

# The Parish of St. Edmund, King and Martyr

(Waterloo, Ontario)  
www.stedmund.ca



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

## UPDATE

September 8, 2007 - The Nativity of the Blessed Virgin Mary

### October Schedule

October 7	Sunday	Harvest Thanksgiving
October 14	Sunday	The Nineteenth Sunday after Trinity
October 18	Thursday	St. Luke the Evangelist
October 21	Sunday	The Twentieth Sunday after Trinity
October 28	Sunday	St. Simon and St. Jude, Apostles

### 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) **Parish Picnic** - Sunday, September 16 - right after Mass - at Waterloo Park - see you there!
- 2) **Monthly Parish Lunch** - immediately following Mass, on the fourth Sunday of each month we meet for lunch and chit-chat in 'our' restaurant - Martin's.
- 3) Just a reminder - past issues of UPDATE are available on our parish website - **www.stedmund.ca**. In addition, the Sunday bulletin is posted on the website on the previous Tuesday.
- 4) **The Messenger Journal** - remember to make a contribution, to The Parish, so that we can bulk-order for parishioners and friends of The Parish.
- 5) **Giving to our TAC churches in Zambia and Congo** - very simply, Parishes may send tax-receipted moneys to our Vancouver Parish for mission work in both Zambia and Congo - all with CRA's approval! - this page.
- 6) For **Robert's Ramblings - Tales they told** - see page 3.
- 7) **Claims every Catholic should be able to answer** - the seventh of twelve parts - see page 4.
- 8) Reading this article brought back good memories of a visit (in the mid-50s) to an Anglican Benedictine Priory (under Nashdom Abbey in England) in Three Rivers, Michigan - the daily Conventual Mass was a High Mass in Latin - visiting priests were expected to say their own Mass daily, early in the morning - **Where are our monks?** - see page 6.
- 9) **To Judge, or Not to Judge** - an explanation of this frequently misunderstood passage from Scripture - see page 7.
- 10) An apocopated liturgy - **The Prayer Book as a 'stand alone'?** - see page 8.
- 11) A tribute to **+Trevor Martin Rhodes: 1938 - 2007** - see page 9.

## Giving to our TAC churches in Zambia and Congo

As we are all aware, there is a great need for funds for a whole variety of reasons in the churches in Africa and in other developing areas of the world. And we also know that we are not able to receive any tax relief if we give moneys through the IAF - our own International Anglican Fellowship based in the USA, because of the rules established by Charities Canada and the Canada Revenue Agency.

One of the most important matters which was accomplished in my recent visit to the Continuing Anglican Communion in Zambia (CACZ) and the Église Catholique Anglicane du Congo (ECAC) was the signing in each church of an agreement compliant with the rules of Charities Canada which enables the Parish of St. Peter & St. Paul in Vancouver to send moneys to the churches in both Zambia and Congo in support of a series of projects which have been established as priorities in consultation with the Vicars General of each church, and which are approved by the Parish of St. Peter & St. Paul. This sounds somewhat wordy, but it is very important that it is made clear, because it is only in meeting these requirements that tax receipts can be supplied with respect to the moneys given for the projects.

What it means for all other parishes is that: a parish having received moneys in the weekly offering, moneys for which tax receipts have been issued, that parish may only spend this money according to rules of Charities Canada: the funds cannot be given to any organization as a gift when that organization does not have charitable status, and cannot be given to an overseas church or organization. The only way that the funds can be sent to support an overseas church is if there is a prior agreement signed by both parties, in accordance with Charities Canada guidelines.

However, if a parish, such as St. Edmund, King and Martyr, was to give some funds to the parish of St. Peter & St. Paul - both Canadian registered charities - this is fine: and if these moneys were to be used for a specific agreed project in either the CACZ or the ECAC, this is fine, as there are agreements in place between St. Peter & St. Paul and the two churches concerned.

