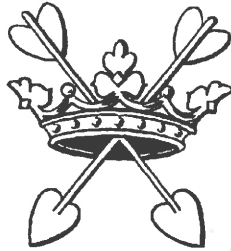


# The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

## UPDATE

July 13, 2002 - St. Anacletus

### August Schedule

August 4	Sunday	-	Tenth Sunday after Trinity
August 6	Tuesday	-	Transfiguration of Our Lord
August 11	Sunday	-	Eleventh Sunday after Trinity
August 15	Thursday	-	Falling Asleep of the Blessed Virgin Mary
August 18	Sunday	-	Twelfth Sunday after Trinity
August 24	Saturday	-	St. Bartholomew the Apostle
August 25	Sunday	-	Thirteenth Sunday after Trinity
August 29	Thursday	-	Beheading of St. John the Baptist

### 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., 10:30 a.m. on Saturdays - when the Chapel is available - please phone to confirm.

## Notes and Comments

(1) Remember these two dates: Canon Middleton will be conducting a Clergy Day on Monday, September 30, and an Open Day (for both Laity and Clergy) on Tuesday, October 1, at Resurrection College in Waterloo.

If you haven't received a brochure about this event, please contact us.

(2) From the "Good to See" Department - Under guidelines in effect since 1999 in the south Texas Roman Catholic Diocese of Corpus Christi, Catholics who declare themselves in support of abortion cannot hold church positions nor speak at any Catholic institutions in the region!

(3) Time to visit our website, again! Thanks to Jason Freeman for the new look and the re-working of the site - the monthly kalendar is *upfront* as well as the current issue of UPDATE. Issues of UPDATE, back to January 2001, are maintained on the site.

## The Bishop's Bit

### ALL IN THE FAMILY

It was once customary to describe the Empire as "our great Imperial family".

In Australia are states called Victoria and Queensland. The capital city of the former is named after Lord Melbourne, one of Her Majesty's favourite Prime Ministers. Another of her PM's was the Duke of Wellington, after whom are named cities in South Africa and New Zealand, not to mention many streets all over Southern Ontario.

In South Africa are towns called Victoria East and Victoria West. In the city of Grahamstown is Victoria Girls' High School. In Zimbabwe was the town of Fort Victoria, where my sister and I were born and baptized, now renamed Masvingo. In Zimbabwe are the world famous Victoria Falls. We also have an Empress Mine.

In Canada the province of Prince Edward Island is named after the Queen's father, the Duke of Kent, commander in chief of British North America. He designed the famous round church of St George in Halifax. In Nova Scotia is a town called Kentville. In the smaller places of Ontario are many Victoria Streets or Queen Streets, plus King Streets named

after her predecessor and late uncle, King William IV. In the province of British Columbia its capital city is Victoria, which boasts a famous Empress Hotel. The province of Alberta is named after one of the Queen's daughters, as is Lake Louise. The husband of this Princess Louise Alberta was the Marquis of Lorne, Governor General of Canada, a man who wrote hymns, such as "Unto the hills around." (blue 520). Lorne Park in Toronto is named after him. In Saskatchewan Albert is named after the Queen's husband, while Albert Streets abound from one Canadian coast to the other. Port Arthur on the northern shore of Lake Superior is named after the third of the Queen's sons, the Duke of Connaught, another Canadian Governor General, while Princess Patricia's Light Infantry, the famous regiment of Western Canada, is named after this Duke's popular daughter, granddaughter of the Queen. Yet another Governor General, the Earl of Athlone, was married to Princess Alice, cousin to Princess Pat.

In South Africa Port Alfred is named after the Queen's second son, the Duke of Edinburgh, who later succeeded to the Duchy of Saxe - Cobourg - Gotha in Germany. The city of Pietermaritzburg in South Africa has a Prince Alfred Street. From time to time a priest's widow writes to me from that address.

