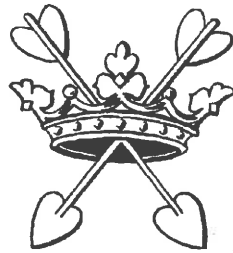


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

March 6, 2002 - St. Perpetua and her Companions

April Schedule

April 7	Sunday	-	Octave Day of Easter
April 9	Tuesday	-	Annunciation of the Blessed Virgin Mary
April 14	Sunday	-	Easter II
April 21	Sunday	~	Easter III
April 25	Thursday	~	St. Mark the Evangelist
April 28	Sunday	~	Easter IV

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:

(1) The third segment on *The Virgin Birth* starts on Page 3.

(2) Please remember to support the Food Bank - bring non-perishable food stuff on Sundays.

(3) The second segment on traditional Anglicanism begins on Page 5 - *Some Thoughts on Classical Anglicanism*.

(4) The first of three parts of a Sermon by Canon Arthur Middleton on the state of the Canterbury Communion - *The Tower of Babel* - starts on Page 7.

The Bishop's Bit

CHRIST AMONG THE DEAD: A SPECULATION FOR EASTER EVE

Matthew 27,52 - 53 "And many bodies of the saints that had fallen asleep were raised and coming forth out of their tombs after His resurrection they entered into the holy city and were seen of many."

Luke 23,43 "Today shalt thou be with Me in *paradise".

1 Peter 3,19 "He went and preached to the spirits in prison". And 4,6 of the same epistle, "The gospel was preached even to the dead."

"He descended into hell" (Apostles' creed). The *Catechism* explains, "*Words with the same meaning as He went unto the place of departed spirits*" (BCP p 545).

"And cries aloud through death's domain to wake the imprisoned dead" (Easter hymn blue 169). "And brought with Him from death's domains the long imprisoned dead" (green 139).

God is *infinite* love. *Finis* is the Latin for boundary, end, finish, limit or limitation. It is not mawkish sentimentality to argue from the being of God. It is realistic and practical to do so. Nor is love cosy, soft or easy going. Good Friday makes clear that God's infinite love is tough, tough on God. God so loved the world, thus loved, in this manner, to this extent.

God can not stop loving people when or because

they die. If that were the case, death would be imposing a *finis*, a restriction, on His love, an end to His love. St Paul writes, "I am persuaded that death can not separate us from the love of God which is in Christ Jesus" (*Romans* 8,38 - 39). This is part of the epistle we read at requiems (BCP p 609).

As to God loving the dead, here are three brief verses from the Apocrypha. They carry no doctrinal authority therefore, but they are common sense:-

II Esdras 8,47 "Thou art not able to love My creature more than I do".

Ecclesiasticus 2,17 "As His majesty is, so also is His mercy".

The above two verses are *Sentences* in the South African Prayer Book to be read at the funeral of an unbaptized infant.

Wisdom 11,23 - 26 "Thou lovest all things that are, and hatest none of the things which Thou hast made". The collect for Ash Wednesday refers to this, "Who hatest nothing that Thou hast made" (BCP p 138).

James in the New Testament says, "Mercy glories against judgement" (2,13).

God gives us free will. He allows us to reject His will. But during our earthly lives He never takes No for a final answer. He goes on loving us minute after minute, whether we respond to His love or not. Eventually many of us do surrender and answer Yes. Some are converted late in life. Some are even converted on their death beds. "They say a heart can never come too late." (George Herbert)

My personal speculation is that God does not change His attitude or behaviour to men just because they are dead. I suspect that He allows the dead to go on saying No to Him, but that eventually He succeeds in wearing down most of the opposition. It is hard to outwit the "cunning" of God, or to be more determined than Him. He has ways of sneaking round our stubbornness. Well did the poet Francis Thompson describe God as the *Hound of Heaven*. There can be no running away from the love of God. Wherever we try to hide, there He is. "Whither shall I go from Thy Spirit: and whither shall I flee from Thy presence? If I go down to sheol, hades, hell or paradise, Thou art there also." (Psalm 139,1-11). St Paul writes, "God wills all men to be saved and to come to the

knowledge of the truth" (*I Timothy*, 24). Temporarily God may allow us to thwart His eternal purposes but in the end not death not human stubbornness not the devil can triumph over Him.

