He is also the way our humdrum lives are exalted.

Silent night... So what happened? In the quiet silence of the night the Almighty Word leapt down from heaven. Thus the transcendent God is not distant from man, and man is not at enmity with God. For God and man are one and there is peace on earth. This is how it should be. This is the normal pattern of Christian life which we are all committed to embody, uphold and display.

Of course this is no partnership of equals. That is what makes it so very extraordinary. Man is lowly. God is the most high. We don't meet by shaking hands. We don't meet at the conference table. So how can we possibly meet? Only by divine initiative. By divine grace the transcendent God becomes lowly and humble and mankind is exalted. God is majestic beyond any imagining, and yet he humbles himself to make this wonderful union - God and man in one Christ.

So we find ourselves looking to the crib. The divine birth is not some desperate remedy for our cranky lives - here today and gone tomorrow. It is an eternal fact. An essential part of a plan to satisfy the Father's justice by enabling lost man to offer the worship that restores him to his rightful inheritance.

Our mentor priest does not think we are ready for the Evangelium course. So we will not begin it in January.

This means that we cannot opt for the Pro Diocese of Our Lady of Walsingham at this time.

This will please some and dismay others. It was ever so, but there is no suggestion of discord. Bishop Peter remains Metropolitan bishop of the province of Canada and we remain committed to seeking full and visible

unity with the See of Peter, as articulated in the *Affirmation of St Louis, which is part of our constitution. *See below ** (Ed)

For Beryl.

Blessed are the dead who die in the Lord. Revelation 14.13.

The Curate of Wakefield bought himself a coffin shortly after his ordination to remind himself of his mortality. But by middle age he had fitted it out with shelves and kept his Madeira wine there! Thus we see how nature puts up powerful barriers to the thought of dying!

However we would be mistaken if we thought the curate aimed at making death more comfortable by getting used to it in advance. The aim was not to make dying more comfortable but to make death more comfortable.

Living a full life and dying content is not a preparation for death at all. It is merely a preparation for dying. There is a great deal of difference between the two.

Preparation for dying is merely a technique for leaving this world; preparation for death is a technique for arriving in the next. It is all very well to die happy but we want to be more than that. We want to be happy when dead.

Blessed are the dead which die in the Lord. Whereas a mere preparation for dying is no preparation for death, a preparation for death itself contains the real preparation for dying. And here is the point and how it applies to Beryl.

The Christian's preparation for death is just the Christian life. Blessed are the dead who die in the Lord. May she rest in peace.



****The Affirmation of St. Louis.**

Our readers overseas may be unaware of this event and ensuing documents of agreement in 1977. They were produced by members of the Anglican Church of Canada and the Episcopal Church of the USA who were dismayed by the Anglican and Episcopal Churches' move away from the traditional teachings and practices of Anglicanism.

While they expressed that they would continue to be in communion with Canterbury, they declared the fundamental and traditional teachings of the Anglican Church would be their continuing fundamental principles.

The Standards of worship were to be the Book of Common Prayer in two editions:- the Canadian edition of 1962 and the American book of 1928. Other service books for liturgical use must conform to these.

The passage Fr. Shier refers to above, states under the heading Principles of Action :-

Intercommunion with other Apostolic Churches. "The continuing Anglicans remain in full communion with the See of Canterbury and with all other faithful parts of the Anglican Communion, and should actively seek similar relations with all other Apostolic and Catholic Churches, provided that agreement in the essentials of Faith and Order first be reached."



A Veritable Dilemma

One of my worst fears as treasurer is when our expenditures exceed our income and we are in trouble. At this time, fortunately, our benefactors have provided a sufficiency of funds (besides purchasing this wonderful church), to sustain us just a little bit longer. I sound this warning, to encourage each one of us to re-evaluate our attitudes, firstly to God, and secondly to our spiritual home. For any church to survive, its parishioners must adequately support their parish. In times past we did not have this problem, now we do! As good Christians we ought to know how to adjust our circumstances to respond to this vital problem. Our duties have been clearly defined for us, so let us tackle it!

