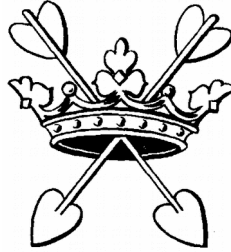


# **The Parish of St. Edmund, King and Martyr**

(Waterloo, Ontario)



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

## **UPDATE**

August 4, 2005 - **St. Dominic**

### **September Schedule**

September 4	Sunday	-	The Fifteenth Sunday after Trinity
September 8	Thursday	-	The Nativity of the Blessed Virgin Mary
September 11	Sunday	-	The Sixteenth Sunday after Trinity
September 14	Wednesday	-	The Exaltation of the Holy Cross
September 18	Sunday	-	The Seventeenth Sunday after Trinity
September 21	Wednesday	-	St. Matthew the Apostle
September 25	Sunday	-	The Eighteenth Sunday after Trinity
September 29	Thursday	-	St. Michael and All Angels

### **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 - **Holy Days** and **Days of Obligation** - the **Holy Eucharist** is *usually* celebrated at **7:00 p.m.** when the Chapel is available.

## **Notes and Comments**

- 1) **Fr. Raymond Ball**, Vicar General, *The Anglican Church in Southern Africa - Traditional Rite*, will be with us on Sunday, September 25 - he will celebrate Mass and preach. Please mark your calendars!
- 1) For those suffering from - **AAADD** - see page 3.
- 2) For **Robert's Ramblings - A Barchester in Southern Africa** - the first of two parts - see page 4.
- 3) ECUSA morality - **Episcopal leaders betray flock** - the second of two parts - see page 5.
- 4) A piece by Helen - **The Glory of the Garden** - see page 6.
- 5) Bill C-38 - an interview with Bishop Pearce Lacey - **I'm ashamed of being Canadian** - see page 7.
- 6) A Christian student - **A T-shirt with holes in it, jeans, and no shoes** - see page 8.
- 7) A summary of the Rural Dean's addresses at the recent PBS retreat - **The Ascension and its Importance in the Life of the Church** - see page 9.

### **St. Dominic** (1170 - 1221)

St. Dominic is the founder of the Order of Preachers (OP), commonly known as the Dominican Order.

Son of Felix Guzman and Joanna of Aza (his mother was solemnly beatified by Pope

Leo XII in 1828), he was born at Calaruega, Spain, studied at the University of Palencia, was probably ordained there while pursuing his studies, and was appointed canon at Osma in 1199. There he became prior superior of the chapter, which was noted for its strict adherence to the rule of St. Benedict.

In 1203 he accompanied Bishop Diego de Avezedo of Osma to Languedoc where Dominic preached against the Albigensians (heresy) and helped reform the Cistercians. Dominic had never for a moment forgotten his purpose, formed eleven years before, of founding a religious order to combat heresy and propagate religious truth. Dominic founded an institute for women at Prouille in Albigensian territory in 1206 and attached several preaching friars to it.

When papal legate Peter of Castelnan was murdered by the Albigensians in 1208, Pope Innocent III launched a crusade against them headed by Count Simon IV of Montfort which was to continue for the next seven years. Dominic followed the army and preached to the heretics but with no great success.

Dominic's increasing reputation for heroic sanctity, apostolic zeal, and profound learning caused him to be much sought after as a candidate for various bishoprics. But he absolutely refused all episcopal honours, saying that he would rather take flight in the night, with nothing but his staff, than accept the episcopate.

In 1214 Simon gave him a castle at Casseneuil and Dominic with six followers founded an order devoted to the conversion of the Albigensians. The order was canonically approved by the bishop of Toulouse the following year. He failed to gain approval for his order of preachers at the fourth General Council of the Lateran in 1215 but received Pope Honorius III's

approval in the following year, and the Order of Preachers was founded.

Dominic spent the last years of his life organizing the order, traveling all over Italy, Spain and France preaching and attracting new members and establishing new houses. The new order was phenomenally successful in conversion work as it applied Dominic's concept of harmonizing the intellectual life with popular needs. He convoked the first general council of the order at Bologna in 1220 and died there the following year, after being forced by illness to return from a preaching tour in Hungary.

He was canonized in 1234 and is the patron saint of astronomers.

### **AAADD**

Recently, I was diagnosed with AAADD - Age Activated Attention Deficit Disorder.

