

The Parish of St. Edmund, King and Martyr

Waterloo, Ontario
www.stedmund.ca

UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

March 12, 2010 - **Pope St. Gregory I (the Great)**

April Schedule

April 1	Thursday	Maundy Thursday
April 2	Friday	Good Friday
April 3	Saturday	Holy Saturday
April 4	Sunday	Easter Day
April 11	Sunday	The Octave Day of Easter
April 18	Sunday	The Second Sunday after Easter
April 25	Sunday	St. Mark the Evangelist

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) **POPE ADDRESSES ENGLISH AND WELSH BISHOPS IN ROME** - this page.

2) **Reminiscences: England - ROBERT'S RAMBLINGS** - page 3.

3) Bishop Elliott - **Understanding the Pope's Welcome - UNITED IN COMMUNION, BUT NOT ABSORBED** - page 5.

4) The light finally came on! Many readers do not

receive the *Diocesan Circular* and are not web surfers - so here is a piece by Bishop Mercer which has been widely circulated but which you may not have seen - well worth the read - **ME IN MY SMALL CORNER** - page 6.

5) A good friend of the ACCC - **GLENN PENNER PASSES ON TO GLORY** - page 8.

6) **PICTURES FROM ST. AGATHA'S, PORTSMOUTH, ENGLAND** - High Mass on the Saturday within the Octave of St. Agatha - page 9.

POPE ADDRESSES ENGLISH AND WELSH BISHOPS IN ROME

(Here is the full text of Benedict XVI's address - the **bolding** is mine. Ed.)

Dear Brother Bishops

I welcome all of you on your *ad limina* visit to Rome, where you have come to venerate the tombs of the Apostles Peter and Paul. I thank you for the kind words that Archbishop Vincent Nichols has addressed to me on your behalf, and I offer you my warmest good wishes and prayers for yourselves and all the faithful of England and Wales entrusted to your pastoral care. Your visit to Rome strengthens the bonds of communion between the Catholic community in your country and the Apostolic See, a communion that sustained your people's faith for centuries, and today provides fresh energies for renewal and evangelisation. Even amid the pressures of a secular age, there are many signs of living faith and devotion among the Catholics of England and Wales. I am thinking, for example, of the enthusiasm generated by the visit of the relics of Saint Thérèse, the interest aroused by the prospect of Cardinal Newman's beatification, and the eagerness of young people to take part in pilgrimages and World Youth Days. On the occasion of my forthcoming Apostolic Visit to Great Britain, I shall be able to witness that faith for myself and, as Successor of Peter, to strengthen and confirm it. During the months of preparation that lie ahead, be sure to encourage the Catholics of England and Wales in their devotion, and assure them that the Pope constantly remembers them in his prayers and holds them in his heart.

Your country is well known for its firm commitment to equality of opportunity for all members of society. Yet as you have rightly pointed out, the effect of some of the legislation designed to achieve this goal

has been to impose unjust limitations on the freedom of religious communities to act in accordance with their beliefs. In some respects it actually violates the natural law upon which the equality of all human beings is grounded and by which it is guaranteed. I urge you as Pastors to ensure that the Church's moral teaching be always presented in its entirety and convincingly defended. Fidelity to the Gospel in no way restricts the freedom of others - on the contrary, it serves their freedom by offering them the truth. Continue to insist upon your right to participate in national debate through respectful dialogue with other elements in society. In doing so, you are not only maintaining long-standing British traditions of freedom of expression and honest exchange of opinion, but you are actually giving voice to the convictions of many people who lack the means to express them: when so many of the population claim to be Christian, how could anyone dispute the Gospel's right to be heard?

If the full saving message of Christ is to be presented effectively and convincingly to the world, the Catholic community in your country needs to speak with a united voice. This requires not only you, the Bishops, but also priests, teachers, catechists, writers - in short all who are engaged in the task of communicating the Gospel - to be attentive to the promptings of the Spirit, who guides the whole Church into the truth, gathers her into unity and inspires her with missionary zeal.

