

# The Parish of St. Edmund, King and Martyr

Waterloo, Ontario  
www.stedmund.ca



The Anglican Catholic Church of Canada / The Traditional Anglican Communion

## UPDATE

February 8, 2008 - **St. Agatha**

### March Schedule

March 2	Sunday	The Fourth Sunday in Lent
March 9	Sunday	Passion Sunday
March 16	Sunday	Palm Sunday
March 20	Thursday	Maundy Thursday
March 21	Friday	Good Friday
March 22	Saturday	Holy Saturday
March 23	Sunday	Easter Day
March 30	Sunday	The Octave Day of Easter

### 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) The TAC and the See of Rome - 'united but not absorbed' - Some history - this page.
- 2) For Robert's Ramblings - Assumption Sermon - page 4.
- 3) The Pope warns - "Hell . . . Exists and is Eternal" - page 6.
- 4) Our Beloved Dead - the fourth of seven parts - page 8.
- 5) The second of four parts on - Blessed Mary: Ever Virgin - page 9.

## Some history

There are some comments that you remember forever. On Wednesday, the 3<sup>rd</sup> of October, the Feast of Ste Therese of Lisieux, Bishop George Langberg, my counterpart in the Anglican Church in America, said to me after Mass, "Well, I wasn't at St Louis, but I was at St Agatha's." Having been at both I knew what he meant and shared his sentiment.

So let me unpack that comment for you.

1. 'St Louis' means the Congress of Concerned Churchmen that took place on Holy Cross Day, September 14<sup>th</sup> 1977, in St Louis, Missouri. On that day the Affirmation of St Louis was read out to universal applause and delight. That Affirmation is now the heart of the Victoria Concordat that brought the TAC into being, and is deeply embedded in the Constitution of the ACCC.

The Congress of Concerned Churchman was the culmination of several years of work by various renewal organizations in the USA and Canada to find a way of continuing to be Anglicans outside the Anglican Church of Canada [ACC] and the Episcopal Church in the USA [TEC]. Not to put too fine a point upon it - we had been betrayed by their lawless Synods in matters of doctrine and morals. The chief error was the purported ordination of women to the priesthood, thus placing in jeopardy the validity of the sacraments the church intended to administer. The Holy Catholic Church has never ordained women as deacon, priest or bishop, and for a sacrament to be valid - in order to effect what it signifies - the priest must at least intend to do what the Church

does. Those two Churches no longer intended to do that. And anyway - what authority did they have to make such a change to the Apostolic Ministry that was not theirs, but a gift of God? None!

Until the plan to hold the St Louis Congress was made public many of us had been trying to find another Church home. When the meeting was announced, we put all such plans on hold and went to the Congress as a last hope. It was a wonderful experience and set in train the Continuing Church movement. I aligned myself with the one Bishop-Elect, since we had no consecrated Bishops at that time. I resigned from the ACC and began this parish thirty years ago on the first Sunday in October. Present at Mass were Denys and Janet Byrne, Nell Bradshaw, my mother and me. We were very soon joined by Christine and Bobbie Crawley, and Carl Reid then working as a municipal engineer and now our Auxiliary Bishop in Ontario and Quebec. On Advent I we obtained the use of Grace Lutheran Church on Fort Street and were there for ten years until we bought this building. Fr Crawley [later Bishop Crawley] joined us in a couple of years but he was a real co-operator and friend in getting us going.

Despite the many problems we faced as Continuers (and there are stories I could tell you of friends we lost, lies told about us, the heart-aches, the just plain nutty characters who plagued us), we have survived, but only just. It was probably the worst time in the 20<sup>th</sup> century to make such a move, and yet it was at just such a time that the ACC and TEC could get away with doing what they did - and what their abandonment of Catholic Faith and Morals has now spread round the globe and is presently ripping the Anglican Communion apart. And it will continue because no one is in charge - not the Archbishop of Canterbury, and not the Bishops of the Anglican Communion, because the Lambeth Conference of Bishops has no authority to enforce Catholic Faith and Morals, and I suspect it wouldn't even if it could!

