

The Parish of St. Edmund, King and Martyr

Waterloo, Ontario
www.stedmund.ca

UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

December 11, 2010 - **St. Damasus**

January Schedule

January 1	Saturday	The Octave Day of Christmas / The Circumcision of Christ
January 2	Sunday	The Second Sunday after Christmas
January 6	Thursday	The Epiphany of Our Lord
January 9	Sunday	The First Sunday after Epiphany
January 16	Sunday	The Second Sunday after Epiphany
January 23	Sunday	The Third Sunday after Epiphany
January 25	Tuesday	The Conversion of St. Paul
January 30	Sunday	The Fourth Sunday after Epiphany

Service Times and Location

- (1) All Services are held in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo.
- (2) On Sundays, Matins is sung at 10:00 a.m. (The Litany on the first Sunday of the month), and the Holy Eucharist is celebrated (sung) at 10:30 a.m.
- (3) On weekdays - Major Holy Days - the Holy Eucharist is usually celebrated at 7:00 p.m., 10:00 a.m. on Saturday.

NOTES AND COMMENTS

- 1) A report on **BISHOP MERCER'S VISIT** for St. Edmund's weekend - this page.
- 2) **ROBERT'S RAMBLINGS - Blinding Light** - the first of four parts - this page.
- 3) Bishop Mercer's sermon on November 21, 2010 - **CELEBRATING ST EDMUND'S DAY; AND CONFIRMATION** - page 5.
- 4) Christian perspectives on righteous anger - **UNHAPPY FAULT** - page 6, the second of two parts.
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- 5) The first article on **MARIAN DEVOTION** - page 9.

BISHOP MERCER'S VISIT

The Bishop's visit was a resounding success.

The St. Edmund's weekend started off on Saturday November 20 with Mass at 10:00, and then lunch with the family of the two young ladies (Cassidy and Chloe Speek) who were to be confirmed on Sunday.

Evensong was sung at 4:00 with a Reception following at 5:00. After everyone was settled with a beverage, Bishop Mercer gave us a talk about the history leading up to the publication of the Pope's Apostolic Constitution *Anglicanorum Coetibus* - the groundwork for establishing the Ordinariates, and answered questions.

We were pleased to have a sizable contingent from our Oshawa Parish at both the Saturday morning Mass, and at Evensong and the Reception on Saturday evening.

Sunday morning started with sung Matins at 9:45, then Confirmation and Sung Mass at 10:30. Parishioners, friends and family of the young ladies to be confirmed, and friends of the Parish were in attendance for the celebration. (Bishop Mercer's sermon is printed elsewhere in this issue.)

After Mass, the whole congregation joined us for a Parish Lunch. Everyone enjoyed lunch and the opportunity to visit with friends and with the Bishop.

For the balance of the afternoon we allowed the GF

Bishop some time to rest and then took him to see his first Ringette game!

Monday morning we drove to Stratford where the Bishop said Mass in the Retirement Home where Shirley Braby resides. Shirley is the widow of Father Franklin Braby, one of the Bishop's priests.

After an enjoyable lunch, in Cambridge, with those who attended Mass, we dropped the Bishop off at the Toronto Airport for his return trip to England.

Thanks to Noreen Hann, Holly Schnider, and Bridget Speek for the pictures of the weekend - some of the confirmation are included in this issue - more next month (oh, and I have included a picture of Father Bowles in our new rose chasuble!). Thanks also to all others who helped make the weekend a success.

Among others, I was pleased to be able to introduce the Bishop to Father Nowak CR (the Pastor of St. Mary Our Lady of the Seven Sorrows in Kitchener), his organist and a lady member of his Parish Council - they arrived late to the Reception, but right after their 5:00 p.m. Mass. Father Nowak has kindly offered to help us in any way he can on our journey to communion with the Bishop of Rome.

Thank you to Bishop Mercer for making the trip, and helping us celebrate St. Edmund's Day, 2010!

