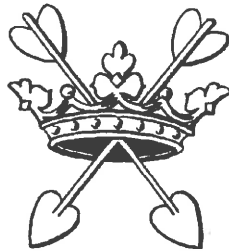


# The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

## UPDATE

April 17, 2001 - St. Anticetus

### May Schedule

May 1	Tuesday	-	St. Philip and St. James
May 6	Sunday	-	Easter III
May 13	Sunday	-	Easter IV
May 20	Sunday	-	Easter V / Rogation Sunday
May 24	Thursday	-	Ascension Day
May 27	Sunday	-	Sunday after Ascension Day

### 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 said at 10:00 a.m. (The Litany on the first Sunday of the month), and the Holy Eucharist is celebrated at 10:30 a.m.
- (3) On weekdays - Holy Days and Days of Obligation (Red Letter Days in the Prayer Book Calendar) - the Holy Eucharist is celebrated at 7:00 p.m., 10:30 a.m. on Saturdays - when the Chapel is available!

## Notes

Don't forget to visit our website:

[www.pwi-insurance.ca/stedmund](http://www.pwi-insurance.ca/stedmund)

(Copies of UPDATE - back to January, 2001 - are available on the website, in a simplified format.)

This month we start bio's of some of our other TAC Bishops - see page 3.

## Saint Anicetus

Anicetus was born in Emesa, Syria. He died between 160 and 166. Towards the end of the reign of Emperor Antoninus Pius, Anicetus was elected pope (about 152). For about eight years he labored to defend the faith against those who said, first that the physical life of Jesus was really illusory (Gnostics), and secondly, that the Jewish background to Christianity was dangerous and needed to be shed completely (Marcionists).

Marcion, after having embraced a state of continence (perhaps as a priest), fell into a crime with a young virgin; for which he was excommunicated by his father, the bishop of Pontus. He ran to Rome in the hope of being restored to communion, but was rejected until he had made penitential satisfaction to his own bishop. Tertullian and Saint Epiphanius relate that rejected this notion he began his career as a heretic. First he professed himself a Stoic philosopher. Then during the time of Pope Saint Hyginus, he joined the heresiarch Cerdo, who was come out of Syria to Rome. According to Marcion, there are two gods: one good, the other evil. The first is the author of the New Testament and opposed to that of the Old Testament and Jewish law. He won many followers to his error in Rome, Egypt, Palestine, Syria, Persia, and Cyprus. Tertullian relates that Marcion eventually repented of this idea and was promised that he would be received again into the Church once he had corrected the error in all those he had perverted. He died while in the process of satisfying this penance.

During the reign of Anicetus a further anxiety arose because Christians had begun to quarrel about determining the correct date for Easter. Saint Polycarp of Smyrna, a disciple of Saint John the Divine, visited Rome to settle this very question, but the conference was unsuccessful. Anicetus agreed to allow the Asiatics to continue to celebrate Easter

on the 14<sup>th</sup> day after the first moon of the vernal equinox. Unsettled, the controversy was to accelerate and grow more heated in the course of the following centuries.

Anicetus died worn out by these troubles which he had been unable to resolve. (Anicetus also forbade priests to wear long hair, perhaps because the Gnostics did so.) Some say he died a martyr's death, but this seems unlikely. The greater possibility is that he is deemed a martyr because of the suffering he underwent for the faith.

From For all the Saints website

## The Bishop's Bit

WE AND I

(A sermon preached at the baptism of Chloe Lee Louise (Speak)).

We, us, our, ours.

*Deuteronomy* 26,5 ff: "A wandering Aramean was my father, ready to perish. He went to Egypt and there became a nation. The Egyptians afflicted *us*. We cried unto the Lord and He brought *us* out."

*Exodus* 12,26 ff: "And it shall come to pass when your children ask, What mean ye by this? ye shall say, The Lord delivered *our* houses."

We, us, our, ours.

