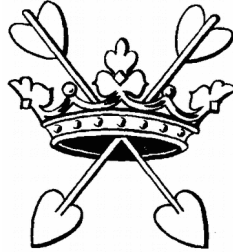


# The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph, Ontario)



The Anglican Catholic Church of Canada

## UPDATE

February 11, 2003 - **St. Caedmon** - The Father of English Sacred Poetry

### March Schedule

March 2	Sunday	-	Quinquagesima
March 5	Wednesday	-	Ash Wednesday
March 9	Sunday Lent	-	The First Sunday in Lent
March 16	Sunday Lent	-	The Second Sunday in Lent
March 19	Wednesday	-	St. Joseph of Nazareth
March 23	Sunday Lent	-	The Third Sunday in Lent
March 25	Tuesday	-	The Annunciation of the Blessed Virgin Mary
March 30	Sunday Lent	-	The Fourth Sunday in Lent

### 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** (Diocesan Ordo) - the **Holy Eucharist** is *usually* celebrated at **7:00 p.m.** when the Chapel is available - please phone to confirm.

## **The Bishop's Bit**

### Cities

"Jerusalem was already more than a thousand years old when it first became part of Israel's history."

(Bauer's "*Encyclopaedia of Biblical Theology*")

The landscape of North America is littered with excessive conurbations, jungles of concrete and glass, the principal streets of which are wind tunnels where the sun seldom penetrates, where trees find it impossible to grow. One city is so like another it is easy to forget where one is. New Orleans is exceptionally different with its French Quarter and its Ante Bellum Quarter. Quebec is different with its cobbled streets and city walls.

Bishop Crawley is glad that citizens crowd into conurbations, "If all North America discovered Vancouver Island, we'd sink into the sea." He has a point. Prime farm land should be preserved. Toronto spreads like a cancer over South Western Ontario, eating away at vineyards, orchards and farms. Little Israel could teach Canada a lesson in this regard.

Israelis conserve every drop of water, every inch of arable land. Even traffic islands or traffic meridians can produce citrus. Let farmers live in apartments or communes (*kibbutzim*) and let these dwellings be built upon rock. Let farmers commute to their fields. Old Testament passages like *Isaiah* 35,1-2 feel as though they are being fulfilled, "The desert shall blossom as the rose, it shall blossom abundantly". The country is an agricultural miracle.

If we must live in cities, as distinct from villages or market towns, the first criterion for choice is climate. One's wants are simple: summer four times a year and a temperature that never dips below 28 C. This rules out all Canada, with the possible exception of Victoria. St John's has historical interest, Charlottetown is charming, Montreal has character, Winnipeg is a catalyst for culture, but four decent months a year are four months too

few.

The next criterion for choice is aesthetic. What about architecture, art, history, music, scenery? Rome may be congested, its traffic may be lethal; ditto Florence; but oh what fascinations are all around one. Ditto many a city in Europe. Even filthy dirty London, the citizens of which are ready enough to trample one to death on the subway and in the streets, has architecture and history. One doesn't need to plan excursions, to make specific outings. One just has to leave by the front door and keep going, one knows not where.

"Oh, so this is Cleopatra's Needle. This is the parish church of St Thomas More. This is the Baker Street of Sherlock Holmes." "Oh look, some Household Cavalry out for an early morning ride. Some Chelsea Pensioners tangled up with a fruit seller in a sari. Some Bluecoat Boys on their way to school". When tired of walking one can relax on a bench to enjoy the passing scene.

Sometimes I fantasize about having two apartments, one in Rome and the other in Amsterdam, and about commuting between the two as the mood takes me. At other times I fantasize about having two apartments, one in Cape Town and the other in Bulawayo, and about commuting between the two as climate dictates. But then Australia beckons, Cairns perhaps, where they "have not so much as heard whether there be any winter" (c/f *Acts* 19,2).