This is how it manifests: I decide to water my garden. As I turn on the hose in the driveway, I look over at my car and decide my car needs washing.

As I start toward the garage, I notice that there is mail on the porch table that I brought up from the mailbox earlier. I decide to go through the mail before I wash the car.

I lay my car keys down on the table, put the junk mail in the garbage can under the table, and notice that the can is full.

So, I decide to put the bills back on the table and take out the garbage first.

But then I think, since I'm going to be near the mailbox when I take out the garbage anyway, I may as well pay the bills first.

I take my chequebook off the table, and see

that there is only one cheque left.

My extra cheques are in my desk in the study, so I go inside the house to my desk where I find the can of Coke that I had been drinking. I'm going to look for my cheques, but first I need to push the Coke aside so that I don't accidentally knock it over. I see that the Coke is getting warm, and I decide I should put it in the refrigerator to keep it cold.

As I head toward the kitchen with the Coke a vase of flowers on the counter catches my eye - they need to be watered.

I set the Coke down on the counter, and I discover my reading glasses that I've been searching for all morning.

I decide I better put them back on my desk, but first I'm going to water the flowers.

I set the glasses back down on the counter, fill a container with water and suddenly I spot the TV remote. Someone left it on the kitchen table.

I realize that tonight when we go to watch TV, I will be looking for the remote, but I won't remember that it's on the kitchen table, so I decide to put it back in the den where it belongs, but first I'll water the flowers.

I pour some water in the flowers, but quite a bit of it spills on the floor. So, I set the remote back down on the table, get some towels and wipe up the spill.

Then I head down the hall trying to remember what I was planning to do.

At the end of the day: the car isn't washed the bills aren't paid there is a warm can of Coke sitting on the counter the flowers don't have enough water there is still only one cheque in my cheque book I can't find

the remote I can't find my glasses I don't remember what I did with the car keys. Then when I try to figure out why nothing got done today, I'm really baffled because I know I was busy all day long, and I'm really tired.

I realize this is a serious problem, and I'll try to get some help for it, but first I'll check my email.

Do me a favour, will you? Forward this message to everyone you know, because I don't remember to whom it has been sent.

Thanks to **Bridget Speek**

### **From here and there**

a) **Good news!** The director (Carol Bellamy) of a United Nation's agency dedicated to children (UNICEF), who came under fire for promoting abortion, has stepped down.

"She has taken UNICEF in the radical feminist direction of promoting abortion rights. It is her feeling and the feeling of the people she brought into UNICEF that children will not get their rights until women get their rights first," according to Austin Ruse, president of the Catholic Family & Human Rights Institute.

In 1996 the Vatican ended its financial support for UNICEF because of its change in focus!

The new director, Ann Veneman, says she will shift the agency's attention back to helping children combat hunger and disease and away from making sure teenagers get abortions. **Lifenews.com**

b) In many of the mainline churches, the **Gospel of Christ** has been replaced by an

insidious counterfeit ideology of *radical inclusivity*. The three sacraments of this ideology are abortion, the blessing of same-sex unions, and open communion.

c) Profanity is the effort of a feeble mind to express itself forcefully.

d) I asked the Lord to bless you as I prayed for you today.

To guide you and protect you as you go along your way . . .

His love is always with you,

His promises are true,

And when we give Him all our cares, you know He will see us through. From

**Brother Cuthbert, TSF**

e) Dear God, thank you for the baby brother but what I asked for was a puppy. I never asked for anything before. You can look it up. **Joyce** - age 8

f) The most tyrannical of governments are those which make crimes of opinions, for everyone has an inalienable right to his thoughts. **Baruch Spinoza** (1632 - 1677)

g) It is sometimes proposed today that in order to grasp the political meaning of the New Testament, you have to downgrade the theology; as though, for instance, a high Christology would lead you off in the direction of 'religion' rather than politics, or as though talk of the bodily resurrection would project you out into the world of 'pie in the sky when you die' rather than the hard, real world in which we are called to work for justice and peace. In fact, as Paul or Revelation would make just as clear as Luke, the opposite is the case. It is because Jesus is bodily risen from the dead, because Jesus is Israel's Messiah, because he is the one and only Lord of the world, that the Sadducees are worried, Herod is worried, the Athenians are worried, the idol-makers of Ephesus are

