



## The Annunciator

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There is a very brief note inside this month's issue on the death, on August 11, of one of our longest-standing members of the parish – Daphne Wiggs. While Daphne was not “an original” in the sense that she was not one of the very first founding members back in February 1978, she did join not that long after.

Perhaps providentially, on the Sunday before she died, the Epistle for the day was from St Paul's first letter to the Church in Corinth, and specifically from Chapter 12 in which he speaks of spiritual gifts. In my sermon on that day, I highlighted two gifts that he mentions later in the same chapter – “helps” and “governments” (or “administration”). Providential in that Daphne was a living example, not just primarily of helps, but also of governments in that she was our parish secretary for some 14 years.

In the area of helps, she is already being missed. Yes, her flower lady duties were handed off many years ago, as was her laundering of the altar linens along with the aforementioned secretarial duties, and her gracious willingness to be a “taxi service” from her end of the city to the church. However, she continued as perhaps the most fastidious member of the altar guild – being the only one, so far as I know, who polished the silver and brass with Twinkle every month on her particular Saturday. She also fed the Saturday morning Breakfast Club once per month. Perhaps above all, she was one of the small group that faithfully attend weekday services where prayer is made on behalf of the entire parish and the wider Church.

We have a hole, with several chambers, to fill.

May she rest in peace and rise in glory.

On another topic altogether, last month's issue was perhaps a little too academic for some in its inclusion of Bp Peter Wilkinson's long tract, from several years ago, on the 39 Articles. Yet, there appears to be a demand for knowledge in such areas, especially as they pertain to the Apostolic Constitution, *Anglicanorum Coetibus*, and the anticipated establishment of an Anglican Catholic Church of Canada Ordinariate in communion with the wider Catholic Church. Therefore, based on that feedback, along with suggestions from a few parishioners, rather than our planned consideration of the Old Testament Book, the Song of Songs (or the Song of Solomon) at our Wednesday evening study group, we shall instead spend several weeks, or longer if necessary, reviewing such things, along with relevant parts of the Catechism of the Catholic Church.

Perhaps some who have not been regulars at the Wednesday evening group would like to join us? If so, we gather for Evensong (5:30pm) and a celebration of the Holy Eucharist (6:00 pm), followed by a “bring-your-own” simple supper. The study session commences at 7:30 pm, and we aim to finish by 9:00 pm. I shall provide copies of the Apostolic Constitution and the accompanying Complementary Norms, along with copies of the Catechism.

The Wednesday evening study group will begin to meet on September 15.

Bp. Carl

## PRAYER FOR THE PERSECUTED CHURCH Life in Restricted Nations

Space restrictions this month necessitate a simple but nonetheless important reminder that Christian brothers and sisters around the world, who are persecuted for their faith in our Lord and Saviour Jesus Christ, ask our prayers that they will remain true to our Lord in their distress.

### NOTICES, NEWS & REMINDERS

- Additional weekday services this month: **Tuesday, September 14** is **Holy Cross Day**; **Tuesday, September 21** is the **Feast of St Matthew**. Please also note that this year the **Feasts of: The Nativity of the Blessed Virgin Mary, St Mary at the Cross and St Michael and All Angels** all fall on a Wednesday (**Sept. 8, 15, and 29**). Please see the back of this issue for service times.
- Bishop Carl's travels this month:
  - ◇ Sunday, September 12, to the Parish of Christ the King, Tyendinaga;
  - ◇ Sunday, September 26, to the Parish of St Athanasius in Montréal.



### THE DOCTOR QUERIES ... WHAT'S IN A WORD?

Actually, September's word is *ALLELUIA* (or, if you prefer, *HALLELUJAH* – both spellings may be used interchangeably). Although Hebrew in origin, (the term is composed of two words meaning praise ye [*hal'lu*] and the Lord [*Jah*], and was transliterated as '*allelouia* in the Greek Septuagint), the expression came into English without change.