At the Ascension our Lord left the earth - except that He didn't. Jesus Christ is still with us in a variety of ways. As omnipresent God. By His Body and Blood in the sacrament of the eucharist. By His Word in Holy Scripture. By His Body the church. Whenever two or three gather in His Name. By His Spirit Who came in His Name. On Easter day our Lord left the state or condition of being dead which, for convenience, we picture as the place of departed spirits. My speculation is that though seated at His Father's right, our Lord is still present with and available to the dead. I speculate that our Lord works away on the dead just as He works away on those still in this life. I suspect that the dead have fewer illusions than the living, and that it is easier for them to be converted and live. We think of our Lord's active and public ministry as lasting three years. We think of His ministry to the spirits in prison as lasting three days, (but to complicate things for our imaginations, our Lord's time in hell was outside time.) We often think of Christ coming and going. But He is always and everywhere. If He comes it is to where He already is, if He goes it is only without leaving. My speculation then is that He is still in some manner present among the dead, as He is present among us here on earth.

A friend's son committed suicide. Of course she was distraught about the boy's future. Father Palmer had the gift of wisdom (*I Corinthians* 12,8). Instead of writing a long letter, instead of speculating like me now, he simply wrote, "God will know what to do with Michael." Though this friend's emotions remained in turmoil for many a long year, she ceased being anxious about the eternal welfare of her son. The truth is that God loves Michael more than she does. "If God be for us, who can be against us" (*Romans* 8,31). I dare to hope that this is true for all of us who worry about our unbelieving, unrepentant but beloved dead.

* The English word *hell* is used with two different and distinct meanings: (1) the state of being dead, and (2) the state of being damned. The word *paradise* is used with two different and distinct meanings: (1) the intermediate state of the blessed dead, and (2) heaven itself.

+Robert Mercer, CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

Worth thinking about

☒ January 29, 2002 - Minnesota Citizens Concerned for Life applauds the recent University of Minnesota discovery of a "super" adult stem cell from bone marrow. The discovery confirms what many scientists and ethicists have always thought - that highly advanced stem cell research into curing illness and preventing disease is not dependent upon the destruction of human embryos.

☒ St. Isaac the Syrian:

Men who preach should practice much.

What we see impresses us more than what we hear; but when the eye corroborates the ear, the testimony becomes powerful. (i.e. as in the Liturgy done well)

Thanks to Father Chris LePage

The Virgin Birth - III

When, one wonders, will thinking people come to realize that the New Testament was written, neither to convert the heathen, nor to confute opponents, but to nourish, stimulate, and edify the already believing Church? To take an example, St. Paul once wrote to the Corinthians as follows: "Ye know the grace [that is, in this instance, the 'generosity'] of our Lord Jesus Christ, that, though he was rich, yet for your sakes, he became poor." This sentence can scarcely be said to "teach the Incarnation." It appeals to the Incarnation as something known - and therefore taught already. Clearly, the time for St. Paul to teach the Virgin Birth was when he taught the Incarnation. But why must he bring it in here, on pain of laying himself open to the suspicion of having been ignorant of it? It would be a very awkward reference to make in such a context. He was urging his readers to emulate the generosity which had brought the Divine Son down to this sinful world for our salvation. But - except in so far as the act of receiving baptism might so be reckoned (and in their case that act had taken place already) - they could scarcely emulate him in his miraculous Birth. Yet, because St. Paul makes no reference to the Virgin Birth here, the unlikely conclusion has quite frequently been drawn that this friend and

companion of St. Luke, this colleague of "James, the Lord's brother," this fellow-martyr of St. Peter, knew nothing (or cared nothing) about the Virgin Birth.