Our first Traditional Anglican Communion [TAC] Primate, Archbishop Falk, understood this, and was instrumental in giving us in the Victoria Concordat a worldwide College of Bishops with a Primate that has the Magisterium - the Teaching Authority that Bishops have - so that we can keep track of

one another, discipline those who may need it, and eject those who will not comply. The same applies to our Anglican Catholic Church - our Constitution states that your College of Bishops (+Botterill, +Crawley, +Mercer, +Reid, and me) has the teaching authority. We are responsible to our brother Bishops and the Primate in the whole TAC College of Bishops for what we teach and how we behave.

2. Now while all this was going on something else was happening. The desire for Christian unity was beginning to stir in earnest. Vatican Council II had given it a big boost - it even said some nice things about Anglicans! After about 450 years of attempts of varying seriousness, Anglicans and Roman Catholics really began talking to one another after the joint decision by Pope Paul VI and Archbishop Michael Ramsey, expressed in a Common Declaration during their meeting in Rome at the Basilica of St Paul's Outside the Walls in March 1966, forty-one years ago. Within a year the Commission they established had produced a report that proclaimed **"penitence for the past, thankfulness for the graces of the present, urgency and resolve for a future in which our common aim would be the restoration of full organic unity."**

Eleven years later, in April 1977, just a few months before the Congress of St Louis, Archbishop Ramsey's successor in the See of Canterbury, Donald Coggan and Pope Paul VI, made a further Common Declaration declaring their desire for **"the restoration of complete communion in faith and sacramental life."**

Later in September of the same year, The Affirmation of St Louis, so deeply embedded in our ACCC Constitution and the Victoria Concordat, also declared **"our intention to seek and achieve full sacramental communion and visible unity with other Christians who 'worship the Trinity in Unity, and Unity in Trinity,' and who hold the Catholic and Apostolic Faith in accordance with the foregoing principles."** This should not be news to anyone in the ACCC!

The Anglican Roman Catholic International Commission [ARCIC] produced many reports but nothing really substantial, since as one member said the whole process really came to be about Roman Catholics trying to help Catholic Anglicans and Evangelical Anglicans

to understand one another! Be that as it may, while those talks were taking place, Anglicans began to 'ordain' women despite the protests of Pope Paul VI and then Pope John Paul II (1978 onwards) that such a move was hardly in the spirit of the discussions they were having, and could have disastrous effects on their quest for unity. Lutherans in their dialogue with Rome took the same course - talking a good line but doing exactly what they pleased. It was obvious that there was no real desire to advance unity, and many Anglicans and Lutherans began to trickle away and go to Orthodoxy or to Rome. Since then there has been a wave of refugees to Rome - many Lutheran theologians and bishops, and three Episcopal Church Bishops this year alone.

In the early 1990's some of our men were invited by the Secretariat for Christian Unity in Rome to pay a visit and to tell them who we are and what we hope for. They gave us good advice that we tried to follow. Rome also knew that the Affirmation declared **"our intention to seek and achieve full sacramental communion and visible unity with other Christians . . . who hold the Catholic and Apostolic Faith . . ."**

Since then, every meeting of the College of Bishops of the TAC (and we have managed to meet every two years) has endorsed the principle of our seeking to be "an Anglican Church in communion with the Holy See". Every National Synod has passed some form of resolution accepting the concept of "an Anglican Church in communion with the Holy See", at least in principle.

Why are we doing this?

The TAC has simply determined to continue the process begun by Archbishop Ramsey and Pope Paul VI, since the impediment of uncatholic Faith and Morals does not exist within our Communion. And there is another reason. Having had our communion with the Anglican Communion shattered, we cannot remain "a church on the loose". To hold the Catholic faith requires that faith be exercised in communion. Bishops cannot exist cut off from the mainstream of the Church's life; they must be in communion with other Bishops. Unity is not an option. Jesus commanded it.