furious, and ultimately, if he knew his business, Caesar should be making his will. The point about Jesus going to heaven is not that we'll go there to be with him one day, away from this wicked old world at last. The point is that from heaven he is ruling the world, ruling it through the faithful lives, the suffering and the witness of his Spirit-driven apostolic followers, calling to account, demonstrating that there is a new way of living, a way which upstages all Caesar's pretensions to have saved the world, or united it, or brought it genuine justice, freedom and peace. (All those claims, by the way, are the standard things that all empires have claimed, whether in the first century of the twenty-first.) **Dr. N.T. Wright**, Bishop of Durham

h) Just think, if it weren't for marriage men would go through life thinking they had no fault at all.

i) **The Revenge of Conscience** - Things are getting worse very quickly now. The list of what we are required to approve is growing ever longer. Consider just the domain of sexual practice. First we were to approve sex before marriage, then without marriage, now against marriage. First with one, then with a series, now with a crowd. First with the other sex, then with the same. First between adults, then between children, then between adults and children. The last item has not been added yet, but will be soon: you can tell from the change in language, just as you can tell the approach of winter from the change in the color of leaves. As any sin passes through its stages from temptation, to toleration, to approval, its name is first euphemized, then avoided, then forgotten. A colleague tells me that some of his fellow legal scholars call child molestation "intergenerational intimacy": that's euphemism. A good-hearted editor tried to talk me out of using the term "sodomy": that's avoidance. My students don't know

the word "fornication" at all: that's forgetfulness.

The first paragraph from an article by **J. Buziszewski** which we will start next month.

### **Robert's Ramblings**

#### ***A Barchester in Southern Africa - I***

*"It becometh well the just to be thankful"*  
(Psalm 33,1).

Jewish liturgy, involved much remembering of God's mighty acts of salvation. The church of the new covenant inherited this custom from the church of the old covenant. We thank God not only for mighty acts but also for "all the blessings of this life". Among such blessings are entertaining and happy memories of people and places in our own small pasts. (For some of us Colin Stephenson's "*Merrily on High*" and Eric Mascall's "*Saraband*" are as good a tonic as any glass of gin.)

The Editor of the "*Quarterly*"\* recently wrote to me about how charming he had found the city of Grahamstown in South Africa. His letter set me remembering three happy years in that academic and ecclesiastical place, nicknamed "the city of saints" because of its nine boarding schools, a teacher training college, two theological colleges, a university with a theological faculty, and many churches of several denominations, with the Anglican cathedral right at the centre of things. Lay missionaries and clergymen tended to retire there, including Bishop Leonard Fisher of Natal, older brother of Archbishop Geoffrey Fisher of Canterbury. The sisters of the Community of the Resurrection of our Lord, founded a decade or two before CR Mirfield,

had their mother house there, from where they carried out all sorts of works around Southern and Central Africa. In Grahamstown itself they ran the excellent Teacher Training College for women only, the products of which had a good reputation in several countries. The girls had to acquire life saving qualifications for use at swimming baths. The girls played a rough game of hockey, as I can testify. They would challenge us of St Paul's Theological College. The brunette on the right wing would knock me down and trample me about. In those pre feminist days I was expected to respond like a gentleman.

"Sin coucheth at the door" (*Genesis 4,7*), not least in Grahamstown with its Georgian and Victorian buildings, its slow pace of life. Over on the East was Mkana's Kop where all blacks were relegated. We whites in our sleepy hollow, surrounded by pretty hills, required the blacks for domestic service, but otherwise they were banished out of sight out of mind. There was no commerce or industry for them among us. Societal sin indeed!

Racial oppression or no, Grahamstown charmed the pants off us at St Paul's, especially those who came from the more Afrikaner or more Anglo catholic or more industrial interior of the country. We half expected to meet Miss Jane Austen in the oak-lined High Street. We did spot the odd archdeacon or bishop in gaiters. Originally the city had been a garrison on the Eastern frontier of the Cape Colony, intended to repel Xhosa tribesmen, against whom seven wars were fought. When the 1820 Settlers arrived from Britain, the first permanent Anglophones to live in South Africa - the colony had been Dutch since 1652 - they were given farms in the neighbourhood. Much of the land was not arable and so artisans and professionals moved into the garrison to make it a more

conventional town.

