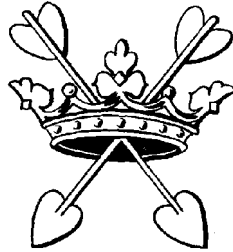


The Parish of St. Edmund, King and Martyr

(Waterloo, Ontario)



The Anglican Catholic Church of Canada
(A member of the worldwide Traditional Anglican Communion)

UPDATE

March 6, 2006 - **Ss. Perpetua and Felicity**

April Schedule

April 2	Sunday	Passion Sunday
April 9	Sunday	Palm Sunday
April 13	Thursday	Maundy Thursday
April 14	Friday	Good Friday
April 15	Saturday	Holy Saturday
April 16	Sunday	Easter Day
April 23	Sunday	The Octave Day of Easter
April 25	Tuesday	St. Mark the Evangelist
April 30	Sunday	The Second Sunday after 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) Please mark your calendar:

Maundy Thursday - April 13 - **The Reverend Doctor Peter Toon**, President of the American Prayer Book Society, will be our preacher at Mass.

Low Sunday - April 23 - **The Bishop** will be with us for Confirmations. We will, of course, have lunch with The Bishop (on the Parish).

2) ECUSA - a new religion! - ***Fleeing the Madhouse*** - the first of two parts - this page.

3) For ***Robert's Ramblings - Literary Work of Brethren*** - the first of two parts - see page 4.

4) Commentary on - **THE OFFERTORY ANTHEM to THE PRAYER OVER THE OBLATIONS** - from a booklet entitled ***The Ceremonial of High Mass*** - see page 6.

5) ***The Seven Ecumenical Councils*** - see page 7.

6) Life beings at conception - ***The Fascinating Story of Life Before Birth*** - see page 8.

7) "We do earnestly repent, . . ." - ***Downloaded 'choice' is no substitute for classic prayers*** - see page 9.

Fleeing the Madhouse - 1 of 2

Well over a year ago, [the Rev.] Ephraim Radner declared, "I am myself convinced that we are not really dealing simply with 'error' and 'false teaching' within ECUSA [Canterbury Anglicans in the U.S.]. Rather, we are dealing with something akin to madness."

I can think of no better diagnosis of the present Episcopal Church than that offered by Dr. Radner - madness! What else can explain a church that abandons its

foundational theological principles and giddily jumps off the ecclesiastical cliff in an act of spiritual and institutional suicide?

Like the early Bolsheviks, our Episcopal revisionists really do believe in their revolution. Damn the torpedoes! Full-speed ahead! *Viva la revolucion!* Whatever the cost, no matter how many members are driven away, no matter how many congregations may be forced to close, no matter how many faithful priests are compelled by conscience to renounce their orders, no matter how many canon laws must be twisted and abused to rid the church of clerical dissenters, the revolution must succeed.

These guys sincerely believe they are are doing the work of the Holy Spirit. They are true believers. To quote the Blues Brothers, "We're on a mission from God!" All attempts, therefore, to effect a negotiated reconciliation within [ECUSA] will and must fail.

Two very different religions - at least two! - now inhabit one institutional body. Fourteen years ago, I and five other priests issued a summons to [ECUSA] to return to biblical orthodoxy - *The Baltimore Declaration*. We believed then that the bishops and priests of [ECUSA] had lost their hold on the twin defining truths of Nicene faith - (1) that Jesus is God, "of one substance" with the Father, and therefore is the definitive and final revelation of deity; and (2) that this Jesus, through his atoning death and victorious resurrection, is the divinely ordained and exclusive mediator of salvation . . .

A lot of theological water has now passed under the bridge. It is now common for Episcopalians to uncontroversially state that there are "many ways to God" and that Jesus is but "one savior among many." The gospel of Christ has been replaced by an insidious counterfeit - the ideology of radical inclusivity.