In old age the Queen had two alternating Prime Ministers down the years, fierce rivals, Lord Benjamin Disraeli and Mr William Gladstone. She doted on the former, who knew how to manipulate her through flattery. She so disliked the latter, whom she accused of addressing her as though she were a public meeting, that she would not permit him to sit in her presence. Disraeli was first ennobled as Lord Beaconsfield, pronounced Beckonsfield, and then raised to the Earldom of Kimberley. South Africa has towns with these names, each of them associated with diamond mining. There is also a Kimberley in BC. Disraeli published successful novels, while Gladstone was a theologian and a classical scholar who published translations of Homer. Heather Fellows' father and brother were baptized Gladstone. Ottawa has its Gladstone Street.

Prime Minister Gladstone had a country estate on the Welsh - English border, ecclesiastically in the former but civilly in the latter. The place is called Hawarden, pronounced Harden. (British place names again!) An Archbishop of Canterbury, Edward Benson died during Sunday mattins in the local parish church, while staying with the Gladstones.

After the Grand Old Man's death, as he was known, his house and library were converted into a comfortable residential library for the study of theology, dedicated to St Deiniol, a Celtic bishop of Bangor. The place is used by research students, authors, and older men reading for holy orders under the direction of the Warden and Subwarden. One of my former clergy in Matabeleland went there for some rest after his rural mission had been attacked and burned by freedom fighters.

Many years ago the late Fr Philip Speight CR was assistant curate of Hawarden parish. Old folk there told him two pleasing stories about the GOM. (1) A cow on the estate had gored this Liberal PM. The cow was then put down. The local Conservative Party Association sent a wreath for the cow, "In grateful tribute". (2) A neighbour in some distress called on Nits Gladstone for comfort, who listened kindly. The caller concluded her woes with, "But there's One Above Who can help". "Yes", replied Mrs Gladstone, missing the reference to God, "My husband will soon come down for breakfast."

+Robert Mercer CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

### Glorious things . . .

GLORIOUS THINGS OF THEE ARE SPOKEN,  
ZION, CITY OF OUR GOD.

[Outline: (1) Religious texts set to secular music.  
(2) National texts set to secular music. (3)  
Religious texts set to national music.]

(1) It used to be said about the Salvation Army that they took music hall tunes and set them to religious texts. But, then, they were out in the streets where the common man was. Incidentally, so was the late Rev. Percy Dearmer, later to become Canon in Residence of Westminster Abbey. When he became a half-time curate at St. John the Baptist, Great Marlborough Street, "Dr. Charles Fenn says of that time, ' . . . in order to get our congregation we went into the highways for them. The Choir and Clergy with a good following would walk in procession through the streets of the Parish, stopping at various places, usually outside of Public Houses, and addresses were given by the Clergy. . . . Dr. Dearmer was speaking, and as he had to shout, his voice failed him. A woman standing nearby pulled out of her pocket a grubby paper packet and handed a lozenge to Dr. Dearmer; to his credit he

took it and put it in his mouth. The act was typical of him; he would never hurt anybody's feelings.' " So, you see, the Salvation Army was not alone in being out in the streets, and that might account for their adopting music hall tunes. Not that Dr. Dearmer would have gone so far! But the larger Church has adapted secular music to religious texts. The most famous is "My heart is breaking for the love of a tender maiden." It was a love song. And here I do not go into the different histories of text and tune. Bach used it, arranging it five times in his *St. Matthew's Passion*. We know it as *O Sacred Head Sore Wounded*, taken from an old Latin text. We sing it every Passiontide.

(2) Sometimes national airs have been taken from secular sources. The origin of *God save our gracious Queen* and *My country 'tis of Thee* cannot be traced with certainty, although its melody appears to have been familiar before either of the texts above-mentioned were associated with it. It may be derived from mediaeval plainsong. The air to the *Star-Spangled Banner* was taken from an English tavern song.