The Community had several connections with Grahamstown. The former Mirfield student, David Russell, himself a South African, became Bishop of Grahamstown; he had a heroic ministry among the poorest of the poor Xhosas. Fr Eustace Hill CR had a sister who belonged to the CR nuns. Brethren from Johannesburg, especially Fr George Sidebotham, would stay with Professor and Mrs Guy Butler in their lovely 1820 house opposite the entrance to Rhodes University. Fr Martin Jarret-Kerr gave a course of lectures in the university. Fr Stubbs preached in the cathedral about Moses. Fr Jonathan Graham, sometime Superior, conducted a retreat at St Paul's Theological College. He and our Warden, Canon Norman Blamires, had been newly ordained curates in Middlesbrough in the 1940's. Like Apollos Jonathan was not so much learned as "powerful in the Scriptures" (*Acts 18,24*). When he explained the Bible, as all preachers should, congregations did indeed find the "Word of God to be living and active, sharper than any two edged sword" (*Hebrews 4,12*). When our retreat was over Jonathan preached to university students on the text, "Dost thou not fear God seeing we are under the same condemnation and we indeed justly?" (*Luke 23,40*). After evensong the High Street was normally loud with the cheerful conversation of undergraduates on the way back to their residences. But not this night: the students crept away in stunned silence. They had been convicted of sin (*John 16,8*).

In the High Street was a dinky little cop shop. One felt it might be a pleasure to be detained there. Fr Stubbs also stayed with Professor and Mrs Butler. Guy had the chair of English at Rhodes. He was a poet, playwright, producer, editor, and restorer of Georgian buildings. He has several books to his credit, among them a three volume

autobiography, the first volume of which is "*Karoo Morning*". He tells what happened to Fr Stubbs in that jail. Aelred was stopped by a policeman, taken to the cells, strip searched and interrogated. On his release he returned to *High Corner* exhausted and said to Jean, "I'll take a good bath and go straight to bed. But a cup of tea would be heaven". Jean rushed up to his room with a tray. Aelred, looking like an El Greco mystic on his death bed, frowned slightly and said, "Not a *kitchen* teapot dear".

\*Reprinted from the "*CR Quarterly Review*"

**+Robert Mercer CR**

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

### **Episcopal leaders betray flock - II**

Reinterpreting the faith, the liberals said, was appropriate, essential and entirely positive. The rest of the church would eventually see the light and catch up with the new advance. Why on earth is this controversy significant, whether for Christians of other traditions, believers of other faiths, and above all why is it significant for the wider group of citizens who make no profession of faith?

What is wrong with reinterpreting a faith for every new generation and situation? No faith, no freedom. Let me be absolutely plain. The core issue is not the national standing of the American Episcopal Church; though it stands historically as a bridge between the other Protestant churches and the Church of Rome, and despite its small numbers it has a disproportionate influence in the American elites and has included many American presidents among its adherents.

Nor is the core issue homosexuality, though the confirmation was openly touted as a key milestone on the gay activists' long march through the institutions toward the goal of complete legitimacy in America. The confirmation of a homosexual bishop was only the catalyst, not the cause, of the crisis. Nor is the issue the treatment of the press, though as so often the tone deafness of many reporters toward matters of faith has once again been embarrassingly plain.

The core issue of the Episcopal controversy is the authority of faith in the modern world - let faith be faith. And surprisingly this issue carries immense significance not only for Christians but for people of all faiths and for all Western citizens to day. There are two major questions behind the controversy, one setting the issue in the context of the wider Western culture, and the other setting the issue in the context of the integrity and independence of the Christian faith.

First, why does faith of any kind matter to wider Western society today? Surely the day of faith is long over. Surely the election of bishops, whether gay or straight, is a private matter for Christians and no concern to people of other faiths or people with no faith at all. Can't we just leave things to the A.C.L.U. [American Civil Liberties Union] and its secular-puritan allies to clear away all remaining traces of religion in public life?

It may sound odd in a secular age, and it will certainly be uncomfortable for those aware of the evils and excesses of religion in the past, but the point must not be ducked: There is an essential link between faith and freedom. Eminent historians of civilization, such as Arnold Toynbee and Christopher Dawson, the former agnostic and the latter Roman Catholic, agree on one thing.