The three sacraments of this ideology are

abortion, the blessing of same-sex unions, and open communion. As an institution, [ECUSA] is no longer in a crisis of apostasy; it simply is apostate. Of course, there still remain faithful orthodox believers, congregations, and even some dioceses; but the war for orthodoxy in ECUSA has been lost.

The House of Bishops, the ECUSA bureaucracy, the seminaries, and the majority of parish pastors have all embraced the false gospel of radical inclusivity. Episcopalianism has become an effete high church unitarianism. Episcopalians today worship a very different God than the God of Abraham, Isaac, and Jacob.

To all who still believe we are called by God to stay and fight and recapture the institution - wake up and smell the coffee! ECUSA's madness is God's judgment upon it. God is not going to save the Episcopal Church as an institution. He has lifted his restraining hand and is now allowing it to follow its own sinful desires into lunacy and dissolution.

The Anglican Communion Network is still hanging on for two miracles to occur in the next three years. Miracle 1: The Archbishop of Canterbury will recognize the Network dioceses as the authentic expression of Anglicanism in the [U.S.]. Miracle 2: American courts will recognize this judgment and allow the Network dioceses to leave ECUSA while keeping all of their assets . . .

Both miracles are possible, though I can't imagine either as being probable. But if God can separate the Red Sea, I suppose he can move +*Cantuar* and state judges to see things the Network way.

But let there be no mistake, ECUSA will not freely let go of one penny, one building, one square foot of property. It will buy the best lawyers and avail itself of every legal remedy. It's possible that the Network might eventually prevail, but only after years and years of litigation and millions of

dollars spent by both sides.

And let's not forget that any Network bishop who attempts to dissociate his diocese from ECUSA will no doubt be tried by the House of Bishops and removed from office.

But does the possibility of legal victory, no matter how unlikely, justify risking the spiritual lives of our children and parishioners, not to mention our own souls?

The Episcopal Church does not claim to be the one and exclusive Church of Jesus Christ in the U.S.; therefore an unconditional obligation to remain and fight to the last man does not exist . . .

Last November I came to the conclusion that it is the moral duty of every Episcopalian outside of the Network dioceses to flee! I did not issue such counsel lightly then nor do I issue it lightly now. I know that many of my readers took umbrage at my words, and a few wrote me privately and rebuked me. But I cannot help that. It's what I believe.

Orthodox believers can no longer afford to keep their heads in the sand. It is time to look clearly at diocesan and parochial reality and acknowledge that ECUSA has bent the knee to Baal.

We can no longer pretend that our ecclesial world ends at the borders of our tiny congregations. Whether we like it or not, each Episcopal parish is part of and is the Episcopal Church. At this moment, every Episcopalian is in sacramental communion with Frank Griswold, Jack Spong, Bill Swing, and Gene Robinson - just name your favorite heretical bishop. Funny thing about sacramental communion.

It's utterly objective. As long as my bishop is in communion with these guys, so am I, regardless of my personal opinions and preferences. I may privately believe that Griswold & Company are teaching heterodoxy; I may whisper to myself, and

perhaps even to others, that I am not really in fellowship with them; but the act of remaining in eucharistic communion with heretics objectively declares the opposite! Holy Eucharist is a public act. It presumes and proclaims a common faith; it boldly states that we mutually affirm each other's theological beliefs, that significant, church-dividing differences do not exist between us. It expresses and embodies unity in the catholic faith. A thousand miles may separate us; but there is only one faith, one baptism, one Eucharist.

By **The Rev. Alvin Kimel**

From here and there

1) **a liberal** - someone who believes everything and therefore nothing.

2) **A blond** goes to the post office to buy stamps for her Christmas cards.

She says to the clerk, "May I have 50 Christmas stamps?"

The clerk says, "What denomination?"

The blond says, "Heaven help us. Has it come to this? Give me 6 Catholic, 12 Presbyterian, 10 Lutheran and 22 Baptists."

