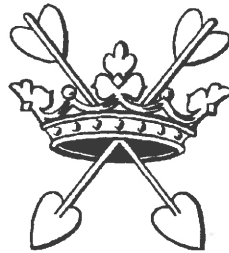


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

June 9, 2002 - St. Columba

July Schedule

July 2	Tuesday	-	The Visitation of the Blessed Virgin Mary to St. Elizabeth
July 7	Sunday	-	Sixth Sunday after Trinity
July 14	Sunday	-	Seventh Sunday after Trinity
July 21	Sunday	-	Eighth Sunday after Trinity
July 22	Monday	-	St. Mary Magdalene
July 25	Thursday	-	St. James the Apostle
July 28	Sunday	-	Ninth Sunday after Trinity

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) St. Edmund's will be hosting 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.

Both "Days" will be conducted by Canon Arthur Middleton, of Bolden, County Durham.

On Monday, everyone is invited to Matins, at 8:00 a.m., the Holy Eucharist and Breakfast, as well as to Evensong, a reception, dinner and discussion period, and Compline. The Clergy Day will start after breakfast on Monday.

On Tuesday, the Open Day will start with Matins at 8:00 a.m., the Holy Eucharist and Breakfast. Lunch and dinner will be provided.

A brochure will be available shortly - please book these dates now.

(2) Thanks to Shirley Braby for covering the cost of replating our Gold sacred vessels - they had originally been given to the Parish by her husband, the late Father Franklin Braby.

(3) What's in a name? In the 1950s, I remember my father telling me of a friend who thought that he should vote for the Labour Progressive Party - he liked the name. The LPP was the name of the Communist Party in Ontario! For an equally innocuous-seeming name - see the article on Planned Parenthood on Page 7.

The Bishop's Bit

GOD SAVE THE QUEEN

This year our Queen celebrates the golden jubilee, the 50th anniversary, of her accession to the throne (BCFPp xlvi and p 281). Next year sees the jubilee of her anointing and crowning by the Archbishop of Canterbury in Westminster Abbey. In the British tradition, as distinct from the American, there has been no separation of church and state. Canada belongs to God. The Prime Minister and the voters are responsible to God for their stewardship of Canada. The Queen and her representative, the Governor General, are symbols of this fact. Her Majesty has been on the job, done her duty, for a creditable length of time.

One morning dark and early when I was at

ablutions and therefore only half awake, *Radio Two* was playing cheerful music, an encouraging start to the day. *The Queen*, played softly on the strings, alternated with another theme, played loudly by full orchestra. The announcer said the piece was the overture to one of Gaetano Donizetti's sixty operas (1797 - 1848). I was intrigued that an Italian composer had used the tune of our anthem and hymn (blue 314 green 560).

One of the greatest composers, Ludwig van Beethoven (1770 - 1827), used the same tune in three different compositions. He used it in short piano variations (work without opus number 78). He used it in *Wellington's Victory* (opus 91), also known as the *Battle Symphony*. Some regard this as his corniest piece of music, while others regard it as good clean fun. And Beethoven deliberately made a vocal arrangement of the anthem (work without opus number 157).

A Scotsman called George Thomson (1757 - 1851) loved folk songs and decided to collect and preserve them. He was a civil servant by profession and lived in Edinburgh. He invited Beethoven to make arrangements of what he had collected, voices to be accompanied by cello, piano and violin, and to be given instrumental introductions and postludes. In 1809 Beethoven agreed to do this. Mr Thomson sent hundreds of English, Irish, Scots and Welsh songs, words and tunes, to the composer. Beethoven himself collected some German, Russian and Spanish songs as a contribution to the same enterprise. Because of the Napoleonic wars being fought at the time, correspondence between Britain and Austria was difficult. In 1812 some of the musical scores were dispatched from Vienna to Edinburgh via Malta. Among those hundreds of folksong arrangements was *The King*. All are now available as a boxed set of seven CD's, Deutsche Grammophon 453 786 - 2. Their cost is approx \$115 (C) .