(3) Another instance of Americans adapting a tune to other words is Arne's *Rule Britannia*, published in 1740. I must confess a certain frustration in not being able to put my hands on the text (it's somewhere in the rubble of my office), but the Colonists sang the melody to Gospel words. This peregrination and circumlocution brings me to the point at hand, but not quite! The tune, *Austria*, composed in competition to *God save the King*, and, with the words *Gott erhalte Franz den Kaiser*, [*God preserve our Franz, the Kaiser* which have nothing to do with the Hitler era], was first sung on the birthday of the Emperor Franz II in 1797. So what? That tune and text, in an English translation, is reproduced on the back of today's leaflet. You may have been surprised! You may have noticed that it is the same tune of our introit hymn, *Glorious things of thee are spoken*. These words were written by the Rev. John Newton who had previously been the captain of a slave ship. But hold! We have gone far enough! What an history there is behind the hymns we sing!

Dearmer, Nan: *The Life of Percy Dearmer by his Wife*  
London, 1940  
Eds., *The Hymnal 1940 Companion*, 3<sup>rd</sup> Edition, New York,  
1951  
Dearmer Percy, Compiler: *Songs of Praise Discussed*,  
London, 1933  
Levermore, Charles H, PhD: *The Abridged Academy Song-  
Book*, Boston, 1898

By The Reverend George E. Brown, Rector, St.

Anselm of Canterbury, Sequim, Washington, and forwarded to Bishop Mercer (and thence, to UPDATE) as the result of his GOD SAVE THE QUEEN piece in last month's *The Bishop's Bit*!

### From here and there

- a) The most wasted of all days is one without laughter. E.E. Cummings
- b) TV is chewing gum for the eyes. Frank Lloyd Wright
- c) A morning-glory at my window satisfies me more than the metaphysics of books. Walt Whitman
- d) An acquaintance of mine who is a physician told this story about her then 4 year old daughter. On the way to preschool, the doctor had left her stethoscope on the car seat, and her little girl picked it up and began playing with it. 'Be still, my heart,' thought my friend, 'my daughter wants to follow in my footsteps!' Then the child spoke into the instrument: "Welcome to McDonald's. May I take your order?"
- e) While taking a routine vandalism report at an elementary school, I was interrupted by a little girl about six years old. Looking up and down at my uniform, she asked, "Are you a cop?" "Yes," I answered and continued writing the report. "My mother said if I ever needed help I should ask the police. Is that right?" "Yes, that's right," I told her. "Well, then," she said as she extended her foot toward me, "would you please tie my shoe?"
- f) One Sunday in a Midwest city, a young child was "acting up" during the morning worship hour. The parents did their best to maintain some sense of order in the pew, but were losing the battle. Finally, the father picked the little fellow up and walked sternly up the aisle on his way out. Just before reaching the safety of the foyer, the little one called loudly to the congregation, "Pray for me! Pray for me!"
- g) The music that can deepest reach,  
And cure all ill, is cordial speech.  
Ralph Waldo Emerson
- h) Natural abilities are like natural plants; they need pruning by study. Francis Bacon

### Almsgiving

#### III - THE OBLIGATION

The actual law on tithes, dues and offerings was more complicated than this - much as the Income Tax Act is complicated! - but the duty to pay was clear. The ground of the obligation is direct from Holy Scripture: "The labourer is worthy of his hire", or "if we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things", or "They which wait at the altar are partakers of the altar" or "Let him who is taught the word share in all good things with him who teaches".

All these payments were made to the parish church or priest, and were for the sole purpose of keeping the parish church going. Remember that the parish priest wasn't paid a salary from diocesan or national headquarters, nor is your present parish priest or bishop! Unless they have private means, they live off the charity of the faithful. Moreover, all these payments came under the heading of "dues" or "duties": something every parishioner *owed and was bound to pay*. The right of every parishioner to the use of his parish church derived in part from the payment by each parishioner of his due contribution to its upkeep.