Fantasy is a way of coping with insomnia, but then I don't suffer with this problem. Reality reminds me that I am likely to end my days in an industrial conurbation, where the cities of Bradford, Halifax, Heckmondwike, Huddersfield and Leeds flow together, to say nothing of Earlsheaton, Cleckheaton, Hanging Heaton, and Kirkheaton. Grey hills reach up to touch grey clouds. Skies lour down to depress dark cities. Chimney stacks staple the grim above to the grim below. Drizzle alternates with rain through all four seasons of the year. Summer days

are so rare as to be memorable historic events.

However, even the West Riding of Yorkshire has its buildings, though whatever happened to Mirfield's little Baptist church of circa 1830, a model of classical proportions; whatever happened to Mirfield's Moravian church of circa 1790, where the hymn writer, James Montgomery, and Prime Minister Herbert Asquith once worshipped? But the train station of Huddersfield still looks like a Grecian temple, and the city hall of Leeds still looks like an imperial structure from the Indian *Raj*.

In our grounds at Mirfield there are great trees, spring flowers and summer flowers. And if you stare straight ahead, not glancing leftwards to take in the industrial landscape of Huddersfield, you will see Kirklees Farm, where Robin Hood claims to be buried. But Robin is another story.

+Robert Mercer, CR

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

### **A Pro-Choice Jesus?**

A clergy advisor to the Planned Parenthood abortion advocacy organization has outraged Christians with a bizarre claim that Jesus Christ supported abortion. [See the January 12, 2003 UPDATE.]

In a November 22 letter to Bill O'Reilly, host of The O'Reilly Factor on the Fox News Network, The Rev. Mark Bigelow, who is pastor of the Congregational Church of Huntington in Centerport, N.Y., wrote:

"In your show you said that Jesus was not pro-choice and you were sure he would be insulted were he to see this card" - referencing Planned Parenthood's "Choice on Earth" holiday greeting card.

"Even as a minister I am careful what I presume Jesus would do if he were alive

today, but one thing I know from the Bible is that Jesus was not against women having a choice in continuing a pregnancy," Bigelow asserted. "Jesus was for peace on earth, justice on earth, compassion on earth, mercy on earth, and choice on earth."

Even amidst the morass of addled notions and fatuous blather that routinely emanate from the mouths and pens of theological liberals, this novel bit of revisionism stands out. What in the world is Bigelow babbling about?

"Once again, Planned Parenthood is displaying its true colours for all to see, publishing outright blasphemy just weeks before the Christian world celebrates the birth of Christ the Savior," commented Ed Szymkowiak, national director of STOPP International (a project of American Life League). "Planned Parenthood has publicly indicated its religion is 'choice,' and its sacrament is abortion."

"I defy . . . Mark Bigelow, to cite chapter and verse to support [the] perverse claim that the Bible indicates 'that Jesus was not against women having a choice in continuing a pregnancy,'" said Szymkowiak, calling the remarks "blatant attacks on Jesus."

I wanted to check out more of Mark Bigelow's theology of abortion, and in an article of his on the Planned Parenthood Website, found this manifesto:

"I believe that we progressive clergy must reshape the debate over abortion to focus on the moral and ethical dimensions of the decision to terminate a pregnancy. Too often we have referred to abortion as a tragic choice or a last resort when it is, in fact, a moral decision . . ."

Bigelow further asserts that the values of Planned Parenthood "reflect the fundamental teachings of the Judeo/Christian moral tradition."

Now let's see, would that be the moral tradition of St. Augustine of Hippo (354-430)? Augustine wrote:

"Sometimes, indeed, this lustful cruelty, or if you please, cruel lust, resorts to such extravagant methods as to use poisonous drugs to secure barrenness; or else, if unsuccessful in this, to destroy the conceived seed by some means previous to birth, preferring that its offspring should rather perish than receive vitality; or if it was advancing to life within the womb, should be slain before it was born."

Can't be the moral tradition of St. Basil of Caesarea (c. 329-379), who declared:

"She who has intentionally destroyed the foetus is subject to the penalty corresponding to a homicide. For us, there is no scrutinizing between the formed and unformed foetus; here truly justice is made not only for the unborn but also with reference to the person who is attentive only to himself/herself since so many women generally die for this very reason."