Make it your concern, then, to draw on the considerable gifts of the lay faithful in England and Wales and see that they are equipped to hand on the faith to new generations comprehensively, accurately, and with a keen awareness that in so doing they are playing their part in the Church's mission. In a social milieu that encourages the

expression of a variety of opinions on every question that arises, it is important to recognize dissent for what it is, and not to mistake it for a mature contribution to a balanced and wide-ranging debate. It is the truth revealed through Scripture and Tradition and articulated by the Church's Magisterium that sets us free. Cardinal Newman realized this, and he left us an outstanding example of faithfulness to revealed truth by following that "kindly light" wherever it led him, even at considerable personal cost. Great writers and communicators of his stature and integrity are needed in the Church today, and it is my hope that devotion to him will inspire many to follow in his footsteps.

Much attention has rightly been given to Newman's scholarship and to his extensive writings, but it is important to remember that he saw himself first and foremost as a priest. In this *Annus Sacerdotalis*, I urge you to hold up to your priests his example of dedication to prayer, pastoral sensitivity towards the needs of his flock, and passion for preaching the Gospel. You yourselves should set a similar example. Be close to your priests, and rekindle their sense of the enormous privilege and joy of standing among the people of God as alter Christus. In Newman's words, **"Christ's priests have no priesthood but His . . . what they do, He does; when they baptize, He is baptizing; when they bless, He is blessing"** (*Parochial and Plain Sermons* [Newman's Anglican Sermons], VI 242). Indeed, since the priest plays an irreplaceable role in the life of the Church, spare no effort in encouraging priestly vocations and emphasizing to the faithful the true meaning and necessity of the priesthood.

Encourage the lay faithful to express their appreciation of the priests who serve them, and to recognize the difficulties they sometimes face on account of their declining numbers and increasing pressures. The support and understanding of the faithful is particularly necessary when parishes have to be merged or Mass times adjusted. Help them to avoid any temptation to view the clergy as mere functionaries but rather to rejoice in the gift of priestly ministry, a gift that can never be taken for granted.

Ecumenical and inter-religious dialogue assume great importance in England and Wales, given the varied demographic profile of the population. As well as encouraging you in your important work in these areas, **I would ask you to be generous in implementing the provisions of the Apostolic Constitution *Anglicanorum Coetibus*, so as to assist those groups of Anglicans who wish to enter into full communion with the Catholic Church. I am convinced that, if given a warm and open-hearted welcome, such groups will be a blessing for the entire Church.**

With these thoughts, I commend your apostolic ministry to the intercession of Saint David, Saint George and all the saints and martyrs of England and Wales. May Our Lady of Walsingham guide and protect you always. To all of you, and to the priests, religious and lay faithful of your country, I cordially impart my Apostolic Blessing as a pledge of peace and joy in the Lord Jesus Christ.

From the **Vatican**, 1 February 2010

ROBERT'S RAMBLINGS

Reminiscences: England

The Church of England likes to think of itself as the Matriarch of the Anglican Communion, but the Celtic fringes of the British Isles are quick to point out they were Christian long before the Anglo Saxons were. Was not the evangelization of Northern England accomplished by missionaries from Ireland via Scotland? Did not the Irish evangelize the heathen of Europe during its Dark Ages after the collapse of the Roman Empire, and establish churches as far away as Italy and Switzerland?

In the mid 1960's the *liturgical fidgets*, as C S Lewis called them, were well under way. The C of E was experimenting with a eucharist called Series II. The general synod of the Church in Wales is called the Governing Body. This same Body was discussing

fidgets. Should not they also be trying out Series II? An angry voice shouted from the back, "Shall St David wait upon St Augustine? We were Christian first". Roars of approval soon made it clear that if the Welsh church were to reform the Prayer Book, it would do its own thing, thank you very much. And in due course the Welsh with their feel for the beauty of words, for hymnody, oratory and poetry, went on to produce something much less offensive than the English did, and to do so bilingually.

