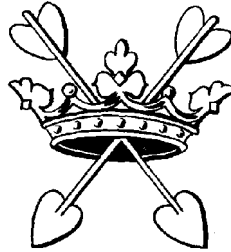


# The Parish of St. Edmund, King and Martyr

(Waterloo, Ontario)



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

## UPDATE

October 13, 2006 - **St. Edward the Confessor, King (1003 - 1066)**

### November Schedule

November 1	Wednesday	All Saints' Day
November 2	Thursday	All Souls' Day
November 5	Sunday	The Twenty-first Sunday after Trinity
November 12	Sunday	The Twenty-second Sunday after Trinity / Remembrance Sunday
November 19	Sunday	The Twenty-third Sunday after Trinity
November 20	Monday	St. Edmund, King and Martyr
November 26	Sunday	Christ the King / The Sunday next before Advent
November 30	Thursday	St. Andrew the Apostle

### 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) **Electronic UPDATE!** If you received this 'issue' by snail mail and would prefer to receive it by email (as a link to our new website <www.stedmund.ca>), please let us know.
- 2) Another reminder! **Deanery Meeting** - The Parish is hosting the meeting - from Evensong (7:00), Friday, October 20, to Evensong (4:00), October 21.
- 3) **St. Edmund's Day** - November 20 - mark your calendars - dinner after the 7:00 p.m. Mass.
- 4) About assisted suicide - **We Must Help The Dying** - this page.
- 5) For **Robert's Ramblings - North and South** - see page 3.
- 6) Mistranslating the Holy Scriptures - **The King's Anguish** - see page 5.
- 7) Commentary on - **THE PEOPLE'S COMMUNION** - from a booklet entitled **The Ceremonial of High Mass** - see page 6.
- 8) Parallels between The Rule of St. Benedict and The Book of Common Prayer - **The Monastic Quality of Anglicanism** - lengthy but interesting - see page 7.

## **We Must Help The Dying**

### ***Not Kill Them in Assisted Suicide***

How do you define terminal illness? Lord Joffe's Assisted Dying for the Terminally Ill bill said it is someone with less than six months to live.

But we, as doctors, cannot predict prognosis. I have patients who I have honestly believed were dying and only had a short period of time left. But having got their symptoms under control and addressed other issues, they carried on for an enormously long time. All the evidence, from people who look after these patients,

is that we cannot predict prognosis.

Lord Joffe's Bill also spoke of unbearable suffering. But the problem is that it doesn't have any test about whether you can relieve that suffering or not. If there's no duty on the doctor to relieve it, you are forced to simply accept what the patient says.

Another problem is that unrelievable suffering is often not associated with terminal illness - the people whom I have seen who have been suffering the most, have either been extensively damaged by illness or accident or affected by bereavement.

Another issue to consider is that of coercion - the sense that patients are made to feel as though they are a burden and have a duty to die. We know that we're missing a huge tranche of people with depression associated with a medical illness, and we know that we can't detect coercion.

In one case I dealt with, the family seemed to be so worried about the mother's symptom control only up to her 65<sup>th</sup> birthday. It later emerged that her life insurance policy expired on her 65<sup>th</sup> birthday and the family lost the money.

In another case when the husband got his wife home, he sat her up in bed and got her to change her will so she left him everything and nothing for the children. He turned up at her funeral with his girlfriend.

I couldn't detect coercion in any of these cases.

What many patients want to know is that they are loved and that they are wanted - it's quite common for patients to be surprised at the degree of concern from their family and friends.

Another major issue of concern is consistency and how we will be able to ascertain that the decisions of one doctor are consistent with another.

Holland has used the mechanism of self-reporting and we know there are a number of euthanasia deaths that are not reported in the system.

In Oregon, there is anecdotal evidence of cases of assisted dying outside the limit of its laws, but nothing has been done about it. Its own health department has said, in reports, that it has no way of verifying the figures.

In Holland, 1 in 32 deaths are now by euthanasia - that's six times the road accident death rate. In the UK it would equate to four-and-a-half times the road death rate.