The current budgeted stipend for 4 priests in the ECAC is \$4,800.00: an annual income of \$1,200.00 each. For the 8 Deacons, the stipend is

\$960.00 each, for the full year. In the CACZ, the five ordinands have to grow their own food as a part of their study requirement: clergy are having to spend well over 50% of their stipend on rent: and the stipend is very low. A church building in Zambia costs around \$7,000.00 for a concrete block building: in Congo, the preference is for brick, and the cost of a church building is around \$8,000.00: and buildings are needed for the growing congregations in each country.

Those in the CACZ, with the Vicar General, Fr. Andrew Mukuyamba, and in the ECAC, Vicar General, Fr. Steven Ayule-Milenge, pray that we, here in the ACCC, might find it possible to support their work in building the church and meeting the ever-increasing demand for pastoral care in each country.

By **The Rev. David Marriott, SSC**, Curate, The Parish of St. Peter & St. Paul, Vancouver, B.C.

### **Robert's Ramblings**

#### ***Tales they told***

"Such as our fathers have told us" (*Psalm 78,3*).

Bernard Chamberlain did a Teaching Week at St John's Middlesborough. I was there as his sidekick and enjoyed the tales about the Community and College with which Vicar Harry Richardson regaled us. He said that our Father Biggart was praying in Westminster cathedral\* when a lady approached him, "I am Church of England but want to become Catholic. Can you instruct me?" "Don't be too hasty" he replied, "first consult a vicar. Let me give you the name and address of a good man". He gave the address of a friend of his, whom the lady did see. She remained C of E without ever learning that Frank was the same.

Jonathan Graham said that Frank was something of a *bon viveur* who enjoyed hoodwinking Edward Symonds; that Edward ate his oranges sliced against the grain, "Frank says they taste sweeter this way". Edward had a simple moral theology. Good fellers had read classics, smoked pipes, practised teetotalism, rode horses. Edward remembered as a very small boy Gladstone's attempts to give Home Rule to Ireland.

Jonathan also remembered Lionel Thornton in connection with food, his literalism and lack of

humour, "Tiger oats? but tigers don't eat oats. Why does it say so on the box?" "Diet? I've had my diet, now I want my supper."

As a novice I was sent to Mold Green in Huddersfield to preach a course of lent sermons at evensong. I was alarmed by the vicar's tale about a novice a generation or two earlier. Paul Bull was the advertised preacher but had to cry off because of illness. His young substitute was thanked afterwards by a warden. "I'm not blaming thee lad, thee's done thy best. It's them as sent thee should be hung."

Donald Allchin was speaking about the unintended consequences of sermons. Paul Bull had preached about justification by faith. A good while later a lady thanked Paul, "I shall never forget what you told us". "And what was that?", he asked with interest. "Where there's a will there's a way " she replied.

In the 1950's and 60's Brethren had theological dialogue with evangelical Anglicans, with Methodists, and with members of the Order of Preachers. Geoffrey Curtis told me that a Dominican had said to him, "If you say nothing about indulgences, we shall say nothing about invalid orders". When Geoffrey died Martin Jarret-Kerr showed me correspondence to Geoffrey from T S Eliot. The letters were neatly collected in sequence and began, "My dear Curtis". I wonder what has happened to that collection.

Martin could be fascinating. I loved to watch him reading a book while weeding the garden. Somewhere I read that St Thomas Aquinas could dictate to three different secretaries on the same occasion without muddling the clarity of any of the dictations. When I watched Martin I thought there might be some truth in the Thomist story. Martin could take part in a Chapter discussion about finance while writing a book review while darning socks.

Bishop Alfred Woolcock in Canada had been confirmed as a sixteen year old by Walter Frere in the diocese of Truro. As yet Alfred did not own a suit, so he borrowed one from an older brother. The Bishop told me that thereafter he understood St Paul, "Not that we would be unclothed but that we would be clothed upon" (*II Corinthians 5,4*).

In Cardiff I met a lady belonging to the Fraternity of the Resurrection who had been confirmed by

Charles Gore in Birmingham. Matthew Trelawney-Ross had heard a retreat about the Desert Fathers given to the Community by our aged Founder, but all Matthew could remember of the addresses was Gore's refrain, "Those old men of the desert". Matthew heard Gore admit to a nightmare of his: he was preaching naked in Westminster Abbey.