ROBERT'S RAMBLINGS

Blinding Light (Acts 9, 9) - 1 of 4

(A paper read in a discussion group of Anglican and RC clergy in Zimbabwe.)

I begin with four texts:

The Lamentations of Jeremiah, 3, 44. "Thou has covered Thyself with a cloud that our prayer should not pass through."

Isaiah 40, 18. "To whom then will ye liken God, or

what likeness will ye compare with Him?"

Isaiah 45, 15. "Verily thou art a God that hidest Thyself, O God of Israel."

The First Letter of John 5, 21. "My little children guard yourselves from idols."

There are fashions in spirituality as there are in liturgy. Beware when all men think well of something, or of what is popular, or of what is current thought. If all men agree, some aspect of the truth is being ignored. For example, Ignatian spirituality is back in fashion. And for this we can be grateful. St. Ignatius Loyola makes real the love of God in the incarnate life of Jesus. He takes Holy Scripture seriously, not least the gospels, which deal with the humanity of God. He insists that life is for living, that faith without works is dead, (*James* 2, 20), that we shall be judged accordingly to our deeds. Jesus finished the parable of the Good Samaritan with the words, "Go and do thou likewise." (*Luke* 10, 37.) Evangelical gospel preachers are at one with Jesuits when it comes to conversation and commitment: repent, believe, enrol in God's army. St. Ignatius challenges us as Joshua challenged the Jews, "Choose ye this day whom ye will serve." (*Joshua* 24, 15.) But Ignatian spirituality is not everybody's cup of tea.

Father Faber, an Oratorian preacher of the late 19th century, who rivaled evangelicals when it came to *fervorinos*, had been explaining the different spiritualities allowed within the same Roman Catholic church. He concluded his explanation of Ignatian spirituality with, "And that, my dear children of God, is St. Ignatius' way to heaven, but thank God it's not the only way."

You will not expect me to keep up with the liturgical or spiritual Joneses. Instead I shall speak of another aspect of the truth, not now fashionable, but like all aspects of truth, in the beginning, now, and ever shall be. I shall speak of negative spirituality or the negation of images. Since such expressions can sound forbidding, I shall use other phrases. I shall speak of finding by losing, of knowing by not knowing. Negative spirituality has three outstanding expositors: (1) An anonymous author, perhaps from 5th century Syria, whose nickname is Dionysius. (2) An anonymous writer from 14th century England, who doesn't even have a nick name. (3) A friar from 16th century Spain whose adopted name in the Carmelite order was John of the Cross. But there are other teachers too. A 14th century monk of the

Augustinian order, called Walter Hilton, had a little to say on the subject in his book, *The Ladder of Perfection*. A 17th century English monk of the Benedictine order, called Austin Baker, had his papers collected by a friend into a book, not necessarily very well, called *Holy Wisdom*. A 20th century English monk of the Benedictine order, called John Chapman, had his letters collected together by a friend into a book, called *The Spiritual Letters of Dom John Chapman*. And surprise, surprise, two Jesuits have also had great influence in this regard. Father de Caussade of 17th century France wrote a book, *Abandonment to Divine Providence*. Father Steuart of 20th century England gave much advice to individuals, and produced a summary of St. John of the Cross.

Negative theology takes seriously that God is God, in other words that God must be incomprehensible to man. In orthodox Christian theology we describe God by a series of negations. We say God is invisible, inaudible, intangible, not able to be tasted or smelt, uncreated, unconfined, infinite, without cause, without beginning, without end. And when we have admitted He is incomprehensible, we promptly ignore what we have just said, and proceed to try to understand Him. We try by two methods. By ideas or concepts, when we play about with words like essence or substance. By images, when we play about with pictures like father or husband.