Something has changed in Dutch society and some GPs are saying that they are fed up with euthanasia and they are fed up with the pressure from families.

By **Baroness Finlay of Llandaff** - professor of palliative medicine, based at Velindre Hospital in Cardiff (She was one of the leading opponents to the bill sponsored by Lord Joffe in the British House of Lords that would have legalized assisted suicide.) From *LifeNews.com* on September 3, 2006

## **Robert's Ramblings**

### ***North and South***

"North is North and South is South and ne'er the twain shall meet" (with apologies to Rudyard Kipling).

In countries not wide enough for frisson between East and West, such as you find in Australia, there may instead be frisson between North and South. This is notoriously so in Ireland. This is so in Scotland, where Highlanders despise Lowlanders for living next to Sassenachs or Saxons. This is so in Wales where Southerners despise Northerners for speaking through their noses, and vice versa for speaking deep down in their throats. And this is so in England.

Accent is an English give-away. Northerners pronounce bath and path to rhyme with math (as in mathematics). Southerners say barth and parth to rhyme with hearth. Northerners pronounce cup and up to rhyme with oops (as in oops a daisy). Southerners say uh. I once addressed a Lancashire lass as Miss Mayther. She answered irately, "That's how them soft Sutherners says it. Its Mather" (again as in math).

Vocabulary is another give-away. Yorkshiremen, for example, *mash* their tea when they pour boiling water on the leaves, and use words like *nobbit*, nothing but, as in, "Aye, ee were nobbit a lad".

'Canadians have seen and heard much of Yorkshire in TV series like *All Creatures Great and Small*, *Heartbeat*, *Last of the Summer Wine* and *Dalziel and Pasco*. Incidentally, these two surnames are respectively Scots and Cornish.) But then counties and even cities have their own distinctive accents and dialects. Think of Cockney in London and Scouse in Liverpool. Perhaps the most difficult local speech for outsiders to fathom is Glaswegian from Glasgow in Scotland.

Somebody once claimed that the friction in England between North and South goes back to the days of Vikings or Norse in the North, and Saxons in the South. (A Southern exception was Kent, conquered by the same invaders as settled Friesland in Holland. In Kentish dialect *Ich*\* remained the word for *I*.) The languages of the Vikings and the Saxons had the same roots. It was prefixes and word endings which differed. In the interests of mutual understanding both peoples gradually dropped verbal differences, though antipathies remained. However, in these matters I defer to *Fr Sean Henry* who knows both Old Anglo Saxon and Old Norse. The Industrial Revolution affected the North with its rich deposits of coal and iron, with its cotton, woollen and steel mills, more than it did the South, so that differences in lifestyle were exacerbated.

York had a bishop as early as 314, presumably a Celt, who is registered as having attended the Council of Arles in France. Canterbury didn't get a bishop until St Augustine and his monks arrived in 597, who were Italian. In the 11<sup>th</sup> century when the Norman French were now dominating both church and state in England, there began a two century long controversy between the Northern and Southern archbishoprics. Only in the 14<sup>th</sup> century did a Pope rule that the Archbishop of Canterbury was to have precedence with the title of Primate of All England, and that the Archbishop of York was to have second place with the title of Primate of England. The arrangement continues to this day with the Church of England divided into Northern and Southern provinces.

A comparable situation exists across the Irish Sea. But this time the precedence is reversed. The Primate of *All* Ireland sits in Armagh in the North as successor to St Patrick. The Primate of Ireland sits in Dublin in the South, once a Viking colony.

It's hard to say which cathedral in the British Isles one most likes. Durham certainly takes one's breath away, intended also as a massive defence against Scots invaders. The Prince Bishops of Durham wore coronets as well as mitres, being expected to hold the Borders for the King and to rule them in his name. It was King Henry VIII who deprived the Bishops of Durham of all their secular power, determined to have no princes in his country other than his own royal sons (who proved almost impossible to father.)