Dear Bishop Alfred Woolcock came of course from a different part of the Celtic fringe. (I used to think that his Cornish accent sounded rather like the Canadian accent.) He used to tease those who asked him if he were Anglican, "Certainly not, I'm Cornish. We

were Christian for centuries before the Angles were." Just as other Celts do, the Cornish talk about, "Going on a visit to England".

Colonials and Americans don't always appreciate that there are four sister churches in the British Isles, the Church of England, the Church of Ireland, the Episcopal Church of Scotland and the Church in Wales. A Welshman, for example, will be quick to take offence if you say that he's C of E. Each of these sisters has its own version of the Prayer Book, synod, archbishop, canons, customs and culture. Only the English church is a state church. The Archbishop of Canterbury has no authority across the River Tweed, Offa's Dyke or the Irish Channel. I shall say something about the three Celtic sisters in my next three *Ramblings*.

Each year there is a Six Nations rugby tournament. Two of the nations are France and Italy. The French play extremely well and often win. But the real savagery is to be seen when the Celts play the English. Princess Anne turns out to support the Scots in dark blue jerseys. Prince William of Wales turns out to support the Welsh in red. The President of Ireland turns out to support her team in green, drawn from both North and South. Yes, believe it or not, rugby unites all Ireland where politics and alleged religion divide it. (Three cheers for rugby!)

Every few decades Britain suffers an unusually severe winter. There was one in 1947 when war time rationing of food, fuel, and clothing continued on and on. The savage cold on top of all the other dreary depression was more than thousands of them could bear, who emigrated to warmer climes. I remember this because of the many who came to His Britannic Majesty's colony of Southern Rhodesia, mostly from Lancashire and Yorkshire. We had insufficient housing for them. We found their strange accents difficult. They formed clubs for old time dancing, the Gay Gordons, the Lancers and the Shottisch.

The next severe winter fell in 1963 when I was going to the novitiate at Mirfield. It was snowing heavily at Heathrow as I landed, the first I had ever experienced. That snow was to lie for almost four months. I arrived at the House of the Resurrection on my birthday, January the 10th, the commemoration of Archbishop William Laud, Archbishop of Canterbury, beheaded by protestants. I hoped there was no significance in the date. The taxi put me down at the back door amid piles of coal used to fire the central heating. I opened the door to long dark and depressing corridors and to the whine of vacuum cleaners, my most unfavourite sound in the whole wide world. The Senior Novice met me,

"The Novice Guardian will see you after tea. I shall show you your room. Is there anything you need?" "Yes please, two aspirins and a hot bath". I was appalled by the dirty state of the novice bathrooms. The Guardian turned out to be an Irishman with leprechaun shaped ears and a taste for practical jokes.

I was a fan of the then Superior, under whom I had sat in retreat and one of whose books about the Old Testament I had read, one of the greatest preachers I have ever heard. We had met twice in Africa. This Jonathan Graham ignored my existence for two weeks before sending for me. His first words were, "When are you leaving?" "I'm not". "Have you any money?" "No, I spent it all getting here." "When you leave ask the bursar for your fare. It's only right that we should help you leave. Have you seen the cemetery?" "Yes, Father". "You will have noticed that it's capacious. The climate will probably kill you off. But we have room for you in the cemetery". The following year when we were doing the dishes together he sighed, "I don't know what we shall do with you. You're not much of a scholar. Perhaps you might take a retreat or two." My admiration for Jonathan remained undimmed and I was grieved when he died relatively young in the fall of 1965.