This is admirable. We do have minds, God gave them to us and, in doing so, made us in His own image. Jesus orders, "Thou shalt love the Lord thy God with all thy mind." (*Mark* 12, 30.) God pays the Jews a compliment when He invited them by the mouth of Isaiah, "Come now and let us reason together." (1, 18.) God the Spirit has given us Holy Scripture. Pictures like father and husband are to be treasured. We must search out all their significance. By the promptings of our Lord the Spirit the church has summarized the Scriptures. "And the catholic faith is this: that we worship one God in Trinity and Trinity in unity." We are richly blessed in possessing the three creeds. That Jesus' title is the Word gives importance to words.

But none of this alters the fact that to the human mind God can only be incomprehensible. We can not pour the ocean into a teacup. We can no more understand God than a pet goldfish in a bowl can understand its owner. Only God can understand God.

+Robert Mercer CR

1) Do we value ducks more than babies?

Dr. Henry Morgentaler, who has received the Order of Canada, is once again in the spotlight promoting the culture of death. This time, he's getting a human rights commission to fight the New Brunswick government over its refusal to pay for his abortion clinics. It's strange how much power one man can have over our society when one compares his lonely efforts to that of over 15,000 pro-life people who protested in front of Parliament in Ottawa last May over the lack of legal protection for the unborn in Canada.

We are the only "civilized" country with no abortion law but plenty of provincial and federal wildlife laws, which will hand down a \$3.2 million fine for killing 1,600 oil-drenched ducks. However, when 100,000 babies are killed yearly in Canada during abortions, the reaction is not a multi million dollar fine against those involved.

Our legal and political indifference to human life teaches us that a wild duck deserves more dignity and respect than an unborn baby. However, the majority of Canadians know that is not right. It is now up to our elected leaders to look into the heart of the nation and assess her pain because our selfishness and apathy has lead to widespread extermination of something far more important than our wildlife - our humanity.

Andrew Caruk, Kitchener; Ontario - in the *National Post*, November 22, 2010

2) The Trajectory of the Gospel

One thousand nine hundred and sixty-three years ago by our calendar a young Jewish rabbi by the name of Jesus died in Jerusalem under the authority of Pontius Pilate. He died the excruciating death of a criminal on the cross. That is an objective historical fact. Indispensable to the gospel is the fact that at the beginning of the Christian faith stands the figure of Jesus of Nazareth, his preaching of the kingdom of God, his intimate sense of being his Abba's Son, his way of accepting social outcasts, his table fellowship with sinners, and finally his obedient suffering and death on the cross. All that is concrete historical stuff, the granite foundation of the Christian faith.

A generation later this same person, Jesus of Nazareth, was singled out as one whom God raised from the dead. Shortly after the shocking death of this righteous rabbi from Nazareth, Jesus became

the messianic subject of the missionary proclamation of the apostles. The core of the kerygma is thus a narrative of God acting - full of talk of resurrection, exaltation, and enthronement - setting in motion a rich unfolding of christological confessions of Jesus as Lord and Savior, Jesus as Messiah and Son of Man, Jesus as the Logos and Son of God. This is the christological stuff that fills the earliest apostolic kerygma.

Then about three centuries later the bishops assembled at Nicaea confessed the crucified and risen Lord Jesus Christ as "God from God, Light from Light, true God from true God, begotten not created, of the same essence as the Father." And in the middle of the next century (451 A.D.) the Council of Chalcedon coined the dogmatic formula "*vere Deus et vere homo*". This Christ, true God and true man, born of the Father before all time, in these last days is born of the Virgin Mary "for us and for our salvation." All of this is the wonderful language of doxology and dogma.

This brief sketch shows the trajectory of the gospel of God moving from the historical Jesus to the kerygmatic Christ to the dogmatic confession equating Jesus with God. The whole gospel of the church rests on this christological tripod - these three interconnected legs of history, kerygma, and dogma, of Jesus of Nazareth as the risen Lord and as God's only begotten Son. When one of these legs is removed, broken, or shortened in the life, worship, and witness of the church, the door of hospitality opens to pagan spirituality and alien ideology. This is what is happening in American Christianity today and in some trends of theology.