There has never yet been a great civilization that was not inspired by the vision and values that were the product of the faith at its core, and when this faith, and vision and values, declined, so also did the civilization. As Churchill said, "It is bad for a nation when it is without faith." President Eisenhower agreed, "Freedom itself means nothing, unless there is faith."

In the case of Western civilization, there is no question that the leading sources of distinctive Western ideas and institutions are the Jewish and Christian faiths - or as Nietzsche called the Christian faith, "Judaism for the multitudes."

For all the growth of skepticism, secularism, and an exploding variety of other faiths, it is still true that the Christian faith has been the faith of most ordinary people in the West over the past two thousand years; that it is the wellspring of the most appealing features of the West, such as the tradition of reforms and the culture of giving and caring; and that it is the direct or indirect source of most of the most decisive institutions in the West - most notably the universities, science, capitalism, democracy, and human rights.

In the American case, the historic relationship of faith and freedom is closer still - not so much despite as because of disestablishment. The framers' [of the American Constitution] foundational triangle of assumptions expresses this link perfectly: "Freedom requires virtue. Virtue requires faith (of some sort). And faith requires freedom." There is thus a wager at the heart of what George Washington called "the Great experiment."

By **Os Guinness** - from an article entitled *Kissing Judases* - the second of two parts

## **The Glory of the Garden**

The title is borrowed from a Rudyard Kipling poem.

Recently I came across this passage by someone named Abraham Fuller:

"Would you kill the weeds in your garden . . . Plant it with good seed; if the ground is well occupied there will be less need for the hoe".

I know nothing about the author except a name, but I think he must have been looking at my garden. Compared with the one next door which is evenly laid out in neat rows, the distance between each plant must have been measured with a ruler, mine is an overcrowded hodgepodge. But I love it, and there's nothing more pleasant in the Spring than getting down on my hands and knees and grovelling away at the soil, removing the detritus accumulated over the Winter, scraping away the moss which persists in spreading, and taking out the stones which continually find their ways to the surface every year. Once I came across a fossilized shell. I wonder how it got there. Did someone throw it away or was this area once under the sea? Another time, on my Birthday I found a stone shaped like a heart. I like to think that it was put there as a gift.

When I first came to live in this apartment building twenty-five years ago, the 'garden soil' was just bricks and mortar with, a couple of Dogwood bushes struggling to survive. I had left behind a large garden which had acted as a sort of catharsis in times of turmoil. How I missed it! So I asked the management if it would be alright to make my own garden. It now stretches in front of the windows of my apartment, a longer piece separated from a smaller piece by a privet hedge. This hedge

shelters a patio on which I can assemble pots of varying types and colours of my favourite flowers. I don't choose just one colour as some gardeners do, for nothing in Nature ever clashes; the colours just blend together. My garden has a conglomeration of many different kinds of plants which bloom at different times, so that there is always something to admire, and to associate with some occasion when it was bought, or some person who donated the cuttings. The Dogwood bushes have long since died, leaving room for replacements of my own choosing - but no more bushes which take up too much room. Lots of new soil has been added over the years, and today, taking my daily observation walk along the border, I said to myself, "Abraham Fuller hit it right on! There's just no room for weeds to grow!"

Yesterday I was planting Impatiens in the long boxes on the patio. The plants had been bought 2½ weeks before, and had been waiting there to be set out on a suitable day. On my knees I was dibbling the plants in place. It was a great feeling. One plant seemed reluctant to come out of the little container, one of four in which the garden centre plants seeds. I tore away the surrounding plastic and out it PLOPPED! Yes, it PLOPPED! Clinging on to the root was a half-grown toad. It fell into the box. It sat there looking dazed, as indeed I was, to see it. It was so gray, unhappy looking, and caked with mud. I went inside, and kept peering through the door to see what was happening. After a while it disappeared, and then later, it was sitting in the middle of my patio. Somewhere, somehow, it had managed to get itself cleaned up for now the most beautiful markings could be seen on its back. I had thought all toads to be gray, dark and ugly, but this fellow was really handsome. He reminded me of The Frog Prince in the Fairy Tale, and I felt like the girl who had released him from the spell put upon him

by a wicked fairy. No, I did not kiss him to see if he might become human, but I do hope he stays around in my garden and shows his gratitude by dealing with the slugs, bugs, and other creeping things.