The American composer Louis Moreau Gottschalk (1829 - 1849), who was half German, used the tune in short piano variations (opus 41), though for him the words were different, *My country 'tis of thee*. Another American composer, Charles Ives (1874 - 1954), used the tune for extempore organ variations.

Pleased by such international use of "our" tune, I consulted that mine of information *The Oxford Dictionary of the Christian Church*. It says: "The origin of both words and tune are obscure. It is

uncertain whether the English or Latin words are older. The Latin words begin with, "O Dens optime, salvum nunc facito, regem nostrum." The words, "God save the king", occur in *I Samuel* 10,24 and in *II Samuel* 16,16 and in *II Kings* 11,12. The tune seems to be a 17th century recasting of medieval plainsong".

Anthem stir patriotic feelings. I also enjoy the old national anthem of imperial Russia, *God the All Terrible*, to which an English hymn has been set, and *Glorious things of thee are spoken*, which Haydn used in a string quartet and which Hitler's Germany used in *Deutschland uber Alles*. But it's *The Queen* which I find hypnotic and can listen to over and over again. Sir Cecil Rice-Sprigg's patriotic hymn of the year 1918, *I vow to thee my country* (blue 805), also has a stirring tune, *Jupiter* from the *Planets* by Gustav Holst (1874 - 1934). It was sung at the wedding of the Prince and Princess of Wales. But Sir Cecil has the grace in verse two to say, "Here we have no abiding city but we seek one which is to come" (*Hebrews* 13,14 and *Philippians* 3,20).

+Robert Mercer CR

PS We may be grateful to others who have collected, preserved and arranged folk songs for us, eg the Englishman Sir Benjamin Britten (1913 - 1976), the American Aaron Copland (1900 - 1990), the Australian Percy Grainger (1882 - 1961), and the Englishman Vaughan Williams (1872 - 1958).

By the Bishop Ordinary - The Anglican Catholic Church of Canada

From here and there

- a) Nothing fixes a thing so intensely in the memory as the wish to forget it. Michel de Montaigne
- b) Coincidences are spiritual puns. G. K. Chesterton
- c) Every man supposes himself not to be fully understood or appreciated. Ralph Waldo Emerson
- d) Knowing trees, I understand the meaning of patience. Knowing grass, I can appreciate persistence. Hal Borland
- e) Laws are not written to be understood, they

are written so they can not be misunderstood.

- f) When the tidal wave reaches the end of the estuary, does it become a crashing bore?
- g) Write with nouns and verbs, not with adjectives and adverbs. The adjective hasn't been built that can pull a weak or inaccurate noun out of a tight place. From *The Elements of Style*

Almsgiving

II - TITHES, DUES AND OFFERINGS - THE GROUND OF THE OBLIGATION.

In the very old days, all this was quite clear, but not simple! For example:

a) **Tithes.** All but the poorest paid tithes on their profits. This was because tithes were ordered in the Old Testament, and it was believed that, as part of the Law of God, Christians were bound to pay them.

b) **Dues.** In addition, everybody paid dues. Dues were fixed sums paid to the parish priest at stated intervals. By gradual custom the due came to be fixed at tuppence for every Communicant and to be payable at Easter (see the 8th rubric at the end of the Holy Communion Service in BCP 1662). Our custom of the "Easter Offering" - giving the collection to the parish priest on that day - now replaces this.

c) **Offerings.** Finally there were offerings. Offerings were originally gifts freely offered on such occasions as marriages, funerals, or at the great festivals. They gradually became fixed by custom: the offerings at festivals became part of the Easter dues, those at marriages and funerals became what we now call "surplice fees".