No child asks to be born. No child chooses its parents, its tribe, its people, its language. In such matters the child is passive. But having been born, Susanna spends the rest of her life entering into her inheritance, learning who and what she is, becoming more fully what she already was at birth. Susanna is Jewish, the daughter of Yitzak and Elizabeth, the grand daughter of Hymie and Miriam, the cousin of Issie and Debora, a speaker of Hebrew, with access to a culture and a history going all the way back thousands of years to the patriarch and matriarch, Abraham and Sarah, a history filled with horrors like Adolf Hitler, and filled with glories like the Ten Commandments. Born Jewish, Susanna spends the rest of her life realizing the consequences and potential of being Jewish.

In His conversation with Nicodemus (*John* 3) our Lord says Christians must be reborn. No Christian chooses her family, her people. In such matters the

Christian is passive. But having been reborn, the Christian spends the rest of her life entering into her inheritance, learning who and what she is, becoming more fully what she already was at baptism. Chloe will be Christian, with a culture and a history going all the way back thousands of years to the patriarch and matriarch, Abraham and Sarah, a history filled with horrors like the Christian persecution of Jews, and filled with glories like Mother Teresa of Calcutta. Chloe will not choose Matthew, Mark, Luke and John, St Peter, St Paul, the Mother Mary, any more than Susanna chooses her cousins, Issie and Debora. The communion of saints is something that happens to Chloe. But oh what an inheritance is hers, how she'll be able to rejoice in the family of God, the community of faith, with its Bible and its creeds to interpret that Bible with authority! Above all, Chloe will be able to rejoice in our Father, and in Jesus the Head of our household. Reborn, Chloe spends the rest of her life realizing the consequences and the potential of being Christian.

We, us, our, ours.

But a warning! God kept telling the Jews that being His people by His choice was not enough. He expected them to know Him, obey Him gladly. And God tells us that being Christian by His choice is not enough. In due course God will expect Chloe to know Him, obey Him gladly. Being born is passive. Being reborn in baptism is passive. But passive has to become active. We believe must become I believe.

What a responsibility belongs to the people of God to help this child of God achieve a living faith in her Saviour!

+Robert Mercer, CR

By the **Bishop Ordinary** - The Anglican Catholic Church of Canada

### RENEWAL

The Springtime arrives,  
and with increasing light  
comes Easter.

Each year life springs, bursting the  
bonds of cold winter's death.

A year, a digit in God's counting,  
hundreds of days to human minds,  
each with its faith, joy, or fear. A year,  
a thousand are God's day,  
and each must die, but,

at Easter Christ died for us.

Budded trees recall  
dead trees whose timber made  
Israel's doors.  
Where the lamb's blood gave the sign,  
and death passed over.  
A tree bore His Body and His Blood,  
and we beneath this lintel hide  
from the wage of sin, mindless flood of  
hopeless finality  
all would share, except  
He died and rose at Easter.

The new-born season,  
blooms quickly from its seed  
at Easter.  
Through Him renew'd we bloom, for  
He burst through death for us.  
The year ended old in winter's cold,  
like Spring's new growth, we are reborn,  
with faith's hope and life renewed, for  
His Spirit comes to us  
and we can live, His  
resurrection life within.

By The Reverend Edward C. Goodwin

### Our Bishops - VI

ARCHBISHOP LOUIS WAHL FALK, III

Ordinary of the Diocese of the Missouri Valley  
Primate of the Anglican Church in America  
Primate of the Traditional Anglican Communion

In 1978, then Father Louis Wahl Falk, III helped to establish the first continuing Church in Iowa. He was the first rector of St. Aidan's Parish in Des Moines, Iowa. At the time, St. Aidan's was a part of the Diocese of the Holy Trinity. He later was named Dean of that Diocese.

In 1980 at the Provincial Synod, the Diocese of the Missouri Valley was formed, with Dean Falk being elected as the first Bishop of the DMV.