Former student Harry Richardson also spoke about Gerard Sampson who felt drawn to a ministry of intercession. In those days before the Church of the Resurrection was built, Brethren sat in the Chapel of the Resurrection, students in the Chapel of the Ascension. Gerard would hunker down with an atlas; beneath the chiming clock on the pillar (long before it was stolen). If anybody else was there Gerard would tap his shoulder, "I think you'll find that's my place". Fr Richardson alleged that Gerard possessed a collapsible, portable pulpit which he'd take about with him; that on Good Friday he'd hide within it and pop up for the Three Hours like a Jack in the Box.

Fr Richardson also alleged that Harold Ellis on the feast of the Conversion of St Paul would fall down the pulpit steps like the Apostle falling from his horse. Harold himself told me that his Harvest sermon was always from the text, "Thou fool, this night is thy soul required of thee" (*Luke 12,13 - 21*).

Another drawn to intercession was Matthew Trelawney-Ross, but he'd work from class photographs of school children. or from lists of people he'd met at bus stops. He was a night owl and might go down to the chapel of St Teilo's priory in Cardiff at midnight or even later. The trouble was that he might have started to run a bath and then forgotten about it. Other brethren would be woken by the flood waters.

Archdeacon Hugh Kay of Bulawayo in Zimbabwe grew up in St John's parish, Middleborough. He said that their then curate, Jonathan Graham, was something of a local hero, because of the way he'd cycle around the streets at the night of an air raid, looking for any who might need help.

Dominic Whitnall told me that as a small child Cuthbert Hallward believed the Lord's prayer to say, "Hallward be Thy name". Donald Patey told me that Cuthbert pronounced his surname as Halwid.

I heard it said, but could never find anybody to

verify the story, that Raymond Raynes came back late at night from an engagement. Having forgotten his key, he flung gravel at the window of a lighted bedroom upstairs and called the name of its occupant. After several such attempts there came a voice, "Speak Lord for Thy servant heareth" (*I Samuel 3,10*).

Tractarians used to reverence the Bible. George Longridge would not place another book on top of a Bible; if Godfrey Pawson accidentally dropped one, he'd then kiss it. There is practical value in such minor courtesies: "I kiss my son, not only because I love him, but in order that I may love him", as the Baron von Hugel explained. It is common in theological colleges and in male religious to call the lavatory *the topos*, Greek for *the place*. Lionel Thornton thought the practice irreverent to one of the sacred languages of Scripture, until Jonathan Graham reassured him. The Septuagint, the ancient Greek translation of the Old Testament, speaks of "a topos outside the camp" (*Deuteronomy 23,12*).

When I was a novice rumour alleged that Matthew Trelawney-Ross was the only member of CR to have been bitten by a horse while riding a bicycle while saying terce. Some years later I asked if the tale were true. He replied, "You can't believe everything you are told. It wasn't terce, it was sext."

\* The R.C. Cathedral in London

+Robert Mercer CR

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

***Claims every Catholic should be able to answer - 7 of 12***

Freedom of speech is a great thing. Unfortunately, it comes at an unavoidable price: When citizens are free to say what they want, they'll sometimes use that freedom to say some pretty silly things. And that's the case with the 12 claims we're about to cover. Some of them are made over and over, others are rare (though worth addressing). Either way, while the proponents of these errors are free to promote them, we as Catholics have a duty to respond. These errors are widespread, and it's our responsibility to correct them. So, at long last, I present to you 12 claims EVERY Catholic should be able to answer.

**7. "Dissent is actually a positive thing, since we should all keep our minds open to new ideas."**

You might hear this argument a lot today, especially in the wake of the abuse scandal in the Church. Everyone wants to find a solution to the problem, and in doing so some people are advocating ideas that are outside the pale of our Catholic faith (i.e., women priests, being open to homosexuality, etc). A lot of people blame the Church for being too rigid in its beliefs and not wanting to try anything new.