Carl E. Braaten - from an article entitled *The Gospel for a Neopagan Culture* in ***Either/Or - The Gospel or Neopaganism***

3) Pope Reiterates Need for Communion With Orthodox

ISTANBUL, Turkey, November 30, 2010 - Benedict XVI is underlining the need to progress toward full communion with the Orthodox Church, so as to give a greater Christian witness to the world.

The Pope stated this in a message sent to the Orthodox ecumenical patriarch, Bartholomew I, on the occasion of today's feast of St. Andrew, patron of that patriarchate.

The message was delivered by Cardinal Kurt Koch, president of the Pontifical Council for Promoting

Christian Unity, who led a delegation from the Holy See to participate in the celebrations in Istanbul.

The delegation also included Bishop Brian Farrell, the pontifical council's secretary, and Archbishop Antonio Lucibello, apostolic nuncio to Turkey.

In his message, the Pontiff affirmed, "In a world marked by growing interdependence and solidarity, we are called to proclaim with renewed conviction the truth of the Gospel and to present the Risen Lord as the answer to the deepest questions and spiritual aspirations of the men and women of our day."

"If we are to succeed in this great task," he stated, "we need to continue our progress along the path towards full communion, demonstrating that we have already united our efforts for a common witness to the Gospel before the people of our day."

In this light, the Holy Father expressed "sincere gratitude" to Bartholomew I "for the generous hospitality offered last October on the island of Rhodes to the delegates of the Catholic episcopal

conferences of Europe who came together with representatives of the Orthodox Churches in Europe for the 2nd Catholic-Orthodox Forum on the theme 'Church-State Relations: Theological and Historical Perspectives.'"

The feast of St. Andrew, Benedict XVI noted, "issues a strong summons to all those who by God's grace and through the gift of baptism have accepted that message of salvation to renew their fidelity to the Apostolic teaching and to become tireless heralds of faith in Christ through their words and the witness of their lives."

The Pope said to the patriarch, "I am following attentively your wise efforts for the good of Orthodoxy and for the promotion of Christian values in many international contexts."

He concluded, "With sentiments of esteem and spiritual closeness, I gladly extend to you a fraternal embrace in the name of our one Lord Jesus Christ."

From **Zenit.org**

CELEBRATING ST EDMUND'S DAY; AND CONFIRMATION

We three kings in England are.

Even then there was one Church of England, though there were several kingdoms within England. For example, what are now the counties of Suffolk, southern folk, and of Norfolk, northern folk, were once separate kingdoms. The precise number of kingdoms depended on who fought whom, on who married whom. For example, it was your Edmund who united Suffolk and Norfolk. People now speak loosely and historically about the Church of England as by law established. Strictly speaking, it's a case of the state of England as by church established. Strictly speaking, it was the one Church of England which helped unite the half dozen or so separate states.

If now you are an extreme northerner, living in Northumberland below the Scots border, you respect King Oswald. If now you are an extreme southerner like Helen, living in Dorset, Hampshire and Sussex, you respect King Alfred. But if you are an easterner living in Suffolk and Norfolk, you respect King Edmund. Some 200 years separated Oswald from the other two kings. Oswald lived and died in battle in the 600's. Alfred and Edmund lived and died in the 800's, Alfred in his bed of old age, though he was a mighty soldier as well as a scholar; Edmund was martyred.

These three kings in England, Oswald, Alfred and Edmund, though separated by time, though separated by geography, had the identical problem.