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

Worth thinking about

1) About Polls - The vast majority of people are abysmally ignorant about any topic one could mention, from politics to science to religion, so polls are generally the deliberately ignorant

asking the stupid what they think. Ted Smith

2) But man, proud man,/ Dressed in a little brief authority,/ Plays fantastic tricks before high heaven / As makes the angels weep. William Shakespeare

3) If I am not fighting evil, I am feeding it. Christopher Morbey

4) What is *the* fundamental belief of our Faith, without which the whole thing would simply vanish into thin air? (Which is exactly what the Devil is trying to bring about, with considerable success.) Surely that our Triune God, in his infinite love, brought humankind into existence so that we, of our own free choice, might be his children for eternity. Fr. Roy Bowler

Easter I

COMMEMORATION OF HER LATE MAJESTY QUEEN ELIZABETH THE QUEEN MOTHER

While it is to be supposed that the Archbishops of Canterbury and of York had chosen the lessons* for to-day's services some considerable time ago, they have an immediate and obvious application to this Easter Season. And they have an immediate and obvious application to a lady of faith, and to a family of faith subject as much as any of our families, and perhaps more, to the peculiar temptations of the age.

The note of absolute assurance for the believer which is the hallmark of these authorised Services must stand as a mark of the absoluteness and certainty of the Christian faith to those hundreds of thousands, perhaps millions, who will now hear the Easter message, undiluted and in a context to which each can relate. Let us pray earnestly that this may be so, and that the obsequies of Her Late Majesty will be as productive of good and of example as her long life has been.

During these past days I have been struck by the vacuity of so much of what passes for comment in the public prints and on television, especially during the procession of Her Late Majesty's bier from St. James' Palace to Westminster Hall on Friday. The feather-brained Peter Mansbridge excelled even himself. I have long since expected those of his ilk to be as ignorant as buck rabbits about constitutional affairs and history. But what has struck me most forcefully is that he and others, both in Canada and in the United States of

America, have been drawn to and have extolled Her Late Majesty's courage and fortitude, steadfastness and dedication, which existed alongside the natural gaiety and charm she exhibited, and the obvious pleasure she took in people, places and the ordinary pursuits of people of her station. Yet, the commentators could not marry the two strands. They were like oil and water to them. They exhibited the natural prejudices of the age which sees courage, fortitude, steadfastness and dedication as the antithesis of the enjoyment of life, an enjoyment which is identified with the pursuit of carnal pleasures. Nor did the commentators once ask what was the basis of Her Late Majesty's courage, fortitude and dedication, and what the basis of her obvious joy and of the love she exhibited and elicited. There were not even references, so far as I heard, to a happy childhood. It simply would not occur to the commentators that the joy and the love, the courage and the dedication to duty, all alike came from waiting upon the Lord. To refer to the fact and reality of the late Queen Dowager's faith would be unthinkable and unmentionable on any television network in our Charter of Rights age.

If anyone waited upon the Lord and took courage, and exhibited strength, it was Her Late Majesty. The vicissitudes of her life and the challenges she faced, including an anxious and unprepared husband, the pressure of a terrible war following an unexpected Accession, and her early and extended widowhood, are well known to you; and for her example we can and should give thanks to Almighty God. There are examples enough of others, including crowned and uncrowned heads, for us to realize how vital Her Late Majesty was to the survival of a free way of life for our people, and for Europe and for very much of the world.

When the late King died there was much public and private grief. The whole Empire had just passed through an appalling ordeal together and very many of the King's subjects were continuing to endure much economic hardship. In a very real sense the family had suddenly, and for most of its members, quite unexpectedly, lost the head, the paterfamilias. There were black bordered newspapers. I remember my grandmother and aunts in floods of tears at the breakfast table when the news came through on the wireless. Much was different then. I remember we stood to hear the King's Christmas broadcast: we were being addressed by our Sovereign. Yet it wasn't the same thing at all as standing before the Headmaster, Mr. Craig. There was reverence and

awe and affection in addition to respect for office. We had been taught that the King was the living embodiment of God's authority on earth. And though Mr. Craig had authority over us, and sometimes exercised it most painfully upon us, we knew that it was not of the same order as the King's, but a reflection and derivative of it, and of our parents' natural authority over us. I have tried over the years to insist that my Goddaughters stand for the Queen's Christmas message. I have had as much success as in getting them to refer to the Canadian paper currency in the very terms it carries on its face as Bank "notes", and not "bills". In both cases they are children of the culture. And more than once they have expressed to me the prevailing attitude: Who cares? Why bother? What does the Queen matter? What does it matter that we use American terms?