In the same year, Bishop-elect Falk wrote a letter to the Archbishop of Canterbury, on the occasion of Bishop Runcie's upcoming visit to America, suggesting that his trip would offer a great opportunity for "fact finding" by visiting the continuing Anglican parishes as well as members of the Episcopal Church. While nothing ever came from this request, it launched a continuous effort on Bishop Falk's part to bring unity to the divided

Church.

In 1988, Archbishop Falk met with Bishops from Canada, Australia and the United States to begin to formulate the development of a world-wide communion of all continuers. They realized that for the orthodox and traditional Anglicanism around the world to survive and grow, there needed to be a common discipline governing the entire body of Continuing Churches to bring them into close union with each other. The Traditional Anglican Communion was formed in 1989, with Archbishop Falk eventually named its first Primate.

Through his years of service to the Anglican Church in America and the Continuing Churches throughout the world he has continued to reach out to other legitimate continuing bodies in an effort for unity that started back in 1980 with his letter to Archbishop Runcie.

Louis W. Falk was born in Milwaukee, Wisconsin on December 30, 1935. He graduated from Milwaukee University School in 1953. He graduated from Lawrence College in 1958 with a major in Philosophy and a BA degree awarded Summa cum laude. He was a member of Phi Beta Kappa. He graduated from Nashotah House Theological Seminary with a Master of Divinity awarded Cum laude. He was ordained Deacon January 23, 1962 and then Priest on August 6 of the same year.

Falk later spent several years, as he says, "doing real work" in the secular world, the latest of which was as President of General Growth Management Company from 1976 to 1981. He gave up that very lucrative position to become Bishop of the Diocese of the Missouri Valley.

On February 14, 1981, Bishop Falk was Consecrated in Des Moines by Bishops James O. Mote, Holy Trinity, Carmino de Cantanzaro, ACC Canada, W. F. Burns, Resurrection, W.O. Lewis, Midwest and W. des J. Rutherford, Mid-Atlantic. He has served as Rector of St. Aidan's, Archbishop of the Original Province, ACC, Metropolitan of the Anglican Church in India, and continues as Bishop of the Diocese of the Missouri Valley, Primate of the Anglican Church in America, and Primate of the Traditional Anglican Communion.

September 3, 1955, he married Carol A. Froemming and they have four children, Robert who lives in Louisville, KY with his wife Mary and three sons Matthew, Daniel and Stephen; Timothy and Grandsons Adam and Jason of Des Moines;

Thomas who lives in Charlotte, NC with his wife Gail and daughters Sara; and Kristin who has recently moved to Rochester, MN with her husband Kevin and daughters, Elise and Kathryn.

In his "spare time" Archbishop Falk enjoys playing golf, skiing, music (guitar), canoeing and is an avid reader.

By Howard Hecht, Director, The International Anglican Fellowship - the missionary arm of the Traditional Anglican Communion.

### 'The Day Thou Gavest, Lord, Is Ended'

At the Ash Wednesday evening service the final hymn was one of my all-time favourites, 'The Day Thou gavest, Lord, is ended'. Thank you, Gary. Little did you know that standing in our Church in Luther Village I was transported back in time to a warm, summer evening when I was in my mid-teens. Then I was standing among a great crowd of people in a natural amphitheatre surrounded by rolling hills in the South of England. In this beautiful setting on Salisbury Plain we, my family and I, had been watching the Tidworth Military Tattoo.

