

The Parish of St. Edmund, King and Martyr

Waterloo, Ontario
www.stedmund.ca

UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

November 11, 2010 - **St. Martin, Bishop of Tours**

December Schedule

December 5	Sunday	The Second Sunday in Advent
December 8	Wednesday	The Conception of the Blessed Virgin Mary
December 12	Sunday	The Third Sunday in Advent
December 19	Sunday	The Fourth Sunday in Advent
December 22	Wednesday	St. Thomas the Apostle
December 24	Friday	Christmas Eve
December 26	Sunday	St. Stephen
December 27	Monday	St. John the Apostle
December 28	Tuesday	The Holy Innocents

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) **Mark your calendars!** The Right Reverend Robert Mercer CR will be with us to celebrate St. Edmund's Day. St. Edmund's Day is November 20, but we have transferred our Feast of Title to Sunday, November 21. (For those that may not know, Bishop Mercer was our Ordinary from 1989 to 2005, is now living in England, and is 'theoretically' retired.) Here's the schedule for the St. Edmund's weekend:

Saturday, November 20

Mass at 10:00

Evensong at 4:00

Reception at 5:00 (Wine, cheese, hot and cold hors d'oeuvres, sandwiches, etc.) An opportunity to 'chat' with the Bishop. He will also be saying a few words about *Anglicanorum Coetibus* and the Ordinariates.

Sunday, November 21, St. Edmund

Matins at 9:45

Confirmation and Mass at 10:30

Parish Lunch at 12:00 (Another opportunity to chat with the Bishop.)

Monday, November 22, St. Cecelia

Mass in Stratford at 10:00

Your are invited! RSVP (as soon as possible) for the Reception and/or the Parish Lunch:

StEdmund@pwi-insurance.ca

or

519-886-3635

2) About the Ordinariates - **THE DEVIL IS IN THE DETAILS** - this page.

3) **Easter II sermon - ROBERT'S RAMBLINGS** - page 3.

4) Christian perspectives on righteous anger - **UNHAPPY FAULT** - page 6, the first of two parts.

5) **REPORT ON NEWMAN BEATIFICATION** - page 8.

6) **IT'S TIME TO DECIDE** - page 8.

7) **REMEMBRANCE SUNDAY** - page 9.

THE DEVIL IS IN THE DETAILS

Who will be a priest? Who will be the ordinary? How will property issues be settled? What book will we pray from? What is the CDF saying to the episcopal delegates? Who had a secret meeting about what with whom last Tuesday? The questions multiply and their intensity grows as we enter what seems to be the final leg of the journey before the erection of the first Ordinariates.

It is perhaps a good time to reflect on the old phrase, "The Devil is in the details," because he is in the details and all of the opportunity for doubt and dissension that they create. Focusing on and arguing about various scenarios becomes a place for discord and the diabolic to take root and flower.

There are many details that are as yet unclear, but most of us can do little to affect those. It is a time for prudence and prayer and to remember that, ultimately, the faith to make this journey does not rest in current leaders, beloved though they might be; in national episcopal conferences; or even in the Holy See. The Anglican Ordinariates are not finally a structural arrangement between institutions but an avenue to draw closer to the God whom we believe to be "a rewarder of them that diligently seek him."

I was thinking about this last night after Compline and was reminded of Jesus' teaching on the subject of trust in God in Luke 11:

And I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

If *Anglicanorum Coetibus* is the will of God, men may delay and stymie it a bit, but they cannot frustrate it. In turn, we must keep our eyes on the prize, which is not Holy Orders, the Authorized Version, or a particular Ordinary. The prize is the high calling of God in Christ Jesus, which Paul speaks of in Philippians 3, which may be another good passage to reflect upon when we are tempted to despair:

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. . . . For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Anglicanorum Coetibus is an attempt to open that heavenly conversation and to better see the Saviour whom we seek. Details may fall out in any number of pragmatic arrangements, some probably better than others, but ultimately the journey is undertaken because "we would see Jesus" and we have come to believe that he is seen most completely from within the full communion of the Catholic Church.