This conclusion is based on what has often been called St. Paul's silence about the Virgin Birth. But what matters is not his "silence" but his "speech." Now (as the Authorized Version accurately shows) St. Paul, whenever he refers to the earthly origins of Jesus, always - that is, no less than four times - speaks of his "being made" or "coming into existence"; whereas, in the similar cases of Jacob, Esau, Ishmael, and Isaac, he invariably uses the ordinary word for "birth," and says that they were "born" or "begotten" (the single Greek word, *gennáo*, describes both these processes). This very striking contrast becomes more striking still when we remember two things: first, that St. Paul always insisted that Christ's manhood is true manhood, identical with ours: and, secondly, that the authors of the Nativity narratives regularly used the ordinary Greek word for "birth," since they were writing in a context where no confusion could arise from this word's ambiguous meaning - that is to say, its ability to stand both for being humanly born and for being humanly begotten.

Another indication of St. Paul's familiarity with the Virgin Birth as an axiomatic Christian doctrine is his remarkable description of Jesus as "the last Adam" (or better, "the final Adam"). For what the Apostle had in mind (and had just said, in the same verse) was precisely that Adam "came into existence" or "was made": that he was not, like other men, "begotten," since he had no human father to beget him. It would seem, then, that for St. Paul, our Lord was "the final Adam," or again (as he also called him), "the New Man," because, like Adam, he owed his genuinely human origin, not to a human father who begot him, but to the direct, creative act of God.

St. Luke, it is worth noticing, had this same parallel in mind when, immediately after the Voice from Heaven had greeted the newly baptized Jesus as "my only Son," he traced the genealogy of him, who, he said, was "supposed" to be the son of Joseph, right back to Adam, who, he went on to add, "was the son of God" (or, in other words, had no human father). Such is the typical New Testament language used in references to the Virgin Birth - language that would come so naturally only from men who knew that their allusions to it would be understood, because those for whom they wrote were living by a Faith of which the Virgin Birth was (along with the Cross and Resurrection)

an integral and vital part.

The Virgin Birth, then, like the rest of the great Christian facts, is a conspicuously historical event, handed down from the beginning by a continuous and uniquely scrupulous historical tradition, since, as St. Paul himself reminds us, there was nothing that the earliest Christians so much dreaded as the being found "false witnesses of God." For, of course, the history here in view is sacred history, and the facts not only facts of history, but facts also of revelation. In the case, then, of the Virgin Birth, just as in the case of the Resurrection, that which, considered in itself, would be a bare event, never was "in itself," never was a "bare event." It was throughout - from its first announcement by Gabriel, and whole-hearted acceptance by Mary, right down to its proclamation in the Scriptures, Creeds, and Teaching of the Church - accompanied by a word of revelation. From first to last, the historical and rational context of the Virgin Birth is the Incarnation of the Son of God. Equally, the Incarnation - the unique Act of God for man's Redemption - can no more be disjoined from the Virgin Birth than it can be disjoined from the Redeeming Death or from the Empty Tomb. If one may put it so, the various stages or moments of the single Redemptive Act hang together and hold together. Neglect one of them, and the loving wisdom of God is circumvented by man's folly, his gift of his Son rejected, his Redemption refused.

This series is a reprint of a pamphlet by Douglas Edwards, CR, printed by the Church Union in 1949.

From here and there

- ☒ The Symphony played Brahms last night. Brahms lost.
- ☒ Dan Druff for barber; Felicity Foote for dance teacher; James Bugg for an exterminator; William Wordsworth, the Poet; Margaret Court, the tennis champion; Sally Ride, the astronaut; Jim Kiick, the football star. (Apronym: noun, a name that is especially suited to the profession of its owner.)
- ☒ All He told them was to be fruitful. They came up with the nuttiness on their own. Frank and Ernest
- ☒ A closed mouth gathers no feet.
- ☒ **MEMORY** - Any married man should forget

his mistakes; there's no use two people remembering the same thing.