In April 2006 I had the pleasure of spending a week in our Northern parish, which straddles the boundary between county Durham and the North Riding of Yorkshire. (*Riding* is Viking for a *third*.) The parish comprises:

- 1 A house church (eg *Romans* 16,5) in Newcastle.
- 2 A congregation meeting in the hall of a

seniors' centre in Darlington. Does this sound familiar to parishioners of Kitchener-Waterloo?

3 A congregation meeting in the very lovely domestic chapel of the Marquess of Zetland at Aske Hall.

There might also be congregations in Harrogate and somewhere else if the clergy could be in several places at once.

I worshipped with all three congregations, did a confirmation, ordained a priest, and went into the mountains of Cumbria to meet with a priest and people from another parish.

Our rector is Fr Ian Westby, himself a Northerner, who studied at Durham and Sheffield universities, but who worked as a psychiatric social worker in *Southampton* for a good few years. He has paid several visits to the Atlantic provinces of Canada and has preached at an ordination in Newfoundland. His new assistant priest is Fr Peter Adamson, a recently retired engineer.

Much as we may enjoy local loyalties, we remain, as St Paul keeps reminding us, one Body in Christ Jesus.

\* The motto of the Prince of Wales, inherited from the past, is "Ich Dien", I serve. (Germanic tho, not Welsh.)

+Robert Mercer CR

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

### **The King's Anguish**

#### ***Mistranslating the Holy Scriptures***

[The first few paragraphs, and the final paragraphs from an article by **Anthony Esolen**, a professor of English at Providence College, in the September 2006 issue of *crisis Magazine*.]

"If any man," says the preacher, "can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace."

At that the door is flung open, and in strides anybody from a dozen old movies. The screenwriters knew their trade. The one marriage service from which everybody remembers a line or two is that of the *Book of Common Prayer*. That language was memorable. It had cadence, balance, emphasis, and a simplicity and reverence befitting Christian prayer: an unashamed naming of humble things that can be seen and heard and touched, along with a majesty fit to honor the Creator of all things visible and invisible.

Why can't we Catholics have hymnals and a lectionary faithful to the ancient texts and sensitive to the requirements of poetry and memorable prose? It's not much to ask.

We don't have them now. Sing "Rice-a-Roni" to a class of college freshmen, and they will finish the jingle for you. Begin the intro to *The Brady Bunch* and they will chime in, even if they haven't watched the show in years. The awful but catchy music does it. But what weekly communicant can remember more than a sentence of Eucharistic Prayer III?

...  
If the lectionary is poor, the hymnals are worse. I'm not only referring to the off-Broadway show tunes masquerading as folk music, but to "traditional" hymns, neutered and cauterized and blacktopped without shame. Here flattened language, theological deafness, incongruity of diction, and bad grammar unite. I need only place side by side an original poem with its mugged and beaten version from *Today's Missal*:

Fairest Lord Jesus, Ruler of all Nature;  
O thou of God and Man the Son!  
Thee will I cherish, thee will I honor,  
Thou my soul's glory, joy, and crown.

*Beautiful Savior, King of Creation,  
Son of God and Son of Man!*

*Truly I'd love thee, truly I'd serve thee,  
Light of my soul, my joy, my crown.*

Fair is the sunshine, fairer still the moonlight,  
And all the twinkling starry host;  
Jesus shines brighter, Jesus shines purer  
Than all the angels Heaven can boast.

*Fair is the sunshine, fair is the moonlight,  
Bright the sparkling stars on high;  
Jesus shines brighter, Jesus shines purer  
Than all the angels in the sky.*

What, O revisers, did this poor poem do to you, that you had to mangle it and then tag it with the theological nonsense of angels floating in the stratosphere, somewhere between weather balloons and the space station?

Perhaps the revisers had no malice against *Fairest Lord Jesus*. Perhaps they were only incompetent. But who told them they should bother the poem in the first place? Space won't permit an excursus into the bad *theology* behind most of the revisions; but why should they do to religious lyric what they wouldn't dare do to Shakespeare? Or would they dare? *My gosh, it's Yorick! I used to know this guy!*

I'm well-acquainted with sins of translation, having committed my share. But the revisers of our lectionary enjoy enviable advantages. They don't have to worry about meter and rhyme. They are free to work from past translations, and they have millennia of tradition and commentary to assist them. They can often do the wisest thing - nothing - and be congratulated. As for the compilers of hymnals, they should simply choose the songs and let them be.