Well now, beloved, suppose Her Late Majesty had taken such a line, at any one of a number of turning points in her life. Where would she be now, and where would we be now? Certainly, if she had exhibited that attitude after the late King's death, she would now be only distantly remembered, half her life would have been wasted. And we would have been robbed, not only of an example, but of a force for what is uplifting and worthy and ennobling in public life, the very thing politicians scrambling to the top of the greasy pole can hardly ever manage, and something which usually eludes those retreated personages appointed for short terms to vice-regal positions, who so commonly forget whose vice-roys they are, and the source of the authority with which they are invested. [St. John 19:11]

In the world in which the late King served and died, there was much call for courage and sacrifice and hard work. And there was much waiting upon the Lord; and, it needs to be said, much impatience with those who interpreted that as an invitation to inactivity. But in that world, the world of my grandparents, of my parents' early adulthood and of my childhood, there was another very powerful current. There was a striving for improvement, but not just economic improvement, though that was certainly and very desperately needed. There was a conscious striving to improve the minds, the manners and dress, the speech and general education of each succeeding generation. There was respect for, and a desire for, nobility of character. Doubtless, there were as many personal moral lapses as now, and ever. But no one praised the dropping of standards; no one praised physical, intellectual or moral slovenliness and laziness; no one derided

courage, and dedication to duty; no one derided or made light of the example set by our saintly Sovereign and his Queen Consort, even if in some circles their domestic happiness was regarded as unusual for people in their position, and slightly amusing.

Beloved, one of the chiefest purposes of monarchy is to provide, externally to ourselves, our families and our working lives, a force for moral uplift and for standards. That there needs to be a source for nobility, for betterment, for manners; that there needs to be examples of courage, dedication, and perseverance, is something our world cannot for the moment comprehend or forgive. "I", the great "I", am the centre of my universe. There cannot be anything good; there cannot be anything better; there cannot be anything to respect or revere; there cannot be anything holy, outside me, myself, and my self-constructed spirituality. That this is destructive of joy and natural gaiety, we may faintly glimpse. But it is the orthodoxy of the day. It is the foundational belief of the commentators we have had to suffer in these past days. They cannot see either the need for the example set by Her Late Majesty, or the basis for it. They marvel at her courage and steadfastness and strength; and they marvel that these could exist alongside joy and gaiety. They cannot see that they are all of a piece, and that they all came from waiting upon the Lord.

May we carry with us to our graves, which the appointed lesson assures us will fail entirely in victory over us, the living example of Her Late Majesty. And may we, too, wait upon the Risen Lord in joy and holy busyness, with courage and strength, joy and gaiety in the several places and stations to which it has pleased Almighty God to call us. Amen

*Lamentations 3:22-26,31-33; Psalm 27; 1 Corinthians 15:20-end; 2 Corinthians 4:16-5:4; St. John 6:35-40

Sermon by The Reverend Graham C. Eglinton

"O ye Lightnings and Clouds, . . ."

This morning I awoke in the wee sma' hours and, as is my wont, pulled aside the drapes so that I could see the dawn breaking. I love these early mornings for the new day sometimes greets me with a sliver of sunlight reflected from a third storey window on the other wing of the apartment building, built at right angles. This beam makes a golden grid on the wall above my

head, which in return, is reflected in the mirror beyond my toes. So there, in the summer season, for a brief, wonderful fraction of time, according to the slant of the sun, I lie between two sets of pillars, like King Midas on a golden pathway.

I had just climbed back into bed when the whole room was lit by a brilliant flash of lightning followed by a loud clap of thunder. As these flashings and rumblings continued I found myself inwardly chanting, "O ye Lightnings and Clouds, bless ye the Lord praise Him and magnify Him for ever." I always enjoyed the times in the Church Calendar when the 'Benedicite Omnia opera' was sung. It had so much substance to it. I loved the cadences, the musical intervals, the change of tune. I loved the rolls of the sequences of nouns, each giving its own picture. I never did find out why Ananias, Azarias and Misael were especially mentioned, but I joined with them in making a joyful sound of praise. Sometimes I would silently add my own trio of names. Often I found myself skipping one of the lines of 'honorable mention', and singing contrary to the rest of the choir. (I still do!) But I was always sad when the Benedicite Season was over. It was much too short.