- ⊗ It is of interest to note that while some dolphins are reported to have learned English - up to fifty words used in correct context - no human being has been reported to have learned dolphinese. Carl Sagan
- ⊗ Nobody in the game of football should be called a genius. A genius is some body like Normal Einstein. Joe Theisman, former quarterback
- ⊗ Those who write clearly have readers, those who write obscurely have commentators. Albert Camus
- ⊗ Another mondgreen: 'A monk swimming' - mishearing a phrase in 'Hail Mary' - "blessed are you *amongst women!*"
- ⊗ Never be haughty to the humble; never be humble to the haughty. Jefferson Davis
- ⊗ When I was a boy of fourteen, my father was so ignorant I could hardly stand to have him around. But when I got to be twenty-one, I was astonished at how much he had learned in seven years. Mark Twain (Thanks to Alma and Bob Allan)

Some Thoughts on Classical Anglicanism

(This is the *second* of three parts of an email by Mr. Michael La Rue which was prompted by an email by Dr. Peter Toon. Mr. La Rue was an Episcopal priest and is now a Roman Catholic layman. He is a cataloguer and appraiser of books and manuscripts specializing in printed Anglicana and Catholica, European early printed books, and liturgical printed books and manuscripts.)

All of this is by way of saying that for me becoming Roman Catholic was no final solution to the problems I faced as an Anglican. It is true that I have no problem saying that I am in communion with the Pope or with the Archbishop of Philadelphia, sinful men though they may be, and that, on the other hand, I could by no means in good conscience consider entering into communion with any presently-serving Episcopalian bishop I know anything about. However, being in communion with the right bishop is not all it takes to be a faithful Christian. Becoming Roman Catholic was a partial solution, but I have become convinced that a great deal

more is required. I do believe that the Anglican way in which I was raised has many of the tools for dealing with the present crisis of faith in all of the Churches, especially in the English-speaking world. Further these tools are more readily available to Anglicans and those familiar to Anglicanism than to others.

The Authorized (King James) Version of the Scriptures is, I believe, still the best translation of the Scriptures available in English. That is not to say that improvements have not been made in the quality of the text from which one could translate. Certainly progress has been made in that direction. Nor is it to say that one can now have a better grasp of what particular words and terms mean than could the original translators. One certainly can. However these two considerations are greatly outweighed by the fact that all of the later translations (even the RSV, which is the best of the lot) have significant passages which have been glossed or mistranslated so as not to offend some modernist sensibility or some misplaced sense of propriety. I can usually pick up the Authorized Version and get a good feel for the original Greek or Hebrew text from which it was translated, a feel that bears up in comparison when I check the original. I cannot do that with any other English version except the Douai-Rheims (which was in fact one of the sources for the AV, and which I commend). It is also true that there are a few things in the Authorized version to which a Catholic might object. However, they are so minor, compared to the problems with the more recent translations, that they seem nowadays trivial in the extreme.

Furthermore there is a great aesthetic advantage to the AV as well as to the BCP (by which I mean the traditional BCP, not the 1979 BCP of ECUSA). The texts from them are very memorable, and stick in the brain for one thing. With the exception of the psalms, almost all the English Scripture I have memorized is from the AV, and the psalms I have memorized are all from the Prayer Book Psalter. They are also beautiful, and a fitting repository for what they convey. The AV and the BCP are also the most culturally formative texts for modern English, and familiarity with them helps to give one insight into and mastery of English.

With the BCP one also has the advantage that it incorporates powerful elements of the pre-Reformation liturgy which are now absent from the post-Vatican II Roman Rite and from other contemporary rites. The BCP provides good translations of many of the Latin collects, a

simplified form of the liturgy more usable by laymen, and in some ways a better sense of the progress of the liturgical year than any other liturgy I have ever used. The latter is so because the pre-Vatican II Roman Rite was so crowded with Saints days, each celebrated in full, that the temporale was greatly obscured. On the other hand the post-Vatican II rites in all the Churches have greatly distorted the sequence of the liturgical year, dropping Septuagesima, the Ember days, the Rogation days, imposing "ordinary time" on most of the Sundays, and dropping some of the most interesting and devotional of feasts, some of which are at least still listed in the liturgical calendar of the English BCP.

