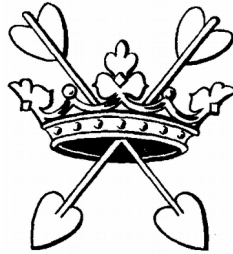


The Parish of St. Edmund, King and Martyr

(Waterloo, Ontario)



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

UPDATE

December 7, 2005 - **St. Ambrose**

January Schedule

January 1	Sunday	The Octave Day of Christmas / The Circumcision of Christ
January 6	Friday	The Epiphany of Our Lord
January 8	Sunday	The First Sunday after the Epiphany
January 13	Friday	The Octave Day of the Epiphany / The Baptism of Our Lord
January 15	Sunday	The Second Sunday after the Epiphany
January 22	Sunday	The Third Sunday after the Epiphany
January 25	Wednesday	The Conversion of St. Paul
January 29	Sunday	The Fourth Sunday after the Epiphany

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) Dr. Budziszewski continues his examination of the cultural slide of the mid-90s - **The Revenge of Conscience** - the fourth of six parts - this page.
- 2) For **Robert's Ramblings - Matobo II** - the second of two parts - see page 5.
- 3) Bishop Henry - **Further betrayal of the children** - see page 6.
- 4) Commentary on - **THE INTROIT, KYRIE ELEISON, GLORIA IN EXCELSIS** - from a booklet entitled **The Ceremonial of High Mass** - see page 8.
- 5) A couple of comments on - ***especially those for whom our prayers are desired*** - see page 8.
- 6) An informal report - **A Visit to Christ the King** - see page 9.

The Revenge of Conscience - IV

If the law written on the heart can be repressed, then we cannot count on it to restrain us from doing wrong; that much is obvious. I have made the more paradoxical claim that repressing it hurls us into further wrong. Holding conscience down doesn't deprive it of its force; it merely distorts and redirects that force. We are speaking of something less like the erosion of an earthen dike so that it fails to hold the water back, than like the compression of a powerful spring so that it buckles to the side.

Here is how it works. Guilt, guilty knowledge, and guilty feelings are not the same thing; men and women can have the knowledge without the feelings, and they

can have the feelings without the fact. Even when suppressed, however, the knowledge of guilt always produces certain objective needs, which make their own demand for satisfaction irrespective of the state of the feelings. These needs include confession, atonement, reconciliation, and justification.

Now when guilt is acknowledged, the guilty deed can be repented so that these four needs can be genuinely satisfied. But when the guilty knowledge is suppressed, they can only be displaced. That is what generates the impulse to further wrong. Taking the four needs one by one, let's see how this happens.

The need to confess arises from transgression against what we know, at some level, to be truth. I have already commented on the tendency of accessories to suicide to write about their acts. Besides George Delury, who killed his wife, we may mention Timothy E. Quill, who prescribed lethal pills for his patient, and Andrew Solomon, who participated in the death of his mother. Solomon, for instance, writes in the *New Yorker* that "the act of speaking or writing about your involvement is, inevitably, a plea for absolution." Many readers will remember the full-page signature advertisements feminists took out in the early days of the abortion movement, telling the world that they had killed their own unborn children. At first it seems baffling that the sacrament of confession can be inverted to serve the ends of advocacy. Only by recognizing the power of suppressed conscience can this paradox be understood.

The need to atone arises from the knowledge of a debt that must somehow be paid. One would think such knowledge would always lead directly to repentance, but the counselors whom I have interviewed tell a different story. One

woman learned during her pregnancy that her husband had been unfaithful to her. He wanted the child, so to punish him for betrayal she had an abortion. The trauma of killing was even greater than the trauma of his treachery, because this time she was to blame. What was her response? She aborted the next child, too; in her words, "I wanted to be able to hate myself more for what I did to the first baby." By trying to atone without repenting, she was driven to repeat the sin.

The need for reconciliation arises from the fact that guilt cuts us off from God and man. Without repentance, intimacy must be simulated precisely by sharing with others in the guilty act. Leo Tolstoy knew this. In *Anna Karenina* there comes a time when the lovers' mutual guiltiness is their only remaining bond. But the phenomenon is hardly restricted to cases of marital infidelity. Andrew Solomon says that he, his brothers, and his father are united by the "weird legacy" of their implication in his mother's death, and quotes a nurse who participated in her own mother's death as telling him, "I know some people will have trouble with my saying this but it was the most intimate time I've ever had with anyone." Herbert Hendin comments in a book on the Dutch affair with euthanasia, "The feeling that participation in death permits an intimacy that they are otherwise unable to achieve permeates euthanasia stories and draws patients and doctors to euthanasia." And no wonder. Violation of a basic human bond is so terrible that the burdened conscience must instantly establish an abnormal one to compensate; the very gravity of the transgression invests the new bond with a sense of profound significance. Naturally some will find it attractive.