As a child I disliked Thunderstorms. I think it was because my dear Mother hated them. She always pulled down the blinds, drew the curtains, and found a dark place to wait out the storm. I remember once that a farmer ploughing a field on the outskirts of our village, took shelter with his team of cart-horses under a Beech tree. The tree was struck by lightning and the two horses killed. The farmer was lucky to escape with a few burns. That Beech tree stood there as a reminder of the powerful forges of Nature, one side black, dead, eerie-looking, while the other side bore leaves.

My fear of thunderstorms was completely obliterated by the War-time Blitz. Night after night the irregular throbbing sounds of Nazi Bomber engines passed over our little village on their way to important targets in the Midlands - shipyards at Bristol and Liverpool, factories in Birmingham and Sheffield, or the razing of the Cathedral at Coventry. Our dog, Peter, a Heinz variety, could differentiate between our bombers and theirs. Hearing that particular throbbing he would always run upstairs and hide under the bed. The occasional bomb was dropped 'at random', and a few planes, both ours and theirs, crashed in the vicinity. During this time I often spent a weekend in London. A forty-eight hour pass meant more time together if he travelled from Yorkshire and I from Dorset, and we met

roughly half way. From the southeast of the City we heard other parts of London being bombed and were thankful that the target for the night was not Lewisham, Catford or Hither Green.

This morning the thunder eventually dwindled into the distance, and the accompanying flashes faded to nothingness. But the clouds did not roll back, and the early sun was not reflected on my bedroom wall to encourage me to rise and enjoy the day. My thoughts went back to the Benedicite, also called 'The Song of the Three Children'. Please enlighten my curiosity, my ignorance - who were these three children? Were they perhaps Ananias, Azarias and Misael? But who were they?

By Helen E. Glover

English gone awry! - III

From the Soviet Weekly: There will be a Moscow Exhibition of Arts by 15,000 Soviet Republic painters and sculptors. These were executed over the past two years.

In an Austrian hotel catering to skiers: Not to perambulate the corridors in the hours of repose in the boots of ascension.

On the menu of a Swiss restaurant: Our wines leave you nothing to hope for.

In the menu of a Polish hotel: Salad a firm's own make; limpid red beet soup with cheesy dumplings in the form of a finger; roasted duck let loose; beef rashers beaten up the country people's fashion.

In a Hong Kong supermarket: For your convenience, we recommend courteous, efficient self-service.

Outside a Hong Kong tailor shop: Ladies may have a fit upstairs.

In a Rhodes tailor shop: Order your summers suit. Because is big rush we will execute customers in strict rotation.

In an East African newspaper: A new swimming pool is rapidly taking shape since the contractors have thrown in the bulk of their workers.

Outside a Paris dress shop: Dresses for street walking.

In an Acapulco hotel: The manager has personally passed all the water served here.

In a Tokyo shop: Our nylons cost more than common, but you'll find they are best in the long run.

From a Japanese information booklet about using a hotel air conditioner: Cooles and Heates: If you want just condition of warm in your room, please control yourself.

From a brochure of a car rental firm in Tokyo: When passenger of foot heave in sight, tootle the horn. Trumpet him melodiously at first, but if he still obstacles your passage then tootle him with vigour.

Two signs from a Majorcan shop entrance:

English well talking.
Here speeching American.

From the Oxymoron Humour Archive

Planned Parenthood on the Run

It's about time people became aware that Planned Parenthood is not what it pretends to be. Thanks to some hard work by dedicated people, this detestable organization is finally on the run.

There were two important developments in this battle this month: First, a Texas group called Life Dynamics released a study showing that the overwhelming number of underage pregnant girls were impregnated by adult men, in other words, sexual predators, child molesters. In the course of researching this problem, the group discovered Planned Parenthood's sinister role in covering up the statistics as well as the individual crimes of sexual abuse perpetrated by these adult men.