3) **Heaven** and **Hell**:

Heaven, a place where:

The Russians do the Liturgy
The Greeks raise the money
The Romans organize the Church
The Lutherans clean the church kitchens
and The Anglicans throw the parties

Hell, a place where:

The Romans do the Liturgy
The Russians raise the money
The Anglicans organize the Church
The Greeks clean the church kitchens
and The Lutherans throw the parties

4) Truth is not only violated by falsehood; it may be equally outraged by silence.
Henri Frederic Amiel

Robert's Ramblings

Literary Work of Brethren* *(The first of two parts)*

"Of making many books there is no end"
(Ecclesiastes 12,12)

An earlier version of our Rule described brethren as "occupied in educational, evangelistic, literary and pastoral work at home and abroad". Were that phrase to be drafted now, it might include the word ecumenical.

Former student Alan Wilkinson's book *The Community of the Resurrection: a Centenary History* was praised by no less than the great Owen Chadwick. In 1992 Fr Wilkinson wrote, "In 1980 somebody calculated that there were 604 publications by various brethren in the library at Mirfield. I can not claim to have read them all, but the main ones are indicated in my text or notes". In the library are also works about brethren: for example, an unpublished thesis about Lionel Thornton written by a European Jesuit.

Whenever I think of the library I pay silent tribute to Gordon Arkell, that most pastoral of librarians. Others who had worked professionally in libraries, like Deacon Charles Coles and Brother Barnabas Dugdale, might quibble at Gordon's method of classification, but nobody took a kinder interest in the reading of junior brethren and novices. On those long route marches which he invited us to take with him, which he called walks, he would enquire after our interests and suggest what we might find and where we might find it. He was scandalized by my preferences, "Nothing but neo Platonism", but he helped all the same. I remember that an American was intending to research the preaching of Paul Bull. Gordon dug out everything by or about Paul, only to learn that the American

had changed his mind and would not be coming to Mirfield after all.

In his obituary of that martinet of a sacristan, Elwin Millard who died in 1960, Andrew Blair said, "He boasted that his tract about the care of altar linen sold more copies than did the weightier tomes of erudite brethren". This boast set me wondering which brethren might be considered best selling authors.

In the South African context there can be no doubt that Trevor Huddleston's *Naught for Your Comfort* was the runaway success, written with fluency and passion, translated into several languages, replied to by the government in its book *You Are Wrong, Father Huddleston*. I was working in a Zimbabwe bookshop when Trevor's bestseller was published and remember the profits it brought us, even though gain for capitalists was not the author's aim.

My guess is that the second best seller in Southern Africa was Dominic Whitnall's manual for communicants *The Mass our Sacrifice*. It was durable, built to last, with tough board covers and tough pink string as a marker. Its many red and black pictures which looked like woodcuts, were a delight. There was encouragement in affective prayer as well as the usual fare found in such handbooks. It sold steadily for some 30 years and was loved by browns and whites though intended primarily for blacks. I gave my copy to a bureaucrat of the Inquisition in Rome. The liturgical fidgets of the last 40 years have rendered the manual obsolete.

My guess is that the third best seller in Southern Africa was Alban Winter's swot book for black ordinands *The Shield of Faith (Ephesians 6,16)*, produced for people devoid of atavistic links with the reformation and counter reformation. Why not ground Africans in the ecumenical creeds rather than in, say, the prolixities of Article Seventeen of the 39 Articles? Alban's own students at The College of St Peter and the Resurrection at Rosettenville could not tell a Zwingli from a Zinzendorf,

even when presented with both on a brass tray.

Alban wrote a history of the Community and its work in South Africa which he called *Till Darkness Fell*. He was referring to the closure under the Bantu Education Act of church schools for blacks. Schoolmastering had long been Alban's principal work. As his history did not find a publisher, brethren who were then in Stellenbosch had 100 copies made and deposited them in assorted archives and libraries, in the hope they might be of some use to future historians. Alan Wilkinson consulted Alban's typescript for his own history, as did Bishop Michael Nuttall when contributing a chapter about Raymond Raynes to a two volume collection of essays called *They Were South Africans*.