The truth is, a lot of the ideas for reform that are floating around today aren't new. They've been around for a while, and the Church has already considered them. In fact, the Church has spent its entire life carefully examining ideas and determining which ones are in line with God's law and which aren't. It has discarded heresy after heresy while carefully building up the tenets of the Faith. It should come as no surprise that there are thousands of other Christian churches in existence today - all of them had "new ideas" at one point that the Church had decided were outside the deposit of faith.

The Church has an important responsibility in protecting the integrity of our Faith. It never rejects ideas out of hand, as some dissenters would claim, but has two thousand years of prayer and study behind the beliefs it holds to be true.

This doesn't mean that we can never disagree on anything. There's always room to discuss how best to deepen our understanding of the truth - for example, how we can improve our seminaries or clergy/lay interactions - all within the guidelines of our Faith.

By **Deal W. Hudson**

**From here and there**

- 1) Nothing produces such odd results as trying to get even. **Franklin P. Jones**
- 2) If you do good, people will accuse you of selfish, ulterior motives. Do good anyway.
- 3) In Pocatello, Idaho, a law passed in 1912 provided that "The carrying of concealed weapons is forbidden, unless same are exhibited to public view."

4) ***i baci*** Cabernet Merlot - A lovely "everyday wine" with the colour and complexities that everyone looks for in their "everyday sippers". A medium garnet colour with lifted nuances of black fruits, tobacco and ripe black cherry accompany the smoky, cedar characters. The medium bodied palate makes this a great sipping wine.

5) **testate** - "recursively decapitable":

- testate - valid will
- estate - land, property
- state - condition, nation
- tate - art gallery in London
- ate - past tense of eat
- te - Tellurium
- e - base of the natural logarithm

6) A former Bishop, now deceased, of the Anglican Catholic Church [US] once said that a viable church must have: (1) sound, liturgical worship, (2) effective outreach ministry, and (3) a sound educational program.

7) Merely having an open mind is nothing. The object of opening the mind, as of opening the mouth, is to shut it again on something solid. **G.K. Chesterton**

**8) The Heart of Love**

'Amidst the vast scene of the world's problems and tragedies you may feel that your own ministry and witness seems so small, so insignificant, so concerned with the trivial. But consider - the glory of Christianity is its claim that small things really matter, and that the small group, the very few, the one man or woman or child are of infinite worth to God. Let that be your inspiration. Consider our Lord himself. Amidst a vast world with its vast empires and events and tragedies, our Lord devoted himself to a small country, to small things and to individual men and women, often giving hours of time to the few, or to the one man or woman. For the infinite worth of the one person is the key to the Christian understanding of the many. You will never be nearer to Christ than in caring for the one man, the one woman, the one child. His authority will be given to you as you do this, and his joy will be yours as well.'

From *The Christian Priest Today* by **Michael Ramsey**, quondam Archbishop of Canterbury

9) Abortion is a reflection that we have not met the needs of women. Women deserve better than abortion. **www.feministsforlife.org**

10) **Invented Words:**

*carbage*, n.: the garbage that accumulates in some cars, particularly in the back seat

*malaria*, n.: an acute condition associated with being bitten by a shopping bug

*vexit*, v.: to leave angrily

*whitelist*, n.: a collection of people or companies that you'll accept email from

*knee-mail*, n.: prayer

11) Doubt comes in at the window when inquiry is denied at the door. **Benjamin Jowett**

12) **What is the TAC?** The Traditional Anglican Communion is a worldwide association of orthodox Anglican churches, working to maintain the catholic faith and resist the secularization of the Church. Our member churches comprise more than 400,000 members on 6 continents.

13) **Liberal lexicon:**

*diversity* - creating a workforce based on how people look rather than on their skills or aptitude

*human rights* - using the legal system to pursue political ends

*multi-cultural* - all culture is valid - unless Western in some way

14) A **mother** is a person who seeing there are only four pieces of pie for five people, promptly announces she never did care for pie. **Tenneva Jordan**

15) **pulpitation**, n.: a churchgoer's increased heart activity as a boring sermon draws to a close.

16) **Priceless**

Some people understand life better, and they call some of these people "retarded" . . .

At the Seattle Special Olympics, nine contestants, all physically or mentally disabled, assembled at the starting line for the 100-yard dash.