At theological college in South Africa I had been taught that the C of E remained the most medieval, the most unreformed church in Christendom. I soon discovered for myself that there was no point in being scandalized. If one enjoyed *Alice in Wonderland* one could enjoy the C of E. It existed for laughs. My first outing was to a local parish to help out because its vicar was in bed with flu. I was summoned to his bedroom, big enough to accommodate a grand piano, and so it did, "I know you Mirfield Fathers, too high church. You keep saying; The Lord be with you all over the place. I won't stand for it." "Very well, vicar, the ten commandments or the summary of the law or the lesser litany? And if the last, threefold or ninefold, in English or in Greek? The English Prayer Book makes no provision for Remembrance Sunday. What shall I use for collect, epistle and gospel." "You have a whole Bible. Choose from that. As for a collect, you'll find a Japanese Prayer Book in the vestry. It has a nice prayer for the blessing of a grave. You could use that." On and on we went with our questions and answers. "Oh, and wear some poppies on the black chasuble". By the time I eventually got to the altar I had quite forgotten his orders about the introduction: 10 commandments or kyries? I therefore played for time as I searched my memory. Without thinking, my mind being elsewhere, I said, "The Lord be with you". The vicar heard about this afterwards and said, "You shan't get

any tea".

Two years passed and the time came for me to get a licence from the local Bishop of Wakefield. When his lawyer discovered that I had been ordained in the colonies he invoked the Colonial Clergy Act of seventeen something. No, I'd first have to get a special licence from the Archbishop of York whose lawyer would get a fat fee. And to get this I'd have to assent to the 39 Articles in front of the Vicar of Battysford. Did I assent?, the vicar asked. Dunno. Never read them. Not in the South African book. No such assents in Central Africa. "Don't be such a fool," said the vicar, but he signed a piece of paper, the Archbishop's lawyer signed a piece of paper and got a fee, the Bishop's lawyer signed a piece of paper and got a fee. And so eventually another novice, a New Zealander, and I with a dozen new

young curates attended a licensing ceremony in Wakefield cathedral where we accepted the supremacy of the Queen. Oaths were administered by a lawyer in knee breeches, silk stockings, buckled shoes and a full bottomed wig. "Male or female?", whispered the other novice.

A year or two later I was at the Community's priory in Wales. A letter arrived from the Archbishop of York's lawyer. Another fee please. It gave me much pleasure to reply along the lines of a monkey and nuts. The Bishop of Llandaff had already licensed me. Who was an English lawyer to interfere in Wales? Didn't he know Wales was Christian when York was still the haunt of savage Vikings?

+Robert Mercer CR

FROM HERE AND THERE

1) "What Rome has offered is not that we become Roman Catholics but that we become Anglicans in communion with the Holy See." (**John Broadhurst**, C of E Suffragan Bishop in London and Chairman of Forward in Faith UK, in a letter to his clergy.)

2) No man is a hero to his valet. **Madame Cornuel**

3) You know you are **living in 2010** when:

You accidentally enter your PIN on the microwave.

You haven't played solitaire with real cards in years.

You have a list of 15 phone numbers to reach your family of 3.

You email the person who works at the desk next to you.

Your reason for not staying in touch with friends and family is that they don't have email addresses.

You pull up in your own driveway and use your cell phone to see if anyone is home to help you carry in the groceries.

UNITED IN COMMUNION, BUT NOT ABSORBED

Understanding the Pope's Welcome

At their November Meeting, 2009, the members of the Australian Catholic Bishops Conference appointed me their Delegate for the Australian project of establishing "*a Personal Ordinariate for Anglicans who wish to enter full communion with the Catholic Church*", to use the words of Pope Benedict's Apostolic Constitution *Anglicanorum coetibus*.