The refusal to perceive or admit any obligation to contribute towards the cost of maintenance of the parish church and priest involved a gross injustice. It is like stealing. Besides all this, the parish church does not stand alone: it is part of a diocese and of an ecclesiastical province. The parishioner is thus brought into a wider spiritual fellowship, for he receives the Sacraments at the hands of the parish priest who has been commissioned by, and acts in the name of, the whole Church, by virtue of his ordination by the Bishop who shares the 'cure' or care of souls with him. When a person worships in his parish church, he takes part in the worship, not merely of the congregation assembled there, but of the whole Church (Christ's Holy Catholic Church), and indeed "with angels and archangels and all the company of Heaven".

From a pamphlet by the Bishop Suffragan - The Right Reverend Peter D. Wilkinson, OSG - The Anglican Catholic Church of Canada - the third of six parts.

### Worth thinking about

1) When a law is immoral, one is obligated to break it. Martin Luther King Jr.

2) Every human being, from his conception to his natural death, has the inviolable right to life and deserves all respect due to the human person. Pope John Paul II

3) Political correctness has made us dysfunctionally polite. Charles Moore

4) There is bitterness in the thought that there may be no hell, for if there is no hell, there is no justice. Richard Weaver

5) Christ is the centre of human history. Whatever advances human civilization had made or yet may make, this remains true. Though millions before his time and since have not so much as heard his name, this is still true. All that was before him funnels down to him: all that has come since funnels out from him. For he is unique: his position in the human race is both central; and supreme. Dom Augustine Morris in *Learning to Know God*

### *Assisted Suicide Kills More Than One Victim*

Diane Pretty, an ordinary British wife and mother of two, ended her life in an ordinary way last month. According to her doctor, Ryszard Bietzk, her death was "perfectly normal, natural and peaceful."

It might have been different had her request for assistance in dying been granted 13 days earlier by the European Court of Human Rights. Near the end of her difficult three-year illness, Pretty campaigned for a right to die, and lost.

Reading her obituary, which was widely publicized in Europe, I recalled my own first encounter with assisted suicide, the issue that refuses to die.

Soon after I completed my clinical training as a cancer specialist, a colleague asked me to see a young, HIV-infected man in consultation. For a New York City hospital in 1990, the case was straightforward. The patient, about my age, looked fit, without the marked wasting that can affect persons with advanced AIDS. He had developed a few thick, dime-sized purple splotches on his back and left arm, the typical lesions of Kaposi's sarcoma. I took his history and did a physical examination, then began to discuss his illness. He soon interrupted my spiel.

"Look," he said, "all I want to do is die. Can you

help me?"

What? Jack Kevorkian and his "suicide machine" were then in the headlines, thrusting into our collective imagination a notion that I for one had never entertained. Perhaps those stories, which I had read with detached antipathy, had induced my patient to think about ending his life.

More than a decade since my first encounter with the issue of assisted suicide, it still confuses and seduces the sick and their doctors.

Able to live a productive life

To the insensitive eye, my patient looked healthy, not particularly distressed or anxious. He had no pain or difficulty breathing. He was recovering and could expect to return to a productive life. Yet he found his life unbearable, and wanted to be done with it.

Perhaps others might have felt compelled, even obligated, to help him end his life. When suffering, moral or physical, is relentless and overwhelming, ending it all might seem like the merciful thing to do.

But I can't help feeling that mercy of this sort is misguided.

To advocate physician-assisted suicide is to deny that human suffering has value, and to affirm that the absence of things unpleasant is a necessary condition for a life worth living.

Sooner or later, each of us will experience suffering. To shrug it off or to run away from it is to retreat into an imaginary utopia. We need to face it courageously and try to glean its purpose.

Adds depth, perspective

Like dark brushstrokes on life's canvas, suffering adds beauty and richness to a portrait. Until the Renaissance, paintings had a flat, two-dimensional quality. Then, using the technique of "chiaroscuro," artists began representing their subjects' brightness and darkness in powerful new ways. Their works gained an unexpected perspective and depth that more accurately reflected reality.

Suffering is to life what chiaroscuro is to painting. Both help us appreciate subtle yet important realities: truths that are easily overlooked, yet provide a more accurate and realistic picture of our world. The shadows and light of suffering

offer us a chance to see as we truly are - frail, needy, too often consumed with things we own or do.