On the shelves of many clergymen in Southern Africa would be found copies of Deny's Shropshire's *The Church and Primitive People*, and of Osmund Victor's *The Salient of South Africa*. Osmund was Provincial Commissary to the Archbishop of Cape Town. He was a mover and shaker in establishing at Witwatersrand University in Johannesburg the archives of the Church of the Province of South Africa. He was co founder in Harare of the National Archives of Zimbabwe. Presumably his book was written to encourage support for missionary work? It has charming drawings. Presumably Reginald Smith's *Sketches from Penhalonga* was written to encourage support for St Augustine's Mission? Reginald's paperback about ethics *Keep the Commandments (Matthew 19, 17)* was intended for an African readership.

Can an archdeacon be saved? (Stephen Faussett, Anselm Genders, Francis Hill and Simeon Nkoane were archdeacons.) Bertram Barnes wrote the biography of Archdeacon Johnson of Malawi, heroic missionary of UMCA [Universities Mission to Central Africa]. Like Bishop Alston May of Zambia, Archdeacon Johnson is now in the kalendar of the Church of the Province of Central Africa as a holy man. Bertram

Barnes, Harry Buck and Maurice Bradshaw all did work on the vernacular languages of Africa, but I could find no bibliography of their dictionaries, grammars and translations. For a while there was a simple printing press at Penhalonga, partly for the purpose of such linguistic work.

*Reprinted from the *CR Quarterly Review*

+Robert Mercer CR

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

The Ceremonial of High Mass

THE OFFERTORY ANTHEM

The Priest first salutes the people with the versicle, "The Lord be with you," and then turns to the altar to read the Offertory Anthem. At High Mass, the anthem is sung by the choir during the offering of the bread and wine. The words of the offertory anthems are among the variable parts of the service; they frequently have reference, either to the feast being celebrated, or to the act of offering.

THE OFFERTORY

Bread and wine were the ordinary food and drink of man, which Our Lord took and put to the most sacred use in his institution of the Sacrament of the Altar. In the ancient record of the Book of Genesis (14:18-19), Abram was blessed by Melchizedek, King of Salem, who "brought forth bread and wine; and he was Priest of the most high God." In Psalm 110, a Psalm which Our Lord himself quoted for its prophecy of the Messiah, his eternal Priesthood is foreshadowed as being "after the order of Melchizedek," an idea which is later developed in the Epistle to the Hebrews. The action of Our Lord at the Last Supper is therefore one which was bound to recall to the Church the connection of the offering of bread and wine with the Priesthood and sacrifice of her Lord.

The Church takes what Christ took, and

offers it to God. In doing so, it not only associates us with the sacrifice of our Redeemer, but brings within the sphere of his oblation all the life of man. For bread and wine are the gifts of God, the fruits of the earth that God has blessed; but they are also the fruits of man's labour, the product of the toil of the husbandman and the reaper, of the miller and the baker, the labourers in the vineyard and at the wine-press. Thus to God we bring, in union with the offering of his Son, the whole life of man. Our worship is the token and the safeguard of its being offered to him for whose glory it exists.

Most of the prayers of the Offertory are said quietly by the Priest at the altar. It is the acts, not the words, that matter most, for the words have come in to interpret the significant acts. Yet the very acts speak to us in an universal language; what is explicit in the words is implicit in them.

THE OFFERING OF THE BREAD

The Priest takes the required number of portions of bread, called Hosts. If there are many to receive Holy Communion, the Hosts for the people are in the ciborium, a vessel similar to the Chalice, with a lid. At the High Mass, the Subdeacon then brings the Paten (the shell-like plate of silver on which the Priest's Host will be placed) enfolded in the humeral veil. Holding the Paten before him, the celebrant now offers the Host to God, saying the prayer provided. With the Paten, he then makes the sign of the cross over the Corporal, places the Host on the Corporal and the Paten partly beneath it on the right. The Mass is offered not only for those present, but for the whole Church, so in the prayer the Priest recalls the purpose of the offering "for all the faithful in Christ, both quick and dead."