I know we'll be seeing a new lectionary soon. My hopes aren't high. In the meantime, two generations of Catholics have grown up with the mind-erasing prose of the current version. Not to worry. There's still *The Brady Bunch*.

## **From here and there**

1) I'd like to meet the writer!

"This wine is a softly textured, smooth medium-bodied wine with aromas of plum and pepper, violets and black currant, and minted spice notes. It has a wonderful richness of delicious forest fruits on the palate." **Peter Lehmann Clancy's** - an Australian wine

2) **buccaneer** - A high price to pay for corn. But a low price to pay an audiologist.

3) If God had a refrigerator, your picture would be on it.

4) A familiar poem (by Gelett Burgess, 1866-1951), and then the palinode:

I never saw a purple cow,  
I never hope to see one;  
But I can tell you, anyhow,  
I'd rather see than be one

Oh, yes, I wrote 'The Purple Cow',  
I'm sorry now I wrote it!  
But I can tell you, anyhow,  
I'll kill you if you quote it."

5) "Quite seasonal for this time of year."

6) A couple of intriguing sites (and links):

[www.anglicanuse.org](http://www.anglicanuse.org)  
[www.pastoralprovision.org](http://www.pastoralprovision.org)

Both are related to (primarily) former Episcopalians who have sought shelter in the Roman Church and been give the 'okay' to use much of the traditional *Book of Common Prayer* (although it is based on the 1979 BCP!)

## **The Ceremonial of High Mass**

### **THE PEOPLE'S COMMUNION**

The Priest turns from the altar, holding one of the Hosts over the Paten (if there are few communicants) or the ciborium (if there are

many). Standing thus, he says the words "Behold the Lamb of God, behold Him that taketh away the sins of the world," and then three times says with the people the same words that he has used before his own Communion: "Lord I am not worthy that thou shouldest come under my roof," to which he adds, "but speak the Word only, and my soul shall be healed." The Lord, whose sacred Body we receive in Holy Communion, is the Lamb of God who, fulfilling the sacrifices of the Old Testament, was himself offered a perfect Victim on the Altar of the Cross. By our Communion we partake of his Sacrifice, that all our life may be brought to fulfill his purposes. His own Sacrifice was one of obedience, and the last words that express our desires before we partake of it are the words of the obedience and faith of the Centurion at Capernaum, who recognized his own unworthiness, and yet received the blessing he sought.

We are sometimes tempted to think that we are denied privileges that those who lived during Our Lord's earthly life enjoyed through his presence among them. The appropriateness of the words of the Baptist and of the Centurion as we receive Holy Communion remind us that we too are living in Gospel times with Our Lord still living and acting among us. Through the Blessed Sacrament, his presence is no longer to be sought in one land alone, but may be found wherever the Bread of life is given to his people. So now, kneeling at the altar rails, the people wait to receive the ever-living Christ.

"The Bread which we break, is it not the Communion of the Body of Christ?" asks the Apostle. "For we being many are one Bread and one Body: for we are all partakers of that one Bread" (I Cor. 10:16-17). By receiving the Blessed Sacrament we are made to share in one Communion both with him and with one another. We are given Communion with him since his life is imparted to us, and with each other since he is the ground of our unity together. The Blessed Sacrament is the sign of the unity of the Church and the

cause that effects it. By receiving Our Lord's Body, not only are our own souls hallowed, but our bodies also are dedicated to God's service in this world, and they receive the pledge of their resurrection to the fullness of life hereafter. The "pledge of future glory" relates not to part of our being only, but to the whole person, body and soul.