Suffering may reveal life's most profound meaning. A common motive for requesting assisted suicide - and arguably, the cause of the greatest possible suffering - is loneliness: others' indifference, the sense of not being valued or wanted, of being neither loved nor lovable. From such suffering, we learn that human beings discover their identity and dignity by loving unconditionally and experiencing unconditional love in return.

The sick and frail, the elderly and vulnerable, the disabled and terminally ill, can unleash that powerful force of unconditional love. We can give our time and energies to others for no reason other than because they are worth the trouble.

The word "compassion" comes from the Latin root meaning "to suffer with." Assisted suicide kills a human being, but there is another victim. Our humanity - the capacity to suffer with the most vulnerable members of our society - dies as well.

By Jose A. Bufill - an oncologist in South Bend, Indiana.

### Sober Judgement

The Dortmunder Actien-Brauerei (DAB), one of Germany's largest breweries, found itself in court several months ago when it failed to provide a key benefit to its retired employees - beer. The *Süddeutsche Zeitung*, a national German daily, reports the company benefit plan provided pensioners with 20 litres of free beer each month for as long as they lived. During a period of financial difficulty two years ago, however, the regular deliveries stopped. The increasingly thirsty and sober pensioners decided to pursue legal action. The two parties eventually came to a compromise: DAB agreed to provide each retiree with a reduced pension of 150 litres per year (in the form of 15 10-litre kegs), and a single retroactive payment of no less than 450 litres of beer, to make up for the earlier drought.

From the Advisor's Edge

### Cultural Divide for Common Prayer?

Is "The Book of Common Prayer" (1662) out of date and unsuitable for use in public worship in the new

millennium?

In a variety of ways it appears to be out of date. Here are some examples:

It reflects social conditions of the 16<sup>th</sup> and 17<sup>th</sup> centuries.

It reflects political conditions of the 16<sup>th</sup> and 17<sup>th</sup> centuries.

It reflects religious ideas of the 16<sup>th</sup> and 17<sup>th</sup> centuries.

It reflects biblical exegesis and interpretation of the 16<sup>th</sup> and 17<sup>th</sup> centuries.

It has an English idiom, grammar and syntax created in the 16<sup>th</sup> century.

It is not influenced by the great modernising power of the Enlightenment of the 18<sup>th</sup> century.

It does not contain any signs of the doctrine of rights that are central to modern life - natural rights, human rights, civil rights and so on.

It has no conception of modern democracy and of multi-culturalism and the like.

Thus in the prayers for the monarch and parliament, in the delineation of human duties and responsibilities in society as a Christian, in the evaluation of Jewish and Muslim religion, in terms of marriage and family relations and in other areas, it is as if there had been no reforms in British society since the reign of the Charles II.

Certainly, editions of The Book of Common Prayer since 1662 in places like the USA and Canada do contain some acknowledgement of changing times and conditions but only minimally.

So the question remains: In a modern society, be it in Canada, the USA or Great Britain, how can a congregation, which is seeking to serve God in the modern [or post-modern] world, use a form of worship and prayer that is so obviously from a different social, political and economic context and truly in so doing be engaged in genuine worship?

Before we begin to answer this question, it may be helpful to note that even when the Bible is translated into the most contemporary forms of English it still is a Book whose contents were written millennia ago and thus reflect vastly different social, political and economic situations than we know today in the West. Yet the Church finds the Word of God in and through the Bible despite the ancient cultural context from which it comes.

So a congregation in using the public liturgies - Morning and Evening Prayer, the Litany and the

Order for Holy Communion - can find in these texts/rites an appropriate, even an excellent, form of words and arrangement of biblically-based themes which have the effect of making worship of Almighty God spiritually and morally meaningful. This happens when there is a disposition and readiness to try out these services in sincerity and when the meaning of the text through familiarity with it rings true in the experience of those so doing. Thus worship in spirit and in truth is possible and is found to be more efficiently attained than with services which reflect their 20<sup>th</sup> or 21<sup>st</sup> century origins. (It is after all more appropriate to approach God as a humbled sinner seeking pardon than as a free person insisting on his rights before man and God!)