Jesus said, "Resist not him that is evil. Whosoever smiteth thee on thy right cheek turn to him the other also. Love your enemies" (*Matthew* 5,38 & 44). Fine, you turn your own cheek, you do not defend yourself. But the problem is, do you have the right to turn anybody else's cheek? Old Mrs Smith is being hit about the head by a mugger. Do you attack him? Do you use force on him? Or do you shout to Mrs Smith, "Turn your other cheek, love your enemy"? An out and out pacifist never resorts to violence, not under any circumstances. The pacifist looks to the example of Jesus. As it so happened, the disciples had two swords among them in the garden of Gethsemane. Impetuous Peter used one, wounding one of the officers. Jesus said in effect, "Enough", and healed the wounded officer (*Luke* 22,35 - 51). At no time during His passion did Jesus defend Himself. The whole Christian church has a respect for pacifists, who are brave enough to adhere to Jesus' example whatever provocation they endure. Nevertheless, most Christians disagree with pacifists. And yet remain grateful to pacifists for raising the question again and again, "Is your reaction here and now Christian?"

But the problem is, a Christian doesn't belong to himself alone. He belongs to his wife and his young children more than he belongs to himself. It is his duty to live for their sakes. He must provide, raise, educate. So most Christians argue that self defence is permissible. Not only must the Christian rush to the immediate aid of old Mrs Smith, he must also defend the interests of those who are especially his. But issues of pacifism are never easy. If at times it is right for a man to live for his family, there are times when he ought to die for them. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends " (*John 15,13*).

So much for the conscience of the individual Christian. But what of the state? What of a state that is formally, legally and officially Christian? Does a king or a prime minister turn his other cheek? Fair enough, it may be right for him to do so in his own case. But does a king or prime minister turn the cheeks of all citizens at large, of the whole state? "Mrs Smith and all the rest of you, love your enemies".

Were King George VI and Prime Minister Churchill right to defend Britain from Nazi invasion? An anti Christian and evil regime would have conquered the country, imposing who knows what horrors in the name of their heathen religion. That was exactly the problem faced by the three kings of earlier centuries. Oswald, Alfred and Edmund were kings of Christian states. They faced not 20th century Nazis, but 7th and 9th century Viking invaders from Scandinavia and northern Germany. These brutal heathen introduced their pagan gods. They slaughtered, pillaged, raped, burned churches and holy books, imposed who knows what horrors. What were the kings to do? All of them devout practising Christians, who by the quality of their own lives, and by the benefits they brought to their kingdoms, won the love and trust of their subjects.

In Northumberland Oswald judged it right to fight. He led his armies into battle. He won some, he lost one, and his head. Rumour alleged that where he was decapitated, a tree grew up. And now in the county of Shropshire on that spot you find the town of Oswestree or St Oswald's tree.

Two hundred years later in the deep south Alfred

thought it right to fight. He won some battles, lost others, but finally prevailed. He converted many Vikings and established peace with Christian culture. And now as you tour southern counties you find sites where Alfred is alleged to have burned some cakes, or translated Latin books into English, or written a commentary on the psalms, a copy of which may be had from our Convent Society. Oddly enough, he is never described as St Alfred, though he was at least as effective and devout as the other two kings. Some historians describe him as England's greatest king, England's as opposed to the United Kingdom's.

But in the East your King Edmund had the opposite conviction. A monk who lived not all that long after called Aelfric, wrote this. "The Danish leader sent a message. Edmund replied, I follow Christ. When the Danes arrived Edmund threw down his weapons, desiring to imitate the example of Christ who forbade Peter to fight with weapons against bloodthirsty soldiers. The Danes bound Edmund and beat him with clubs. Then they tied him to a tree and whipped him. Between blows he called upon Jesus. Then they used him for target practice until he was as covered with arrows as a porcupine is covered with quills. When the Danish leader saw that Edmund would not deny Christ, he ordered his men to behead him." The day November 20. The year 870. And now if you go to Norwich in Norfolk you may see a small diesel train plying between there and Suffolk, one of the cars of which is called St Edmund. And if you go to Suffolk you find a diocese called St Edmundsbury & Ipswich, and you will find the county capital and cathedral called Bury St Edmund. And nearer home you now have a monthly magazine the cover of which is decorated with a king's crown, a martyr's crown, and a pair of crossed arrows.