Enter St Agatha's Church in Portsmouth, England, on the 3<sup>rd</sup> of October 2007. The

TAC Bishops have gathered there from all over the world, they sing the *Veni Creator Spiritus*, and read the document that has been prepared. The Primate invites each of us including the Vicars-General of areas that don't have Bishops to speak to the resolution. We do; there is no disagreement; we vote - and the Bishops and Vicars-General unanimously agree on the text of a Letter to the See of Rome **seeking full, corporate, and sacramental union**. We sing Newman's hymn "Firmly I believe and truly" followed by the Doxology (during which to my great surprise we spontaneously hold hands!) and the sun breaks through the windows of the church. It was all too much, and some tears are shed. Then we vest for Mass (a Votive for Christian Unity), during which we all solemnly sign the Letter on the altar, and entrust it to the Primate and two Bishops chosen by the College to present it to the Holy See - those fortunate two were Bishop Mercer and me.

On Tuesday the 9<sup>th</sup> of October the Primate, Bishop Mercer CR, and I attended a meeting in the Vatican at the Congregation for the Doctrine of the Faith (Pope Benedict's old office) to deliver our Letter by hand. We were warmly greeted, and when Pope Benedict has read the Letter something may begin to happen. At the end of the meeting I was privileged to lead us all in saying the Angelus.

The main point I want to emphasise is that our October 2007 resolution is really no different from the Declaration of Archbishop Ramsey and Pope Paul VI in 1966 that **"our common aim would be the restoration of full organic unity."** Nor is it different from the Common Declaration of 1977 of Ramsey's successor Archbishop Coggan and Pope Paul VI declaring their desire for **"the restoration of complete communion in faith and sacramental life."** That has always been our goal.

I get asked two questions:

1. "What happens now?" We talk, but when, where and how discussions begin is not up to us. I suspect it will not be a quick process.
2. The other question everyone wants to know is, "Will we be absorbed by Rome?" In 1925, the RC monk Dom Lambert Beauduin coined the phrase 'united but not absorbed'. Roman Catholics themselves (including a significant number of former Anglican clergy

and laity) have urged us to value our Anglican heritage, which of course we do! One author has written movingly that the TAC seeks "to achieve communion (with the Holy See) while maintaining those revered traditions of spirituality, liturgy, discipline and theology that constitute the centuries old heritage of Anglican communities throughout the world".

We seek to be "Anglican Catholics" in full communion with the See of Peter. That is, to value our Anglican heritage while being visibly united to the "whole Church Catholic" of which our formularies have always spoken. There are over 20 Churches in full communion with the See of Peter, some of them smaller than the TAC. The Latin Rite is only one of them, but it is the largest.

I think something will come of this - I think, and Rome too believes, that we are only the vanguard of a larger group of Canterbury Anglicans presently fleeing their former home as it goes up in flames.

That is why our College of Bishops' meeting at St Agatha's matches the importance of the Congress of St Louis, and why Bishop Langberg could say, "I wasn't at St Louis, but I was at St Agatha's." We couldn't have had the one without the other, but maybe St Agatha's will turn out to be the more important of the two.

By **The Rt. Rev. Peter D. Wilkinson, OSG** - The homily preached on the thirtieth anniversary of The Cathedral Parish of St. John the Evangelist, Victoria, BC - October 22, 2007

### *Robert's Ramblings*

#### *Assumption Sermon: Letchworth near Cambridge*

My text is from Alfred Lord Tennyson: "In the spring a young man's fancy lightly turns to thoughts of love".

Few people today read much poetry. I keep promising myself that I shall get down to John Donne, George Herbert, Gerard Manley Hopkins, Francis Thompson, and R S Thomas, to say nothing of slim volumes of their own work sent me by friends\* in Canada, but I never do.