The reconciliation need has a public dimension, too. Isolated from the community of moral judgment, transgressors strive to gather a substitute

around themselves. They don't sin privately; they recruit. The more ambitious among them go further. Refusing to go to the mountain, they require the mountain to come to them: society must be transformed so that it no longer stands in awful judgment. So it is that they change the laws, infiltrate the schools, and create intrusive social-welfare bureaucracies.

Finally we come to the need for justification, which requires more detailed attention. Unhooked from justice, justification becomes rationalization, which is a more dangerous game than it seems. The problem is that the ordinances written on the heart all hang together. They depend on each other in such a way that we cannot suppress one except by rearranging all the others. A few cases will be sufficient to show how this happens.

Consider sexual promiscuity. The official line is that modern people don't take sex outside marriage seriously any longer; mere moral realists say this is because we no longer realize the wrong of it. I maintain that we do know it is wrong but pretend that we don't. Of course one must be careful to distinguish between the core laws of sex, the ones we can't not know, and the derived ones, which we can not know. For example, though true and reasonable, the superiority of monogamous to polygamous marriage is probably not part of the core. On the other hand, no human society has ever held that the sexual powers may be exercised by anyone with anyone, and the recognized norm is a durable and culturally protected covenant between man and woman with the intention of procreation. Casual shack-ups and one-night stands don't qualify.

Because we can't not know that sex belongs with marriage, when we separate them we cover our guilty knowledge with rationalizations. In any particular culture,

particular rationalizations may be just as strongly protected as marriage; the difference is that while the rationalizations vary from culture to culture, the core does not. At least in our culture, such sexual self-deceptions are more common among women than men. I don't think this is because the female conscience is stronger (or weaker) than the male. However, sex outside marriage exposes the woman to greater risk, so whereas the man must fool only his conscience, she must fool both her conscience and her self-interest. If she does insist on doing wrong, she has twice as much reason to rationalize.

One common rationalization is to say "No" while acting "Yes" in order to tell oneself afterward "I didn't go along." William Gairdner reports that according to one rape crisis counselor, many of the women who call her do so not to report that they have been raped, but to ask whether they were raped. If they have to ask, of course, they probably haven't been; they are merely dealing with their ambivalence by throwing the blame for their decisions on their partners. But this is a serious matter. Denial leads to the further wrong of false witness.

Another tactic is inventing private definitions of marriage. Quite a few people "think of themselves as married" although they have no covenant at all; some even fortify the delusion with "moving-in ceremonies" featuring happy words without promises. Unfortunately, people who "think of themselves as married" not only refuse the obligations of real marriage but demand all of its cultural privileges; because rationalization is so much work, they require other people to support them in it. Such demands make the cultural protection of real marriage more difficult.

Yet another ruse is to admit that sex belongs with marriage but to fudge the

nature of the connection. By this reasoning I tell myself that sex is okay because I am going to marry my partner, because I want my partner to marry me, or because I have to find out if we could be happy married. An even more dangerous fudge is to divide the form of marriage from its substance - to say "we don't need promises because we're in love." The implication, of course, is that those who do need promises love impurely; that those who don't marry are more truly married than those who do.

This last rationalization is even more difficult to maintain than most. Love, after all, is a permanent and unqualified commitment to the true good of the other person, and the native tongue of commitment is precisely promises. To work, therefore, this ruse requires another: having deceived oneself about the nature of marriage, one must now deceive oneself about the nature of love. The usual way of doing so is to mix up love with the romantic feelings that characteristically accompany it, and call them "intimacy." If only we have these feelings, we tell ourselves, we may have sex. That is to say, we may have sex - if we feel like it.

Here is where things really become interesting, because if the criterion of being as-good-as-married is sexual feelings, then obviously nobody who has sexual feelings may be prevented from marrying. So homosexuals must also be able to "marry"; their unions, too, should have cultural protection. At this point suppressed conscience strikes another blow, reminding us that marriage is linked with procreation. But now we are in a box. We cannot say "therefore homosexuals cannot marry," because that would strike against the whole teetering structure of rationalizations. Therefore we decree that having been made marriageable, homosexuals must be made procreative;

the barren field must seem to bloom. There is, after all, artificial insemination. And there is adoption. So it comes to pass that children are given as a right to those from whom they were once protected as a duty. The normalization of perversion is complete.