"The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ?" (I Cor. 10:16) By receiving the precious Blood of the Lord, when we make our Communion we are made one with him who poured forth his Blood in sacrifice for us. The one cup is a further sign of the unity of the Church, and the Church itself is a sacrificial Body offering itself in union with its Lord for the redemption of the world. Christ is the true vine: we live by His life, as the branches live by their union with the vine; and as the branches bring forth their fruit because they are living in the vine, so our lives can bring forth good fruit through being renewed by his life in the Holy Communion. "Without me ye can do nothing," our Lord said, but we can do all things through Christ who strengthens us (Phil. 4:13).

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

### **The Monastic Quality of Anglicanism**

One has to wonder just how anti-monastic Caroline England really was. The semi-monastic community at Little Gidding, though it did not survive the death of its founder, Nicholas Ferrar, was peacefully tolerated if not admired by many. And John Bramhall, 17<sup>th</sup> century Archbishop of Armagh, admitted that covetousness was a "great oar in the boat" of the reform, "and that sundry of the principal actors had a greater aim at the goods of the Church than at the good of the Church . . . I do not see why monasteries might not agree well enough with reformed devotion." Another

Caroline divine, Herbert Thorndike, is less reticent. "It is certainly a blot on the Reformation when we profess that we are without monastic life."

The Book of Common Prayer (BCP) continued the basic monastic pattern of the Eucharist and the divine office as the principal public forms of worship. (Though it has to be said that the Eucharist was celebrated less frequently than some of the Caroline divines desired.) Anglicanism has been unique in this respect. Continental Catholicism developed a devotional pattern centered around the Eucharist, with extra-liturgical devotions such as the rosary and benediction filling the spiritual needs of most of the laity. The office was, in most places, considered the business of the clergy and religious, and the fact that it, in its full canonical form, could only be recited in Latin meant that it tended to disappear from popular use except in some forms of a "Little Office." Continental Protestantism, which celebrated the Eucharist infrequently, developed a truncated form of the Eucharist (Lutheranism) or a more informal worship service, retaining some elements of the office.

Daily celebration of Mattins and Evensong (in the non-parochial structures of the church, at any rate, such as schools, colleges, Chapels Royal, and of course cathedrals) is fully documented from the late 17<sup>th</sup> century onwards. And statistics indicate that the daily celebration of the hours in many parishes continued independently of the Oxford Movement (which nonetheless did much to restore the hours to prominence after the late 18<sup>th</sup>-century hiatus). Anglicans have been a people of the Office. This, of itself, does much to explain the "monastic" quality of Anglicanism.

To have retained Mattins and Evensong would have been, in itself, no more than most Christians, both monastic and non-monastic, would have expected in the early patristic era - an era quite familiar and appreciated by the Caroline divines. The fourth century Egyptian monks had two

main synaxes during the day just as the 4<sup>th</sup> century cathedrals had morning and evening prayer which were attended by the laity as well as the clergy. But Cranmer seems intuitively to have understood something of the distinction between "monastic" prayer and "cathedral" prayer, and seems to have opted, to a significant degree, for the "monastic." Or perhaps it is more accurate to say that Cranmer's love for the Bible led him naturally into a more monastic understanding of the hours and the use of Scripture in the hours. Just as the "monastic" understanding of liturgical prayer in early monasticism was to emphasize listening to, and being formed by, the words of Scripture rather than singing and speaking them primarily in an attitude of praise, so too, Cranmer believed that the Bible was the living word of God and that if "his fellow countrymen could be induced to read the word of God, or, if illiterate, to hear it read, it would in course of time make its way into their hearts." While Luther rejected the hours as an "officium", a "work", and therefore unnecessary because of justification by faith, the BCP retrieved the "monastic" quality of the hours. Basically, Cranmer and the Caroline divines expected the people to be "monastic" in their liturgical outlook. And, for the most part, it "took."