Before I explain what this involves, I should introduce myself. I was born into Anglicanism, in the Anglo-Catholic tradition. My father, Rev. Leslie Llewelyn Elliott, was for some time President of the Australian Church Union. While studying theology at Oxford, in St Stephen's House, I followed my conscience and was reconciled to "Rome" in 1968. I

then studied for the priesthood in Melbourne and was ordained in 1973. After parish appointments, work as a bishop's secretary and doctoral study in Rome, I served for ten years in the Roman Curia, Pontifical Council for the Family. I returned to Melbourne in 1997 to work for Archbishop Pell in preparing the religious education texts, *To Know, Worship and Love*. Then I served as a parish priest and Director of the John Paul II Institute before ordination to the episcopate in June 2007.

Am I grateful for my Anglican heritage? Yes, I am. Where did I first learn the Catholic Faith? At home, in the vicarage.

Therefore I rejoiced when news of the Ordinariate

came from Rome. I have been hoping for something like this for years, having addressed Forward in Faith Australia on the "Roman option" in 2006. As that talk indicates, I never imagined such a generous provision would be made in response to traditional Anglican appeals to Rome.



But what does Pope Benedict's welcome and offer involve? You have to be clear about this before saying "yes", "no", even "maybe".

The Pastor of the nations is reaching out to give you a special place within the Catholic Church. **United in communion, but not absorbed** - that sums up the unique and privileged status former Anglicans will enjoy in their Ordinariates.

Catholics in full communion with the Successor of St Peter, you will be gathered in distinctive communities that preserve elements of Anglican worship, spirituality and culture that are compatible with Catholic faith and morals. Each Ordinate will be an autonomous structure, like a diocese, but something between a Personal Prelature (as in *Opus Dei*, purely spiritual jurisdiction), or a Military Ordinate (for the Armed Forces). In some ways, the Ordinate will even be similar to a Rite (the Eastern Catholic Churches). You will enjoy your own liturgical "use" as Catholics of the Roman Rite. At the same time your Ordinaries, bishops or priests, will work alongside diocesan bishops of the Roman Rite and find their place within the Episcopal

Conference in each nation or region.

There is no "hidden agenda" here, no popish trap! So beware of warnings from certain traditional Anglican bloggers or pamphleteers. They distort the Pope's offer because they cling to small fiefdoms and purist enclaves - where they do as they wish. Indeed, the Ordinariates come under the discipline of the Church and her laws, but the **Code of Canon Law** is also a detailed charter of our rights as clergy and laity.

The decision to be reconciled through an Ordinate can only be made through following personal conscience, that is, after prayer, study and reflection. This is a step of faith in Jesus Christ and his Church. It involves accepting **all** the teachings of the Church on faith and morals.

Such a personal assent of faith needs to be formed and informed. To use an Anglican expression, please "read, mark, learn and inwardly digest" the **Catechism of the Catholic Church**. This summarises the Faith "once given", embodied in one Word of God that comes to us, as the Second Vatican Council teaches, through Scripture and Tradition.

There will be sacrifices, but humility and suffering are parts of a faith journey - and many of you have already suffered much for the sake of conscience.

Yet you do not come to the Ordinariates with empty hands. As I learnt forty two years ago, you will lose nothing - but you will regain an inheritance stolen from us four centuries ago. That heritage was largely recovered by the giants of the Oxford Movement. I believe they smile on us now. In these early days, let us keep praying with them, so that together we may patiently work out how Pope Benedict's project can be achieved.

By **Bishop Peter J. Elliott**, Auxiliary Bishop, Melbourne - 5th January 2010

ME IN MY SMALL CORNER

Our judgements are inevitably egocentric. Global events, historic breakthroughs, momentous sweeps of history, are judged by how they impact us and ours.