By **J. Budziszewski**, Associate Professor of Government and Philosophy at the University of Texas - this article appeared in the June/July 1998 issue of *First Things* - the fourth of six parts

From here and there

1) The blood of martyrs is the seed of the Church. **Tertullian**

2) The Coming

Shepherds watch on darkened hillside
Drowsy flocks, by stars' dim light.
Sky illumined by appearance
Of Angel's glow, that Christmas night.

Shepherds startled by the splendour;
Of God's Own Son were told the birth.
Sky is thronged with Host from Heaven,
Praising God, with Peace on Earth.

Shepherds leave their flocks on hillside;
Hasten down that Babe to seek.
Found Him in a lowly stable,
Snug in manger, fast asleep.

Shepherds kneel in adoration
Watched by Mary, Mother mild,
While Joseph, earthly father, proudly
Looks down on Mother and sleeping child.

By **Helen E. Glover**

3) **You asked!** This is the 111th 'issue' of **UPDATE** - the first had 2 pages, in 1996!

4) **Western Rite Orthodoxy** - The Antiochian Orthodox Christian Archdiocese of North America is hoping to establish a Western Rite Parish in the Greater Toronto Area - for more details see <www.westernorthodox.ca>

Robert's Ramblings

Matobo II

"Thou bald head" (*II Kings* 2,23)

He [Father Cuthbert Hallward] is remembered as courteous, as befits an old Wykehamist; as against raffles at bazaars; as having a formidable sister who kept house for him in Bulawayo; as pronouncing his name Halwid. At the turn of last century he was an itinerant chaplain with the Railway Mission, when he had much to do with founding Plumtree, one of the country's best known schools. He was also rector of my home parish, Bulawayo, and of Mutare. He was sent to St Augustine's, Penhalonga, when the Community took over the Mission in 1914. Another with him there was Father Harry Buck. Together they entered the novitiate at Mirfield. Harry returned to Africa with his linguistic skills and missionary inventiveness. Cuthbert remained in Yorkshire, eventually becoming Prior of the Mother House and a prison visitor in Wakefield.

Some funerals are spectacular, such as those of Alexander the Great and the Duke of Wellington. Mr Rhodes' funeral was in the same league, a celebration of Empire. There were no roads as yet - there are still only few - and the procession from Bulawayo to World's View by horseback and ox waggon had to camp out in the bush. There are many photographs of the funeral. In one of them you can see the tall

handsome young Cuthbert Hallward in cassock, surplice and Bishop Andrewes' cap (against the scorching sun), beside the diminutive pugilist and Bishop, Billy Gaul, whose crozier I have used often enough myself. Father Paul Bull CR was present at another great celebration of Empire, the Delhi Durbar of 1911, but that is a story for another time and for another storyteller.

Before you become censorious about Empire, let me tell you that the first music hall in Bulawayo was called the Empire. Not only did gaiety girls kick their legs in it, but Bishop Gaul preached there too, mounted on empty whisky boxes because of his shortness. Pioneers and prospectors were rounded up for evensong from the Bodega Bar with its half swing-doors, a la Wild West movie. (I remember the doors well, and a hitching rail, as still there in the 1940's.) The Bishop's prowess as a boxer overcame any disinclination for Divine Service which drinkers might feel.

Was it Father Benson of Cowley who said, "Join a Community and see the world"? Many of us in the Community have found this to be true. The trouble with travel is that one falls in love with so many countries at once. Where would one most like to live? Canada, Holland, Ireland, Israel, Italy, Southern Africa, Wales? The Afrikaans proverb gets it right, "East West homes best". But if one can't live near Matobo in Matabeleland, another appealing place is Australia. Important criteria are baking heat, dust, flat expanses of open plain with small hills in the middle distance, fascinating fauna and flora.

Three CR brethren had the good sense to work for Bush Brotherhoods in Australia before they joined the Community, Cecil Cohen, Keith Davie and Reginald Smith. After the First World War there was an attempt to found a religious community for

men in Australia, under the title of the Ascension. Its would be founders spent some time at Mirfield where, among other things, they built the Calvary Garden. Two members of CR were loaned to CA in Australia for a while, Richard Barnes and Ralph Bell. An early member and the last Superior of the Community of the Ascension was Father Cecil Cohen. The attempt failed and the two surviving members of CA returned to England, one to Mirfield and the other to Kelham. If you look at the cross on Cecil's grave in the Cemetery of the Resurrection, you will see that both his professions in religion are recorded. More recently Thomas Seville and John Gribben loved their visits to Australia.