By **Helen E. Glover**

### ***I'm ashamed of being Canadian***

#### ***Canadian Bill C-38 Final Passage Eerily Coincides With Sodom and Gomorrah Readings at Catholic Masses***

The likely final passage this evening of Canada's same-sex marriage bill C-38 was eerily highlighted by today's daily Mass readings, encountered by Catholics who attended Mass across the nation. Today's scripture readings, which are established years ahead according to an international liturgical calendar, contained passages that astonished many by their direct relevance to the disturbing culmination of the same-sex marriage legislation battle.

The first reading, from the book of Genesis Chapter 19, relates the infamous story of the punishment of Sodom and Gomorrah as a result of its sexual and especially homosexual immorality. The second reading from the Gospel of Matthew, Chapter 8:23-27, in the New Testament, relates the story of the apostles' terror while in a boat in the midst of a violent storm. When they ask Jesus to save them he responds "Why are you terrified, O you of little faith?"

We interviewed Bishop Pearce Lacey of Toronto about today's phenomenon.

The bishop responded, "I like the Gospel in today's Mass where the apostles were with the Lord and were scared stiff. The terrible violent storm was swamping the boat and they were in it and they cried out - which is

normal, for all of us to cry out - 'Lord save us, we seem to be perishing, we are perishing!' Many people feel almost a loss of hope and are very depressed that things have gone the way they have. But, that's not the discipleship that we follow".

"As in today's Gospel" said Lacey, "the Lord is simply saying 'Don't be afraid. Don't be of little faith. I am with you.'"

The bishop, who gave an impassioned speech at the recent defense of marriage rally at Toronto's Queen's Park, said he was "deeply saddened" by the latest developments on C-38 and emphasized "although many say 'I've given it my best shot and look what's happened', obviously we haven't given our best shot. We still have our work cut out for us." He suggested that God is telling Christians to "be more intense in our prayer life, to be more sacrificial, the need for more penance" and that the intense prayer undertaken so far "has in all likelihood restrained the punishing hand of God" at a time "perhaps worse than any other time". Bishop Lacey added, "how patient He (God) must be, how loving He must be and this is the God we trust."

The bishop, again encouraged defenders of marriage, "The one thing we shouldn't do is lose hope. I mean, time moves by very quickly. The Paul Martins of this world will die, and they will have to face the God who gave them life, the same as each one of us. And he's had his time in the sun, and he certainly hasn't done a very good job."

Referring again to the Catholic Prime Minister, Lacey stated, "some day the Paul Martins of this world will have to face up to a judgment that will be far, far more damaging and far more vigorous". He further added, "I pity Paul Martin. I don't wish evil on anybody. But Paul Martin has got a great judgment ahead of him, a

judgment that I wouldn't want to be in his shoes. Imagine, the leader of a country, who has the responsibility of really giving the kinds of strong direction and leadership to his people, and then to flunk, to literally fail is a very, very serious indictment on him."

From **LifeSiteNews.com** - TORONTO, June 28, 2005

### **T-shirt with holes in it, jeans, and no shoes**

This was literally a young man's wardrobe for his entire four years of college. He is brilliant. Kind of esoteric and very, very bright. He became a Christian while attending college.

Across the street from the campus is a well-dressed, very conservative church. They want to develop a ministry to the students but are not sure how to go about it.

One day Bill decides to go there. He walks in with no shoes, jeans, his T-shirt, and wild hair. The service has already started and so Bill starts down the aisle looking for a seat. The church is completely packed and he can't find a seat. By now, people are really looking a bit uncomfortable, but no one says anything. Bill gets closer and closer and closer to the pulpit, and when he realizes there are no seats, he just squats down right on the carpet.

By now the people are really uptight, and the tension in the air is thick. About this time, the minister realizes that from way at the back of the church, a deacon is slowly making his way toward Bill.

Now the deacon is in his eighties, has silver-gray hair, and a three-piece suit. A godly man, very elegant, very dignified, very

courtly. He walks with a cane and, as he starts walking toward this boy, everyone is saying to himself that you can't blame him for what he's going to do. How can you expect a man of his age and of his background to understand some college kid on the floor?

It takes a long time for the man to reach the boy. The church is utterly silent except for the clicking of the man's cane. All eyes are focused on him. You can't even hear anyone breathing. The minister can't even preach the sermon until the deacon does what he has to do. And now they see this elderly man drop his cane on the floor. With great difficulty, he lowers himself and sits down next to Bill and worships with him so he won't be alone.