However, if we are Christian we can not evade

Hebrew poetry, in translation. The Old Testament is full of it. Think how lovely the prophet *Isaiah* sounds, even in translation, even if Hebrew poetry is unlike English in that it neither rhymes nor scans. The New Testament is full of it. Our Lord is the last and the greatest of the prophets. He is also a poet. Think how lovely the *Sermon on the Mount* sounds, even if its teaching crushes us down with guilt.

One lengthy Hebrew poem is an erotic exchange of endearments between a lover and his lass, called the Song, or the Song of Songs, or the *Song of Solomon*. He to her: "Your eyes are like doves" (4,1). "Your lips are like a thread of scarlet" (4,3). "Your words are beautiful" (4,3). She to him: "Let him kiss me with the kisses of his mouth" (1,2). "Your love is better than wine" (1,2).

Today we remember the death of an old lady. She came towards the end of her life. She grew bent. She stooped a little. She got wrinkled. And finally she died.

The astonishing thing is that at some of our services the readings may come from the Song. (Provisions differ in different lectionaries.) Such readings are not about death. They are about him and her when young and in love.

You see Jesus is the boy. And the church is the girl. Jesus really does love us. Your eyes are like doves. Your words are wonderful. And we ought to love Jesus. Let Him kiss me with the kisses of His mouth.

The Boy and the girl marry. Jesus is the Bridegroom. The church is His bride. The two become one flesh. Jesus shares with His church all that He has, all that He is. He gives us His life, His resurrection, His youth.

We grow old and grey. We die down into death. Not only our bodies but also our innermost selves. We are spotted and wrinkled with sin. But as we die, this tremendous young Lover stands by us. "My Beloved speaks and says to me, Get up my love, my fair one, and come away" (4,10 - 12). Jesus doesn't just whisper sweet nothings into our ear. He actually makes them happen. We do rise up and go with him. Tiredness, weakness, age and sin fall away. We are young and strong again, for He gives us His life, beauty, goodness. "My beloved is mine and I am His" (2,16). He makes us to be

with Him for ever in Heaven, forgiven, full of grace, beautiful.

Now if this is true for you and me, there is one Christian for whom it must be specially true. His mum, His ma. If there is one person to rise up, to leave the winter of her life behind, to skip away into eternal spring (2,8), if there is one person to be Queen in heaven, it is the old lady Mary. All the glory which Jesus gives to all His church, He most assuredly gives to His dear mother.

This is why we can read from the Song at any Christian funeral. This is why we can read from the Song at Mary's death. "He brought me to His banqueting house and His banner over me is Love" (2,4).

Dom Gregory Dix of Nashdom, an erudite scholar, said in a sermon: "She is the Queen of all the cinderellas in history. The humble peasant girl. The carpenter's wife brought to bed in a stable. The refugee in Egypt. The mother about whom ill natured neighbours said she was no better than she ought to have been - she was not spared that taunt. The widow who watched her Son die in agony. The silent old woman of the people whose life was over for all that mattered, praying in obscurity for twelve or twenty years after the Ascension - and then, the Queen of heaven".

My beloved spake and said unto me,  
Rise up my love, my fair one, and come  
away.

For lo the winter is past,  
The rain is over and gone,  
The flowers appear on the earth.  
The time of the singing of birds is come.  
The voice of the dove is heard in our land,  
The vines are in blossom and give forth  
fragrance.

Arise my love, my fair one, and come away.  
(Song 2, 10 - 14)

\*Dr Ian Gough of Edmonton parish and Miss Margaret Howell of Vancouver parish

+Robert Mercer CR

**The retired, Third Bishop of The Anglican Catholic Church of Canada**

**"Hell . . . Exists and is Eternal "**

ROME: In a homily delivered Sunday [March 25, 2007], Pope Benedict XVI stated, "Jesus

came to tell us that He wants us all in heaven and that hell - of which so little is said in our time - exists and is eternal for those who close their hearts to His love."