But of course as a window in Bulawayo cathedral reminds us, we "Desire a better country, that is, a heavenly, where God is not ashamed to be called our God" (*Hebrews* 11,16). We can be grateful, though, that our respective loves on earth ready us in some small measure for that great love which is yet to come, the numinosity of which outnuminates even Matobo.

(The second of two parts)

+Robert Mercer CR

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

Further betrayal of the children

In January 2004, The American College of Pediatricians concluded: "The research literature on child-rearing by homosexual parents is limited.

"The environment in which children are reared is absolutely critical to their

development. Given the current body of research, the American College of Pediatricians believes it is inappropriate, potentially hazardous to children and dangerously irresponsible to change the age-old prohibition on homosexual parenting, neither by adoption, foster care, or by reproductive manipulation. This position is rooted in the best available science." (Human Parenting: Is It Time for Change?)

Despite the benefit of such social scientific evidence, and without adequate democratic deliberation and the normal process of judicial appeals, our federal government has repudiated the historic definition of marriage in favour of social re-engineering.

Their approach imposes uniformity in the name of equality which means pursuing the erosion of marriage and the family by belittling the importance of the union of a woman and a man, a wife and a husband, a mother and a father.

The educational impact of laws on attitudes is undeniable. If Canadian law must henceforth teach marriage is the union of two persons, a majority of Canadians face the risk of a serious threat to their freedom of conscience, religion and expression through the imposition of an "orthodoxy" that is contrary to their values.

Same-sex marriage proponents use the language of openness, tolerance and diversity, yet the foreseeable effect of their success will be to usher in an era of intolerance and discrimination the likes of which we have rarely seen before.

In view of the passage of same-sex marriage legislation, must a majority of parents accept it as inevitable, that schools and the media will transmit a vision of marriage contrary to their own?

It will be argued that the Charter of Rights and the new law on same-sex marriages compel public schools to teach their students the moral equivalency of heterosexual and homosexual relations and marriages. Furthermore, to the extent that these concepts are explored in health and physical education classes, the exploration must be equivalent. The argument will be that any other approach would be discriminatory and contrary to the equality rights under s.15(1) of the Charter and the numerous court cases that have led to the passage of Bill C-38.

The impact of the social re-engineering is bound to filter down to school classrooms.

Ordinary words such as 'husband' and 'wife' will be replaced by 'partner' and 'spouse.'

Children will have to be taught about homosexual acts.

Every person and every religion that disagrees will be labelled as bigoted and openly discriminated against and dragged before Human Rights Commissions. Parents who complain will be branded as homophobes and their children will suffer.

A B.C. Human Rights Tribunal has begun hearing a case filed by a same-sex couple.

The complaint filed against the B.C. Ministry of Education in 1999, alleges that the ministry's curriculum does not adequately "address issues of sexual orientation." The claim is made that "there is systemic discrimination through omission and suppression of queer issues in the whole of the curriculum."

To focus the human rights complaint, the complainants have selected the Social Studies curriculum for Grades 8 to 10 as an example of the discrimination.

They would like to see the curriculum changed to include: "Queer history and historical figures, the presences of positive queer role models - past and present, the contributions made by queers to various epochs, societies and civilization, and legal issues relating to lesbian, gay, bisexual, transgendered people, same sex marriage and adoption."

Pro-family groups have raised the concern that permitting explicitly homosexual material in the curriculum would promote homosexuality as a normative and safe lifestyle option.

The complainants also desire to ensure the material is mandatory. If successful, the case would strip parents of the right to pull their children from the offensive portion of the curriculum.

Traditionally, only those matters on which there was a large measure of consensus in society would be taught in the public school system. The rest was left to the home, church or to other institutions.

The adoption of a new constitutional norm means, in respect of homosexuality at least, this strategy is to be abandoned and students confronted on the issues.

Consider *Chamberlain v. Surrey School District No. 36*. The Supreme Court struck down the decision of a B.C. school board to refuse approval for three books presenting positive images of same-sex families for use in junior kindergarten and Grade 1.

The refusal was on the basis a significant number of parents and others in the school district would consider them incompatible or inconsistent with their moral and religious beliefs on same-sex relationships.

The case marked a significant moment in

the debate about parental rights in education.