THE PREPARATION OF THE CHALICE

The Priest takes wine for the Chalice from the cruet brought him by the server. He then blesses water in a second cruet and adds a little water to the wine in the Chalice. The mingling of water and wine

goes back to the Jewish custom, which was no doubt followed by Our Lord. It is a symbol to us of the union of the divine and human natures in Our Lord and of our own inseparable union with him as "partakers of his divine nature" (II Peter 1:4). In the ancient Church, the bread and wine were made at home and provided by the people as their own offerings; at Rome at an early date orphans, who could make no other offering, brought the water.

THE OFFERING OF THE WINE

Bringing the Chalice to the middle of the altar, the Priest raises it before him to offer the wine to God. As the bread, made out of many grains of wheat, so the wine, made out of many grapes, teaches us that there is one mystical Body of Christ, of which we are members. We are "one Bread, one Body," and we all partake of one Cup, in the words of Daniel (3:16). The Priest next prays that we may offer the Holy Sacrifice in contrition and humility; and then asks for the blessing of the Holy Spirit on our offering.

THE WASHING OF THE HANDS

Before proceeding, the Priest washes his hands, so that the offering of the Holy Sacrifice may be made with the utmost reverence. While doing this, he recites the Psalm called after the first word in Latin, *Lavabo*, "I shall wash", (Although it has often been assumed that the ceremony of the washing of the hands had a utilitarian origin, St Cyril of Jerusalem definitely states that its purpose was symbolic. It was indeed not the Celebrant, but the Deacons, who handled the people's gifts at the Offertory, and whose hands might become soiled.) to remind himself of the inward purity he ought to have. The ceremony is meant to remind Priest and people of inward purity without which we cannot worthily approach the altar of God. We are not to be as those of whom the Psalm speaks, "in whose hands is wickedness."

The same lesson applies of course to the Christian people as a whole. It is implied in the use of water for Baptism, the outward sign of the purity of soul imparted by that sacrament; by the use of Holy Water as we

enter the Church (to make that same connection); and by the ancient ceremony of the Asperges before the chief Mass on Sundays.

At the end of the Psalm, the Priest turns to the altar cross to bow as he says "Glory be to the Father . . ." etc., except in Masses of the Dead and of Passiontide, when it is omitted.

THE PRAYER OVER THE OBLATIONS

Returning to the middle of the altar, the Priest says a further prayer, asking God to receive the oblation of his Church in memory of the saving act of Our Lord in the offering of his life for man, in honour of our blessed Lady and the Saints, and for the benefit of the Church on earth. As the Church in heaven and on earth is bound together by the bond of charity, the Priest prays that the Saints who are honoured on earth may themselves be aiding us by their prayers in heaven.

From *The Ceremonial of High Mass* by Priests of the Society of the Holy Cross, and available from The Convent Society

The Seven Ecumenical Councils

The Third Ecumenical Council

Held in Ephesus, Asia Minor in 431 under Emperor Theodosius II. 200 Bishops were present.

The Council was held to address the Nestorian controversy.

It concerned the nature of Jesus Christ, the Second Person of the Holy Trinity. Nestorius taught that the Virgin Mary gave birth to a man, Jesus Christ, not God, the "Logos" ("The Word", Son of God). The Logos only dwelled in Christ, as in a Temple (Christ, therefore, was only Theophoros: the "Bearer of God". Consequently, the Virgin Mary should be called "Christotokos," the Mother of Christ and not "Theotokos", the Mother of God.

Hence, the name, "Christological controversies".

Nestorianism over emphasized the human nature of Christ at the expense of the divine. The Council denounced Nestorius' teaching as erroneous. Our Lord Jesus Christ is one person, not two separate "people": the Man, Jesus Christ and the Son of God, Logos. The Council decreed that the Lord Jesus Christ, the Son of God (Logos), is complete God and complete man, with a rational soul and body. The Virgin Mary is "Theotokos" because she gave birth not to man but to God who became man. The union of the two natures of Christ took place in such a fashion that one did not disturb the other.