Used frequently throughout the Book of Psalms, is also appears twice in the OT apocrypha, of which Tobit 13.18 serve as an example: *All her [i.e., Jerusalem's] lanes will cry Alleluia, saying "Blessed is God who has exalted you forever!"* III Macabees 7.13 provides the other instance: *When they had applauded him in fitting manner, their priests and the whole multitude shouted the Hallelujah and joyfully departed.*

From its origins in the dim recesses of Palestinian antiquity, Alleluia rapidly acquired Christian liturgical currency: In addition to its frequent appearance in the psalmody of the Divine Office, it also figures dramatically in Revelation (19.1, 3, 4, 6) where the KJV, ASV and RSV render the expression *hallelujah* to reflect a Greek aspirate (*Ed. Note: "aspirate": pronounced with a breathing, blended with sound of 'h'; sound of 'h'*).

In the course of the Christian liturgical year, Alleluia is chanted as part of the Gradual affirmation which precedes the promulgation of the Holy Gospel. During Advent, seating for performances of Handel's *Messiah*, with its celebrated *Hallelujah Chorus* is sold out months in advance. Indeed, for many people, attendance at the event is considered a "para-liturgical" experience.

At Easter, churches throughout Christendom greet their Risen Lord with resounding acclamations of Alleluia! Somewhat lesser-known than Handel's immortal work, yet nevertheless not without significance, is the glorious *Alleluia!* in Mozart's *Missa XII*. And what self-respecting televangelist would even consider conducting a service without the audience punctuating his exhortations with abundant "spontaneous" Alleluias?

In the history of the English Church, this expression of praise had an unexpected military application. In the middle of the fifth century (over a hundred years before the arrival of Augustine in 597), St Germanus of Auxerre entered Britain to confront the rampant Pelagian heresy. As a former military officer in Gaul, he offered his professional expertise to the embattled Christians in their struggle against the heathen Saxons and Picts. Facing overwhelming odds, Germanus positioned his limited troops on facing hilltops overlooking the enemy encampment. Upon his signal, the Christian forces raised the exultant Alleluia as their battle-cry, whereupon the pagan hosts fled in disarray. Cf. Gideon's use of a similar stratagem in Judges 7.

Of further historical note is an occurrence in 1323 – a time of particular socio-political distress in northern Italy. Itinerant friars wandered the countryside exclaiming *Alleluia! Alleluia!* Masses of the faithful followed them in a veritable orgy of penitence (cf. the Flagellants). In the history of the mediæval Church, this phenomenon became known as "The Year of the Great Alleluia."

By way of "liturgical negation", the sheer joy implicit in the proclamation of *Alleluia!* is reinforced by its conspicuous absence during the penitential seasons of Advent and Lent.

Henceforth, whenever we encounter this praise-filled expression in our worship, let us regard it with the reverence due its etymological and historical pedigree.

Autumnal blessings in abundance!

*Rev. Dr. Henry J. Stauffenberg, OSG*

### NOTES

- 1) The inspiring Alleluias that choirs and congregants chant liturgically – especially at Christmas and Easter – can be traced (albeit with significant modifications) to the work of a 9<sup>th</sup> century brother of the monastery of St Gall, named Notker (b. 840), who developed several alleluia-sequences derived from a manuscript rescued from the foundation at Jumièges after its destruction by the Norsemen.

Despite his impressive contribution to mediæval hymnody, Brother Notker remains known to history as babulus or The Stammerer.

- 2) For an extended discussion of Alleluia, its etymology and liturgical importance, readers are referred to Allen Cabaniss' *Liturgy and Literature*, Chapter 12, *Alleluia: A Word and Its Effect* (pp. 144-221), as well as the appropriate heading in the *Wycliffe Bible Encyclopaedia* (Vol. 1).



### ... As Promised Two Months Ago

*Here follows the second chapter from that little book introduced in July's Annunciator written by Bishop J.C. Ryle, the first Bishop of Liverpool. It comes from his sermon entitled, "Thoughts on Immortality". There is much to feed on and consider in this chapter.*

*Fr Eric Melby*

We are all going towards a world where everything is eternal.