Chief Justice Beverly McLachlin said that: "Parental views, however, important, cannot override the imperative placed upon the British Columbia public schools to mirror the diversity of the community and teach tolerance and understanding of difference."

In effect, therefore, it is parental views that are to be overridden by the new state religion to the detriment of children.

By **The Right Reverend Frederick Henry**, Bishop Ordinary, Roman Catholic Diocese of Calgary - October 2, 2005

The Ceremonial of High Mass

THE INTROIT

The Priest reaches the altar, which he kisses in the middle as a sign of reverence, and passes to the side, where the Missal, containing the words of the service, lies open for him to begin.

The Introit is the entrance-chant sung by the choir at High Mass (the Priest saying the preparatory prayers meanwhile). After ascending to the altar, the Priest himself reads it, making the sign of the cross at the beginning (which the people should also do, either at Low Mass when he begins it or at High Mass when the Choir begins to sing it). It consists of a Psalm-verse with "Glory be to the Father," preceded and followed by an antiphon, and varies with the feast or occasion. (When the Spanish pilgrim Egeria visited the Holy Land at the end of the fourth century, she found the custom of singing during the entrance of the bishop had replaced the informal entrance of the earlier days. The custom, perhaps introduced by St Cyril of Jerusalem, seems to have reached Rome in the early fifth

century.) The varying words of the Introit serve to sound a key-note for the devotion of the day. They represent a use of the Psalter more ancient than its continuous recitation in the daily Office, which was begun later by the first monks.

KYRIE ELEISON

The ninefold prayer, still commonly used in the Greek tongue, has replaced the ancient litany that was said at this place until the time of St Gregory (d. 604). It consists of petitions addressed to each person of the holy Trinity. The ninefold Kyrie eleison was first introduced on ordinary days when the litany was not to be used, but soon began to replace it on feast days also. As the Greeks themselves, from whom the prayer came, neither limited the number of petitions to nine, nor used a special form to address Our Lord, these features may be due to St Gregory.

GLORIA IN EXCELSIS

Gloria in excelsis is the hymn of praise used on all Sundays (except those in Advent and from Septuagesima until Easter), and on feast days. The appeal for God's mercy having been made, the worshipers burst into this great song of praise before proceeding with the prayers and lessons. The most elaborate music frequently accompanies this song. (The Gloria was in origin a hymn for the early morning in the eastern Church, and was brought into Western Europe by St Hilary when he returned from banishment in the East in the fourth century. About the year 500, Pope Symmachus ordered the hymn to be used on Sundays and the feasts of the martyrs, but it was not until about the year 1100 that it was frequently and widely used.)

The hymn begins with the words that

heralded Our Lord's birth, and with an act of praise to God the Father. From this praise of the Father we turn to the thought of our redemption through his divine Son, whose mercy we entreat. He is now in the glory of the Father, where he "ever liveth to make intercession for us," and the hymn changes its character as we ask to be received through him. Lastly, the Gloria returns to the note of praise, glorifying the Son with the Father and with the Holy Ghost.

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

especially those for whom our prayers are desired

You will recall in the September UPDATE these questions were asked: **Why was the phrase included in *The Intercession*, isn't it more a directive than an integral part of the Prayer, and can it be omitted?** Here are a couple of responses:

1) From **Fr. Donald L. Malins, SSC**

There is a sense that public worship is drastically different from private worship. I would suggest that this is only partly true. We are each free to establish our own forms of private prayer. It may be that we pray the Offices of Morning and Evening Prayer, Compline or something much less structured. When we pray privately we may particularize our private prayers in any way we wish. This allows us to include our prayers of adoration, confession, thanksgivings and supplications (intercessions). In this way, our private prayers are particular to our current concerns.

There is a tendency for many who attend

public services to see them as something that happens to us. The priest or lay reader sets the concerns to be addressed in the intercessions. When it comes to our participation in the Mass or Office, we just say the parts that are set out in the Prayer Book for the congregation.

I would like to be so bold as to suggest that the members of congregations need to do more than this. It used to be that there were public prayers on Saturday evening as preparation for Mass on Sunday. This has not been done to my knowledge for many years. Many Anglicans recite the congregational parts of the Mass or Office without giving much thought to what we are saying. Over the years we have become very good at this.

So how can we change it? My suggestion is that we each make a special intention for each Mass or Office that we attend. Look at our week past or our week to come, and dedicating the service to that issue can be very helpful. For example this week (it is Sunday, 24, September as I write) we could offer the Mass for those made homeless by the two hurricanes, Katrina and Rita. Or as the House of Commons sits this coming week, for the Members of Parliament and their deliberations. Or there may be a particular issue in our lives that would form the intention. So in our prayers before Mass or the Office we can dedicate the service to this issue as we say our prayers upon entering the church.