Whatever happens in the months to come, try to remember first and foremost why you are risking the journey. There are many visions, desires, and hopes for these new structures - many of them

contradictory or even mutually exclusive. Not all of our hopes about the temporalities will be realized, but many of them may seem less important if our eyes are fixed on the Saviour rather than the details. The Devil will try to distract us in numerous ways because he knows his time is running short. We can best frustrate him by keeping our eyes fixed on the one who is Truth itself.

To Thee, before the close of day
Creator of the world, we pray
that with Thy wonted favor, Thou
wouldst be our Guard and Keeper now.

From all ill dreams defend our eyes,
from nightly fears and fantasies:
tread under foot our ghostly foe,
that no pollution we may know.

O Father, that we ask be done
through Jesus Christ Thine only Son,
who, with the Holy Ghost and Thee,
shall live and reign eternally.

Amen. *Te lucis ante terminum*
(Hymn of Compline)

Posted on October 19, 2010 on *The Anglo-Catholic* website by **Br. Stephen Treat, O.Cist**

ROBERT'S RAMBLINGS

A sermon preached on the Isle of Wight - Easter II

*Why do we read the Old Testament?
In order to know and understand
our Lord Jesus Christ.*

Because of today's epistle and gospel the second Sunday after Easter is nicknamed Good Shepherd Sunday. From childhood we have been familiar with the idea of Jesus the Good Shepherd. We've had sentimental pictures on our walls; gentle Jesus, with a sort of pink haze around Him and a cuddly little lamb in His arms. We've sentimentalized many a hymn, The King of love my Shepherd is, Loving Shepherd of Thy sheep, The Lord my pasture shall prepare, Crimmond, Brother James' air. We have associated such hymns with Christopher Robin saying his prayers.

We've been so busy being mawkish that we've failed to notice that our Lord is paying us a back handed compliment. Sheep are not noted for courage, initiative, intelligence or independence of thought. For safety's sake or for inertia's sake, we unthinkingly follow current opinion or practice. We

allow the media or politicians to lead us astray.

Not only is our Lord implying something about us, He's also implying two things about Himself.

1. He is claiming kingship. We fail to notice this because of our ignorance of the Old Testament. Jewish kings were thought of as shepherds of God's people. God complains that these servants of His have been unsatisfactory. *Isaiah* 56,11. "These are shepherds that can not understand; they have all turned to their own way, each one to his own gain". *Jeremiah* 23,1. "Woe to the shepherds that destroy and scatter the sheep of my pasture". *Ezekiel* 34,2. "Woe to the shepherds of Israel that feed themselves! Should not the shepherds feed the flock?" God the Father then decides to do the herding himself. *Ezekiel* 34,11 and 15. "Behold I myself, even I, will search for My sheep. I Myself will feed My sheep and will cause them to lie down. I will seek that which is lost". Now Jesus asserts, "I am the good shepherd". We think, Oh how sweet! The

Jews of Jesus' day might have thought, How presumptuous. Alternatively, the Jews of Jesus' day might have thought, Ah, a claim to be Messiah, King David's descendant and successor, a royal liberator.

2. Jesus is claiming divinity. Whatever the faults of their human kings, the Jewish people were clear that in the end God the Father was their ultimate Shepherd. *Psalm 23*, "The Lord is my Shepherd". *Psalm 80*, "Hear, O Thou Shepherd of Israel: Thou that leadest Joseph like a flock". *Psalm 95*. "For He is the Lord our God and we are the people of His pasture and the sheep of His hand". Now Jesus asserts, "I am the good Shepherd". We think, Oh, how sweet! The Jews of Jesus' day might well have thought, How blasphemous! Some people allege that Jesus never claimed to be God. Actually he did, in many different ways. Here is one such claim.