At the gun, they all started out, not exactly in a dash, but with a relish to run the race to the finish and win. All, that is, except one little boy who stumbled on the asphalt, tumbled over a couple of times, and began to cry. The other eight heard the boy cry. They slowed down and looked back.

Then they all turned around and went back - every one of them. One girl with Down's Syndrome bent down and kissed him and said, "This will make it better."

Then all nine linked arms and walked together to the finish line.

Everyone in the stadium stood. The cheering went on for several minutes. People who were there are still telling the story. Why? Because deep down we know this one thing: What matters in this life is more than winning for ourselves. What matters in this life is helping others win, even if it means slowing down and changing our course.

**Where are our monks?**

Some excerpts from an address given in 1977 by **Dom Gérard**, then prior of the Monastery of Sainte Madeleine à Bedoin

"A religion which is not contemplative is unworthy of God. So because he interests himself in God above all, the monk not only points to God, not only testifies to Him, he bears witness to the excellence of God. The God whom the majority of men forget - it is He whom the monk makes the centre of his life. The only thing that interests him, the only interesting thing in the world for him, is God. A monk is thus simply someone who has been ravished by the thought - by more than the thought of God; the monk has been caught up by the very sweetness of God, by the goodness of God, by the beauty of God. So he reaches out to seize hold immediately, in this present life, of what others lose sight of and end by encountering, sometimes too late, at the moment of death, on the threshold of eternity . . .

"[The monastic institution] reminded men that

there is another world, the world of God. The sacred penetrated human institutions. It shaped the piety of Christians, because our West, however sick it is, however decadent because unfaithful to its vocation, has nevertheless received a seal, an impression that has marked it forever: it was the first monks sent out by the Benedictine Pope St. Gregory the Great who completed the evangelisation of Europe. He sent them to England, to the Friesians in Germany, to Spain and as far as Scandinavia. St. Maurus, the first disciple of our Father St. Benedict, had already planted the Benedictine monastic life among the Gauls. These missionary monks were sent not at first to preach, because at the beginning that was impossible, but to live their monastic life among the pagans. They founded monasteries, they lived the Rule of St. Benedict, they taught men how to work. It is good when a man works well, when he does a beautiful piece of work. They taught men to read in a beautiful book which the pagans did not know, the book of Holy Scripture. And, above all they taught them how to pray, thanks to the liturgical river which flows throughout the year and which is the best school of prayer.

"In this way, Western Christianity was moulded by the first Benedictine monks. And something of it remains, something not always found on other continents where Anglo-Saxon Protestantism has placed its mark, where temporal success is considered a blessing from God, where luck evidently has its place. With us, it is not the same pattern. In our West, sick as it is (it is perhaps stricken to death), despite our degradation, our surrenders, there is a sense of God, a spiritual quest. Why? Because it is in our blood. It was instilled into us in our cradle. Our civilisation was signed by the Benedictines in the early centuries. They laid stress on the gratuitousness of divine service on disinterested love. And I believe it is this which will save the world . . ."

The entire address is available from <http://warwickensis.blogspot.com/> - look for "*Elmore 2007: The Need for Monastic Vocations*" under Previous Posts

### **To Judge, or Not to Judge**

***Christ commanded us not to judge others, but aren't there times when common sense or prudence requires it?***

Even people who know very little about the Bible are usually familiar with Jesus' saying "Judge not, that ye be not judged" (Matthew 7:1, KJV). This command is part of Jesus' Sermon on the Mount; it is Jesus' most popular saying because our culture values tolerance so highly.

But it is usually ripped out of context and misinterpreted. Matthew 7:1-5 includes Jesus' warning about trying to take a speck out of a neighbor's eye while ignoring the log in your own eye. In verse five, Jesus makes clear the audience he is addressing: "You hypocrite!" When Jesus says "Do not judge," he is warning people against heaping criticism and condemnation on others without being willing to examine one's own behavior. Clearly the context is one in which some religious leaders were harshly condemning other people while attempting to justify their own sinfulness.