How to solve it? It is very much a personal matter, but nevertheless must be given our earnest attention. I have brought the problem into view; it is now our responsibility to provide the answers!

May GOD bless us in our decision!

Total Receipts	8748.79	6024.93	16204.76	8979.13	6756.67	82955.40	4341.87
Total Expenses	6818.34	8961.92	12802.96	7065.30	12054.23	5268.14	8955.02
Balance	1930.45	-2936.99	-6598.20	1913.83	-5297.56	-593.01	-4613.15
	Green	orange		green		orange	

Column one is for the month of January, with succeeding months through to July 2011

The first line in column one shows income, line two shows expenses, while line three shows the balance remaining for each month.

The green coloured spaces show more money received than we spent, the orange coloured spaces means we spent more than we received; except in the case of Column three which shows an income amount greater than the expenditure, because we borrowed a sum of \$10,000.00 from our reserves.

Column six likewise shows a greater amount, here we cashed in our investments to pay down \$100,000.00 on our mortgage.

Although we still have \$75,000.00 in the hands of the attorneys, as an ecology deposit, we cannot at this stage claim it as soil testing on our previous property has not been completed. Likewise, of this amount, we owe about \$35,000.00 to parishioners who loaned us this money when we contemplated purchasing our present home

The position today is, there are no more investments or reserves; whatever our pledges are, is what we have to work with. Remember, absence from church does not absolve us from our responsibilities or obligations.

Respectfully,

Bert Dantu, Treasurer



Sermon from Fr. Michael Shier.

(Trinity 17, 2010)

“Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace”. St. Paul, in today’s epistle, tells us first that he is a prisoner. He may have spent up to three years of his life in prison. He doesn’t ask for our pity. He’s completely un sentimental about his misfortune. Rather, he makes capital out of it saying that as Christians we all wear the chains of Christian unity.

Many years ago, a woman got a divorce on the grounds of cruelty. The specific reason given was that her husband would not give up eating biscuits in bed. You think that’s bad but nowadays it’s much worse. You don’t even have to give a reason.

The current understanding of marriage has long been confused. In fact one of the wisest things you can tell couples who come to get married, is that marriage is much more difficult than one can possibly imagine. Not that they listen. But it does lodge somewhere in the back of their heads, so that when they are coming down from cloud nine with a bump, they say to themselves, “Maybe the Rector was right after all. What did he say? It’s much more difficult than you can imagine.”

Then you can say, “You know you don’t have to be compatible. You don’t have to agree on everything. Jack Spratt could eat no fat, his wife could eat no lean, and they got on perfectly well together. Their differences were their strength. They weren’t compatible but they were complementary. If you disagree with each other it doesn’t mean you are disagreeable. It means there are two sides to the coin.”

The lesson we all take a long time to learn is that we don’t just give up half our freedom when we get married. It’s a lot more than that. Count Bezuhov, in the novel War and Peace, lost everything, became a prisoner of the French, and narrowly avoided the firing squad. In abject poverty he found the freedom he had sought all his life. It’s not entirely believable but Tolstoy has a point to make, namely, that having sought this freedom all his life, Bezehov proceeds to give it all up to marry Natasha. They both do this consciously and willingly. They surrender their

freedom for marriage. There is a profound Christian truth in this. Namely that we are made in the image of God because we are able to exercise freedom in relationships. And that means freely allowing ourselves to be formed and shaped by those with whom we are in relationship. It means that we have chosen this person because we are happy to be moulded by them. So the idea that you are giving up only half your freedom and keeping the other half back for a rainy day is misleading and leads only to confusion and unhappiness. This is a specifically Christian teaching because the image of God in man is the image of the Holy Trinity, an image of relationship. If we feel enchained to each other it is because we are properly and voluntarily enmeshed with each other. We live for each other. The epistle tells us to live in the bond of peace. The word for bond is ‘sundesmo’ which actually means ‘enchained’.

St. Paul begins today’s epistle with the words “I therefore the prisoner of the Lord”. He implies that we are to live our lives as spiritual prisoners, and only thus, will we walk with all lowliness and meekness, with long-suffering, forbearing one another in love, being formed and shaped by one another, just as we are formed and shaped by God in prayer.