Salisbury Plain has long been known as a place for military training, as well as for the prehistoric monuments such as Stonehenge, Woodhenge and Avebury. Small towns grew up around these army camps and bases. A few years later when I was practice teaching, schools from these bases were often selected as training grounds for we young, inexperienced, would-be teachers. There seemed to be some thought that if we could survive the experience we would be ready to face anything the outside world could offer. One of these small towns was Tidworth where Cavalry barracks were built around 1900, and still seen today. Tidworth Tattoos were great attractions between the two World Wars. But back to that evening! The military bands coming from all parts of the then British Empire, and dressed in their own, distinctive, national military uniforms, were spectacular, although some of the music sounded a little strange. Other countries outside the Empire had also been invited to participate. I do not remember the Mounties, although there must have been representatives from Canadian regiments. But I do remember the fierce looking Gurkhas from India with their light-weight khaki uniforms, the smart, precise outfit from Hong Kong, and the Anzacs with their distinctive bush hats with brims saucily tilted on one side. Some of the uniforms

were spectacularly breath-taking, and enough to make any impressionable maiden's heart flutter.

Navy teams were there in competition, dismantling heavy guns, carrying the pieces over an obstacle course, reassembling them, and firing to show that the task had been successfully completed. That year the piece de resistance was the re-enactment of the Battle for the Heights of Abraham, outside Quebec City, led by the French General Montcalm, and the British General James Wolfe. The rattle of snare drums beaten by the young drummer boys, the uniforms of the 18<sup>th</sup> Century French and British troops, the small cannons dragged into position, the sharp crack of rifle fire (blanks of course!), made history come alive. I did not know much about Canadian History then; British history was too lengthy and involved.

All too soon, it seemed, although nearly three hours had passed and the daylight, all unnoticed, had given way to darkness, it was time for the Grand Finale. All the bands from different countries assembled to play a short selection of Military Marches. Then, at the very end, the audience stood while the massed bands played the hymn, 'The Day Thou gavest, Lord, is ended'. Following the words printed on programmes the audience sang along with the first verse. The sound reverberated from the hills. Then, the lights in the arena went out, and a spotlight picked out a band way up in the hollow of a hillside, and the second verse was played as a sort of echo. The third verse was tossed back to the massed bands in the arena, and the fourth thrown back to the hillside. The last verse belonged to everyone. The hills truly resounded and re-echoed. The impact was so great that I stumbled back to the parking lot too emotionally drained to speak.

Thank you, Gary, for taking me back to recapture that unforgettable moment in MY history.

By Helen E. Glover

### Cats, etc.

*Cat:*

1. a lapwarmer with a built-in buzzer.
2. a four footed allergen.
3. a small, four-legged, fur-bearing extortionist.
4. a small, furry lap fungus.
5. a treat-seeking missile.
6. a wildlife control expert impersonator.
7. one who sleeps in old, empty pizza boxes.

8. a hair relocation expert.
9. an unprogrammable animal.

*Aquarium:* interactive television for cats.

*Cataclysm:* any great upheaval in a cat's life.

*Catatonic:* a feline medicinal drink.

*Caterpillar:* a soft scratching post for a cat.

*Cat Scan:* to look for a new cat.

*Dog:* a cat's device for running practice.

*Door:* something a cat always wants to be on the other side of.

Thanks to Bob Allan

### The Real Presence

If, indeed a baker were to say to me: "This bread is a body, and this wine is blood", I should laugh at him incredulously. But when Jesus Christ, the Almighty God, taking in his hand bread and wine, tells me; "This is my body and my blood", then we must believe, for it is God who speaks; God who with a word created all things.

That was written by Martin Luther. He was the one 16<sup>th</sup> century reformer who always stood for the doctrine of the Real Presence. The others, Zwingli and Karlstat moving to an understanding of the Eucharist as a mere memorial of Christ's Passion and Crucifixion. While Calvin and even Cranmer in his later years under the influence of Martin Bucer moved away from Real Presence to a Receptionist stance. The Memorial position at one end and Transubstantiation at the other end are the extremes of the range of doctrine on the subject of what change takes place to the bread and wine at the consecration of the Eucharist.

Right off the bat we can dismiss the Zwinglian stance since if the communion is only a memorial, it can have no inward and Spiritual Grace and is therefor not a Sacrament. Our Anglican Prayer of Consecration will not allow us to look on the Eucharist in this light, for we ask that ". . . we may be partakers of His most blessed Body and Blood . . ." and we cannot be partakers of something which is not there.