Here's the way the scheme works: When a teenage girl reports to a Planned Parenthood worker that she is pregnant by an adult man, more often than not the organization conspires to conceal the crime involved. Sometimes, the employees actually coach the girls to avoid parental involvement and reporting requirements to law enforcement.

In other words, Planned Parenthood was caught red-handed over and over again breaking the laws of the land. Not only was this reported by World Net Daily on May 21, but other news organizations soon followed up the story. The

scandal represents a real black eye for the organization.

Meanwhile, in California, a dedicated father concerned that Planned Parenthood was being invited into his school district in Coronado did a little research on the group. He started with the group's website. Just reading the group's own material provided the father with all the ammunition he needed to wake up his local school district. "Planned Parenthood has a website (for teens)," the father told a local San Diego-area Catholic newspaper.

"It's beyond disgusting. It has a letter written to kids that begins with, 'Despite what your teachers and parents say . . .' and it was something along the lines of: 'You don't really need math or French or literature after high school. What you need to learn is SEX' in capital letters."

Indeed, even a cursory look at the site shows some disturbingly graphic advice that would alarm many parents. The father took what he and other parents learned from Planned Parenthood's own website to the next school-board meeting. Within weeks, Planned Parenthood was off the campus for good.

It's about time this ugly organization got its comeuppance. From the very start, its evil motivations were cloaked in phony humanitarian ideals.

The group was founded by Margaret Sanger, still portrayed as a feminist heroine by Planned Parenthood activists today.

But Sanger was, first and foremost, a eugenicist, one who believed in the inferiority of non-white races. In 1939, she proposed the infamous "Negro Project," a plan developed at the behest of public-health officials in southern states, where she writes, "the most successful educational approach to the Negro is through a religious appeal. We do not want word to go out that we want to exterminate the Negro population and the Minister is the man who can straighten out that idea if it ever occurs to any of their more rebellious members."

Sanger also attempted to set up birth-control clinics in poor New York City neighborhoods to target "Blacks, Hispanics, Slavs, Amerinds, Fundamentalists, Jews and Catholics."

Sanger was closely tied to Ernst Rudin, who served as Hitler's director of genetic sterilization.

An April 1933 article by Rudin entitled "Eugenic Sterilization: An Urgent Need" for Sanger's monthly magazine, *The Birth Control Review*, detailed the establishment of the Nazi Society for Racial Hygiene and advocated its replication in the United States. A subsequent article by Leon Whitney published the following June by Sanger, entitled "Selective Sterilization," praises and defends the Third Reich's pre-holocaust "race purification" program.

After the war had concluded and Nazi atrocities came to light, Sanger quickly changed the name of her organization from the Birth Control League to Planned Parenthood to distance herself from her earlier Nazi associations.

But that's the history and there's no changing it, no disguising it. That was the motivation behind the launch of Planned Parenthood. And its anti-parent, "if-it-feels-good-do-it" philosophy is just a new form of an old, evil idea.

Planned Parenthood today is the No. 1 provider of abortions in America. It is the No. 1 lobbying organization behind unrestricted abortion. And abortion is believe it or not the No. 1 cause of death among black Americans today. Some 13 million black babies have been aborted in the post-Roe vs. Wade era.

Coincidence? Or the legacy Margaret Sanger sought?

But the word is getting around. People are beginning to see the truth about Planned Parenthood. It's about time these sick, twisted perverts were exposed.

By Joseph Farah - editor and chief executive officer of World Net Daily.

Ponder this:

(1) If lawyers are disbarred and clergymen defrocked, doesn't it follow that electricians can be delighted, musicians denoted, cowboys deranged, models deposed, tree surgeons debarked, and dry cleaners depressed?

(2) Ever wonder about those people who spend \$2.00 a piece on those little bottles of Evian water? Try spelling Evian backwards: Naive

(3) If 4 out of 5 people SUFFER from diarrhea - does that mean that one enjoys it?

(4) If people from Poland are called Poles, why aren't people from Holland called Holes?