Sheep are farmed by different methods. In this country they are mostly left to their own devices, though the farmer and his dog will occasionally look in on them. In the Middle East where water and grazing are scarce, shepherds lived with their sheep, partly to lead them from the front to pasture, and partly to protect them from predators. *Luke 2,8*. "There were shepherds abiding in the field, keeping watch by night over their flock". Jesus' human ancestor King David had been a shepherd in his youth. He said of himself, *1 Samuel 17,34*, "When

there came a lion or a bear I caught it by its beard and slew it". In the Middle East shepherding was not a cushy job.

Now Jesus asserts, "I am the good Shepherd". We think, Oh, how sweet! The Jews of Jesus' day might well have thought, How dangerous.

Jesus goes on, "I lay down My life for the sheep". The Jews of Jesus' day might well have thought, How extreme.

Human beings want to know what God is like. Humans want to know if God loves them. If we want to know what God the Trinity is like, we look at the human life of Jesus. *John 14,9*. "He that hath seen Me hath seen the Father. I am in the Father and the Father in Me". What is God like? I lay down My life for the sheep. That is what God's like. Does God love us? I lay down My life for the sheep?

Why do we read the Old Testament? In order to know and understand the Lord Jesus Christ. Because of its Old Testament background and history, we can tell that the gospel for today is not an expression of sentimentality. The gospel tells us that Jesus is God the Son, King of Kings and Lord of Lords. Yes, but what kind of King and God is He?

I lay down My life for the sheep.

+Robert Mercer CR

FROM HERE AND THERE

1) BROTHERS

The Drama Department of Stellenbosch University [South Africa] is proud to be the co-producer of a new theatrical production **BROTHERS**. This multimedia play with music is devised and directed by the award-winning Peter Krummeck.

BROTHERS is a theatrical account of the deportation of two Anglican clerics, **Father Robert Mercer [CR]** and **Father Bernard Chamberlain [CR]** during the stormy years of the Apartheid regime in the late 1960's and early 1970's and explores 'the struggle' from an entirely new perspective. [Father Mercer was the Rector of St Mary's on the Braak, and Father Chamberlain was the University Chaplain.] **BROTHERS** illustrates the relationship between politics, religion, race and sexual identity as experienced by the ordinary person living in South Africa at the time. The play is aptly set in Stellenbosch's well-loved Anglican church of St Mary's on the Braak.

The creative team is led by Peter Krummeck and Tamara Semevsky. Krummeck is one of South Africa's foremost drama practitioners and human rights activists and is well known for his pioneering use of drama as a tool for reconciliation. His work has been recognized both nationally and on the international stage with productions such as *Bonhoeffer* which enjoyed a most successful tour of the USA where it received critical acclaim. Tamara Semevsky is well known for her direction of television productions such as *Isidingo* and *Takalani Sesame*. Having trained at the Royal Ballet School, she brings special skills to the movement sequences in **BROTHERS**. The musical direction is by Liam Burden with orchestration and arrangement by Arthur Feder.

BROTHERS was commissioned by the Anglican Bishop of False Bay, St Mary's on the Braak and the Anglican Chaplaincy Trust at the University of Stellenbosch.

BROTHERS will run from 20 - 25 September 2010 at the HB Thom Theatre, Stellenbosch.

From a posting on the University website.

2) The test of our progress is not whether we add more to the abundance of those who have much, it is whether we provide enough for those who have too little. **Franklin D. Roosevelt**

3) **Cowley Fathers, Bracebridge**

Travelling south after a recreational trip to Haliburton, we stopped in Bracebridge hoping to visit the site of the Cowley Fathers. I, as a boy chorister at Christ's Church Cathedral in Hamilton, spent many pleasant weeks over a five year period at the beautiful visitors campsite on the Monastery grounds. The Fathers had a large grounds with a bunkhouse for 40, a cookhouse, and all the amenities for an extended holiday for visiting groups. Nothing was required of us although some put in a few hours cultivating their fields and each evening before campfire we had Evensong usually with Father Palmer in the most attractive stone church at the Monastery. We also attended High Mass at 7:00 Saturday mornings. As tired as I was I remember the Kyrie Eleison in Gregorian chant led by one of the Brothers from a special lecturn in the chancel aisle. On Sundays the Fathers travelled to small parishes in the region to celebrate the Holy Eucharist. I recall so sadly that Father Mosley with another Father, was drowned motoring to one of these responsibilities.