This is not to say that the "cathedral" approach to liturgical prayer was not also present in Anglican cathedrals, parishes, schools, and so on, or that the "monastic" approach has always been predominant in Anglican history. But an English tendency to be "balanced" (or "restrained", some might say) along with the basic "monastic" spirituality built into the BCP have prevented Mattins and Evensong from becoming too heavily "cathedral." The monastic preference for listening to Scripture rather than merely using select portions of it in the liturgy is demonstrated in the Caroline church's interest in writing, reading, and delivering sermons, an indication of the attentive interest on the part of 17<sup>th</sup> century Anglicans in the meaning and value of the words of Scripture. And while the Carolines did not

go as far as the Puritans would have liked in stripping their churches of ornament and their liturgies of ceremony, there was nonetheless a pronounced element of restraint and simplicity in 17<sup>th</sup> century Anglicanism - as though the Carolines shied from anything purely "outwardlooking" or external (which the "cathedral" office can sometimes seem to be).

But I think this balance is not merely English: it is Benedictine. The Rule of St. Benedict (RB) breathes an air of balance, moderation, discretion, and does so in the liturgical context for the sake of cultivating a reflective spirit of prayer.

The Carolines also aimed at a balance in their theology. They, like the 14<sup>th</sup> century English mystics (Julian of Norwich, Walter Hilton, *The Cloud of Unknowing*), sought a balance between the extremes of a theological straitjacket for the spirit and sentimentality divorced from doctrine. (Richard Rolle might be a bit too highly charged emotionally to be in quite the same company.) True piety with sound learning was the ideal. The more pastorally-minded of the Carolines (Donne, Herbert, Taylor, Ken, Andrewes) can be as affectively drawn to the humanity of Jesus as was St. Bernard or Julian of Norwich. But, it has to be said, sound learning tends to rule among the Carolines, in part because much of their theological focus was directly back to the fathers; in other words, back to the pre-Bernardine age, which meant jumping over, to some extent, the affectivity of Bernardine and post-Bernardine spirituality.

The 17<sup>th</sup> century was also an era of order in religious practice. This meant not only the order of the liturgical hours but also the order of other aspects of daily life in the context of spirituality. Prayers were composed for everyday occasions: on waking, dressing, grace before meals, on starting a journey. This practice of prayers for the daily activities of life finds a counterpart in certain periods of monastic history and endures in some monastic



communities to this day. As the RB strives to cultivate an habitual sense of the presence of God in alternating periods of prayer and work, so does the BCP.

Much of the affective spirituality of the English 17<sup>th</sup> century was expressed as poetry, which is a means of expressing affectivity in an ordered way. In considering how this quality relates to Benedictine monasticism, one cannot help thinking of Newman's assigning to St. Benedict the badge of poetry as distinguished from St. Dominic the scientific and St. Ignatius of Loyola the practical. One thinks also of the primarily monastic influence behind the poetic liturgical literature of the Carolingian era.

Reference to the creative, poetic use of language in liturgy brings us to another characteristic of Caroline spirituality. Language and piety were inseparable for the Carolines (as, evidently, for the Carolingians and the 14<sup>th</sup> century English mystics). Early monastics were not, judging by their writing styles and lack of comment about the beauty of language, concerned about poetic language in their liturgy or in Scripture. The Carolingians, the Cistercians, the 14<sup>th</sup> century English mystics, and the Carolines were very interested in the beauty of language. I suspect this difference has something to do with literacy. Common to oral cultures is the attribution of an almost magical, talismanic potency to the spoken word because of the fact that it is spoken, sounded, and hence power-driven. Since illiteracy was significant among early monastics, the compelling force and power of Scripture must have been due - aside to the fact that it is God's word - to simply hearing it spoken (whether from memory or read by the literate monks) in the synaxes. In primarily literate contexts, however, where there is also an awareness of the importance of Scripture in daily reading and in the liturgy, the compelling force and power of Scripture - aside from the fact that it is God's word - needs to be experienced in some way other than listening to it being read. Rendering it in language that is

compelling because of its beauty and rhythm was the answer. Regardless of how archaic the language of the earlier versions of the BCP and the King James Bible may seem to us, it obviously appealed to a spiritual yearning in the lives of the 17<sup>th</sup> century English. The Bible was read, and the offices were prayed. The number of editions of the Bible published after 1580, when books were relatively inexpensive enough to be in the hands of ordinary people, is astonishing. And the English Bible did more than anything to encourage literacy among the 17<sup>th</sup>-century populace.