Not all that long ago I was invited by a small Brit

congregation of ours to talk about hopes for reconciliation with Rome. One lady said, "I don't approve of Catholics. When I'm visiting my granddaughter I go to her church but they won't allow me to receive holy communion." I was able to answer, "But if this thing goes through, you will be

able to, and when she visits you she can communicate alongside you at this altar rail. No names no pack drill, but there is a loving couple. The husband communicates here and the wife goes to the Roman church. If this thing goes through they'll no longer be divided. What's more, if your rector slips on black ice and breaks both knee caps the Roman priest could step in and take your service to help out. Alternatively, if the Roman priest breaks his knee caps your rector could step in to help them. What's more, if you are holidaying in Scotland or Wales you won't find a single solitary Traditional Anglican parish in either country, but you'd be welcome at Catholic altars - anywhere in the world for that matter. Perhaps RC bishops may give, rent or sell us a few of their churches, allow our smaller groups the permanent use of side chapels in their larger buildings". I couldn't add - because the event had not yet happened - that recently in the USA when a small community of Anglican nuns had been received into the Roman church, not even waiting for the "thing" to go through, some Roman clergy including an auxiliary bishop had started learning how to conduct the Prayer Book service for the benefit of the sisters.



"In that case", said the lady, "I'm all for unity. I don't know whose bright new idea this is, but I support it". I protested that the idea was not new, "You know that in 1950 something Archbishop Fisher went to meet the Pope; that in 1960 something Archbishop Ramsey did ditto; that they set up a dialogue called Anglican Roman Catholic International Commission, ARCIC for short, which went on for two dozen years or so; that this dialogue produced a series of agreed statements about doctrine. Perhaps you studied these statements in your own parish or together with your Catholic neighbours. You know that in 1980 something Pope John Paul II went to meet Archbishop Runcie in Canterbury cathedral; that

Prince Charles was present. You know that the Prince once attended that Pope's private chapel but could not receive. You know that every Archbishop of Canterbury since Runcie had been to meet the Pope." No, said the lady, she didn't read the papers much, listen to the news much, she had no idea about any of this. Besides, the papers tended to garble religious news. (What a mercy she had not so as heard of the blogosphere where dwells the father of lies, the spirit of malevolence.) All the lady knew was that when she was a little girl her mother wouldn't let her play with the Catholic neighbours because Catholics were not quite nice.

When I myself imagine how this Roman thing might impact others, I am delighted for some of them. I think of a couple on the Prairies who live hundreds of miles from the nearest ACCC parish. Yes, they travel when they can but given the winters and the distance, this is not all that often. Yes, they are ecumenically minded and help as much as they can in local Lutheran, Orthodox and Roman parishes, but now they'll be able to receive in the last of these. The new situation may do little to disturb the even tenor of our well established parishes but it may be of great benefit to smaller groups and individuals, to say nothing of travellers at home and abroad. But even well established parishes may be glad of, say, extra musical help on special occasions, of a pulpit exchange now and then, of joint charitable work, perhaps for Pro Life.

My regret is that this Roman thing was not a possibility thirty years ago. (Even then I was involved in optimistic dialogue: Pope John Paul II preached at Prayer Book Evensong in my former cathedral.) We had in Matabeleland a saintly country parson whom we thought of as our George Herbert. He was a late vocation. He had been a farmer and a high school teacher. English Lit was his thing. His father had been a missionary bishop in Mocambique and in South Africa. John's wife was an equally devout RC. We thought of them as an ecumenical movement all on their own. She kept open house in the rectory, did the altar guild, played the organ, cleaned the church, attended all of our services. John did handyman jobs in her church, worked for their fete, attended as many of their services as he could. How delighted every RC and Anglican in that Valley would have been to see John and Jo kneeling side by side at the communion rail, to have had the RC priest at our altar, to have had John at their altar.

As for mission in Matabeleland, why did we and Romans have to be rivals when engaged in primary evangelism? There was little Sindebele literature for either of us. We were both in need of prayers and

hymns, of music, of schools, of clinics, of rural churches, of catechists and clergy. We faced the same droughts, poverty, civil war. Did we have to duplicate everything?