Transubstantiation has been the doctrine of the Catholic Church from the Lateran Council in 1215

and was further elaborated by St. Thomas Aquinas and dogmatized at the council of Trent 1551. It was rejected as dogma by the reformers as pure philosophical speculation without any basis in fact or in Holy Scripture.

The Receptionist view was and is held by many Anglicans. Bicknell in his book on the 39 Articles explains it thus, "The devout communicant does indeed by an act of faith receive the Body and Blood of Christ at the moment that he receives the bread and wine, but in no real sense by means of them. Thus Christ is only present in the hearts of the faithful recipients. His coming is not connected with the consecration of the elements but with the reception."

The doctrine of the Real Presence can be stated as (again from Bicknell) "we hold that we receive through the bread and wine the Body and Blood of Christ, because in answer to the prayers of His Church and in fulfillment of His own promise, He has brought the elements into a mysterious union with Himself . . . thus He is in a real sense present not only in the devout communicant but also in the consecrated elements". We do not try to determine the precise moment at which this takes place, neither do we say or even ask how!

Richard Hooker for instance puts it this way "What these elements are in themselves it skilleth not, it is enough that to me, which taketh them, they are the Body and Blood of Christ."

And Queen Elizabeth I:

"His was the Word that spake it:  
He took the bread and brake it:  
And what that Word did make it;  
I do believe and take it."

St. Paul 1 Cor. 10: 16 "The cup of blessing which we bless, is it not the Communion of the Blood of Christ? The bread which we break, is it not the Communion of the Body of Christ?" seems to me to support the doctrine of The Real Presence.

The language of Article 28 of the 39 Articles of Religion, Page 709 BCP allows of either the Receptionist or the Real Presence views but denies that of Transubstantiation and the Zwinglian position of mere commemoration.

The ARCIC agreed statement (1971) on "The Presence of Christ" in the Eucharist, Section (9) "The Lord's words at the last supper, Take and eat; this is my body, does not allow us to dissociate the gift of the presence and the act of sacramental

eating. The elements are not mere signs; Christ's body and blood become really present and are really given."

See also the section on the sacraments in the Catechism on P 551, BCP.

By The Reverend Mervyn Edward Bowles - the lead-in to a discussion, during coffee hour, after Mass, on Sexagesima.

### *Bush Promotes Culture of Life*

Washington, DC: President George W. Bush brought a crowd of Catholic religious leaders and laymen to their feet on Thursday when he praised Pope John Paul's stance against abortion.

In a ceremony to inaugurate the Pope John Paul II Cultural Center in northeast Washington, Bush lauded the Pontiff and his support for a "culture of life".

"The culture of life is a welcoming culture, never excluding, never dividing, never despairing and always affirming the goodness of life in all its seasons", Bush said before an audience of cardinals, bishops, clergy and laymen. "In the culture of life we must make room for the stranger."

"We must defend in love the innocent child waiting to be born", he said in a defense of the Catholic Church's pro-life stance. Bush, a Methodist, praised the pope as "never more eloquent than when he speaks for a culture of life".

This drew a burst of applause from the audience who rose to their feet for a long ovation - including more than 1,000 Catholics and church officials at the dedication of the Pope John Paul II Cultural Center on the campus of the Catholic University of America.

Only a few, including pro-abortion Sen. Edward Kennedy (D-MA) - who opposed Bush's reinstatement of a ban on taxpayer funding of groups that promote or perform abortions overseas - and his niece Caroline Kennedy Schlossberg, remained in their seats.

The Pope, who had a difficult relationship with former President Bill Clinton because of the abortion issue, said in a telegram to Bush for his inauguration that he hoped the new administration would provide "clear direction and a sound ethical foundation".