The warning about hell comes in the context of love. In fact, it is because of God's love that He warns us about the possibility of eternal separation from Him. God is, "above all, love," said the Pope. "If He hates sin it is because He has an infinite love for all human beings." The Lord's aim, said Benedict, was "to save a soul and to reveal that salvation is only to be found in the love of God."

While it is true that hell is rarely spoken of even from the pulpit nowadays, some bishops have been moved to warn about hell when motivated by love - by an overwhelming concern for the salvation of those entrusted to their care.

One such bishop, Fargo Bishop Samuel J. Aquila in North Dakota, gave warning in 2004 when the media was rife with stories of John Kerry defiantly receiving communion despite his pro-abortion stance. Addressing all Catholics and especially "pro-choice Catholics," the bishop said, "Jesus Christ has warned clearly within the Gospel that hell is a reality and that we are free to choose it. Catholics who separate their faith life from their professional and social activities are putting the salvation of their souls in jeopardy. They risk the possibility of hell."

Other bishops have said the same thing using the phrase "jeopardizing salvation." Bishop Fred Henry of Calgary Alberta issued a public warning in 2003 to then-Canadian Prime Minister Jean Chretien, who was referred to by the Canadian media as a "devout Catholic" despite his support for abortion and homosexual marriage. "He's putting at risk his eternal salvation. I pray for the Prime Minister because I think his eternal salvation is in jeopardy," said Bishop Henry.

Similarly Bishop Michael J. Sheridan of Colorado Springs warned in 2004: "Any Catholic politicians who advocate for abortion, for illicit stem cell research or for any form of euthanasia ipso facto place themselves outside full communion with the Church and so jeopardize their salvation." He added poignantly, "Any Catholics who vote for candidates who stand for abortion, illicit stem cell research or euthanasia suffer the same fateful consequences."

Prior to his elevation to the pontificate, Cardinal Ratzinger too spoke of the consequence of hell proceeding from attacks on the sanctity of life. "When, as today, there is a market in human organs, when fetuses are produced to make spare organs available, or to make progress in research and preventive medicine, many regard the human content of these practices as implicit. But the contempt for man that underlies it, when man is used and abused, leads - like it or not - to a descent into hell," he said in an address in 2001 at the Cathedral of Notre Dame in Paris.

By **John-Henry Westen** - *LifeSiteNews.com*

### *From here and there*

1) **Ringette** - the fastest team sport played on ice.

2) A few more like PIN number: The El Dorado Hotel; the HIV virus; please RSVP; the Los Angeles Angels [the the angels angels]!

3) **A Wolf In Sheep's Clothing** is a person who appears pleasant and friendly but carries a hidden menace. This expression can be found in Aesop's fables, dating back 1400 years. In one of his stories a wolf wraps himself up in a sheep's fleece and sneaks past the shepherd into the paddock. Once inside he immediately eats one of the lambs before his deception can be discovered. But the actual origin can be found in the Bible: Matthew 7:15 says, 'Beware of false prophets which come to you in sheep's clothing. Inwardly they are ravening wolves.' From *Red Herrings and White Elephants*

4) **Where do you think we are?**

In 1787, Alexander Tyler, a Scottish history professor at the University of Edinburgh, had this to say about the fall of the Athenian Republic some 2,000 years earlier:

'A democracy is always temporary in nature; it simply cannot exist as a permanent form of government.'

'A democracy will continue to exist up until the time that voters discover they can vote themselves generous gifts from the public treasury.'

'From that moment on, the majority always

vote for the candidates who promise the most benefits from the public treasury, with the result that every democracy will finally collapse due to loose fiscal policy, which is always followed by a dictatorship.'