The Council declared the text of the Creed decreed at the First and Second Ecumenical Councils to be complete and forbade any change (addition or deletion).

The Fascinating Story of Life Before Birth

Conception:

The moment of conception is the beginning of a new human being. All of the genetic information necessary to build our body and our brain is present at this moment. Nothing will be added to this unique individual from the moment of conception except food and nourishment.

First Month:

In the next four weeks, this tiny, yet distinct embryo which has implanted itself on the uterine wall, will be developing its own eyes, spinal cord, nervous system, liver and stomach. The heart began beating at 18 days and has set the rhythm of life for this preborn baby.

Six Weeks:

The baby, a plump little being over a half inch long, with short arms and legs, floats in her amniotic sac, well moored by the

umbilical cord. Though she weighs only 1/30 of an ounce, she has all the internal organs of an adult in various stages of development.

Two Months:

At eight weeks, she is just over an inch long and everything is present that is found in a full-term baby. The completed skeleton begins to change from cartilage to real bone for this "young one" (the Latin translation is "fetus") and brain waves can now be detected.

Three Months:

The little person floating buoyantly in the amniotic fluid is now more than 2-1/2 inches long. She can make a tiny fist, get hiccups, wake and sleep.

Four Months:

The fourth month is marked by rapid growth with the baby weighing one-half pound or more. Now external events - especially touch and noises - will reach the baby and provoke reaction.

Five months:

At 20 weeks, she curls as her mother moves, and stretches when the mother rests. She can make an impressively hard fist, and her punches and kicks are plainly felt by her mother. Some unborn children are calm in the womb, others are more active.

Seven months:

From the seventh month until term she increases in length from 13 to 20 inches and nearly triples in weight. She experiences the four senses of vision, hearing, taste and touch. This little person now has only to await the miracle of birth.

From the January, 2006 issue of *The Word*

Downloaded 'choice' is no substitute for classic prayers

When the Prince of Wales married Camilla Parker Bowles last April he was said by one of the less charitable tabloid newspapers that blow about the shopping centres of our nation to have decided to "apologise for his adultery".

Bride and groom, in "an extraordinary act of public penitence", it was reported, were to be forced to declaim these words about their sinful shenanigans: "We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us."

In reality, it was no "extraordinary" act of public penitence at all, but the familiar words of the general confession from the Communion service of the Book of Common Prayer. Stirring stuff, certainly, but a prayer that once every schoolboy knew.

Something has gone wrong. Those words penned by Thomas Cranmer more than 400 years ago have grown unfamiliar. Worse, they have been replaced by "tired and trite" language designed to be accessible to modern worshippers. That is the complaint of Canon Glyn Webster in a preface to the new edition of The Church of England Year Book.

He ought to know, because he is Chancellor of York Minster and a bigwig in the General Synod. "We are in danger of losing so much," he says, referring to the beauties of the Prayer Book and the banalities of its replacements. "Perhaps we have lost it already."

We have, Canon. And the first people to notice we have lost it are, oddly enough, those who seldom go to church. Ordinary folk who crowd in to Midnight Mass for Christmas (having found something more pressing to do all the sabbaths of the preceding year) immediately discover that they cannot join in. They don't recognise

the prayers. Even the Lord's Prayer has been meddled with. They can't find their place in the service book, or among the sheaves of printouts from the internet that now supplant it.

Instead of declaring that the burden of his sins is intolerable, the casual visitor is expected to ask God's pardon for things he has done "through ignorance, through weakness" because "we have wounded your love, and marred your image in us". True enough, but neither familiar nor so urgently clear as the old Prayer Book.