In this situation, the older idiom of English and the clarity of the presentation of the character of God, the identity and saving work of the Lord Jesus, human sin and redemption all contribute to the sense of awe and reverence before God as well as of spiritual reality and true doctrine. And where occasionally the received form of words reflects a political and social order that no longer exists (e.g. in references to the monarch and the high court of parliament), the congregation simply imagines that which has succeeded to it and prays accordingly.

In fact, through constant use of these familiar texts/rites, the congregation is able to approach God freed from the pressing culture of modernity and post-modernity and finds that texts wherein there is no doctrine of human rights makes one more aware of human responsibility and gratitude before God for his mercies. This reflects a state of being in the world but not of the world; a state of seeking to be holy as God is holy.

And it should be added that fine music from organ and choir and sound, clear speaking by the Ministers can add a dimension of credibility to the liturgical experience so that it is as if one is in another world for the duration of the service!

For most people, the acceptance that an older liturgy has the power to lead them to the Holy Trinity in faith, hope and love can only be achieved through tasting and seeing and experiencing. Merely reading the text is not usually sufficient, but listening to a CD can usually help.

In contrast to public liturgies, the use of occasional liturgies and services - e.g. Matrimony - even with fine music do raise particular problems in terms of their immediately applicability to modern conditions. Parts of the marriage service obviously reflect marriage law and customs of the 17<sup>th</sup>

century and earlier, and need to be explained to most people in order to make full sense. Yet it is possible for people to say to themselves: "if this is what it meant then in those conditions, I can see what it means now in different conditions" and it can serve as a worthy and memorable means for those who wish to have a truly Christian marriage to begin in the right way.

Of course, liturgies in contemporary forms of English and containing sound doctrine are also means used by God to edify us and glorify his own Name. This is what those whose primary liturgies are in Latin and Greek seek to provide via their translations. Here the problem faced by modern liturgists is that in the putting of this traditional exercise of worship into a modern idiom (where the tradition has been a classical language or older English) there is a great temptation to include within the rendering also some of the ethos of modern self-centered human experience.

But that is another story.

By The Reverend Dr. Peter Toon

### *Grammar Rules for the Unenlightened*

#### OR: HOW TO WRITE GOOD

Stamp out and eliminate redundancy.  
Avoid cliches like the plague.  
All generalizations are bad.  
Corollary: All statements must be specific.  
Never listen to advice.  
A preposition is a bad thing to end a sentence with.  
Anarchy should be the law.  
Corollary: I will establish democracy by dictatorial decree.  
Everyone should be a non-conformist.  
People who insult others are jerks.  
Always be sincere, even if you don't mean it.  
Death to intolerance.  
Down with categorical imperatives.  
Nobody has a right to his opinion.  
Good people like me are never self-righteous.  
You should never use the second person.  
The passive voice should never be used.  
Always do what is right, even if it's wrong.  
As Ralph Waldo Emerson once said, "I hate quotations."  
Excessive use of exclamation points can be disastrous!!!!  
Remember to end each sentence with a period

Don't use commas, which aren't necessary.  
 Don't use question marks inappropriately?  
 Don't be terse.  
 Don't obfuscate your theses with extraneous verbiage.  
 Never use that totally cool, radically groovy out-of-date slang.  
 Stop calling me immature or I'll tell on you.  
 Avoid tumbling off the cliff of triteness into the black abyss of overused metaphors.  
 We will fight to the death for our pacifist aims.  
 Avoid those abysmally horrible, outrageously repellent exaggerations.  
 Avoid any awful anachronistic aggravating antediluvian alliterations.  
 Proofread carefully to see if you any words out.

### Opposing Abortion at UN Child Conference

New York, NY - The Bush administration's delegation to the United Nations is continuing its efforts to roll back radical pro-abortion policy initiatives undertaken during the 1990s by the Clinton administration, the European Union (EU), Canada and other like-minded countries.