As for me in my small corner, I am ecstatic: what I've been praying for since my teens. I rejoice in being Anglican and in all the gifts God has lavished upon our own tradition, but now I can be in communion with the Bishop of Rome as well. (I'm writing this on the day we remember C S Lewis.) The Australian theologian, Mrs Tracey Rowland, has written *Ratzinger's Faith*. In the chapter on ecumenism she reports, "He stated that Catholics can not demand that all other churches be disbanded and their members individually be incorporated into the Catholic church. He hoped the hour would come when churches entering into unity would remain in existence as churches, with only those modifications which unity necessarily requires". I am delighted that he thinks of the church as a communion of people in Christ rather than an administrative institution, though even antinomian I who see *Galatians* as the best text book on canon law, recognize that any large body of people need agreed "rules of the road" for freedom and safety of movement.

Like his three immediate predecessors in thinking globally, one of whom said the church has two lungs, East and West, and that these lungs should breathe in harmony, Pope Benedict recognizes that rapprochement between Orthodoxy and the Western church is the most urgent ecumenical goal. Mrs Rowland quotes him, "Rome must not require more from the East - than was formulated and was lived in the first millenium - the West would recognize the East as orthodox and legitimate in the form she has always had." A sense of realism about the fissiparous and unstable nature of Continuing Anglicanism, and about the fissiparous nature of Orthodoxy, discourages us from thinking that the tiny Traditional Anglican Communion on its own can heal the breach between East and West, apart from "the great Latin Church of the West", as the Lambeth conference of 1920 called the RC church.

Increasingly warm relations between Pope Benedict and at least the Russian Orthodox are hopeful.

I rejoice that two brethren of the CR [Community of the Resurrection], Bishop Charles Gore and Bishop Walter Frere, participated in the Malines Conversations, unity talks between Anglicans and RC's held in Belgium in the years 1921-1925. The most recent book about these Conversations is *A Brother Knocking at the Door* by Bernard Barlow. Chevetonge is a monastery in Belgium founded by a Pope to pray for unity between East and West. Some of the monks observe the Rule of St Basil and use the Liturgy of St John Chrysostom. Other monks observe the Rule of St Benedict and use the RC liturgy. The first Abbot was Dom Lambert Beauduin who also took an interest in Anglicanism. He gave us the lapidary sentence, "An Anglican church absorbed by Rome and an Anglican church separated from Rome are equally inadmissible". He gave us the proverb *United but not absorbed*. But even Malines was not a novelty. Bernard and Margaret Pawley have written *Rome and Canterbury Through Four Centuries*, an historical account of off and on dialogue down the years. Canon Pawley of St Paul's cathedral in London was the Anglican church's first resident ambassador to the Vatican and Director of the Anglican Centre in Rome. Even to this day large numbers of Anglicans and Romans do not know that there is an official operating out of such a Centre. In TAC's current relations with Rome we are nothing if not traditionally Anglican.

The whole Christian church faces increasingly dark years. Islam, the decline and fall of the West, the rising economic and military might of China. I am inevitably egocentric but even I should try to think globally. The church is not only personal, it is also universal, catholic, according to the whole, *kata holos*. As our Canadian Prayer Book puts it, "Let us pray for Christ's holy Catholic Church", or as the South African Prayer Book puts it, "Let us pray for the whole state of Christ's Church".

+Robert Mercer CR

GLENN PENNER PASSES ON TO GLORY

"I first met Glenn when he came to address one of our smaller local gatherings. On the strength of that address I then invited Glenn to lecture at and to preach at our national synod. . . . Glenn is among the most inspiring Christians I have had the honour of knowing. . . . His family were determinedly Evangelical/Baptist . . . [but] There was his breadth of sympathy and understanding when it came to a wide variety of denominations; he was never censorious or superior. There was his steady trust in our Lord."

(From a letter to Mrs. Penner from +Robert Mercer CR)

After a seven year struggle with cancer, Glenn 26, 2010 at the age of 48.