'The average age of the world's greatest civilizations from the beginning of history, has been about 200 years.' 'During those 200 years, those nations always progressed through the following sequence:

1. From bondage to spiritual faith;
2. From spiritual faith to great courage;
3. From courage to liberty;
4. From liberty to abundance;
5. From abundance to complacency;
6. From complacency to apathy;
7. From apathy to dependence;
8. From dependence back into bondage'

5) Why don't we negotiate a reduction in our car lease payments or a reduction in the purchase price of our cars for advertising the dealer's name on the trunk (boot) of our cars and/or on the licence-plate holder?

6) A little boy got lost at the YMCA and found himself in the women's locker room. When he was spotted, the room burst into shrieks, with ladies grabbing towels and running for cover. The little boy watched in amazement and then asked, "What's the matter, haven't you ever seen a little boy before?"

7) **Why the delay** between the lighting of the candles before Mass, and the start of the Service?

Very simply, during this time *The Preparation* is said by the Priest (Celebrant) and Server (and others in the altar party) in the vestry/sacristy. You may recall, if you are old enough, that *The Preparation* used to be said at the foot of the altar, immediately after the candles were lighted. (In the Latin Mass *The Preparation* is said at the foot of the altar.) It has remained the practice of our Antiochian Orthodox Western Rite brethren to say *The Preparation* at the foot of the altar, but in their case, the congregation also joins in with the responses, etc.

Perhaps more than you wanted to know, but here is *The Preparation*:

A PREPARATION TO BE USED BY  
PRIEST AND SERVER BEFORE MASS

Priest. + In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Priest. I will go unto the altar of God.

Server: Even unto the God of my joy and gladness.

**Psalm 43. *Judica me, Deus.***

Priest. Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

Server. For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

Priest. O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

Server. And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

Priest. Why art thou so heavy, O my soul: and why art thou so disquieted within me?

Server. O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Priest. Glory be to the Father, and to the Son, and to the Holy Ghost.

Server. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. I will go unto the altar of God.

Server. Even unto the God of my joy and gladness.

Priest. + Our help is in the name of the Lord.

Server. Who hath made heaven and earth.

Priest. I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, brethren: that I have sinned exceedingly in thought, word, and deed: through my fault, through my own fault, through my own most grievous fault. Therefore I beg blessed Mary ever Virgin,

blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray to the Lord our God for me.

Server. Almighty God, have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

Priest. Amen.

Server. I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, father: that I have sinned exceedingly in thought, word, and deed: through my fault, through my own fault, through my own most grievous fault. Therefore I beg blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, father, to pray to the Lord our God for me.

Priest. Almighty God, have mercy upon you, forgive you your sins, and bring you to everlasting life.

Server. Amen.

Priest. + The almighty and merciful Lord grant unto us pardon, absolution, and remission of our sins.

Server. Amen.

Priest. Wilt thou not turn again, and quicken us, O God?

Server. That thy people may rejoice in thee?

Priest. O Lord, show thy mercy upon us.

Server. And grant us thy salvation.

Priest. O Lord, hear my prayer.

Server. And let my cry come unto thee.

Priest. The Lord be with you.

Server. And with thy spirit.

Priest. Let us pray.

8) I spilled spot cleaner on my dog. Now he's gone. **Stephen Wright**

9) Dentists are incapable of asking questions that require a simple yes or no answer.

10) **The Sign of the Cross** - The Cross is the source of supernatural power and of grace and so the sign of the Cross is "the sign of Christ" (St. Augustine), the special mark of the Christian, the "terror of demons" (St. Cyril), "the cause of all graces and the source of all blessings" (St. Leo). Hence it is frequently used in the Mass - the renewal of the Sacrifice of the Cross - not only as a symbol full of meaning, but as the true sign of an invocative blessing, whereby, through the merits of the Cross, our prayers and offerings are rendered more acceptable, the Sacrifice more effective in us. From *The Celebration of Mass* by **The Rev. J.B. O'Connell** - Fourth Printing, 1956

11) **School** A little girl had just finished her first week of school. "I'm just wasting my time," she said to her mother. "I can't read, I can't write and they won't let me talk!"