In this week's final preparatory meetings for the Special Session of the General Assembly on Children, to be held May 8-10 in New York City, the United States delegation has fought to exclude language from the outcome document that recognizes the "right" of adolescents to abortion.

Much of the US's efforts have focussed on the phrase "reproductive health services." In negotiations, the EU, Canada and the Latin American countries have sought to establish that children possess a "right to reproductive health services." Reproductive health services is a euphemism for abortion, a point conceded in June by the Canadian delegate, who stated that "Of course it includes, and I hate to say the word, but it includes abortion."

Since the June admission by the Canadian delegation that "reproductive health care services" means abortion, the US has insisted upon its removal from the final document. Ten months later the US still insists, despite enormous pressure from its EU allies. Key Bush administration representatives remain adamant that the phrase must be removed. The negotiations are deadlocked on this point.

Peter Smith, the UN representative of International Right to Life, said "The US is doing a brilliant job" during this week's negotiations, and that "the delegation is following the administration's pro-life position wonderfully." Smith added that "The final document is to be called a 'A World Fit For Children'; the US believes that a world cannot be fit for children if it allows the world's most vulnerable children to be killed."

Release prepared by the Catholic Family & Human Rights Institute - May 2, 2002

### With Apologies

In the words of the late columnist, Ann Landers, I deserve ten lashes with a wet noodle. My article in the June copy of our Parish magazine, 'Update', ended with a plea. The alternative title for the 'Benedicite, Omnia Opera' is 'The Song of the Three Children'. But who were they?

The answer was given to me the very next day by Father Ted Bowles, along with an admonition. He presented me with a copy of an item written by him and published in the 'Update' in the January 1999 edition. The admonition was given with a twinkle in his eye . . . "Don't you read Update"? I was embarrassed. The only excuse I can offer is one I give to those who complain that they are getting forgetful - 'the basements, attics and store-rooms of the brains of people of advanced years like ourselves are so crammed with knowledge and experiences that it is sometimes difficult to pull out information when needed. It is easier to pull a rabbit out of a hat!'

For the unenlightened who do not remember this article and who are now frantically searching to give an answer to my question, they were Ananias, Azarias and Misael, asked at the end of the Benedicite to 'bless ye the Lord: praise him, and magnify him for ever'. This trio was none other than Shadrach, Meshach and Abed-nego who were thrown into the Fiery Furnace by Nebuchadnezzar, the story being found in the Book of Daniel. Shadrach, Meshach and Abed-nego were the Babylonian names, but in 'The Song of the Three Children', now found in the Apocrypha, they were given the Greek forms of their Hebrew names, Ananias, Azarias and Misael. Now I know that why, when I was pondering my 'who' question the names Shadrach, Meshach and Abed-nego kept popping into my mind. Maybe I hadn't totally forgotten.



I still think that Shadrach, Meshach and Abed-nego have more rhythm to their names, more like a drum beat when given as a trio, while Ananias, Azarias and Misael have a more melodic sound, more like a flute. Father Bowles mentioned that as a choir boy, outings included a song about Shadrach, Meshach, and Abed-nego and the Fiery Furnace. I get a picture in my mind of a bus-load of angelic-faced, neatly-dressed choirboys, released from the confines of the choir stalls and the eagle eye of the choir master, enjoying the freedom of belting out this type of song while the wheels rolled merrily around. Wyn Bowles vaguely remembered a skipping song about Nebuchadnezzar. Having chanted that jingle myself in bygone days it was easy to find -

"Nebuchadnezzar, king of the Jews,  
Sold his wife for a pair of shoes.  
When the shoes began to wear  
Nebuchadnezzar began to swear."

The suggestion by Father Ted drawing a parallel between the Benedicite and Psalm 148, and that the Psalm may have been the inspiration for the Canticle again sent me to The Book of Common Prayer. Thank-you, Father Ted, for this clarifying information, and one thing is for sure, I will now read 'Update' more carefully, and try to give my brain cells a bit of a Spring-clean!