Cranmer's use of language - not simply that it was in the vernacular but that it was powerful in rhythm and cadence and beauty - was one way of achieving his desire to involve all the people of the Church in its spiritual life, not as onlookers but as active participants. So too, the RB is designed for a predominantly lay, i.e., non-clerical, community. Cranmer expected more from the laity than a passive, uncomprehending presence. He reposed great confidence in the laity, and expected a great deal from ordinary people. We know that his effort to involve further participation in the Eucharist by insisting that two or three people receive the Holy Communion with the presider met with much resistance. But the documentation of attendance at daily Mattins and Evensong attests to the fact that his expectations were not everywhere and always disappointed. While involvement in the religious life on the part of the lower socio-economic classes is difficult to ascertain, we do know that the lay intelligentsia (Mary Astell, Robert Boyle, Margaret Godolphin, Mary Caning, Lady Ranelagh, to name but a few) certainly played a leading part in 17<sup>th</sup> century religious life.

Other common elements between the BCP and the RB: Both point to the ideal of contemplative recollection. Jeremy Taylor's "I would rather your prayer be often than long" puts us in mind of RB's "prayer should . . . be short and pure" as well as the whole spirit of RB. Both Caroline and

Benedictine spirituality inculcate a distinct strain of (to use Julian of Norwich's term) "homeliness" - a warm, tolerant, human devotion based on loving persuasion rather than fiery oratory. Anglicanism is more at home with the Benedictine image of the Church as a supportive family than with, for instance, the militia image of the Jesuits. The BCP and Caroline spirituality presupposed a stable community: a common office, empirical guidance within the family, rubrics relating to residential qualifications for marriage and burial, John Donne's emphasis on the Word being preached "in a settled church" are elements evocative of Benedictine stability.

After Trent, the tendency in Catholicism was to separate moral and ascetic theology, so that two distinct "sciences" of preparing souls for heaven emerged, the one occupied with the question of the legality or illegality of human acts, and the other concerned with spiritual progress and holiness. While such a distinction is part of the contemporary Catholic landscape, Benedictine monasticism has nonetheless always tended towards the notion that conventual life, with its daily observances, is in itself a means of spiritual direction and moral instruction. Similarly, Caroline direction placed more emphasis on recollection in daily life than on particular techniques of formal prayer, and Caroline casuistry was not concerned with formal "self-examination" prior to sacramental confession but with the practical art of making moral decisions during daily life, training the conscience to be used in habitual recollection.

As to differences between the BCP and monasticism, the obvious difference is that the BCP does not ask for vows of obedience, stability, and conversion of life. Still, the BCP and Caroline spirituality fostered an approach to living the Christian life which encouraged Anglicans to live significant elements of these vows in their everyday lives.

Another difference is that the RB provides for the election of a superior from among

the members of the monastic community. While Cranmer might have expected much from the laity, he and the English government did not expect them to be able to vote on who would be their rectors, vicars, bishops, and so on.

Election brings up another major difference as well as a possible defect of Anglicanism. Men and women ideally become monastics because they perceive in the monastic manner of life a spirituality that they feel called to. But not everyone is at home with monastic spirituality; not everyone, then, should be expected to be at home with the monastic ethos of the BCP. Cranmer, however, wanted an entire people to fit into a certain spiritual mold. While the ethos of 17<sup>th</sup> century England might have been sufficiently homogeneous and sufficiently "monastic" to sustain Caroline spirituality for a time, what would the ethos of, say, an Episcopalian parish in modern California be? It is interesting to note that another recent book, Stephen Sykes' *The Study of Anglicanism*, makes no reference to the monastic or Benedictine influences in Anglicanism. Has contemporary Anglicanism outgrown its monastic ethos? If so, what is its ethos?

By **Brother John-Bede Pauley, OSB** - a monk of St. John's Abbey, Collegeville, MN  
- from *Anglican Embers*

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