We three kings in England are. Oswald, Alfred, Edmund. Dark days.

Difficult moral decisions for Christian rulers to make. But all three had decided for Christ.

Chloe, Cassidy, today you decide for Christ.

+Robert Mercer CR - sermon on Sunday, November 21, 2010

UNHAPPY FAULT – 2 of 2

The Integration of Anger into the Virtuous Life

Anger as Energy

The Reverend Kevin Culligan, a priest in his sixties,

was angry when he was a teenager, but says, "Since then I have been uncomfortable with anger." He has been afraid of losing control of himself and doing

something "I would later regret or have held against me." He feared becoming "irrational."

But then he saw a television program about a boy who had been abused by a priest when he was eight years old, and he saw the arrogance of the church officials who dismissed the boy's cries for help. Culligan shouted at the TV set: "Those bastards! Look what they've done to the Church!" He felt the hot wrath of God in him against those who had made the Church a den of sexual predators.

Culligan reflected that "many current spiritualities regard strong emotion - fear, joy, anger, sadness, hope, pity - as 'obstacles to spiritual growth.'" But Jesus felt the full range of human emotions, including anger, and Culligan decided that "our emotions too - our rage as well as our compassion - are sacred" because they give us the energy needed to rebuild the Church and do God's work.

One Irish bishop said the calm way everyone approached sexual abuse helped mislead him about the seriousness of the matter:

"I think if it had come to me differently . . . if the parent had come roaring and shouting at me, it would have affected the response. It would have made me sit up more and be aware. The experience of having direct contact with a parent who was very angry and very upset would have alerted me more too. If someone had come thumping at the door outraged and making demands, which they are quite entitled to do, I would have learned a lot faster."

As Gregory the Great said, "Reason opposes evil the more effectively when anger ministers at her side."

Diplomatic Weakness

This lack of aggressiveness among clerics has been noticed by psychologists. The National Conference of Catholic Bishops published a study that said, "Priests are often, by temperament and personality, anxious to establish harmony and to please. By theology and vocation they are concerned to be healers, reconcilers, and builders of the community." Almost all psychological studies support this assessment: Priests and seminarians are "unassertive, dislike violence . . . and have a high

need for abasement (i.e., want to give in and avoid conflict)." This dislike of conflict is present in other churches and their clergy as well.

Diplomats rule in the Vatican, and diplomats dislike confrontation, anger, and hatred, because such emotions make diplomacy difficult. The Vatican has appointed the bishops; the bishops have trained the clergy. Therefore, hatred of iniquity has been felt to be something that did not fit into the Christian life. The Catholic bishops had and have this lack of anger, and thereby betray a defect or weakness of the will in their rejection of child abuse.

To express sorrow but not anger at the mystery of evil that is child abuse demonstrates only part of the virtue of fortitude, as Thomas Aquinas explained:

Whereas fortitude . . . has two parts, namely endurance and aggression, it employs anger, not in the act of endurance . . . but for the act of aggression. . . . Sorrow by its very nature gives way to the thing that hurts; though accidentally it helps in aggression . . . as being the cause of anger.

Sorrow at evil without anger at evil is a fault, a fault that the Catholic bishops have repeatedly fallen into in their handling of sexual abuse and that the late pope fell into when he tolerated the bishops' faults. Until just anger is directed at the bishops, until bishops (including the pope) feel just anger at their fellow bishops who have disgraced and failed their office, the state of sin in the Church continues.

Virtue Without a Name

Meekness, which is the virtue that moderates anger, is misunderstood as passivity. Moses angrily confronting Pharaoh was the meekest of men, because he moderated the plagues to allow Pharaoh time to repent. Meekness moderates anger so that it is in accord with reason. Since most people suffer from an excess of anger, the virtue that increases anger in those who are deficient in it so that it is in accord with reason does not have a name, but it needs one.