"The center we dedicate today celebrates the Pope's message, its comfort and its challenge", Bush said. " This place stands for the dignity of the human person, the value of every life and the splendor of truth."

From Associated Press and Reuters news services -  
March 21, 2001

*From the Rule of St. Benedict:*

Help those who are in trouble.

Console the afflicted.

Prefer nothing to the love of Christ.

Speak the truth from your heart as from your mouth.

Attribute the good that you find in yourself to God, and not to yourself.

Desire eternal life with all the ardor of your soul.

Listen willingly to the Holy Scriptures.

Daily confess your past faults to God in your prayers with tears and groans, and in the future correct them.

In all things obey the instructions of the Abbot even if, God forbid, he should go astray in his works, remembering this precept of the Lord: Do what they say, but not what they do.

Do not try to pass yourself off as a saint before being one, but become one first, so that it may be said more truly of you that you are a Saint.

Honor those who are old.

Love those who are younger.

Pray for your enemies in the love of Christ.

Make peace, before the setting of the sun, with those from whom you have been separated by discord.

And never despair of the mercy of God.

*Genetic Engineering*

"MAN GETS USED TO EVERYTHING - THE BEAST!" -  
RASKOLNIKOV IN "CRIME AND PUNISHMENT"

There are some things humanity cannot get used to without jeopardizing its humanness - without becoming beastly. Creeping toward us, as on little cat feet - little monkey feet, actually - is perhaps the gravest imaginable crisis, one that could result in the end of history as a distinctively human, and humane, story.

Recently a rhesus monkey named ANDi ("inserted DNA", backward) became the first genetically altered primate ever created. Created, not begotten; the result of manufacture, not procreation. There is a world of difference. Humans are primates. We are next. Or at any rate, we are in line for genetic "enhancement".

Not until ANDi reaches sexual maturity will scientists know if the jellyfish gene inserted into his genetic makeup - a gene that seems to be in all his tissues - is in his reproductive cells and will be passed along, making possible a man-made line of primates. But such an outcome is just a matter of time. So, probably, is the maximum genetic transfer - human cloning.

Let us stipulate that genetic manipulations can yield therapeutic blessings. Genetically altered animals can illuminate causes and possible cures or ameliorations of many diseases. Genetic manipulations in humans can be therapeutic for diseases, even injuries (e.g. to spinal cords), and will make possible research clarifying the roles of nature and nurture in shaping human beings.

Enhancement is not therapy, it is eugenics. Genetic selection - the negative eugenics of preventing certain traits in children - is already common, through genetic screening and amniocentesis. However, at least negative eugenics is supposed to serve an existing norm of health. But positive eugenics, any tailoring of an individual's genetic endowment, even when less ambitious than cloning, will put us on a slippery slope to the abolition of man. Leon Kass, a biologist and ethicist with the University of Chicago, explains why in his essay "The Wisdom of Repugnance".

Genetic manipulation extends the belief that all children should be wanted - a principle justifying abortion - to embrace the belief that children, to be acceptable, should, in their genetic traits, satisfy our wants for their identities. Eugenics exemplifies

the modern project - to control the future, including the imposition of our design on our children, while our autonomy remains uncontrolled. A casualty of this project is, Kass says, the awe and respect for life arising from "the unique, never-to-be-repeated character of each human life".

When parents stop saying (in Kass' words) "yes to the emergence of new life in its novelty", when they stop saying yes to whatever the child turns out to be, then the meaning of having a child, and the parent-child relationship, will be profoundly altered, with consequences that are unforeseeable but cannot be benign. When parents can preselect their child's genetic constitution, procreation will become manufacture, children will become artifacts, identity and individuality will become confused, and parents will become despots.

Hubris and narcissism will color even the well-intentioned transformation of a child - for its "own good" - from an unscripted surprise into someone's artifice or project. And there is a fundamental threat to humanity in the reduction of another being to an extension of a person's will. There must be a despotism of the enhancer over the enhanced, a despotism that would not be justified even if the enhancement really were an improvement. It would condemn a child to never achieving true independence from its parents.