In visiting Bracebridge, I was aware that the Monastery had been disbanded quite some time ago with a serious drop in membership and I wondered whether any evidence of the life and work of the Fathers still exists. I was directed up Manitoba Street to Taylor Road, thence to Pine and left on Maple St. to Sadler Dr. At the junction of the latter there was an attractive open space with beautiful forest on one side and the large beautiful stone former church on the other. The stone monastic building was still intact but now in private use. Part of the intervening space was a graveyard with simple wooden crosses. The spot is identified on the Bracebridge Tourist Map as the SSJE Cemetery.

This open space with the surrounding forests recalled happy memories. We had to pass the church on our route to the path down the wooded slope to the Muskoka River where we went swimming twice a day. Sometimes a Father or two was present. Passing the church we were admonished to be silent.

There are two historical plaques, one describing the arrival of three Fathers of the *Society of Saint John the Evangelist* from Cowley in England to begin assistance in Muskoka in 1927 and the other accounting the establishment of the Monastery. Unfortunately Father Palmer is not mentioned although he and his mother are buried in the former churchyard and a nearby street has been designated Palmer Court. Sixteen persons have been interred in the attractive cemetery and the names of the Fathers are barely visible although I recognized Father Thornton's and Palmer's. The small park beside the cemetery was purchased and set aside by a thoughtful individual.

We relate this account because it is an essential part of our early history of The Anglican Catholic Church of Canada, one of its founders Father Roland Palmer, the work he did, the associates he related to, and the tradition and faith he passed on to us.

Paul and Shizue Maycock

4) **Marriage is like a deck of cards.** In the beginning all you need is two hearts and a diamond - 26 years later you'll want a club and a spade!

5) **An excerpt from a letter (September 27, 2010) I received from Bishop Mercer:**

A Birmingham newspaper had the headline *Benedict the Benign*. Before the beatification ceremony [of Cardinal Newman] in Birmingham began, RC Morning Prayer was conducted for the crowd of 70 thousand by C of E Bishops of Birmingham and Coventry. In the congregation I spotted the C of E Bishops of Chichester, Guildford, Winchester, Fulham, Ebbsfleet and Richborough. I sat next to a Salvation Army Major, a Baptist pastor and a Presbyterian minister who joined in enthusiastically. The hymns were Anglican, "Blest are the pure in heart" by Newman's friend John Keble, and "For all the saints" by Walsham How, first Bishop of Wakefield.

At the conclusion of the visit newspapermen and broadcasters who by and large had been hostile to the Papal visit, had to eat humble pie. The man from "The Telegraph" admitted, "I thought the thing would be a flop. I have had to eat my words." The woman from "The Times" admitted, "Far from being a rottweiler he was everybody's favourite grandfather".

From the Queen's warm handshake in Edinburgh to the Prime Minister's farewell at the airport, the whole four days were a resounding success. It's not every day one sees the Deputy Prime Minister and four

former Prime Ministers (Lady Thatcher, Sir John Major, Mr. Tony Blair, Mr. Gordon Brown) leading both Houses of Parliament in thunderous applause, or a crowd of 120 thousand turning up for evening prayers in Hyde Park, or all the RC and C of E bishops travelling together in the same bus to evensong in Westminster Abbey where the Archbishop of Canterbury was to exchange the kiss of peace with the Pope close to the tomb of St. Edward the Confessor, or a row of Coptic and Orthodox bishops at mass in Westminster RC cathedral."

6) A frail voice, but a resounding message:

They said Benedict XVI would be unwelcome in Britain. They claimed he would find little sympathy in our modern, liberal society for moral teachings that have changed little over 2,000 years.

How wrong they were.

In Scotland, London and Birmingham, the Pope has drawn large and joyful crowds, while most non-believers and followers of other faiths have shown him nothing but tolerance and goodwill.

His message, though delivered in the frail voice of an 83-year-old, has come across loud and clear to a nation unused to hearing uncompromising Christian conviction from its spiritual leaders.