That great unseen state of existence which lies behind the grave, is forever. Whether it be happy or miserable, whether it be a condition of joy or sorrow, in one respect it is utterly unlike this world—it is forever. *There*, at any rate, will be no change and decay, no end, no good-bye, no mornings and evenings, no alteration, no annihilation. Whatever there is beyond the tomb, when the last trumpet has sounded, and the dead are raised, will be endless, everlasting, and eternal. "The things unseen are eternal."

We cannot fully realize this condition. The contrast between now and then, between this world and the next, is so enormously great that our feeble minds will not take it in. The consequences it entails are so tremendous, that they almost take away our breath, and we shrink from looking at them. But when the Bible speaks plainly we have no right to turn away from a subject, and with the Bible in our hands we shall do well to look at the "things which are eternal."

(a) Let us settle it, then, in our minds, for one thing, that the *future happiness* of those who are saved is eternal. However little we may understand it, it is something which will have no end—it will never cease, never grow old, never decay, never die. At God's "right hand are pleasures for evermore." (Ps. 16:11.) Once landed in paradise, the saints of God shall go out no more. Their inheritance is "incorruptible, undefiled, and fades not away." They shall "receive a crown of glory that fades not away." (1 Pet. 1:4; 5:4.) Their warfare is accomplished; their fight is over; their work is done. They shall hunger no more, neither thirst any more. They are travelling on towards an "eternal weight of glory," towards a home which shall never be broken up, a meeting without a parting, a family gathering without a separation, a day without night. Faith shall be swallowed up in sight, and hope in certainty. They shall see as they have been seen, and know as they have been known, and "be forever with the Lord." I do not wonder that the Apostle Paul adds, "Comfort one another with these words." (1 Thess. 4:17, 18.)

(b) Let us settle it, for another thing, in our minds, that the *future misery* of those who are finally lost is eternal. This is a dreadful truth, I am aware, and flesh and blood naturally shrink from the contemplation of it. But I am one of those who believe it to be plainly revealed in Scripture, and I dare not keep it back in the pulpit. To my eyes eternal future happiness and eternal future misery appear to stand side by side. I fail to see how you can distinguish the duration of one from the duration of the other. If the joy of the believer is forever, the sorrow of the unbeliever is also forever. If Heaven is eternal, so likewise is hell. It may be my ignorance, but I know not how the conclusion can be avoided.

I cannot reconcile the non-eternity of punishment with the *language of the Bible*. Its advocates talk loudly about love and charity, and say that it does not harmonize with the merciful and compassionate character of God. But what says the Scripture? Who ever spoke such loving and merciful words as our Lord Jesus Christ? Yet His are the lips which three times over describe the consequence of impenitence and sin, as "the worm that never dies and the fire that is not quenched." He is the Person who speaks in one sentence of the wicked going away into "everlasting punishment" and the righteous into "life eternal." (Mark 9:43-48; Matt. 25:46.) Who does not remember the Apostle Paul's words about charity? Yet he is the very Apostle who says, the wicked "shall be punished with everlasting destruction." (2 Thess. 1:9.) Who does not know the spirit of love which runs through all John's Gospel and Epistles? Yet the beloved Apostle is the very writer in the New Testament who dwells most strongly, in the book of Revelation, on the reality and eternity of future woe. What shall we say to these things? Shall we be wise above that which is written? Shall we admit the dangerous principle that words in Scripture do not mean what they appear to mean? Is it not far better to lay our hands on our mouths and say, "Whatever God has written must be true." "Even so, Lord God Almighty, true and righteous are Your judgments." (Rev. 16:7.)

I cannot reconcile the non-eternity of punishment with the *language of our Prayer-book*. The very first petition in our matchless Litany contains this sentence, "From everlasting damnation, good Lord, deliver us." The Catechism teaches every child who learns it, that whenever we repeat the Lord's Prayer we desire our Heavenly Father to "keep us from our ghastly enemy and from everlasting death." Even in our Burial Service we pray at the grave side, "Deliver us not into the bitter pains of eternal death." Once more I ask, "What shall we say to these things?" Shall we teach our congregations that even when people live and die in sin we may hope for their happiness in a remote future? Surely the common sense of many of our worshipers would reply, that if this is the case Prayer-book words mean nothing at all.