The texts of the BCP also exercise great carefulness with matters of creedal orthodoxy. This is especially true of the English BCP; some of the omissions, changes and options in the American BCP render it less reliable. I can pray the Apostles creed or the collects, or read the prefaces for the Sundays and Feasts, not only without having to ask myself if these prayers represent the Christian faith, but also always being drawn more deeply into the mystery of Christ.

Pax in Christo,
Michael La Rue

Thanks to Father Graham Eglington for forwarding this email to me in the first place. Thanks also, of course, to Mr. Michael La Rue for allowing me to include his email in UPDATE. Ed.

"It Is Better to Give than Receive"

When opening my apartment door, the first thing you will see is a small hall table. On this sits a Noah's Ark carved out of a single block of wood. It is quite heavy, so I think the creator must somehow have inserted lead weights into it. The carving of the Ark shows wooden planks and nail marks; the deck house is surrounded by an outer deck on which Noah and Mrs. Noah are squeezed between a pair of lions and a pair of hippopotami. Various twosomes peep over the entire rail. Mr. and Mrs. Giraffe poke their heads through the roof of the deck house, while a pair of ducks sit on the roof. This all sounds like a child's toy? Well, it is, as is shown by the rough handling. It brought a message into my life - "It is better to give than receive."

One evening, not long before Christmas, sitting alone in my apartment, I was startled by a loud

knock at the door. There is a spy-hole in my door, but being short of stature I have to stand on a stool to reach it. This knock sounded urgent so disregarding police warnings to Seniors, I opened the door. Standing outside was seven year old Jake from the floor above me and his young single-parent mother. Jake was holding the Noah's Ark. He stepped forward, gave me a hug, said, "Merry Christmas" and presented the Ark to me.

At a loss for words I said something about, "But I haven't got anything for you. Come inside and I'll see what I can find."

"No!", said his mother decisively, "I'm trying to teach Jake that Christmas isn't just receiving, it's giving, too."

I felt a lump in my throat and tears in my eyes. You see, Jake is a special little boy. He is so handsome to look at, hair black as a raven's wing, eyes almost the same colour, and beautiful features. He is a little boy that anyone would want to take in his arms and hug. But you don't do that with Jake. He is autistic, and some days can be very black for him. You have to wait until you get the cue from Jake as to whether he is going to greet and speak, or stamp past you, slam the door, glower, and tramp up the stairs without saying a word. Fortunately, those days are beginning to get fewer.

Yes, Jake did get a special present under his tree, and the Sunday after the New Year when I was on my way to Church, Jake and his Grandmother came in from the outside clutching their special breakfast of Tim Horton Donuts. Jake rushed at me, gave me a bear-hug and shouted, "Happy New Year". Last night there was another knock on my door. Yes, it was Jake and his mother with a request that Jake could come to read the Dr. Seuss book and wear the Dr. Seuss hat that was in the present under his tree.

The Noah's Ark sits proudly on the hall table where I can see it often during my day, and each time it says to me, "Yes, it is better to give than to receive" - even if it is only a smile, or a kind word of encouragement. And the return to you is an hundredfold.

By Helen E. Glover

'Duty' to Die Emerges in Oregon

What happens when you give people the option to commit suicide? Very quickly, the so-called "right to die" turns into a "duty to die." Case in point: Oregon.

Oregon became the first state in the union to legalize physician-assisted suicide in 1997. Now, a survey from Oregon contains a shocking discovery: Sixty-eight percent of those who died by physician-assisted suicide feared being a burden on their family.

Burke Balch, director of medical ethics for the National Right to Life Committee, said that number is alarming.

"This is a dramatic increase over previous years, when it was about 12 percent and then about 26 percent," Balch said. "So, what we're seeing is that over time this 'right' of assisted suicide which was sold as a matter of personal choice becomes more and more a matter of vulnerable people thinking that they have a 'duty to die' and get out of the way."

He continued: "This is the sort of culture of death, the sort of lack of caring that is manifesting itself in accepting death as a solution to human problems."

Rita Marker, who heads the International Anti-Euthanasia Task Force, said while proponents of assisted-suicide laws claim to be offering a "choice," they're really leaving the aged and infirm with an obligation.