Indeed, in just four days, the Pope has probably done more to stimulate debate on the place of religious values in our society than Archbishops of Canterbury have achieved in as many decades.

This is in spite of the efforts by self-important opponents of the visit, encouraged by the BBC and the Left-wing Press, to drown his message in howls of outrage over the child-abuse scandal and the church's alleged role in promoting the spread of AIDS in Africa.

Yes, as Benedict humbly admits, the 'unspeakable crimes' of Catholic priests have brought 'shame and humiliation' on the church, while his own handling of the scandal has been lamentable.

And yes, millions find it impossible to accept the Vatican's continuing opposition to the use of condoms in tackling AIDS.

But who can doubt that the Pope's central theme deserves a hearing in a society increasingly devoted to instant self-gratification?

Britain is a country riven by family breakdown and moving ever closer towards 'mercy killing' for the sick and elderly. It's a nation in which the destruction of unborn human lives is routine - and anti-abortion protesters have been thrown behind bars for holding a banner depicting an aborted foetus.

In the name of 'multiculturalism', Christian nurses have been ordered not to pray for their patients, a BA [British Airways] worker has been disciplined for wearing a small crucifix and public authorities have shied away from celebrating Christmas.

Doesn't the Pope make a timely point when he warns against the march of 'aggressive secularism'?

Other church leaders should draw courage from the success of his visit.

There's a hunger in this country for a spiritual dimension in public life - and they should stop being afraid to feed it.

From the *Daily Mail*

7) A propaganda display by Osama bin Laden may have a better chance at Canada's universities than a pro-life display.

It's plain enough that abortion means taking a human life. L-i-f-e, because if it weren't alive, an embryo wouldn't have to be killed, and h-u-m-a-n, because when allowed to reach term, what emerges is a person, not a cat.

Don't expect me to call abortion "choice." Choice is having rye or pumpernickel. Killing is killing.

From an article in the *National Post* by **George Jonas** - October 13, 2010

UNHAPPY FAULT 1 of 2

The Integration of Anger into the Virtuous Life

Any institution tends to preserve itself by avoiding conflict, whether external or internal. In addition to this universal tendency, many Christians have a

false understanding of the nature and role of anger. It is seen as something negative, something that a Christian should not feel.

In the sexual abuse cases in the Catholic Church, those who dealt with the bishops have consistently remarked that the bishops never expressed outrage or righteous anger, even at the most horrendous cases of abuse and sacrilege. Bishops seem to think that anger at sin is un-Christian. Gilbert Kilman, a child psychiatrist, commented, "What amazes me is the lack of outrage the church feels when its good work is being harmed. So, if there is anything the church needs to know, it needs to know how to be outraged."

Mark Serrano confronted Bishop Frank Rodimer, asking why he had let his priest-friend Peter Osinski sleep with boys at Rodimer's beach house while Rodimer was in the next bedroom: "Where is your moral indignation?"

Rodimer's answer was, "Then I don't get it. What do you want?" What Serrano wanted Rodimer to do was to behave like a man with a heart, a heart that is outraged by evil. But Rodimer couldn't; his inability to feel outrage was a quality that had helped make him a bishop. He would never get into fights, never rock the boat, never "divide" but only "unify." Rodimer could not understand why he should feel deep anger at evil, at the violation of the innocent, at the oppression of the weak.

Emotional Deformation

The emotions that are now suppressed are hatred and anger. Christians think that they ought not to feel these emotions, that it is un-Christian to feel them. They secretly suspect that Jesus was being un-Christian in his attitude to the scribes and Pharisees when he was angry at them, that he was un-Christian when he drove the moneychangers out of the temple or declared that millstones (not vacations in treatment centers) were the way to treat child abusers.

Conrad Baars noticed this emotional deformation in the clergy in the mid-twentieth century. He recognized that there had been distortions in "traditional" Catholic spirituality. It had become too focused upon individual acts rather than on growth in virtue; it had emphasized sheer naked strength of will. In forgetting that growth in virtue was the goal of the Christian's moral life, it forgot that the emotions, all emotions, including anger and hate, are part of human nature and must be integrated into a virtuous life.