Basil also maintained that abortionists are "guilty of homicide."

St. John Chrysostom (347-407) asked:

"Where there are many efforts at abortion? Where there is murder before the birth? . . . Why then dost thou abuse the gift of God, and fight with His laws, and follow after what is a curse as if a blessing, and make the chamber of procreation a chamber for murder, and arm the woman that was given for childbearing unto slaughter?"

Tertullian, (c. 155-220 AD) noted:

"For us murder is once and for all forbidden, so even the child in the womb, while yet the mother's blood is still being drawn to form the human being, it is not lawful for us to destroy. To forbid birth is only quicker murder."

The Epistle of Barnabas, a non-canonical letter to churches written at Alexandria c. 70-135 A.D., states: "You shall not abort a child, nor, again, commit infanticide."

"The Didache or The Teaching Of The

Twelve Apostles" (c. 50-80 A.D.) mentions among a list of Christian moral principles: "you shall not abort a child or commit infanticide."

Athenagoras, a second-century Greek philosopher and convert to Christianity, wrote (c. 117 AD):

"How can we kill anyone, we who call those women murderers who take drugs to induce an abortion, we who say they will have to give an account to God one day."

Clearly, Mark Bigelow has no appeal to the early doctors and fathers of the Christian faith. As for Jesus, He was big on self-sacrifice, and not much on excusing moral compromise for the sake of convenience.

The only "tradition" Bigelow represents is that of narcissistic, humanist rationalization of selfishness.

By **Charles W. Moore**

## **Tradition, Rule and Governance**

### Part 1

The Anglican church in the West is not dying to rise again. It is bleeding to death. Instance, the diocese of New Westminster and the eight so-called dissident churches. Both on red alert. Both struggling for the moral high ground. Both tainted. The Evangelicals caved in over the ordination of women many years ago. Now, at last they are making a stand, but it's dawning on them slowly that, whatever they say, Bishop Ingham is still their Bishop, and they are trapped unless they exit. So far - one resignation. The rest are being told they can go on believing those bits of the Faith of our Fathers that they are still prepared to die for, if they adopt a conscience clause. No takers. The last time the conscience clause was used it all ended up either in a Russian show trial, with people caving in left, right and centre, or oblivion.

People in the pews don't like it much. No one likes being in a war zone. The Vancouver School of Theology, favoured by Bishop Ingham, is silent. 'Here we are in the middle of a world crisis sparked off by the Bishop', says a friend, 'and not a peep from anyone'. And Regent's College, the one that most orthodox Anglicans go to, counsels patience.

But not everyone is patient. People look for rule and governance not threats from lawyers. The Apostolic rule and governance is exceeding steadfast. Well, if it isn't steadfast, it's not Apostolic. You don't have to be a theologian to know that. People are just walking away. Every time the Bishop of New Westminster opens his mouth we get a new member. They are only too glad to have found, in the Traditional Anglican Communion, a boat that is a little way out from the land. Many of them prove to be remarkably loyal, punchy people. Most of them were fed up with worship that was just plain bizarre. And don't they make the place hum? A group of people who have made radical acts of conscience to adhere to 'the pattern of sound words' - 2 *Timothy* 1.13 - and the 'form of teaching whereunto ye were delivered' - *Romans* 6.17 - start to look quite distinctive when you have a church full of them.

Even Fr. Middleton was impressed. 'You are the future', he said. Well, enough of that. We don't claim to be making history. The future is in God's hands. But, the good Father certainly recognised Catholic principles and practice and energy and determination and sacrificial giving in the Traditional Anglican Communion.