"Then you have someone who merely offers the option of saying, 'Well, you know you could get this prescription. You could get help,'" Marker said. "And that 'help' is in the form of a deadly overdose of drugs. Well, then there's the question of 'Would that be better for everybody else?'"

And that's not a "choice" anyone should have to make.

From Focus on the Family, January 27, 2002, and posted on The Pro-Life Infonet

A Question That Answers Itself

Sure, raising grandkids is hard work, people get tired, they feel put-upon and resent their children for leaving these responsibilities on their doorsteps. But when we get to the core of what life, family

and children are about, the love for the grandchildren transcends all that. So says psychiatrist Arthur Kornhaber, who heads the Foundation for Grandparenting in California and also works through Web sites, radio broadcasts, books and articles.

Although the hardships may be very real, Dr. Kornhaber contends, grandparents are not victims in this situation. In fact, he insists, "they are beneficiaries. The impact on seniors is not just good, it is fantastic, even sacred. They rediscover the meaning of life, and regain a sense of purpose that diminishes any suffering."

Studies have actually shown that immune systems are strengthened as seniors once again feel vital, necessary. "There's nothing worse than being irrelevant," he observes, "so to suddenly know you are indispensable, that a child urgently needs you - well, it is beyond labelling."

Anyhow, the idea that retirement should be one big vacation is a myth, a lie. "How long can playing bridge fill anyone's life?"

Grandparents do need to become almost saintly to do the job well, Dr. Kornhaber acknowledges, but he believes the children usually know what's going on, and regard them with great love and esteem. And the older the children, the more they understand the alternatives. As one youngster wrote him, "My grandparents reassured me that my whole world wasn't falling apart, and I would survive."

Moreover, as adults they typically reciprocate with intense devotion and care of their grandparents. "So the arrangement is good for the kids and good for the grandparents," the optimistic doctor summarizes, "and it is the right thing to do. When children need you, the question answers itself."

The key? "You have to love the children more than you love yourself, and grandparents can do that. So the kids come out really well - and eventually most of the parents grow out of their misery too."

From the December 17, 2001 issue of *The Report*

The Tower of Babel

SOME OBSERVATIONS ON THE CANTERBURY
COMMUNION

(The first of three parts of a sermon preached on

August 26, 2001 by The Reverend Arthur Middleton
at Christ Church, Brunswick (Melbourne), Victoria,
Australia on the occasion of the
20th Birthday Conference Eucharist of The Australian
Prayer Book Society.)

Babel

If you looked up the word "Babel" in *The Shorter Oxford English Dictionary*, you would find its central meaning is confusion - a confusion of voices, of speech. And the word "babelism" means a strange utterance.

This derives from the story of The Tower of Babel in Genesis 11. There the confusion results from sin. It conveys an insight into the reason why the lives of people and communities collapse and end in confusion. It speaks of God's judgement upon godlessness.

This happens when people become self-sufficient and receive the gifts of God as if they had created them, without being thankful to the Divine Creator and are convinced that they themselves can improve them. It destroys any sense of dependence on God. It ignores any idea of "By the Grace of God". These are the seeds of confusion and collapse.

It results in the glorification of self, the self-regarding that is the peril of personal and community life - the *me* or *we*, right or wrong. When this stage is reached the foundations of that life have begun to crumble, because the actions of such people are governed by fear of extinction. "Let us build a tower lest we be scattered" is the conviction that, with such material strength, life unfettered can be carried on with impunity behind it.

This over-reaching to heaven brings fatal consequences when proud people imagine they can, of themselves, construct the perfect life and surpass all previous attempts. This is a grave warning to us all.

The Tower of Babel failed because it was built upon fear and pride. Failure always results when we search for security apart from the living God. Without this there is no lynchpin to life and so collapse is inevitable. People limited by finitude and prone to sin, do not possess the materials to build an everlasting kingdom. Wisdom recognizes this fact and confusion results when we neglect divine laws.