Baars had been imprisoned by the Nazis. He knew iniquity firsthand and that there was something wrong with those who did not hate it:

A little reflection will make it clear that there is a big difference between the person who knows solely that something is evil and ought to be opposed, and the one who in addition also feels hate for that evil, is angry that it is corrupting or harming his fellow-men, and feels aroused to combat it courageously and vigorously.

Just Wrath

Wrath is a necessary and positive part of human nature: "Wrath is the strength to attack the repugnant; the power of anger is actually the power of resistance in the soul," wrote Josef Pieper. The lack of wrath against injustice, he continued, is a deficiency: "One who does good with passion is more praiseworthy than one who is 'not entirely' afire for the good, even to the forces of the sensual realm."

Aquinas, too, says that "lack of the passion of anger is also a vice" because a man who truly and forcefully rejects evil will be angry at it. The lack of anger makes the movement of the will against evil "lacking or weak." He quotes John Chrysostom: "He who is not angry, whereas he has cause to be, sins. For unreasonable patience is the hotbed of many vices, it fosters negligence, and incites not only the wicked but the good to do wrong."

Pieper observed the disappearance of the concept of just wrath in Catholic moral theology and spiritual life:

The fact, however, that Thomas assigns to [just] wrath a positive relation to the virtue of fortitude has become largely unintelligible and unacceptable to present-day Christianity and its non-Christian critics. This lack of comprehension may be explained partly by the exclusion, from Christian ethics, of the component of passion (with its inevitably physical aspect) as something alien and incongruous - an exclusion due to a kind of intellectual stoicism - and partly by the fact that the explosive activity which reveals itself in wrath is naturally repugnant to good behavior regulated by "bourgeois" standards.

Pieper's quote from Aquinas's commentary on John is relevant to both anger and forgiveness. Aquinas is commenting on the passage in which Jesus tells us to offer the other cheek:

Holy Scripture must be understood in the light of what Christ and the saints have actually practiced. Christ did not offer the other cheek, nor Paul either. Thus to interpret the injunction of the Sermon on the Mount literally is to

misunderstand it. This injunction signifies rather the readiness of the soul to bear, if it be necessary, such things and worse, without bitterness against the attacker. This readiness our Lord showed, when He gave up His body to be crucified. That response of the Lord was useful, therefore, for our instruction.

The philosophical error that is at the root of this rejection of the passions is not stoicism so much as nominalism and a false concept of freedom which has become ingrained in Western Christianity.

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

REPORT ON NEWMAN BEATIFICATION

We all have had events and experiences in life that have been etched into our souls - both good and bad experiences. Our gracious and loving God can bring healing and redemption to the bad, and more light and life to the good.

Rita and I know that our experience at the Papal Mass for the Beatification of Cardinal John Henry Newman in Cofton Park (outside of Birmingham, England) has been etched for good into our souls.

After an overnight flight to London's Heathrow Airport, we took the London Underground from Paddington Station to King's Cross where we caught a train to Birmingham. On Sunday morning, we and Bishop Robert Mercer received hotel wake-up calls at 4:30 AM; taking a taxi at 5:20 AM for the ride to the coach (bus) park where security checks were made for the pilgrims to the Beatification. There we met up with Bishop John and Judy Broadhurst, and other Church of England clergy and their wives with whom we have been friends for several years.

It was a cold and rainy morning. Upon arriving at Cofton Park, we were led to VIP seats front and center before the huge stage and Altar where the words from Cardinal Newman's Coat of Arms, "Heart Speaks to Heart," had been stenciled on the walls on either side of the Altar. We stood around for four hours waiting for the arrival of the Pope and the Mass at 10:00 AM. At 9:30 AM, security helicopters

swirled above, and barriers were put in place for his motorcade. When the Pope, Benedict XVI arrived, the sun came out and the rain stopped!