Ever since Fr. Palmer, SSJE, some 25 years ago, we have slowly picked up committed people. Fr. Roland Palmer, one of the most eminent Canadian priests of the 20<sup>th</sup> century, took it all squarely upon his shoulders. When Archbishop Scott and the Canadian House of Bishops altered the ordination canon, Fr. Palmer protested that he would have nothing to do with it. A little band of Anglican pioneers went on being the same. Archbishop Scott and the Canadian House of Bishops

excommunicated them. Which means, of course, that we are still excommunicated. We were deposed from the ministry and told that those we ordained would have to be re-ordained. Fr. Palmer read about it in the *Canadian Churchman*. He wrote to express his appreciation for the information and he said he was glad it was all out in the open, because it shewed quite clearly that the two churches were not the same and that the present Anglican Church of Canada is the newly invented one.

Brave words. And what has come of them? There is Peter Jardine from The Annunciation, Ottawa, who has been in the Sudan with Voice of the Martyrs, fixing slave cylinders in the desert with superglue, administering antibiotics to dying children and extending airport runways: truly a jack and master of all trades. There is St. John's, Victoria, who have sent \$14,000 to build a church in Zambia. There are considerable Lenten collections sent to earthquake victims in India. There are more and more Anglican Catholic Church societies being set up to found churches. There is organisation, attention to detail and headway. These are churches to which people leave legacies. There is my personal hero, Fr. Fizzard, in far off Newfoundland, newly ordained, with four locations and the possibility of new clergy help. And Fr. Dennis Dickson who says Mass daily in a cave on the banks of the Red River in Manitoba. It is certainly a strange salvation far beyond what we looked for - *Wisdom* 5.2. And so far we have only pushed out a little from the shore.

A similar verve affects both the Orthodox Church of America and our sisterly Province of Christ the King in America. The former sports a young priest, once an Anglican priest in Saskatchewan, but now with a substantial young congregation in a newly-purchased church outside Vancouver. And Bishop Morse, with the Province of Christ the King has 100 parishes strung across America. 95% of the parish priests are paid by the parishes. The much-mocked alphabet soup now contains solid meat and fresh

veg. The Traditional Anglican Communion is the meat, Bishop Morse is the veg. And we are both experiencing fusion rather than fission. There is rule and governance based on the faithfully received tradition.

A week after celebrating the 25<sup>th</sup> anniversary of the first Anglican Catholic Church in Victoria, we consecrated our first church in Vancouver. Slow but sure. On October 12, the Anglican Catholic Church of St. Peter and St. Paul was consecrated by Bishop Mercer. The video is stunning. Bishop Mercer would need no training for either Hollywood or Bollywood. He is a class act, self-effacing to a tee. A congregation of 120, relieved at no longer having to live out of suitcases, sang their hearts out with delight. Fr. Henry Dickinson preached on the New Jerusalem on that perfect day. From the asperges sung on the pavement, and the sprinkling of the exterior to the final Te Deum with three thuribles swinging, the church rocked with enthusiasm. The descent of the sanctuary lamps at the lighting evoked a gasp - better than Phantom of the Opera. Bishop Wilkinson sang the Mass. The Bunfight was down the road in the Lion's Den.

By **The Reverend Michael Shier, SSC**, Rector of The Parish of St. Peter and St. Paul, Vancouver, B.C. - first of two parts.

### **From here and there**

1) In his memoirs, Soviet diplomat Andrei Gromyko says that Fidel Castro, when trying to decide who would be head of the National Bank of Cuba after the revolution, held a meeting with his senior officials and asked, "Is there anybody among you who is an economist?" Half asleep and believing the question had actually been "Who is a communist?", the famous guerrilla fighter Che Guevara raised his hand and was awarded the position.

2) When a driver suffers road rage He feels a sense of umbrage. Would it be an outrage

To make it rhyme with dumb rage?

3) It often happens that those of whom we speak least on earth are best known in heaven. **Nicolas Caussin**

### **4) For better or for worse?**

A funeral service is being held for a woman who has just passed away. At the end of the service the pallbearers are carrying the casket out when they accidentally bump into the wall, jarring the casket.

They hear a faint moan. They open the casket and find that the woman is actually alive! She lives for ten more years, and then finally dies.

A ceremony is again held at the same place, and at the end of the ceremony the pallbearers are again carrying out the casket. As they are walking, the husband cries out, "Watch the wall!"