12) No philosophical theory which I have yet come across is a radical improvement on the words of *Genesis*, that 'In the beginning God made Heaven and Earth.' **C.S. Lewis**

### **Our Beloved Dead - 4 of 7**

**8) The Church teaches that the process of purgation involves suffering.**

Almost without exception the Fathers of the early Church used the figure of fire when speaking of the instrument of purification of the soul. Purgatory, however, is never to be thought of as a place or state of gloom and darkness where the souls of those who will finally enter heaven are tortured, as it were, by tormenting flames. This was the popular Roman teaching condemned by our Church in Article XXII, and it is only fair to say it was also condemned implicitly by the decree of the Roman Catholic Council of Trent, which lays down as the required belief only "that there is a Purgatory and that the souls there detained are relieved by the suffrages of the Faithful, but chiefly by the acceptable Sacrifice of the Altar."

St. Catherine of Genoa has stated the true Catholic doctrine in her Treatise on Purgatory, a tiny work in its compass, but profound in its depth of truth and comfort. She says, "It would be impossible to find any



joy comparable to that of a soul in Purgatory except the joy of the Blessed in Paradise, a joy which goes on increasing day by day as God more and more flows in upon the soul, which He does abundantly in proportion as every hindrance to His entrance is consumed away."

Again St. Catherine says: "The overflowing love of God bestows upon the souls in Purgatory a happiness great beyond expression. But then this happiness does not in the least diminish the pain, rather the pain is constituted by this love finding itself impeded. The more perfect the love of which God makes the soul capable, the greater the pain. In this manner the souls in Purgatory at the same time experience the greatest happiness and the most excessive pain; and the one does not prevent the other."

John Henry Newman has interpreted this doctrine for English-speaking Christians in his oft-quoted poem, *The Dream of Gerontius*, where he describes the judgment of the faithful soul who has been cleansed from guilt by the Precious Blood, but who is smitten with the intense pang of the consciousness of wrongs done to our Lord, and of the imperfections which remain as the result of past sins.

The pains of Purgatory, as he describes them, are those which every soul who loves our Lord can understand, if not indeed in some measure anticipate, as it contemplates His strong and persevering love in relation to the wilful, and often repeated, wounds its offences have inflicted upon His Sacred Heart.

"It is the face of the Incarnate God  
Shall smite thee with that keen and subtle  
pain;  
And yet the memory which it leaves will be  
A sovereign febrifuge to heal the wound;  
And yet withal it will the wound provoke  
And aggravate and widen it the more  
When, then, (if such thy lot), thou seest thy  
Judge,  
The sight of Him will kindle in thy heart  
All tender, gracious, reverential thoughts.  
Thou wilt be sick with love, and yearn for  
Him,  
That one so sweet should e'er have placed  
Himself  
At disadvantage such, as to be used  
So vilely by a being so vile as thee.  
There is a piercing in His pensive eyes,

Will pierce thee to the quick, and trouble  
thee.  
And thou wilt hate and loathe thyself; for,  
though  
Now sinless, thou wilt feel that thou hast  
sinned,  
As never didst thou feel; and wilt desire  
To slink away, and hide thee from His sight;  
And yet wilt have a longing, aye to dwell  
Within the beauty of His countenance.  
And these two pains, so counter and so  
keen, -  
The longing for Him, when thou seest Him  
not;  
The same of self at thought of seeing Him, -  
Will be thy veriest, sharpest purgatory."

Such are the pains of Purgatory, pains, a belief in which is not only consistent with, but required by, our knowledge of the processes of readjustment, perfecting and healing in every sphere of human life, whether it be moral, mental, physical, or spiritual.