The Mass was beautifully done with rich organ and orchestral music, along with two massive volunteer choirs on either side of the Altar. The many thousand pilgrims sang two hymns whose words had been written by Newman, "Praise to the Holiest in the height," and "Firmly I believe," and also John Keble's "The Lord who left the heavens." The Mass concluded with "For all the saints." When the Papal motorcade left Cofton Park, the sun went back in! I'm serious.

On Monday morning, Rita and I took a train from Birmingham to Cambridge where we did some sight-seeing, and met with Fr. Aidan Nichols, OP at the Black Friars Priory on Tuesday morning. We then took the train from Cambridge to London where we were warmly hosted with supper and the guest room in the lovely home of Bishop John and Judy Broadhurst. We left Heathrow on Wednesday at 12:30 PM and arrived in Philadelphia at 3:30 PM.

Thank you for your prayers for our safe travel and health.

+David L. Moyer (Bishop Moyer is the Episcopal Visitor to The Traditional Anglican Church - the TAC church in England)

IT'S TIME TO DECIDE

Once to every man and nation,
comes the moment to decide,
in the strife of truth with falsehood,
for the good or evil side;
some great cause, some great decision,
offering each the bloom or blight,
and the choice goes by forever,
'twixt that darkness and that light.

James Russell Lowell wrote those words in 1845, part of a poem having to do with justice, truth,

decisiveness, good, evil - all things that every man must weigh carefully as he seeks to be the moral being God has created him to be. The words were written at a particular time in our history, in response to the war with Mexico for the acquisition of the territory of Texas, and James Russell Lowell had strong feelings about this. When the poem was first published, it was titled "The Present Crisis," but I'd like to redirect the words from their original context, and apply them to the present situation in which many Anglicans find themselves; namely, choosing

for entrance into an Ordinariate, or against it.

Up to, and including the present time, many are trying to live in divided circumstances. There are Anglicans worshipping in parishes where those who desire to enter an Ordinariate are in a distinct minority. Likewise, there are some who have no interest in it, but who are part of a parish which is Ordinariate-bound. And as it is with parishes, so it is true in some cases on a diocesan level. Perhaps a bishop is less than enthusiastic about *Anglicanorum coetibus*, but he has clergy and parishes in his jurisdiction that are eagerly waiting for its implementation. Now, I would not say one or the other position is evil, in and of itself. Men of good will can disagree, and good men can be mistaken. However, the very fact that there are "two sides" in this situation is a strong indication that evil is having its sway. There's very little else the devil enjoys more than sowing confusion and dissension among people. When the Old Deceiver can cause disunity, it gives him just the crack he needs to stick his hoof into the mix, and stir things up - friend against friend, Christian against Christian.

I believe the time has come now for those who need to choose, to do just that: choose. There are no more negotiations to be made, no more questions to be answered. *Anglicanorum coetibus* and the Complementary Norms are quite clear about what the Catholic Church is offering to those groups of Anglicans who have made requests. And the choice is stark: enter into full communion with the wider Catholic Church, or remain in a body becoming more splintered every day. It's the choice between sailing safely in the Barque of Peter, or flailing around in an angry sea trying to find something - anything - to keep afloat. It's the choice between being open to the unchanging truth revealed by God,

or putting oneself in subjection to the changing opinions of men.

Obviously, I don't think it's a tough choice to make - but I fully understand there are those who would disagree with me. The point is, the time for arguing about it - especially within the dioceses and parishes of the *Traditional Anglican Communion* - is over. If one of the purposes of TAC is reunion with the See of Peter, then there's nothing left to discuss. Rome has answered, and the answer is "yes."

So then, choose. Divided parishes and divided dioceses cannot continue. For those who are ready to move forward, they should declare it. For those who - for whatever reason - choose to reject the offer, then they should separate and go in peace. As the poem says, there comes "the moment to decide." That moment has come, and as the words go on to say:

By the light of burning martyrs,
Christ, thy bleeding feet we track,
toiling up new Calvaries ever
with the cross that turns not back;
new occasions teach new duties,
ancient values test our youth;
they must upward still and onward,
who would keep abreast of truth.