### **Ethical Medicine: The Best Hope for a Cure**

Reading a congressional report is not something I do every day. But this one included Christopher Reeve's testimony before a Senate subcommittee. I've been a spinal-cord injured quadriplegic for more than 35 years and, like Christopher, I follow the latest advancements on spinal cord research. So I was intensely interested in what Mr. Reeve said as he sat before the senators in his big, power wheelchair.

You can picture it. The wheezing of his ventilator - his large frame sitting stiff, rigid, and upright - his labored speech. Bless his heart, I identify with him and the frustrations he wrestles with daily: everything from being bathed and dressed to having help with blowing your nose. I have a lot in common with this man and feel a certain camaraderie.

No one better understands his desire for a cure than I do. When I broke my neck, I

was desperate for anything - "Please, doctors, researchers do anything" - that would repair my spinal cord and let me use my legs and hands again. Acute disability screams for reprieve and demands that a cure be gained at any cost.

But what Christopher told the senators broke my heart.

Mr. Reeve, along with others, insists that harvesting stem cells from human embryos is the key to a wide array of fantastic cures for diseases and disabilities - he believes researchers can nudge these "unspecialized" cells into neurons that can be injected back into his spinal cord to repair it. And when it comes to people's protests over using clones or discarded embryos, he urges the senators to back him. He believes he speaks for many like himself when he insists, "The duty of government is to do the greatest good for the greatest number of people."

Christopher, you can't possibly mean that! I thought as I looked at his photo. There you sit in your specialized wheelchair with your ventilator, your medical needs, scores of people helping you - all that costs hundreds of thousands of dollars. If you lived in a government that did the greatest good for the greatest number of people, you'd be euthanized!

This is one reason I detest embryonic stem cell research.

Historically, people with disabilities have never fared well in societies that believe right versus wrong is not as important as whether or not "it will work." The disabled and elderly are safe in a society that honors life and treats humanity with respect. However, we are at risk when a society thinks nothing of creating human lives explicitly for industrial exploitation.

The act of creating embryos for lethal experimentation will ultimately predispose us to a ruthless utilitarianism about life. If we violate an embryo today, the practice will inure us to violating a

fetus and then an infant and then infants with defects; then anyone else with a defect. It's the path to social engineering. And social engineering is bad news for people with disabilities.

I also detest experimenting on embryos because human life - even as small as an embryo - possesses innate dignity simply because it bears God's image.

These aren't chicken, goat, or rat embryos; these are human. Each of us began our journey on this planet as an embryo. The idea of killing something so precious and sacred in God's eyes to benefit someone else is abhorrent.

If I could park my wheelchair next to Christopher Reeve, I would tell him that harvesting cells from embryos is not as promising as he thinks. Yes, like him I want a cure, but medical studies show without a doubt that our own body cells offer the quickest and best hope for cures. Reports clearly indicate that the most promising, least risky, and most cost-effective chance for a cure will be using adult stem cells.

Will I convince my associate in his wheelchair? I don't think so. Some people believe if it's new and cutting-edge on the medical frontier, we should do it - no questions asked.

I don't agree. Research dollars are scarce, and this is why I want to draw the straightest possible line between me and a cure - I join millions of Americans with disabilities who are convinced cures will happen with adult stem cells.

Not by killing a human embryo.

By **Joni Eareckson Tada** and posted on **The Pro-Life Infonet**

### **Fire or Phoenix?**

Recently I have been reading a series of books by Jan Karon based on an imaginary Traditional Anglican priest, and meeting the odd cast of characters that



make up his congregation. Although the setting was a small town in the U.S.A. I kept finding myself back in rural England. The characterization was priceless, and the intimate cameos and scenic descriptions made for fascinating reading. One quote made me sit up and think deeply. Here it is -

"Wasn't that the gist of life, making the everyday choice between fire and phoenix?"

