



# Northern Son



**A pastoral newsletter for the Anglican Church of St George - Fairbanks, Alaska**

*Patronal Festival: April 23*

*Vol 1 No 5*

Sunday Service: 11 am  
currently meeting at the Masonic Lodge  
10th Ave & Noble St, Fairbanks

Bible Study: tba

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## **Tentative Schedule:**

Thanksgiving	November 26
1 Advent	November 29
4 Advent	December 20
Christmas Eve	December 24
Christmas I	December 27

## **Our Anglican Roots**

From Apostolic times Christianity grew and flourished in Britain and the surrounding islands. Although historical proof is weak, tradition has it that our unique brand of Christianity has its roots in Glastonbury, a tin town where Joseph of Arimathea was known to have done business. Some even say that Mary, the mother of Jesus, had spend time there after her flight from Jersalem circa 49 AD... perhaps even died there.

And it was from these roots that an agarian form of Christianity developed and grew. The leaders of this early church participated in the councils of rest of Christianity, but remained independent until the Council of Widby (664AD) when it became expedient for church in the British Isles became subject to Rome, much as their secular government had a century or more earlier. The primary issues at the time were over the dates of Easter and the tonsure of their clergy. Prior



to that time the British, or Celtic, Church had celebrated Easter using the traditional formula that the Eastern Church uses to this day which is more compatible with the Jewish traditions around Passover dates rather than Rome's calculations. As far as the tonsure was concerned, the hairstyle of their clergy was more like today's mullet, if you will, with the hair shaved from the front of the ears over the top rather than the "crown of thorns" Roman version.

From the mid-7th century until the time of the Reformation in the 16th century, the British/Celtic/Anglican Church was part of the Church of Rome. As a result of grievous breaches of ethics and spirituality, the (by then) Anglican Church broke away from Rome and became independent... as did most of Europe which tended to follow either Luther's or Calvin's

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models of protestantism. The Anglican approach was more of a middle road approach, or *via media* as its been called... trying to keep the best of the catholic heritage and practices while cleansing the abuses of Rome.

Our earliest American prayer book was influenced heavily by the excommunicated Scots church as the Church of England had recalled all her bishops from the unruly new republic, these United States of America, and would not consecrate Bishops to serve in the North American wasteland. So Samuel Seabury, priest and elected Bishop of Connecticut, appealed to the Scots for consecration and was successful only after agreeing to some modification to the American prayer book... giving it a decidedly more protestant flavor than the British 1662 version on which it was based. To our minds today, those modifications seem awefully subtle, but to the late 18th century minds that crafted those changes, they were paramount.

We retained 38 of the Articles of Religion. The 21st of the Thirty-nine Articles of Religion, as they are known, was dropped as it referred to the Crown of England as the head of the church, which was true in Britain, but was definitely not PC in the post-revolutionary war period here in America.

Our 1928 BCP is a direct descendant of that original American prayerbook published in 1801. There have been minor changes in the liturgies and some content, but remains our guiding light of liturgy and prayer. It retains Coverdale's Pslams and the KJV version of the Propers. It provides guidance for our daily lives and caution for the world in which we live. The Order for Morning Prayer is the cornerstone on which this prayer book is built. And it is the instructions for corporate confession at the beginning of that service that make it so special.

It is from this proud tradition and history we find ourselves today. Being truly catholic AND reformed! May we ever stay true to our roots.



#### APOSTOLIC CONSTITUTION ANGLICANORUM COETIBUS

On February 9th, the Apostolic Constitution we had heard so much about at Synod time was published. Unlike the initial petition in 2007, Rome's response seems to be "come to Rome" or stay home. It is my sense of the congregation that we will be staying home. Given our Bishop's statement that he has no desire to become Roman Catholic I believe we will remain in good company with the Diocese of the West. May those who choose to exercise their option outlined in this invitation go with God. May He bless their decisions as much as ours to remain... ever catholic and reformed.

Update: Bp Williams has sent a packet of information, just received. We can talk about it this weekend.

God bless... r +