Furthermore, many people are unaware of balancing texts about judging in the rest of the New Testament. These include Jesus' command "Do not judge by appearances, but judge with right judgment" (John 7:24, NRSV), and Paul's rhetorical question "Is it not those who are inside [the church] that you are to judge?" (1 Cor. 5:12). Clearly not all judging is forbidden. If that were the case, the church could have no boundaries; the body of Christ would not be a body but a gaseous vapor!

Paul urged the Corinthian church to exclude the man who was living with his father's wife; he ordered them not to associate with people who claim to be Christians but live blatantly sinful lives without repentance (1 Cor. 5). Did Paul simply forget Jesus' command not to judge? Was he unaware of it? That's doubtful. Rather, we should suppose that Jesus meant only to condemn hypocritical judging. When the church must discipline a member, it should always do so in full recognition of everyone's lack of perfection and need of the Savior.

Some churches and Christian organizations avoid church discipline because it is a form of judging, and judging is wrongly equated with intolerance. Judging is then (ironically) judged incompatible with the spirit of Jesus' teaching. Church discipline is surely the more biblical approach, even as it is fraught with danger.

The New Testament condemns every spirit that says Jesus Christ has not come in the flesh (1 John

4). Today the problem is more likely to arise around denials of Christ's deity. And yet Christ's deity is a nonnegotiable of Christian faith that is crucial to the gospel. Christians should not tolerate denials of such central truths within the church, and must discipline with love those who knowingly reject the truth of the Incarnation.

Similarly, the New Testament condemns immorality, including homosexual behavior (Rom. 1:26-27). Churches that condone such behavior among believers are abdicating their responsibility to shepherd God's flock.

Church discipline inexorably involves making judgments and even judging people's behaviors, but it can be done in a nonjudgmental and humble manner. One church I know stripped a man of membership, without shaming or humiliating him, because he refused to cease an adulterous relationship or repent of it. He was encouraged to continue attending worship services, and his involvement in the church eventually contributed to his repentance and restoration to full fellowship. The church acknowledged that everyone sins, but recognized the importance of a repentant spirit. Without such humble discipline, there is no real discipleship.

Finally, even though the context of Matthew 7 may not require it, one is justified in thinking that Jesus does not want us to take God's place in determining individual persons' ultimate spiritual fate. This would be another example of inappropriate judging. Which specific individuals of our acquaintance will end up in heaven and which will end up in hell is not for us to determine. That judgment belongs to God alone.

But who should be a member of a church, and how members should behave as such, must sometimes be decided by the church, based on beliefs and behaviors.

By **Roger E. Olson** - Professor of Theology at George W. Truett Theological Seminary of Baylor University - *Christianity Today*, July 2005

### **The Prayer Book as a 'stand alone'?**

Loyalty to the Prayer Book has become a battle-cry. As such it is used to confound one's enemies, and hence does not always become a principle of personal practice or intelligent action on the part of

those who proclaim it.

Loyalty to the Prayer Book implies knowledge and sympathetic understanding of our liturgy. For the Prayer Book is the result of a long evolution in worship, and that evolution still continues. When liturgy ceases to develop, as with any other living thing, it is dying or dead. "Stick to the Prayer Book" may be good advice. But those who give it are often those who do not realize that Prayer Book Offices cannot - simply cannot - be celebrated if one sticks to the Prayer Book in the sense of doing no more than what is therein ordered.

Are there to be vestments? Not even the surplice and stole is ordered. Cross and candles? There is no Prayer Book authority for them. Of ceremonial customs there is little. Vested Choirs, processions, processional Crosses, flags and banners, and many other things dear to the heart of the "Prayer Book Churchmen," are unmentioned. Music is ordered, but none is provided. Hymns are permitted but only one Hymn, the *Veni Creator*, is given. And so it goes. The use of most of these things is the result of following, not Prayer Book directions, but the living Catholic tradition of the Church.