Penner of *The Voice of the Martyrs Canada* went home to be with the Lord on the evening of January

Glenn first joined VOM-Canada in 1997. Klaas

Brobbel, the Director of the mission at the time, recalls, "Looking back to August 1997 when we interviewed Glenn for the position of Development Director for *The Voice of the Martyrs*, I marvel at God's goodness and timing to send Glenn our way. The mission was floundering and we needed help. Little could we have known the great work that Glenn would be able to pack into the nearly 12½ years of service to the Persecuted Church."

Barely five years after joining VOM-Canada, Glenn was diagnosed with Chronic Lymphocytic Leukemia. After undergoing chemotherapy, radiation treatment and a stem cell transplant, Glenn, his wife Denita, and their family decided not to pursue further treatment when the cancer returned. With confidence in God's provision, Glenn bravely continued to serve the Persecuted Church and strove to utilize the time God gave him to its fullest potential.

Merv Knight, Ambassador-at-Large with *International Christian Association*, of which VOM-Canada is an affiliate, reflected, "It is my privilege to have had a close association with VOM-Canada from its formative days. I have seen it move through various stages of change and growth. One of those positive changes came with the appointment in 2007 of Glenn Penner as C.E.O. Glenn was God's man for the time."

Glenn had a particular passion for helping suffering believers to understand the biblical basis for their trials. His book, *In the Shadow of the Cross*, is an intensive study of the theology of persecution and discipleship which continues to be an invaluable resource to Christians worldwide who are suffering for Christ's sake. A gifted teacher, Glenn was blessed to be able to share his study with Christian leaders in religiously restricted and hostile nations in South America, Africa and Asia, as well as in seminaries and colleges in Europe and North

America.

In January 2010, Glenn stepped down from the position of C.E.O. to allow him to serve more in line with the limitations and challenges of his condition. Corey Odden, who served for 10 years with VOM-USA, assumed the role of C.E.O. while Glenn became VOMC's Scholar-in-Residence/Executive Advisor.

Glenn's faithful dedication has inspired many - his family, the staff and supporters of VOM-Canada, international partners, and the many suffering Christians worldwide who have been touched by his service to them. As the mission moves forward into a new chapter, the staff is profoundly thankful to God for Glenn's example.

Greg Musselman, VOM-Canada's Chief Communications Officer, said, "I've known Glenn for the past 10 years and we worked together at VOM-Canada for seven. We travelled together overseas several times and worked on many video projects and newsletter articles about the Persecuted Church. I learned so much from him in the area of theology and church history and for that I will always be grateful. The rest of the team and I at VOM-Canada will strive to carry on his legacy as we serve the Persecuted Church."

VOM-Canada's Chief Operations Officer, Floyd Brobbel, added, "Words can never completely convey what Glenn meant to me and over the years ahead I will cherish the memories of my time with Glenn. The meetings, the travel, the laughter, the tears, the heated discussions, the planning, the practical jokes, and the list goes on to form a wonderful tapestry Glenn wove into my life. I would not change a thing because it all narrows to one word for me, and that is 'friend.'"

From <http://persecutedchurch.blogspot.com/>

PICTURES FROM ST. AGATHA'S, PORTSMOUTH, ENGLAND

The pictures (on the next page) were taken at the High Mass on the Saturday within the Octave of St. Agatha, 2010. The intention of the Mass – Unity with Rome. The Dean of St. John's Catholic Cathedral was present in the congregation. The ministers at the Mass were:

***Celebrant – Fr. John Maunder
Deacon – Fr. Ian Westby
Subdeacon – Fr. Anthony Murley
Bishop at the Throne – Robert Mercer CR
Bishop's Chaplain – Fr. Philip Penfold
Lay Subdeacon – Mr. Bill Toogood
MC – Mr. Malcom Powell
Preacher – Professor Roger Homan
Music – Mozart: The Sparrow Mass***



Thanks to **Ian Cresdee**, a parishioner of St. Agatha's for this!

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