The phoenix was a legendary Arabian bird of great beauty, worshipped in ancient Egypt. It lived alone in the wilderness. Every 500 years it burned itself on a funeral pyre, and rose again from the ashes. Hence, in mythology, it became the emblem of immortality.

Looking back in World History the phoenix has risen again from the funeral pyre many, many times.

Looking back in everyday life we can all recall a time when we, too, rose from the ashes, and in that rising learned a valuable lesson.

One of my most favourite periods in World History is the long series of Crusades spanning almost two centuries of the Middle Ages, when knights with their entourages left homes from all across Europe, faced untold hardships, perils and difficulties making their ways along untrodden paths to the Holy Land, and warring against the treacherous infidel who had taken possession of the Holy Places sacred to Christian followers. Even a group of French children started their own Crusade, attempting to make their way to the Holy Land, but with disastrous results. When we look at the present crisis in the Middle East in those same places mentioned in the Bible, we may wonder, "Were not the Crusaders trying to make the phoenix rise from the ashes? What is happening with the phoenix now?"

Many Churches and Cathedrals have a stone effigy of a Crusader complete with chain armour and a surcoat displaying a

St. George cross, telling its own story of how that knight died in battle? of wounds? or as a result of experiences? Whenever I see one I always visit, pay homage, and nod a silent "Thank you".

Nottingham Castle in England was built on a limestone rock. The base of that rock is honeycombed with caves and passages, with supposedly an escape passage from the castle. There is a pub called 'Trip to Jerusalem' backing on to the caves, with the date 1189 A.D. painted on the outside wall. The name together with the date has given rise to a tradition that Crusaders gathered here before setting out for the Holy Land. Going inside out of curiosity we found ourselves passing through a series of caves going way back into the rock, and each containing tables and chairs. The bar itself was in the more modern structure in the front. We did not stay long for the overwhelming, musty, earthy smell of the caves, the drink consumed over the ages, and the hundreds of quaffers who must have imbibed there, was too overpowering. Outside again, I could visualize the assembly gathered on the green sward, hear the snorting of horses, the rattle of chain-mail, of weapons being fastened in place, and the chanting of their own version of the 'Crusaders' Hymn' - "Fairest Lord Jesus, Thee will I cherish, Thee will I honour" - as they left Nottingham and proceeded on their journey.

This makes a romantic anecdote, but without written proof, (and how many people could write in those days?), the authenticity of the pub is being questioned and researched. Were the Crusaders the catalysts deemed necessary to provoke the phoenix to rise again from its ashes? The Crusaders were martyrs who fought a lost cause, for the Holy Lands were not liberated from the Turks until 1918 - after World War I.

How many times in your own life span can you count that the phoenix has risen again, not just in your own autobiography, but in World Affairs? Isn't it always happening just as in the quote from the book by Jan Karon?

By **Helen E. Glover**

### **Mary and Mother Church**

The Church is often charged with the supposed sin of patriarchalism; and since there is such a widespread sense of unease, and even guilt, about this, we should turn to the Fathers of the Church to try to see where the fault lies. Was there something defective about their teaching and leadership which gave weight to this charge of patriarchalism?

Even if they were too compliant in accepting the subservience of women in the social customs of their times, nevertheless they did open up a true vision of the unity between man and woman within God's plan for creating humanity male and female. They focussed the Church's attention on the relationship between Mary and her Son Jesus Christ, in which all the former divisions between men and women were to be overcome. And this fundamental, or archetypal, relationship was defined at the Ecumenical Council of Ephesus in 431 when Mary was given the title 'Theotokos', which we normally translate into English as 'Mother of God'.

This title sounded preposterous to the enemies of the true Faith and still does. How could the uncreated God have a created human mother?! Yet in a wonderful way, calling Mary 'Mother of God' when properly understood expressed what God really intended by the incarnation of his Son; and this point cannot be made too often because the implications are so far-reaching for the rest of the human race.

What it means first of all is that the Son born to Mary was the same Person as the eternal Son of God the Father, himself 'God from God'; and because he was born of a human mother we are assured that he was both true God and true man in one single Person. The consequences of this fact of faith are truly amazing, and we need to hang on to them for our own

salvation and that of the world around us.