This is one of those "new occasions," teaching us "new duties." And our duty is always to the truth, wherever it leads us. Countless numbers throughout the centuries have found that it leads to Rome.

By **Fr. Christopher Phillips** - posted on *The Anglo Catholic* blog on September 9, 2010

REMEMBRANCE SUNDAY

+ May the words of my mouth and the meditations of all our hearts be now and always acceptable in thy sight O Lord our strength and our Redeemer. Amen.

Remembrance Sunday! What are we to remember, to recall to mind? For most people this day is given over to the remembrance of those who have been killed or wounded in the wars and peacekeeping efforts of this century and of course we should continue to do so. This is the Sunday closest to 11th November, Armistice / Remembrance Day a national and international day of thanksgiving for those whose sacrifice we remember: Ten years ago in my Remembrance sermon I said "Veterans of WW I are

conspicuous by their absence and those of us of WW II are becoming fewer and fewer." This year I shall be surprised if I see more than one or two veterans wearing WW II medals.

But surely this is not all, there must be other things we should remember as well.

For instance Martyrs. There are so many, and their number is increasing daily, so that it is impossible to remember each of them by name. However we can make it a practice to think on each of those who come up in our calendar and those whose names are published by organizations such as *The Voice of the Martyrs*, and those of whom we do have direct or

personal knowledge.

What was the motivation behind the sacrifice of the martyr or the soldier, sailor or airman? The motivation of the Christian Martyr is of course faith; faith in our Lord Jesus Christ and His teaching. The martyr would rather suffer unto death than betray his Saviour.

On the other hand the Member of the Armed Forces who has suffered mutilation or death in the execution of his duty; what was his or her motive? Here it seems to me that the motive is much the same, the protection of those ideals of peaceful co-existence, freedom of religion, freedom from domination by another civilization with which ours has little in common; the maintenance of those virtues in politics which is our inheritance; the maintenance of morality in private and in public and to leave to us the survivors and to our descendants a decent moral society in which to live.

The fact is that we have seen very little of this intended inheritance in the last sixty years. The Soldiers, Sailors and Airmen who we remember today would be horrified at how those they left behind to continue the struggle against evil have betrayed their trust.

When we remember these motives of the Martyrs and of the members of the armed forces how can we explain to them how we have lost so much ground in the struggle for a better world. Millions of unborn lives thrown into the garbage at abortuaries throughout the world, including Canada. Licentious displays of sexual deviance on parade in our major Canadian and international cities; mass media TV and cinema which flaunts indecent and immoral sexual behaviour as the norm, the misery and hunger and starvation experienced by so many of our human brothers and sisters. How can we explain this decadence to those who gave

everything so that we might be saved from the forces of evil at work in the world?

I think also of those thousands of martyrs on both sides of the Protestant and Catholic divide who were executed by being burned alive, hanged or beheaded in those dreadful days of the Reformation both in Britain and on the Continent. Last Tuesday, All Souls Day, we prayed for them, for those who were known to us and for those who are known only to God. How can we ever face them and try to explain away the awful inroads that evil has made into modern life?

The First Lesson at Mattins today from the Wisdom of Solomon tells us that "The length of life is not what determines its value or, honourable age is not that which standeth in length of time, nor that is measured by number of years." The lesson of today I think is that it is all very well to remember, but that remembrance also entails thoughts of the future as well as of the past; of finding ways to move on so that we are not condemned to perpetuate the errors which have assailed past generations of Christ's Holy Catholic Church. This entails involvement, involvement in the conduct of political, ecclesiastical and economical matters of the nation and on the international stage as well. Have you ever contacted your Member of Parliament or MPP, your County or City councilor, about matters which conflict with your own standards? Well you should! How else will we get the message across to them, that we are not satisfied with the way they are running things, unless we do?

+ In the name of the Father and of the Son and of the Holy Ghost. *Amen.*

By **The Reverend Mervyn Edward Bowles** - the sermon preached on Trinity XXII - November 8, 2009

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