A brace on the twisted leg of a child corrects the deformity, but causes pain in the process. The correction of bad habits of mind or of will must be accomplished by suffering. To destroy "unheavenly tastes," and to form tastes and desires that are good and holy, - all this requires effort, discipline, the breaking of the old and the knitting up of the new; and none of this can be done without pain. Every one who in this life has made a serious and continued effort to grow in holiness, knows that it demands sacrifice and pain. There is not one reason that can be adduced to make us think that death works so great a change in human nature as to make this no longer necessary in the next world.

The late William E. Gladstone put it well when he said, "The Christian dead are in a progressive state, - a process of discipline, happy indeed in its results, but of which we have no right to assert . . . that the redeeming and consummating process will be accomplished without an admixture of salutary and accepted pain."

From *Our Beloved Dead*, a booklet by **The Rev. S.C. Hughson, O.H.C.** - published for *The Guild of All Souls* in 1950

## **Blessed Mary: Ever Virgin - II**

### ***The Protoevangelium of James***

"And behold, an angel of the Lord stood by [St. Anne], saying, 'Anne! Anne! The Lord has heard your prayer, and you shall conceive and shall bring forth, and your seed shall be spoken of in all the world.' And Anne said, 'As the Lord my God lives, if I beget either male or female, I will bring it as a gift to the Lord my God, and it shall minister to him in the holy things all the days of its life.' . . . And [from the time she was three] Mary was in the temple of the Lord as if she were a dove that dwelt there" (*Protoevangelium of James* 4, 7 [A.D. 120]).

"And when she was twelve years old there was held a council of priests, saying, 'Behold, Mary has reached the age of twelve years in the temple of the Lord. What then shall we do with her, lest perchance she defile the sanctuary of the Lord?' And they said to the high priest, 'You stand by the altar of the Lord; go in and pray concerning her, and whatever the Lord shall manifest to you, that also will we do.' . . . [A]nd he prayed concerning her, and behold, an angel of the Lord stood by him saying, 'Zechariah! Zechariah! Go out and assemble the widowers of the people and let them bring each his rod, and to whomsoever the Lord shall show a sign, his wife shall she be' . . . . And Joseph [was chosen] . . . . And the priest said to Joseph, 'You have been chosen by lot to take into your keeping the Virgin of the Lord.' But Joseph refused, saying, 'I have children, and I am an old man, and she is a young girl'" (*ibid.*, 8-9).

"And Annas, the scribe came to him [Joseph] . . . and saw that Mary was with child. And he ran away to the priest and said to him, 'Joseph, whom you did vouch for, has committed a grievous crime.' And the priest said, 'How so?' And he said, 'He has defiled the virgin whom he received out of the temple of the Lord and has married her by stealth'" (*ibid.*, 15).

"And the priest said, 'Mary, why have you done this? And why have you brought your soul low and forgotten the Lord your God?' . . . And she wept bitterly saying, 'As the Lord my God lives, I am pure before him, and know not man'" (*ibid.*).

### ***Origen***

"The Book [the *Protoevangelium*] of James [records] that the brethren of Jesus were sons of Joseph by a former wife, whom he married before Mary. Now those who say so wish to preserve the honor of Mary in virginity to the end, so that body of hers which was appointed to minister to the Word . . . might not know intercourse with a man after the Holy Spirit came into her and the power from on high overshadowed her. And I think it in harmony with reason that Jesus was the firstfruit among men of the purity which consists in [perpetual] chastity, and Mary was among women. For it were not pious to ascribe to any other than to her the firstfruit of virginity" (*Commentary on Matthew* 2:17 [A.D. 248]).

### ***Hilary of Poitiers***

"If they [the brethren of the Lord] had been Mary's sons and not those taken from Joseph's former marriage, she would never have been given over in the moment of the passion [crucifixion] to the apostle John as his mother, the Lord saying to each, 'Woman, behold your son,' and to John, 'Behold your mother' [John 19:26-27], as he bequeathed filial love to a disciple as a consolation to the one desolate" (*Commentary on Matthew* 1:4 [A.D. 354]).

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