Of course our spiritual life is also formed and shaped by the prayer book. We didn’t write it. We didn’t make it up. We didn’t knock it into shape. It’s the other way round. The prayer book enchains us and knocks us into shape. The speech of the prayer book, the language of the prayer book, the diction of the prayer book, all serve to reform and shape us. The prayer book lifts us up with such pride and joy as if we had invented what we have heard, and this is because the soul becomes aware of its own nature. The elevated speech of the prayer book makes us more substantial. It makes us who we are. It gathers together the scattered fragments of our personalities so that our real selves shine forth.

Now, if a book can do all that for us, we should be able to go one better. To help each other gather the scattered fragments together again from old time, so we do not lose touch with the eternal truth. to help each other seek the origin from which we have flowed out in many directions. How blessed are those couples for whom heaven is the aim and object. Who seek not to change each other, but rather to be moulded and shaped by each other under the love of God, in the love of Christ, in the unity of the spirit, in the bond of peace, enchained.



“...they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.” (Matthew 2:11)

Editor’s Letter

This has been a year of seemingly endless gloom. From the earthquake and tsunami in Japan (I have relatives and friends there who fortunately survived), the countless deaths in the violence of the Middle East and North Africa, murderous attacks on young people, dangerous weather events, serious economic problems in Europe, even a major riot here in Vancouver, it seemed the bad news was never ending. For those of you who receive this newsletter by mail, I should also add the death in the spring of our much loved Beryl, wife of Fr. Michael Shier. I took a much needed break in August and got out a mini TA for September (local and email only) with plans to do a full edition for the beginning of November. Two bouts of illness intervened!

There have been some bright spots amidst all the gloom. Our Rector’s Warden, Kenneth Affleck was made a Judge of the Supreme Court of Canada. Some of us got to see his inauguration (if that is the right word) and hear some interesting stories about him from old friends!

In the Fall Ken and Wendy’s daughter, Catherine married her long time beau, Cameron McPhail. The couple are both pursuing careers in opera. Some of our congregation were at the Orpheum Theatre some time back when Cameron proposed marriage right on stage at the end of a performance they were both in –much to the delight and surprise and joy of the audience and Wendy Affleck. Only Ken was in the know.

Now we have another wedding to look forward to in the New Year. Father Michael Shier will marry sometime

widow, Mrs Barbara Inniss, on January 7, 2012 at St. Michael and All Angels parish in Matsqui. Life goes on....

The Ordinariate

When the Ordinariate was first offered the parishes in the lower mainland lost some members immediately, despite pleas to wait and see what was offered, since no one could make us go where we didn’t want to go.

Despite this mantra, after synod approved negotiating the offer, two of the parishes eventually left the ACCC.

At St. Peter and St. Paul’s the two lay delegates had followed the directions of the majority of the congregation and not voted for joining during the synod. We have continued to encourage patience, since the majority are not interested in going to Rome and little information has been given to any of us concerning how the negotiations are going. There have been lots of rumours flying around in the blogosphere, but I distrust this source of information.

We have now received a letter from Bishop Craig Botterill. At a meeting held at the end of November it was decided to create another Diocese of the Anglican Catholic Church of Canada. The new diocese will be called the Pro-Diocese of Our Lady of Walsingham and will comprise those parishes that have opted to join the Roman Catholic Church. This will be headed by Bishop Peter Wilkinson, assisted by Bishop Carl Reid. Head office in Ottawa

The Original Diocese will have Bishop Craig Botterill as Apostolic Administrator until and a new Bishop Ordinary can be elected.

The head office will be at the Victoria Cathedral Parish of St. John the Evangelist.

Parishes who want to join Rome should indicate this to both Bishop Peter Wilkinson and Bishop Craig Botterill.

What is not yet clear is how many ACCC priests will join the new diocese and how many will stay in the original province. There may be much moving around for them, or searching for a priest for some parishes.

Best wishes for the New Year. Maureen.