By **Leon J. Podles** in the July/August 2009 issue of ***Touchstone***

BECOMING ONE

I have to begin by saying that if someone had told me what I was to encounter at Our Lady of the Atonement it could not have prepared me for what I

actually experienced. Yes, it is the most robust parish of the US Pastoral Provision parishes, but . . . ! This parish that began in 1983 with eighteen

parishioners, one priest and no building is now a thriving institution with four Masses on a Sunday, daily Masses, an incredible campus, and a top-rated day school of 550 students in pre-K to grade 12. The school (Atonement Academy) deserves a write-up of its own.

This conference was billed as an opportunity for those in the US who are interested to learn more about what Pope Benedict's Apostolic Constitution has to offer to those in the various Anglican bodies there. Everyone was welcomed, whether in the Traditional Anglican Communion, another of the Continuing Anglican bodies, The Episcopal Church, or the US Pastoral Provision Parishes. When Bishop Botterill and I decided to attend we knew that, as Canadians, we'd be the odd ducks there. But we were welcomed with open arms even though we were not the specific target of the conference.

There were three basic aspects of the conference: worship, presentations by some of the Pastoral Provision clergy and Fr. Scott Hurd, the official representative of Cardinal Wuerl, who is in turn the CDF's designated liaison in the US, and fellowship. On "the way forward" we heard how the CDF, with input from those raised in the Anglican tradition, are putting the final touches on the "crash courses" that will be offered to the Anglican laity and clergy who wish to join the Ordinariates when they are established. As announced by the Catholic Bishops' Conference of England and Wales the English Ordinate will be established in a few short months and we will benefit from their experience as they break new ground. The formation programme for laity will involve study at the parish level of some aspects of the Catechism of the Catholic Church that Anglicans may not have been exposed to, and the "intensive" study programme being prepared for the clergy will ensure that they are ready for ordination as Catholic priests in a matter of weeks rather than years. Follow up reading programmes for the Ordinate clergy will complete their academic formation.

Worship at Our Lady of the Atonement was in every way as Anglican as you could ask for. While the building that houses OLA is of recent vintage, it is what any Anglo-Catholic parish would hope for. There are pictures and all sorts of information on their web site. The liturgy was in every respect appropriate and executed in a way that caught one up into the presence of the heavenly kingdom. The schedule included everything: Low Mass, the Offices, a Mass for those of us who are yet to be one with the wider Catholic Church, a High Mass in Latin, with music provided by the very large, award-winning school choir. All was done in decency and

order. The High Mass is a daily event for the Academy, but because of the large contingent from the conference not all of the students who are ordinarily present could attend. A special service was laid on for the others in one of the chapels in the extensive buildings. The students took our presence in stride, with almost unbelievable order, silence and reverence. We were very much their guests, in their space, for their service!

The presentations were enthusiastic and encouraging. They came from priests who were former Episcopalians who had made the transition to the Pastoral Provision. The exceptions were Bishop Moyer of our TAC and of course Fr. Hurd, who also began his ministry as an Episcopal Church priest. It was Fr. Hurd who provided most of the information we needed to hear, most importantly a time line for the implementation of the Ordinariates. He was able also to clarify some of the confusion as to who is in charge and what the responsibilities of the various players actually are. Without going into endless detail, suffice it to say that those who spoke left me with the sense that things are indeed happening and that the end product will be very much what we have hoped for. Bishop Botterill was even given the opportunity to address the gathered throng at our last dinner together. One comment from our host, Fr. Christopher Phillips, was very encouraging to me. He reported that for the students and anybody else who has been worshipping at OLA for any length of time, our beloved Prayer of Humble Access is considered simply a part of the Catholic Mass. "We pray that prayer. Doesn't everyone?" That prayer aside, not everything in the Pastoral Provision rite was as felicitously worded as our Book of Common Prayer, but there was little if anything to find serious fault with. For anyone who has worried that Anglicans may lose their "identity" as part of the much larger Catholic Church, spending time with Fr. Phillips, who has now spent thirty years as one of a small handful of Anglican priests who joined the Anglican Use of the Roman Catholic Church in the United States, that worry quickly disappears. He and his parish are much more "Anglican" in their charism and identity than any of the Forward in Faith parishes in the Church of England.