It is, Kass says, "moral myopia" to think that all values must yield to the goals of better health and desirable traits. A cost of such yielding can be the reduction of man to the status of just another man-made thing.

But such warnings may be overwhelmed by what Kass calls "the technological imperative" - whatever science can do, will be done. That imperative seems irresistible because today's moral vocabulary is so impoverished that society can hardly even formulate good intentions. Part of that vocabulary is desiccated utilitarianism that weighs only tangible harms and benefits: if something reduces an individual's suffering or improves an individual's well-being, it should be done. Another part is simplistic libertarianism - anything consensual should be permissible and anything that expands choices is good.

But it is not good, Kass insists, if human nature becomes just the last part of nature turned into raw material for human willfulness. ANDi is an intimation that nuclear explosions are not the only way science can end the human story. Biology

might do that more gradually than physics can, but no less decisively, and even more repugnantly.

By George Will, a longtime nationally syndicated pro-life columnist.

### Worth thinking about

- ⊠ Heresy is best described as 'pro-choice' theology, or 'self-willed opinion over against revealed truth'. Thanks to Jack Keene
- ⊠ Too many have dispensed with generosity in order to practice charity. Albert Camus
- ⊠ The Virgin Birth is not only a Divine event, but also an article of Faith, because without it, belief in the Incarnation is impossible either to accept or to defend. Douglas Edwards, CR
- ⊠ Perhaps the greatest social service that can be rendered by anybody to the country and to mankind is to bring up a family. George Shaw
- ⊠ When a train goes through a tunnel and it gets dark, you don't throw away the ticket and jump off. You sit still and trust the Engineer. Corrie Boom

### A Couple of Poems by Helen

#### EASTER LILY

Beautiful Madonna Lily!  
Harbinger of Nature's rebirth!  
Your waxen blooms, exotic scent,  
True messenger of earth.  
You overwhelm my parlour,  
A Church would be your shrine.  
Your pollen and my sinuses  
Conflict when they combine.

#### EASTER BONNET

Chilly Easter Sunday morning,  
Congregation hurries towards Church steps,  
Snow-flakes chase each other lazily,  
Anthem swells in greeting.  
Three year old Mary,  
Cosy in fake-fur coat,  
Grasps father's hand tightly;



Beige straw hat  
Adorned with huge daffodil-yellow bow,  
Pulled down over golden curls.

By Helen E. Glover

### *From here and there*

- Dental health tips - 'you only have to floss the teeth you want to keep', and 'ignore your teeth and they'll go away'
- I value my garden more for being full of blackbirds than of cherries, and very frankly give them fruit for their songs. Joseph Addison
- After the church service a little boy told the pastor, "When I grow up, I'm going to give you some money." "Well, thank you", the pastor replied, "but why?" "Because my daddy says you're one of the poorest preachers we've ever had." Thanks to Nancy Freeman
- Advice is like snow; the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind. Samuel Coleridge
- A balanced diet is a cookie in each hand.
- Times are bad. Children no longer obey their parents, and everyone is writing a book. Marcus Cicero (106 - 43 BC)

### *"Meanwhile, at the Cathedral . . ."*

March concluded at the Church of the Annunciation in Ottawa with a day-long programme of activities taking place on Saturday the 31<sup>st</sup>.

Following Mattins (with Father Carl as officiant), Mass (celebrated by Bishop Mercer) and the customary breakfast for parishioners and friends, those attending were introduced to Balkan visitor Mr. Ivan Dragicovic, one of the Marian visionaries from Medjugorge.

Mr. Dragicovic, who was accompanied by His Excellency Ambassador Vasilj, spoke through an interpreter concerning his experiences and those of his fellow-villagers since witnessing an ongoing series of apparitions attributed to the Blessed Virgin Mary.