I lay no claim to any 'special knowledge' of Scripture. I feel daily that I am no more infallible than the Pope of Rome. But I must speak according to the light which God has given to me; and I do not think I should do my duty if I did not raise a warning voice on this subject, and try to put Christians on their guard. Six thousand years ago sin entered into the world by the devil's daring

falsehood—"You shall not surely die." (Gen. 3:4.) At the end of six thousand years the great enemy of mankind is still using his old weapon, and trying to persuade men that they may live and die in sin, and yet at some distant period may be finally saved. Let us not be ignorant of his devices. Let us walk steadily in the old paths. Let us hold fast the old truth, and believe that as the happiness of the saved is eternal, so also is the misery of the lost.\*

(a) Let us hold it fast *in the interest of the whole system of revealed religion*. What was the use of God's Son becoming incarnate, agonizing in Gethsemane, and dying on the cross to make atonement, if men can be finally saved without believing on Him? Where is the slightest proof that saving faith in Christ's blood can ever begin after death? Where is the need of the Holy Spirit, if sinners are at last to enter heaven without conversion and renewal of heart? Where can we find the smallest evidence that any one can be born again, and have a new heart, if he dies in an unregenerate state? If a man may escape eternal punishment at last, without faith in the blood of Christ or sanctification of the Spirit, sin is no longer an infinite evil, and there was no need for Christ making an atonement.

(b) Let us hold it fast *for the sake of holiness and morality*. I can imagine nothing so pleasant to flesh and blood as the specious theory that we may live in sin, and yet escape eternal perdition; and that although we "serve diverse lusts and pleasures" while we are here, we shall somehow or other all get to heaven hereafter! Only tell the young man who is "wasting his substance in riotous living," that there is heaven at last, or, at any rate, no eternal punishment, even for those who live and die in sin, and he is never likely to turn from evil. Why should he repent and take up the cross, if he can get to heaven at last, or escape punishment, without trouble?

(c) Finally, let us hold it fast, *for the sake of the common hopes of all God's saints*. Let us distinctly understand that every blow struck at the eternity of punishment is an equally heavy blow at the eternity of reward. It is impossible to separate the two things. No ingenious theological definition can divide them. They stand or fall together. The same language is used, the same figures of speech are employed, when the Bible speaks about either condition. Every attack on the duration of hell is also an attack on the duration of heaven. It is a deep and true saying, "With the sinner's fear our hope departs."

I turn from this part of my subject with a deep sense of its painfulness. I feel strongly with Robert M'Cheyne, that "it is a hard subject to handle lovingly." But I turn from it with an equally deep conviction that if we believe the Bible we must never give up anything which it contains. From hard, austere, and unmerciful theology, good Lord, deliver us! If men are not saved, it is because they "will not come to Christ." (John 5:40.) But we must not be wise above that which is written. No morbid love of liberality, so called, must induce us to reject anything which God has revealed about eternity. Men sometimes talk exclusively about God's mercy and love and compassion, as if He had no other attributes, and leave out of sight entirely His holiness and His purity, His justice and His unchangeableness, and His hatred of sin. Let us beware of falling into this delusion. It is a growing evil in these latter days.

Low and inadequate views of the unutterable vileness and filthiness of sin, and of the unutterable purity of the eternal God, are prolific sources of error about man's future state. Let us think of the mighty Being with whom we have to do, as He Himself declared His character to Moses, saying, "The Lord, the Lord God, merciful and gracious, patience and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin." But let us not forget the solemn clause which concludes the sentence—"And *that will by no means clear the guilty*." (Exod. 34:6, 7.) Unrepented sin is an eternal evil, and can never cease to be sin; and He with whom we have to do is an eternal God.

The words of Psalm 145 are strikingly beautiful—"The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all—and His tender mercies are over all His works. The Lord upholds all that fall, and raises up all those that be bowed down. The Lord is righteous in all His ways, and holy in all His works. The Lord is near unto all them that call upon Him, to all that call upon Him in truth. The Lord preserves all them that love Him." Nothing can exceed the mercifulness of this language! But what a striking fact it is that the passage goes on to add the following solemn conclusion, "*All the wicked will He destroy*." (Psalm 145:8-20.)