By Helen E. Glover

### *Revelation Repudiated*

*"Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you."*

1 Peter 3: 15.

In his letter to Timothy, Bishop of Ephesus, Saint Paul wrote: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto lies." (2 Timothy 4: 2 - 4.)

We live in a culture of death and in a society saturated with sexuality. Not the God-ordained sexual love between a man and a woman in the bonds of marriage; but the promiscuous, adulterous, perverted, shameful lust that is portrayed and practiced throughout the media and instilled in the minds of young and old everywhere.

Into this polluted environment come the events of this weekend in the Anglican Diocese of New Westminster. They are not alone, unfortunately, in their desire to turn away from sound doctrine and the faith once received; and to go after other shepherds and teachers who will turn their ears from the truth unto lies.

It is a matter of the Sovereignty of God. Either one acknowledges the sovereignty of God, and the truth of His revealed Word, or one does not. Either one acknowledges that the love of God calls not only for belief but for obedience, or one does not. Love is important but it is the love reflected in Christ. Saint John in his first Epistle writes: "For this is loving God, that we keep His commandments: and His commandments are not grievous." (1 John 5: 3.) God indeed is love. Jesus did indeed forgive the sinner. Jesus does call all people of every race, nationality, gender, and sexual orientation to be a part of His Church. BUT Jesus' call to salvation comes not by condoning or accepting sin but through the turning away from sin unto a life of righteousness through sacrifice and obedience.

As a Priest in our day and time, I continue to meet a lot of screwed up people. People who have some rather questionable ideas about self-fulfillment and the good life. And you know, I have to say in all honesty they do not appear to me to be very happy or very fulfilled. In fact, emptiness and doubt seem to pervade their lives.

When I am asked the reason for my belief, the reason for my life, the reason for my hope (and even when I am not asked) I tell them - Jesus Christ is the reason for my hope. Jesus Christ who came to be the propitiation for our sins. Jesus Christ who said: "Thy sins are forgiven thee, go and sin no more." Jesus Christ who gives me the grace to turn away from sin; and who picks me up and strengthens me anew when I fall into sin. He is the One who never gives up on me. As a Priest and a Christian I am not sinless; I am not perfect - but I am forgiven.

God forgives our sins, understands our weakness, loves us with an unconditional love - BUT the same loving, understanding, forgiving God demands obedience. Those who would be His children, those who would inherit eternal life, must not only believe in God but have right belief and put that right belief into action in their lives. Faith is not enough if that faith is used to commit or condone or ignore sin. Sin, the killer of the soul and the destroyer of life.

What is happening in New Westminster is happening throughout the Christian Church today. Men and women are seeking for justification but not the justification wrought by Christ upon the Cross but the justification of self-interest, of self-realization, of self-indulgence.

The cry for 'inclusiveness' in the Church is in reality a cry for an inclusiveness which encompasses everyone and everything but God. 'Mainstream Christianity' glosses over the fact that inclusiveness is not just a matter of accepting everyone as they are and then affirming their self-worth through rites and rituals which condone promiscuity and perversion, while at the same time ignoring the fundamental teachings of Christ and His Church - but of doing something far more difficult - giving up our right to ourselves. We are not our own, we have been bought with a price - the price of Jesus' life and love.

In these troubled and confusing times, let us as Christians never fail to give a reason for our hope; nor fail to speak the truth in love - in season or out of season; politically correct or not.

Allow me to close with the words of Saint John in his First Epistle (and may they be our watchword):

"Little children, it is the last hour; and as you have heard that the antichrist is coming, so now many

antichrists have come; therefore we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that it might be plain that they all are not of us. I write to you, not because you do not know the truth, but because you know it, and know that no lie is of the truth. Let what you have heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father. And this is what He has promised us, eternal life. And now, little children, abide in Him, so that when He appears we may have confidence and not shrink from Him in shame at His coming. If you know that He is righteous, you may be sure that every one who does right is born of Him."

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