At the Intercessions we can quietly add our own prayers and names, while the priest says the prayer of intercession.

While I am at it, may I also suggest that when we say the general confession that we also think of things that we have done or not done over the week past and say those quietly to Our Blessed Lord as we say the prayer. In this way it really becomes our confession.

2) From **my-two-cents-worth**

The phrase is simply a directive, i.e. a rubric, and should therefore not be said!

It is appropriate to here [where the rubric '*especially those for whom our prayers are desired*' appears in the Prayer] read the names of those who have asked for our prayers and those for whom our prayers have been requested - Christian name and surname, not just the Christian name. Contrary to others, the naming of the individuals is quite in context ("we . . . beseech thee . . . to comfort and succour all them, who are in trouble, sorrow, need, sickness . . .") and allows us to concentrate on those here named. A pause, after reading the names, is also appropriate - it allows us time to privately add the names of other souls whom we have forgotten to add to the Parish Prayer List.

To read the names, either prior to the sermon, or immediately before The Intercession, distances the individuals to be remembered from the heart of the Prayer!

A Visit to Christ the King

Calgary, Alberta

Calgary, Alberta is almost another world away from Waterloo, Ontario and so a visit in either direction to the Continuing parishes in these localities may be worthy of comment. In mid-September I travelled to Calgary and Red Deer to visit my oldest son Peter. I arrived on Saturday and Sunday morning I telephoned the number in the phone book, found the location and the time of Service, Holy Mattins at 10:00 and Holy Eucharist following at 10:30. As I remember the church was in the chapel of a funeral home at 4th and 34th NW. There

was a sign - Church of Christ the King, The Anglican Catholic Church of Canada, just imagine, and there was ample parking. The chapel was very attractive and had a churchy atmosphere.

Typical of Continuing parishes I have known, a faithful remnant was in attendance for Mattins, about 15 souls. This gave me the impression of what the attendance for the Eucharist might be. Two lay readers effectively said Mattins and there was a short break before the Eucharist during which we met one of the wardens and also the towering personality of Father Michael Birch, the Rector, who greeted us very pleasantly despite the fact we were from so far away as Central Canada. They also provided an elaborate and instructive brochure outlining the service.

We took our places again and in the 10 minutes remaining until the first hymn the place literally filled up, somewhere about 60 to 70 people of all ages, including young ones. This was not an anniversary, memorial, requiem or special Mass and thus the crowd was a surprise. An organist was present and everyone was in fine voice and the hymns and all responses were handled well. It goes without saying that the blessed Book of Common Prayer, the dedicated work of Thomas Cranmer 450 years ago was the basis for the holy liturgy, with no changes whatever, with the minor exception of a change in position earlier of the Gloria in Excelsis.* This is of great significance because Continuers don't have to be reminded that when the Anglican Church of Canada started monkeying with Cranmer's liturgy we continued to employ it as he had intended and we separated from their divisive devices.

Father Birch read the Epistle and Gospel and then preached a champion sermon that went on for at least half an hour. He

seems to be one of the main drawing cards of the parish and he is a very pleasant man to talk to.

Following the blessing and the termination of the Mass everyone passed into the adjacent room and even outside the entrance to socialize. In another adjacent room the ladies of the parish provided tea and coffee, muffins, cake and cookies and it was all marvellously done and certainly set the stage to meet people and socialize and there certainly was a large crowd to socialize with. Christ the King, Calgary, is certainly one of the up and coming parishes in The Anglican Catholic Church of Canada.

Relative to all the crisis events which had been recently in the news about closure of churches in Southern Alberta, it is certainly evident that the hierarchy of the Anglican Church of Canada is doing its utmost - shutting down parishes, grabbing endowments and getting strongly involved in the real estate business - to fill the pews in Anglican Catholic parishes. Let us hope that these activities will not only continue, but stampede eastward into Central and Eastern Canada. Alberta is an exciting place to be at the moment and my son and I certainly enjoyed worshipping with the people of Christ the King.

By **Paul F. Maycock, Ph.D.**

* It is interesting to note that **The First Book of Common Prayer** (1549) - "It is generally assumed that this book is largely the work of Archbishop Thomas Cranmer" - had the Gloria at the *beginning* of the Mass, immediately following the Kyrie. Ed.

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