#### Postulant's Ponderings

Recently, a number of parishioners have been asking me questions about where I am at with my studies, whether I'm still pursuing ordination, and how things are with my life in other respects. Thus, this month's article will seek to provide something of an update.

The most significant thing to happen in my life lately, of course, is my engagement to a wonderful young woman named Rebecca Argot. Rebecca was raised, like myself, in an Evangelical family – her parents serve at a Wesleyan Church in Virginia – and is a student in theology at Southern Wesleyan University in South Carolina. Rebecca loves studying church history, New Testament Greek, and sings in the university choir. We are hoping – God and the Government of Canada willing – to live here in Ottawa, and she is excited about becoming part of our church family.

What of my studies? Some of you remember that at Christmas in 2008, I returned to Ottawa from Winnipeg, where I had been a graduate student in theology at Canadian Mennonite University (focusing on Church history). I am still registered in that university's Master of Arts programme, and still hope to complete said degree within the next year. Likewise, I have also taken a number of courses through St. Bede's College, our diocesan seminary that offers courses primarily through distance education and short residential intensive sessions. But after having been a full-time university student for the better part of seven years, I had developed some symptoms of burnout, and was urged by my doctor (a retired Orthodox priest) to step back from formal education for a while, and to work on developing other areas of my life. I am very thankful to God for this advice, especially since it has borne a good fruit.

For slightly more than a year now, I have been working for a ministry called Christian Horizons, which some of you are familiar with. Initially, I applied at the urging of some parishioners, and really did not know whether it was really the sort of thing for me or not.

Working with CH has, without a doubt, been one of the best things to happen to me over the course of my life. It has changed my life in a number of different ways – particularly because it has given me a new outlook on the way that I approach my studies, and even the whole idea of the Christian life. Working with people who might be considered disabled in some ways, or might even have behavioural challenges, has made me more attuned to the way that God sees me – loving me in spite of many weaknesses. It has helped me to understand what Jesus meant when he spoke of servant leadership – being willing to take on even what might seem the lowest tasks, rather than lord it over someone. Particularly, this job has allowed me to stop worrying so much about academic theology, and to focus more on trying to live out the Gospel. None of those whom I support particularly care what I might have studied in university. They do care a great deal whether I am kind and gentle, whether I can help to take care of things around the house, whether I have a sense of humour, whether I can help to reassure them when they are worried. In short, my job has reaffirmed the often hard lesson that ministry really is not about me, or any particular gifts that I might have; the most important aspects of ministry are those simple things that almost anyone can do, but so few people actually do. It is a question of willingness, much more than one of ability.

These lessons have also profoundly changed my view of the life of the church. Just as I have at times been distracted by the academic side of theology – something that is pretty much useless when ministering to people who may be mostly non-verbal – I think that sometimes the church can run the risk of putting theological squabbles ahead of ministry. Please don't misunderstand me – there are some theological issues that are critically important, but we are often tempted to make a much longer list of said issues than we might really need. Many of the people we seek to minister to really don't care what a Catholic, Protestant – or Anglican – is. But they can still be deeply touched by the love of Jesus.

In closing, I think that there has been some misunderstanding about the last article that I wrote for the *Annunciator*, two issues ago, where I told the story of an old friend who has had a crisis of faith, and seems to have – at least for now – turned away from Christianity. My point was not so much about my friend himself, but about his observation that many *churches* (to say nothing of the people within them) are often divided, and not treating each other like brothers and sisters in Christ. He asked me a haunting question, “If Christianity is really true – if the Church really is really from God – then why is it divided? If it is really the Body of Christ, why isn't it united?”

My Wesleyan intended has no major problem with becoming part of the Anglican Catholic Church – or even entering into communion with the Roman Catholic Church if it comes to that. Those I serve at Christian Horizons would find the distinction between these groups meaningless – and their continued estrangement does nothing to help us reach either them, or those who have fallen away from the Faith altogether.

*Michael Trolly*