It follows that the conception and birth of the Lord Jesus Christ happened within the unity of the three divine Persons. The wonder of Mary's purity is that she was able to remain where the Holy Spirit, who dwelt by nature in her son, came to dwell also in her womb to bring about the divine-human conception of her Son. He was truly conceived of Mary and the Holy Spirit, by her free co-operation.

This grace of Mary, indwelt by the Spirit, already looks forward to the consummation in the Cross and Resurrection. Mary personifies the Church; and each one of us is baptized into this mystery. We share in the union between Jesus and his Mother, which is fulfilled in the Cross.

Let us then shun like the plague the secular ideology which requires that we all be 'equal', with all the mutual comparisons, envy and competitiveness which follows. Let us rather thank God that he has created each one of us unique, so that we can grow in love and unity within the mutual service of the body of Christ. Mutually strengthened, we rejoice with Mary in our daily following the humble Christ.

This word of faith, supposing we follow it up, helps us to understand the nature of the Church, and also, we may hope, to banish the bogey of patriarchalism. The basic task of the communities and parishes of the Church is to teach us how to live by the Holy Spirit of our baptism; so that we may grow in the obedience of faith to an utterly dependable God and Father even though his ways will be beyond our understanding. What we can understand sufficiently are the words of Christ given to direct our following in his way. The Church in her frequent celebrations of the Eucharist gives us, individually and corporately, a full participation in the paschal mystery of Christ; and from our feeding on Christ we learn to extend that nourishment throughout all the events of life by praying in his Name, and doing all things

in his Name.

The Church is then our Mother; and every woman consecrated to God represents the presence of Mary our Mother, whose one concern is that along with her we should follow her Son in his return to the Father. Should we then accuse the Church of 'patriarchalism' if she continues to consecrate only men to stand in the place of Christ to represent his priestly headship? Our concern is rather that we might all grow up into Christ to become one holy and royal priesthood to offer spiritual sacrifices to the glory of God our Father.

By **Father Gregory C.S.W.G.**

### **Feeling and Knowing**

In a culture obsessed by feelings, I offer the following for meditation.

Occurrences of the verb "to feel" in the KJV of the Bible are rare (not more than 10 examples!). Likewise in the classic Book of Common Prayer (1549, 1662, 1928) the verb is not common.

In contrast, beginning in 18<sup>th</sup> century hymnody and private prayers and continuing and increasing through the 19<sup>th</sup> and 20<sup>th</sup> century into the 21<sup>st</sup>, many Christian people have been very ready to speak of and to sing of how they feel and of the variety of their feelings.

Thus the verbal and written expressions of English Christianity in prose and poetry are much different today from what they were in earlier centuries, e.g., the 16<sup>th</sup> and 17<sup>th</sup>.

In the Book of Common Prayer there is an important (partly because rare and partly because theological) use of the verb "to feel." It is in a Service that is only occasionally used these days, the "Visitation of the Sick." In one of the final blessings upon the sick person the Minister says:  
"The Almighty Lord be now and evermore

thy defence; and make thee know and feel, that there is none other Name under heaven, given to man, in whom and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen."

I make 2 comments.

First, the order of the verbs in the blessing is important - to know and then to feel. The affections of the soul are to be directed by sound knowledge, in this case revealed knowledge. (Today we often seem to go in the opposite direction - to try to impart knowledge through appealing first and foremost to the feelings of people whether they be in good health or in sickness.)

In the second place, if there is one time when a person needs not only to know but also to feel confidence in trusting in the Name of the Lord Jesus it is when that person is sick and dying. To give calm to the reasoning mind and imagination as well as to the affections of the soul is a great gift to a sick/dying believer. Then he or she can rest in the peace that passeth all understanding.

By **The Rev. Dr. Peter Toon**

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#### **Parish email:**

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

#### **Enclosures:**

The Diocesan Circular  
The Annunciator  
The Traditional Anglican