Fellowship was part and parcel of the whole event. From the drivers who ferried us from airport to motel or from the motel to OLA and back again, from the other participants, from the students, from the Academy staff, from some who were there for no apparent reason, there was always a warm and welcome interchange. I had the privilege of conversing with Jeff, the first van driver, a remarried widower with (now) seventeen children, also with an unmarried US Army officer, as well as the

headmaster and staff of the Academy, two honour students who were there to pass out and collect the various service booklets, a Vietnamese priest from San Diego whose parish had just voted to leave the Episcopal church and join the TAC, the lovely priest and his family from Indianapolis who had driven two days to be in San Antonio, the other Canadians (from Calgary and Toronto) who were present, other TAC bishops whose names I've often heard mentioned, including Archbishop Falk, five nuns of Mother Angelica's order (the Poor Clares of Perpetual Adoration) who have started a new work in San Antonio, and finally many other clergy and lay folks there. It was fellowship in worship, learning and common cause through and through!

One last observation: I don't think I've ever attended

an event where everything went so smoothly. If it was announced that someone would meet us or drive us or feed us or speak to us, that person was always there on time and ready to accommodate.

Do check out the OLA web site, both church and school. They've left me eager to get on with the implementation of *Anglicanorum Coetibus* without delay! If the purpose of the Conference was to fire up interest in the Ordinariate, they succeeded.

By **Canon Richard Harris** - a report on the ***Becoming One*** conference hosted by and held at *Our Lady of the Atonement Parish (Anglican Use Parish)*, San Antonio, Texas from November 16 to 18, 2010 - posted on *The Anglo-Catholic* blog

MARIAN DEVOTION - 1

From the beginning the point should always be made that we do not worship Mary, who is a creature of God infinitely below his greatness and majesty. Any perfection in her came from God, who alone is worthy of worship. We do believe, however, that God Himself has chosen to place her in a special position of dignity and given her privileges far exceeding those given to all other members of the human race.

I get the impression that a lot of the anti-Mariology feelings of many Protestants devolves from the anti-Roman stance in which most of them, and certainly we Low- Church Anglicans were brought up. If I am right in this, it means that we first have to dispel some of the prevalent distrust of Roman rites, liturgies and claims. Get the facts! I have endeavoured to confine my sources to 20th and 21st century sources, the earliest being Vatican II of 1964. and the latest, *Redemptoris Mater* of 1999. And for Anglican sources I have had reference to Father James A. Shuel's *The Blessed Virgin Mary in Three Centuries of Anglicanism*.

Out of Vatican II in 1964 came *Lumen Gentium* the Dogmatic Constitution promulgated by Pope Paul VI in November 1964 during Vatican II. It contains Chapter VIII on "Our Lady" and goes on to deal at some length with those very questions we need to

ask and for which we are most anxious to hear the answers. I am limited in the amount of space I have available to me so I shall have to compose a sort of précis hopefully without omission of any necessary information.

Right at the start of this chapter of *Lumen Gentium* we are given a quotation from the Nicene Creed which we ourselves recite at most celebrations of the Holy Eucharist ". . . who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary . . ." which means He took on flesh in the womb of Mary ". . . and was made Man." Hence the Virgin Mary, who at the message of an angel received the Word of God in her heart and in her body, and who gave Life to the world, is acknowledged and honoured as being truly the Mother of God and of the Redeemer.

Some will ask, "How can a created human being be the mother of the creator God?" and I have to admit that I don't know. I only know that it is so, since we accept Jesus as God and we accept the Scriptures which tell us that Mary is his mother and we profess this belief every time we recite the Creeds. (To be continued, DV.)

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