The Prayer Book is an institution, and it embodies the spirit of the Church of England. To destroy an institution is to scatter to the winds the values it should pass down to the next generation. There is a parallel in the destructive attacks on the monarchy, the House of Lords, Parliament itself. Knocking down is easy. To build up again almost impossible.

The Prayer Book is like a wonderful cathedral such as York Minster, or the historic church in many a parish throughout the land. The medieval village church is not there to be demolished in favour of a staring electric-lit, carpeted prayer hall with coffee facilities and lavatories. It belongs to no small committee.

Happy-clappy Christians will counter that services using the 1662 Prayer Book are nearly empty, while the crowded, enthusiastic gatherings are those that use the new, pick-and-mix, internet-download Common Worship - or, better, a "liturgy" devised for the congregation. They like meeting in comfy, carpeted surroundings too.

Why not?

That attitude sounds bright and welcoming, yet under the surface it is cliquish and defeatist. Deep down it strikes at the essence of Christianity.

Christianity is a gift from its founder. It

was not devised by a group of well-meaning human beings as a programme of appealing, popular ploys. In private prayer, where, on the advice of Jesus, you go into your room and shut the door, you speak in your own words, one-to-one with your Father. In public worship, it is quite otherwise.

Public worship is the inheritance of the Church, which is the Body of Christ. No one with a conscience dare disregard the command of Jesus: "Do this in memory of me." So, for the service of Holy Communion, or the sacrament of Baptism, for example, it is impossibly wrong to try a DIY approach.

Not even Archbishop Cranmer started from scratch. Phrase by phrase, his Collects followed ancient prayers from the old Latin Missal. Sometimes he used prayers evolved in the Eastern Church. He even took in material used in Spain under Islamic rule - Cranmer's copy of Cardinal Ximenes's edition of the Mozarabic rite, printed in 1500, is, I think, still in Lambeth Palace Library, though I haven't seen it.

We need not quite buy Canon Webster's argument that "English was flourishing" when Cranmer was writing, while today all we have is Estuary English. Try reading most books written in the mid-16th century and you'll find them almost incomprehensible - crabbed, irregular and turgid. Shakespeare, a bit later, was the exception.

The greatest blessing for the language of worship is to be left alone. Strange phrases become familiar and beloved; the least obvious grows transparent through use. "Prevent us, O Lord, in all our doings," might be misunderstood by a child. Once the meaning is learnt, the archaism is no obstacle. Archaism goes towards dignity, gravity and beauty. They realised that 400 years ago, and elevated their speech in formal prayers, never thinking the newest street slang would improve it.

To the common inheritance of the body of

Christendom, held in trust, there is a public right of access. Irregular churchgoers least of all should be offered the latest fad of the local "liturgy" committee. True democracy includes the votes of generations who went before and decided to leave a heritage not for squandering. That argument is a conservative one. But this is a conservative newspaper.

The burial of the Book of Common Prayer is a scandal, literally a trahison des clerics. The clerics have betrayed the unlettered; the shepherds have driven the sheep on to dry pastures. Canon Webster is right to remark that "what seemed fresh and modern in the 1970s can seem tired and rather trite today", but it was the Synod, in which he plays a leading role, that mashed up the tired and trite hotchpotch now on the menu.

As Canon Webster's predecessor at York, Dr Edward Norman, pointed out in his brilliant book *Secularisation*, attempts to tailor church worship to people's ordinary expectations - entertainment, emotional self-fulfilment, choice - end up turning them away from the demands of God-centred religion. "What they are seeking," he concludes starkly, "is not Christianity."

By **Christopher Howse** on
www.telegraph.co.uk - November 30, 2005
- thanks to Brian Munro

Gary S. Freeman
102 Frederick Banting Place
Waterloo, Ontario N2T 1C4

(519) 886-3635 (Home)
(800) 265-2178 or (519) 747-3324 (Office)
(519) 747-5323 (Fax)
gfreeman@pwi-insurance.ca

Parish website:
www.pwi-insurance.ca/stedmund

Parish email:
stedmund@pwi-insurance.ca