The lecture was arranged by ordinand Peter Jardine, who will be joining the Dean and several members of the parish for a visit to the pilgrimage site departing Ottawa April 24<sup>th</sup>. [The Dean has agreed to provide UPDATE with a report on the pilgrimage.]

Peter has already been to Medjugorge several times and, as our resident expert on the shrine, attests to the spiritual benefits accruing from such a journey.

The afternoon was dedicated to a programme for ordinands and interested clergy featuring major personalities and developments in Western Church History from the First Crusade to the eve of the Reformation.

In addition to Bishop Mercer and Examining Chaplain, The Rev. Dr. Henry Stauffenberg (who surveyed the 14<sup>th</sup> century), participating clergy included Father Reid (who spoke on various aspects of the 13<sup>th</sup> century), as well as Fathers Cooper, Ellis, and Walsh, who also shared their insights.

Postulants either participating or observing were Messrs. F. James Gibbons (who addressed matters relating to the 15<sup>th</sup> century), Glenn Horner, Peter Jardine (who outlined the period 1095-1199), Scott Porter, Jim Spencer, and David Targett.

The ordinands will reconvene on Saturday, May 12<sup>th</sup>, to explore major periods in Church History from the Reformation to the present, with supplementary discussion devoted to future prospects and challenges.

This will be the third plenary conference organized for members of the Ordinand Formation Programme.

By The Reverend Henry J. Stauffenberg, Ph.D.

### *A Letter from The Rev. Noah Ark-Wood's*

Dear FL,

The friends who say you are trying to recruit people for the Church are using a worldly term, for the scriptures do not tell us to recruit the world, but to evangelise it. Recruiting is usually thought of as enlisting men in the armed forces, or hiring new employees. The word has to do with an increase in numbers, but this should not be thought the purpose of evangelism.

In some churches, which have forsaken the

Catholic Faith and Order of Anglicanism we see what is called 'Multitudinism', which means numerous attached interests. Some are traditional such as The Altar Guild, but they also have Coffee Clubs, Bridge Clubs, Investment Groups, Art Classes, Exercise Classes, Cooking Classes, Banquets, secular Concerts and Theatre, even Yoga Lectures, to name only a few.

Larger numbers of people can give the appearance of a successful ministry, as one multitudinist church member boasted, "our church is a going concern". There is some good in church facilities being used by the secular community but, typically, when prayers are offered at a general public occasion, such as grace before a meal, the Name of Jesus Christ is avoided lest a non-Christian be offended.

Some erstwhile Anglican parishes with irregularly ordained Incumbents seem to favour Multitudinism. I have seen a rural parish leaflet that listed twenty groups. Multitudinism claims and occupies the attention of the congregation, and reduces the likelihood of the Incumbent having to deal with unwanted theological questions. In locations having only one parish those who cannot accept the Incumbent appointed have no alternative place to continue their catholic heritage of Anglicanism. Multitudinism can lead to the infusion of a form of religion from bases such as secular sociology, popular psychology, social

politics, political correctness, pluralist religion, and even revived ancient heresies. It also reduces interest in missions abroad even condemning them as coercing people into a foreign culture.

The situation is worsened by persons who have retained exalted office but are unable to believe either the virgin birth of our Lord or his physical resurrection, and who, not believing in sin, cannot teach salvation from it. I am reminded of St. Paul's words to the Galatians, "who has bewitched you?"

St. Paul wrote to St. Timothy "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry". Evangelism is to preach the Gospel, which means to teach about the Passion of our Lord Jesus, his Resurrection and Ascension, the Creeds and Sacraments, and the Grace and Love of God who opens the kingdom of heaven to sinners who respond to Him. Not all the world will respond to the Gospel, but Christian evangelism is to give people the opportunity to hear the Good News of the Saviour, our Lord Jesus Christ.

Sincerely yours,

Fr. Noah

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