As the Wisdom of Solomon tells us:

". . . Set your mind upon the Lord, as is your duty, and seek him in simplicity of heart; for he is found by those who trust him without question, and makes himself known to those who never doubt him. Dishonest thinking cuts men off from God, and if fools will take liberties with his power, he shows them up for what they are. Wisdom will not enter a shifty soul, nor make her home in a body that is mortgaged to sin. This holy discipline will have nothing to do with falsehood; she cannot stay in the presence of unreason."

(Wisdom of Solomon 1:1-7)

The Anglican Communion

Thus in the Anglican Communion, though an interpreter exists for every tongue, Anglicanism has entered a time of severe crisis in its own Babel of confusion. Its character and very existence is radically in question. Most of us are aware of certain aspects of this crisis in painful experiences in our own dioceses, provinces and parishes. The graphic symbol of such confusion is Bishop Spong's Tower of Babel. It tells us that everyone should do what seems right to him in conscience and that everyone else should accept it. This is the new meaning of Anglican comprehensiveness. John Henry Newman would see this as a natural religion. Its difference from a revealed religion lies in this - one has a subjective authority and the other an objective. Revelation manifests the Invisible Divine Power. It substitutes the voice of a Lawgiver for the voice of conscience. The supremacy of conscience is the essence of natural religion; the supremacy of Apostle, Church or Bishop, is the essence of revealed religion. So with the human resources of minds not united to God, natural religion builds its own tower as a way to heaven. God must be cut down to our size, accommodated to the political correctness of man and imprisoned in the solitary confinement of the present. Arius stalks the Church again.

The Reverend Arthur Middleton is the Rector of Bolden, and a Canon of Durham Cathedral. He is a prominent member of the Church Union, Forward in Faith, and the Prayer Book Society.

Exegesis or Eisegesis?

Exegesis means to draw out of the Biblical text what a writer actually meant. It is a kind of science though not a very exact one. Exegesis requires at least a working knowledge of the Biblical languages and so is unavoidably a scholarly

pursuit. Christians who do not have this knowledge wisely refer to Biblical commentaries written by scholars who do have the necessary knowledge. Such scholars may differ considerably about what a Biblical writer meant, but the differences will not be infinite and there is frequently general consensus - much like other areas of scholarship.

Perhaps I am a bit more tolerant towards eisegesis than others might be. I would say that eisegesis means to read into the text what we think the Holy Spirit is telling us. So when we read the Bible 'devotionally', we are probably reading it 'eisegetically'. No knowledge of the Biblical languages is necessary, although it undoubtedly helps. So anyone can read the Bible eisegetically. The difficulty with eisegesis - and here I join forces with others who are more brutal - is that we can never be sure whether it is the Holy Spirit who is speaking to us through the words of scripture, or whether it is our own psyche acting in overdrive. Eisegesis is very much a matter of personal interpretation and not scholarship.

The important thing is that we must never ever confuse exegesis with eisegesis. We may be convinced that a Biblical writer meant such-and-such from an eisegetical point of view, but he may not have meant that at all from an exegetical point of view.

From an email by Father Roy H. Bowler

Carrying Crosses

PALM SUNDAY AND ERRORS OF THE 'MODERN' CHURCH

The rejoicing of the crowd on that first Palm Sunday was premature, was founded on false expectations, was founded on a profound misunderstanding of Christ's teachings, of his intent, and indeed upon a false conception of who He was.

The crowd welcomed Jesus because they thought that He was the one who would shake off the yoke of the Roman Empire. They thought that He would lead them to a military victory, driving the Romans into the sea: that he would free them from the onerous burden of taxation: that he would set Israel in glory above all the nations of the earth.

When they found this was not to be, when they found that Jesus had no such intent, when they found that His Kingdom was not of this earth,

when they found that they would remain under Roman oppression, then they turned against Him and vilified Him. In a very short time many of those who had strewn palms and cheered Jesus as He entered Jerusalem, these same men assembled before the court of Pilate screaming for His death.