(5) Why do we say something is out of whack? What's a whack?

(6) If a pig loses its voice, is it disgruntled?

(7) If love is blind, why is lingerie so popular?

(8) Why is the man who invests all your money called a broker?

(9) Why do croutons come in airtight packages? Aren't they just stale bread to begin with?

(10) When cheese gets its picture taken, what does it say?

(11) Why are a wise man and a wise guy opposites?

(12) Why do overlook and oversee mean opposite things?

(13) Why isn't the number 11 pronounced onety one?

(14) Do Lipton Tea employees take coffee breaks?

(15) What hair colour do they put on the driver's licenses of bald men?

(16) Whatever happened to Preparations A through G?

Thanks to April MacDonald

Does changing Language inevitably create Doctrinal Change?

There is no doubt but that the 1960s into the 1970s witnessed a major revolution in the way in which the English-speaking people in the West (North) addressed and referred to the Deity, GOD. The evidence for this abounds in terms of the new Bible translations, new Prayer Books, new hymnody and new Sunday School and devotional material of this period.

But was this revolution neutral in terms of doctrinal change? Was it simply and only a linguistic change, a move (as is said) from "traditional" [or "Elizabethan"] English to "contemporary" English?

This question makes us ask the further one: "Is it possible - living in a revolutionary social and cultural period - to move from a long established form of language for prayer into a new (experimental) one without at the same time causing or creating or absorbing (wittingly or unwittingly) some doctrinal change?"

Theoretically, one has to state, that it should be possible as an academic exercise to translate the New Testament or a Canticle from the 4th Century AD into modern or contemporary English and to do so accurately. Yet were some of the paraphrases of the 1960s/1970s so committed to being relevant as to become inaccurate?

Turning to Liturgy, I note that when the modern liturgist is faced with a piece of Cranmerian prose from the mid-16th century, then the rendering into "contemporary" English of this or that part of The Book of Common Prayer is even more open to the possibility of changing the meaning in the effort to be "modern" and relevant! I can say this because of the evidence provided by, for example, (a) Recent "Evangelical" & official English & Australian attempts to put parts of the BCP (1662) into contemporary English; (b) the products of the several International Commissions on English for the Liturgy from the 1970s; and (c) the way in which the Rite I material in the American Episcopal 1979 Prayer Book (though in traditional language) is modified doctrinally and structurally to conform to the doctrine and structure of the Rite II (modern and contemporary) texts.

What seems to have happened both in the Roman Church and in the Anglican Churches, as well as in most of Protestantism, is that the ethos of relevance involved in the translation project of the 1960s/1970s actually ensured that inevitably doctrinal change, minor or major depending on various conditions, occurred. Relevance as a powerful motion of the soul caused change towards an understanding that fitted well with relevance. And this change did not involve mere secondary matters but ways of speaking of and describing the Three Persons of the Holy Trinity, the nature of man before God as sinful creature, the redemption and salvation of God for man, and the nature of the Sacraments. Further, it involved the absorption into God-language of the language of human rights and liberation.

So if one compares the traditional Texts and Rites, Catechisms and Creeds, in Latin and English with the contemporary Texts and Rites one can see, if one is patient and careful, changes in doctrine because of changes in words, changes that go well

beyond the change of Thee to You! Of course 99% of those using the modern texts would not be aware of the doctrinal changes but some would sense that something is wrong, even if they cannot precisely identify that wrongness! (Thus, young people keep on joining the Prayer Book Society of the USA and of England!)

It is possible that the Orthodox Churches which have gone for renderings (often lacking in quality, I think) of the Divine Liturgy into contemporary rather than traditional language have escaped most of this problem simply because they have retained the identical ceremonial and drama which is a powerful means of establishing meaning. But in Western Liturgies and services changes in structure and ceremonial have gone with changes in language and so retaining old meaning is the more difficult.

It seems to me that the motivation of the liturgists and the general ethos in which they do their work of "updating" affects profoundly their products and this is the more obvious when the work is done by a committee! This observation applies to the whole of Christendom I think.