In other words, the Prayer Book Rite must be treated as an apocoped liturgy, for that is precisely what it is. That is to say, our liturgy cannot be celebrated without the addition of material or knowledge which the Prayer Book fails to supply. And when such supplementary material and the Prayer Book Eucharistic formularies are published together as one book, the result is called a "Missal." Now it is impossible to publish such a book and please everybody. One person wishes little in the way of such additions. Another wishes much. To be of wide service, such a book should be inclusive rather than exclusive, and those who believe in the guidance by the Holy Spirit of the Church will not doubt that the evolutionary process, which is so characteristic of the Western Liturgy, will surely, if slowly, eliminate that which is unworthy.

Six things have been found necessary, or at least convenient, almost everywhere, and amongst all kinds of Churchmen, as supplements to the Prayer Book, namely:

1. Some ceremonial directions. (For it is impossible to celebrate the Eucharist if nothing more is done than what the Prayer Book orders. What is the Celebrant to wear? What is he to



do with his hands and feet? Dozens of questions arise . . . But the ceremonial of authentic tradition, if followed intelligently, provides order, deftness, the minimizing of personal idiosyncrasies, all of which makes for reverence.)

2. Musical notations, special punctuations, diacritical marks, and other helps toward good singing and reading.
3. Forms for certain popular dramas. (These are of the nature of mystery plays, such as the ceremonies for Candlemas, Ash Wednesday, Palm Sunday, and Holy Week.)
4. Prayers and Scriptural lections for many occasions . . . for which the Prayer Book makes no provision.
5. Hymns. . . .
6. The personal prayers of the Celebrant. . . .

A missal is a book which supplies these six much needed supplements from the original sources of our liturgy and conveniently places them in the Prayer Book Eucharistic formularies where they are likely to be used.

From the **Introduction** to *The People's Anglican Missal, American Edition*, published in 1995

### **+Trevor Martin Rhodes: 1938 - 2007**

The sudden and unexpected death of Bishop Trevor Rhodes on Sunday 10<sup>th</sup> June was a serious blow to The Anglican Church in Southern Africa - Traditional Rite. Bishop Rhodes was not only the first full-time resident, he was also a self-supporting bishop who gave freely of both his time and money. More importantly he was a very spiritual bishop who brought great resources of prayer to the diocese. His work entailed much travelling on top of the administrative burden that the diocese imposed upon him. Together, they undoubtedly affected his health and led to his dying while still in harness. This however, is not something to lament, for we believe that it led to his being called to the Lord sooner rather than later. It was good for Bishop Trevor, but not so good for the diocese. Rather than feeling sorry for ourselves we should rejoice in the knowledge that our pastor and friend is now with the Lord he

loved and served so well.

Bishop Rhodes' lifetime spanned enormous changes in the Church and in the world in which the Church operated. At the time of Trevor's birth in Bradford in 1938, the British Empire still existed and with it, the rule of law in a large portion of the globe. There were a few modern churchmen who attracted publicity by publicly denying cherished beliefs of good church people; but they were a very small minority and in the days before the Second World War, Anglo-Catholics were a growing influence in the Canterbury Communion. Few then could have foretold the doctrinal collapse that would strike the Anglican branch of the Holy Catholic Church in the second half of the twentieth century and which so radically altered the life of Trevor Rhodes. Trevor Rhodes was a keen sportsman, boxing in his early youth, playing rugby into his forties and cricket until he was 50. It was this talent for active interests that led him to choose Kelham for his theological training (Kelham was the most Anglican of the religious communities in England) which he supplemented by studying at Queen's College Birmingham, before being ordained in that diocese. Very early on, Trevor Rhodes decided that he was drawn to the life of a religious community and in 1962, when he was 23 years of age, he became a member of the Community of the Glorious Ascension, a religious order committed to teaching, and youth work. His work with the Community of the Glorious Ascension lasted for sixteen years. It came to an end, when the impact of the increasingly secular and non-Christian world around him led the Community to abandon traditional practice and to admit women.

By 1978 modernism and modernisers were well established in the Church of England with liberation theology and the feminists challenging accepted doctrines and practices of the Church in a variety of ways. Trevor Rhodes' decision to be ordained led to eighteen years of work as a priest in the Church of England, during which time he worked in prisons, Borstals and a broad selection of parishes, mostly in the north of England. He had a wealth of experience working with difficult parishes and difficult people. But it could not last. The Church of England was already "hell-bent" on adapting to the demands of the modern world, by endlessly changing its liturgy and by ignoring Biblical tradition. When the move into apostasy occurred, with the ordination of women in 1996, Trevor Rhodes left the Church of England.