We carry crosses to remind us of the Passion, the sorrow, the suffering, the death upon the cross that preceded the *glory* - the *glory* of the Resurrection and of the Ascension. We carry crosses to remind us of the reality of the events of Holy Week: we carry them as a warning against the folly of false expectations: we carry them to remind ourselves that people just like you and me were moved to hate Jesus because He did not live and act according to their expectations, moved to hate Jesus because He did not do the things they wished Him to do. They hated Him for the things He did not do.

Perhaps this is the root of the unrest in the Church today. Perhaps this is the reason why so many today have turned away from Jesus; perhaps it is because their expectations are false, are unreal, and Jesus refuses to meet these false expectations, refuses to encourage their false perceptions of Him.

The Church Itself, in the actions of many of Its Bishops and priests is to blame for the false expectations that trigger this reaction amongst the people. Where Jesus said, "The poor you will have with you always" the Church through the mouths of so many of its preachers now says: "We must eliminate poverty." Where Jesus calls us to repent our sins and to seek the forgiveness of God, to seek the power of God to turn from sin and amend our ways, the Church has turned to teaching that sin is an outmoded concept, turned to teaching that there is no such thing as sin.

Where Jesus calls us to obedience, to discipline, to self sacrifice, many in the Church now call us to liberate ourselves from obedience, from discipline, and above all, from sacrifice. Where Jesus calls us to glory through the cross - through the cross of Jesus and through the personal cross, the yoke He sets upon our shoulders, where Jesus calls us to this glory of the cross, they, the leaders of this modern Christianity, calls us to a manmade Utopia in which, we are told, there is no cross to bear.

The people of this modern Church are cheered to hear this message. They cheer and say: "This is what we want to hear." They walk out from church and plunge into their daily lives with these new expectations. They find that poverty is with us yet: they find in fact that it increases daily. They

find that the consequences of sin are evident everywhere. They find that their new freedom binds them to the chains of choice, interminable and indeterminable choices. And in frustration they, with every justification, turn and denounce those who taught them these false expectations. They turn from the Church because it has led them not into grace, but rather into a desert of disappointment.

We carry the cross today to remind us that Jesus chose to hang upon the cross rather than to call upon the powers of heaven to set the affairs of the world in order. To remind us that there is no military or power solution to the ills of mankind. To remind us that there is no legislative solution to poverty, hunger, sickness, sorrow, death.

We carry this cross to remind us that as Jesus carried his cross along the way to Calvary, so He calls us to carry the cross of self sacrifice and follow in His footsteps. When you walk upon His way and meet someone who is desperately poor, help him by sharing what you have with him - don't run off in search of some political party whose platform offers to free you from this your responsibility to your brother.

When you come across someone who is hungry, then feed him - don't rush off in search of some Utopian dream of a hungerless paradise established and enforced by legislative fiat. When you come across those who grieve, those who suffer sickness,

comfort them and bring to them the love of Christ. Give them the sacrifice of your time, your caring, your love.

When you hear of prisoners, visit them and strengthen them in their prison: strengthen them with the true gospel - that repentance brings the forgiveness and mercy of God. Do not insult them by denying the reality or the enormity of their sin. Bring them instead the news of a forgiving God who so loved mankind that He took upon Himself flesh and died for all men in propitiation of their sins.

We carry the cross to remind ourselves that Jesus calls us not to liberation, not to freedom from restraint, not to licence, but to servitude as the servants of God. Jesus calls us to offer our duty and service.

Sacrifice, duty, service, obedience, discipline, together with love, charity and devotion are the ingredients of that peace which Jesus offers us in the cross. Lift high the cross and rejoice that in this cross lies the promise of life everlasting that our Lord gained for us in His victory over the grave. Beware of those who would offer you an Utopian paradise with no cross to bear.

By Fr. Colin Grant (Thanks to the late Fr. Franklin Braby)

Gary S. Freeman
102 Frederick Banting Place
Waterloo, Ontario N2T 1C4
(519) 886-3635 (Home)
(800) 265-2178 or (519) 747-3324 (Office)
(519) 747-5323 (Fax)
gfreeman@pwi-insurance.ca

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