Everyone chokes up with emotion. When the minister gains control, he says, "What I'm about to preach, you will never remember. What you have just seen, you will never forget."

"Be careful how you live. You may be the only Bible some people will ever read".

Thanks to **Brother Cuthbert, TSF**

### **The Ascension and its Importance in the Life of the Church**

***A summary of the addresses by  
Fr Robert Mansfield SSC  
at the Grand Valley Branch (of the  
Prayer Book Society) Ascensiontide  
Retreat***

Despite being overshadowed by other observances (such as the Nativity and the Resurrection), the Ascension of Our Lord is the ultimately defining event of His earthly

ministry for the Christian Church.

After the Resurrection Jesus appeared to his disciples during forty days "showing himself alive by many proofs, speaking to the things pertaining to the Kingdom of God, promising the coming of the Holy Spirit, the Comforter, upon them and commissioning them to bear witness of Him unto the uttermost parts of the earth" (Acts 1.1). Then a cloud received Him out of their sight and two angels appeared announcing that "He would come again in like manner." Then Jesus arose to sit, triumphant, on the right hand of God the Father, making possible the Day of Pentecost and the descent of the Holy Spirit into a new "Body of Christ," the Christian Church.

The Ascension is recorded in various books of the Bible (St. Luke 24, Acts 1, Romans 8, Ephesians 4, Peter 1.3, - check your Concordance), and in the Apostles' and Nicene Creeds, and that of St. Athanasius (BCP, p. 695). So, the acceptance of Our Lord's Ascension into Heaven is NOT simply a pious opinion or optional belief but an Article of Faith if one professes Christianity. St. Athanasius spells out precisely and in detail the NATURE (the essence or qualities that make something what it is) of God, the Father, the Son and the Holy Ghost. Jesus is not a God-man. He is perfectly God and perfectly Man, one in Christ, not by conversion of Godhead into flesh, but by taking of Manhood into God (Verse 35).

In his earthly existence Jesus shared with us the full range of human sorrow, terror, pain and suffering, was abandoned by friends and experienced the ultimate sense of abandonment by God ("My God, My God, why hast Thou forsaken Me?"). And yet, in what must have been an unimaginable (for us) moral struggle (blood oozed from His skin) He subjected His human will to God's

purpose ("not My will but Thine, Father") and faced the ignominious and horrific death on the Cross. (Remember, this is God in the person of his Son nailed by us to the Cross.) With His dying breath he could cry "IT IS FINISHED" - the Redemption of rebellious humanity had been won, it had become a new creation through Christ, and at his Ascension this new redeemed humanity was exalted with Him into the presence of God.

The Eucharistic (Greek, thanksgiving) Prayer of Consecration (BCP, p. 82) is a wonderful summation of the Atonement (At-one-ment) - Christ's sacrifice putting humanity once more into a right relationship with God the Father - giving us a second chance if we truly try to respond to the example of Christ, "whose service is perfect freedom;" the choice is ours.

After Christ's Ascension, and the descent of the Holy Spirit on the Church, we are able to offer up, as He commanded, this one and only Perfect Sacrifice of Himself to God. And we pray that those who do "may become more truly what they already are; the People of God, that New Creation in Christ" which finds its joy in adoration of the Creator and Redeemer of us all.

To Wenna Edward's excellent summary of Fr Mansfield's addresses at the retreat I cannot resist adding a part that remains in my memory. Referring to the Revelation of St John the Divine (Chap. 5) we have a

vision of Christ as both the Lion of Judah and as the Lamb that had been slain who is able to open the book with the seven seals. This vision is only possible in context of the Ascension when the Christ had returned to the right hand of the Father in Heaven. As so often happens, when we delve into these matters the more profound, compelling and awesome the concepts become. I seem to have spent so much time scratching around on the surface!! We are profoundly grateful to Fr Mansfield for bringing this wealth of learning to share with us.

By **Wenna Edward**, with a final word by **Brian Munro** - from the Trinity, 2005 issue of *The Epistle*

**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](mailto:gfreeman@pwi-insurance.ca)

**Parish website:**

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

**Parish email:**

[stedmund@pwi-insurance.ca](mailto:stedmund@pwi-insurance.ca)