However new doors opened for him. As a man of intense spirituality, who was drawn to a religious life, his departure from the Church of England made it possible for him to become a member of a small Benedictine community in Illinois. There his love of animals led to his becoming Prior of a small daughter house that ran a farm. It also led to his introduction to the Traditional Anglican Communion, because on Sundays he was called to take the services of a parish of the Anglican Church in America that had lost its vicar. When Archbishop Falk was looking for someone to act as Episcopal Visitor to Colombia in South America his gaze fell upon Trevor Rhodes, who was accustomed to speaking in Latin and was known to have an ear for both music and languages. He was consecrated bishop in 1999 [in Victoria, B.C. along with our current Ordinary, +Peter Wilkinson, OSG - the principal consecrator was +Louis Falk - +Robert Crawley, SSC and +Robert Mercer, CR were co-consecrators].

Bishop Trevor Rhodes was now entering the last and most difficult stage of his life. His conscience had led him to leave the Community of the Glorious Ascension and eighteen years later to leave the Church of England. When circumstances in Colombia forced Archbishop Falk to remove him from the position of Episcopal Visitor to Colombia, other circumstances in southern Africa intervened and Bishop Trevor Rhodes found himself at the age of 62 diocesan bishop of a vast diocese lacking both material and human resources. It was a tremendous task that confronted the new self-supporting diocesan bishop, when he was enthroned at the pro Cathedral in Seshego on Sunday 21 January 2001.

For almost six and a half years Bishop Rhodes laboured in his vineyard, raising money, admitting new parishes and ordaining clergy and all this had to be done without surrounding clerical support. His task was a very lonely one, because there was almost no one to talk to. There was no brother bishop with whom he could discuss his problems and almost no theologically trained local clergy, with whom he could have serious discussions and who could explain local practices with which an outsider might not be familiar. Without substantial administrative experience, Bishop Rhodes literally jumped in at the deep end. He succeeded but at a high cost to himself. In 2001 The Anglican Church in Southern Africa - Traditional Rite displayed many of the characteristics of a congregational Anglican Church, with centralised control weak or non-existent. This ended and

Bishop Rhodes introduced Episcopal authority to a diocese in urgent need of it. Inevitably some toes got trodden on but the real price was paid by Bishop Rhodes himself. His health deteriorated and by 2006 he was labouring under many disabilities.

It may therefore be argued that by June 2007 his main work was done. He had served the Lord faithfully, established authority in his diocese and had been instrumental in achieving a concord of inter-communion with three Orthodox Patriarchs. For the first time since 1054 a Western Catholic could take communion from an Orthodox priest! This was Bishop Rhodes' greatest achievement. His sudden death occurred before he could announce the breakthrough to the world. And let there be no mistake. This writer had seen the documents and St. Matthew's parish discussed them. Bishop Rhodes and his Orthodox counterparts guided by the Holy Spirit made an ecumenical breakthrough of enormous proportions.

The Lord moves in mysterious ways. The descent of the Community of the Glorious Ascension into becoming an institution of social welfare and the march of the Church of England into apostasy paved the way for Trevor Rhodes to move out of England and into the Traditional Anglican Communion. This in turn led to his becoming a diocesan bishop in South Africa, with the authority to negotiate with his Orthodox counterpart. We believe that the Lord was guiding Bishop Rhodes throughout his life and that he was called home when his great work was done. We should not mourn over our departed shepherd, but rejoice in his being called home at the moment of his greatest achievement. We salute the work of Bishop Rhodes. We pray that his successor builds upon the foundations he so carefully and prayerfully laid. May the Lord make the light of his countenance shine upon Bishop Trevor Rhodes now and always.

From *The Anglican Traditionalist*

**Gary S. Freeman**

102 Frederick Banting Place  
Waterloo, Ontario N2T 1C4

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