Perhaps I ought to try to write a book to set all this out in more detail!

This said, it may be suggested that one good reason for retaining the use of the traditional English form of prayer is to preserve both orthodoxy in doctrine and morals and another is to retain a sense of holy awe and reverence in the worship of the Blessed, Holy and Undivided Trinity.

By The Reverend Dr. Peter Toon, Minister of Christ Church, Biddulph Moor

Two More TAC Provinces

A few months ago a Continuing Church body known as "*The United Anglican Church*" (UAC) was accepted into *The Traditional Anglican Communion* (TAC) as a separate Province. With parishes stretching from the Philippines to Poland, it brings a further 30,000 souls into the steady growth of this International Anglican body. On the heels of this announcement, the Primate, Archbishop Louis W. Falk, has just returned from Japan, where yet another Province has been formed and admitted into the TAC.

As you will see, compared with the UAC Province, The Nippon Kirisuto Sei Ko Kai is very small - but

not as small as the beginning of The Anglican Catholic Church of Canada, whose first parish began with one priest, a retired couple, plus two widows! As the old saying has it . . . "*Great oaks from little acorns grow.*" That parish is soon to celebrate its 25th anniversary in its fully-paid-for church, complete with pipe organ etc etc.

Archbishop Falk gives the following account of the formation of the TAC's newest Province - The Nippon Kirisuto Sei Ko Kai:

Some 453 years in time, and who knows by what vast amount lacking in saintliness behind Francis Xavier, I joined Bishop John Hepworth of Australia on a missionary visit to Japan. We were there, by invitation, from May 8 through May 13 of this year. Visits were made to Osaka, to Kinjo Gakuin University in Nagoya, to Aichi University in Toyohashi and to the parish Church of the Ascension there to Baptize and Confirm an elderly University Professor (Dr. Uchida), to the chapel of the Elizabeth Sander's home (orphanage) in Yokohama for a Sunday Eucharist, and to the International Seaman's Hall in that city for the inaugural Eucharist of the Nippon Kirisuto Sei Ko Kai.

The visit had been requested originally by Fr. Immanuel Furukawa and Fr. Ambrosius Furutake, who had parted company with the Anglican Province of the Nippon Sei Ko Kai when every diocese of that Church, with the exception of the Diocese of Yokohama, decided to invent female priests. Later they were joined by Fr. Lawrence Wheeler of Hawaii, who was raised in Japan, and after ordination served parishes there. He came to the TAC from the Charismatic Episcopal Church. Fr. Wheeler was with our party for most of our stay in Japan. Throughout, we had the guidance and support of the Rev. Ivan Cosby, who is canonically a priest of 'The Church of Ireland, Traditional Rite' (TAC), but for the past twenty-three years has spent

much of his time in Japan, teaching at Aichi University.

We enjoyed also the presence and participation in our work and worship of the Rt. Rev. Raphael Kajiwara, retired Bishop of Yokohama. Bishop Raphael arranged a meeting between our group and his successor in the See of Yokohama, the Rt. Rev. James Endo, with whom we discussed matters of mutual support and cooperation in the fight to stand firm for Apostolic faith and practice. We have hopes that, health permitting, Bishop Kajiwara will join the Bishops of the TAC at the College of Bishops meeting in St. Louis in September.

A certificate of membership in the TAC and Clergy Licenses were presented to Fathers Furukawa and Furutake during the inaugural Eucharist.

So did a new Province become officially a part of the Traditional Anglican Communion. It is a small start in terms of numbers, nothing so spectacular as St. Remigius baptizing three thousand Franks along with their king. But the Nippon Kirisuto Sei Ko Kai will be an edifice to be erected on the foundation of three faithful and talented priests and a bishop who remembers and honors his consecration promises. That is a solid foundation to be sure.

And to be sure, the "NKSCK" is a welcome sister Province to all of us in the TAC. Before I left I assured them that when we are reading Morning Prayer in the USA and Canada at the beginning of each day, we will pray for our friends in Japan who will just have finished the Evening Office. We ask their prayers for us as well.

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