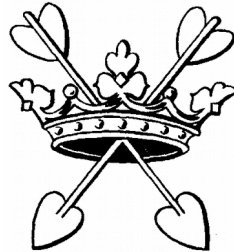


The Parish of St. Edmund, King and Martyr

(Waterloo, Ontario)



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

UPDATE

November 7, 2005 - **St. Willibrord**

December Schedule

December 4	Sunday	The Second Sunday in Advent
December 8	Thursday	The Conception of the Blessed Virgin Mary
December 11	Sunday	The Third Sunday in Advent
December 18	Sunday	The Fourth Sunday in Advent
December 21	Wednesday	St. Thomas the Apostle
December 24	Saturday	Christmas Eve
December 25	Sunday	Christmas Day
December 26	Monday	St. Stephen the Martyr
December 27	Tuesday	St. John the Evangelist
December 28	Wednesday	The Holy Innocents

Service Times and Location

(1) All Services are held in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo.

(2) On Sundays, **Matins** is sung at **10:00 a.m.** (The **Litany** on the first Sunday of the month), and the **Holy Eucharist** is celebrated (sung) at **10:30 a.m.**

(3) On weekdays - **Major Holy Days** - the **Holy Eucharist** is *usually* celebrated at **7:00 p.m., 10:00 a.m.** on Saturday.

Notes and Comments

1) **Another reminder to mark your calendars - November 20.** Inasmuch as *Christ the King* falls on *St. Edmund's Day*, our Title Feast Mass will be celebrated on Monday, **November 21.** We will, however, have our St. Edmund's Day lunch (on the Parish) on the Sunday - November 20! The Rural Dean will celebrate Mass on the Sunday.

2) Dr. Budziszewski adroitly examines the cultural slide of the mid-90s - **The Revenge of Conscience** - the third of six parts - this page.

3) For **Robert's Ramblings - Matobo I** - the first of two parts - see page 4.

4) In *The Lord's Prayer* - **Little words: "In Earth" or "On Earth"?** - by Fr. Lee Whitney - see page 5.

5) The importance of music in the Liturgy - **Music in Worship** - see page 7.

6) This month we start including some commentaries from a booklet entitled *The Ceremonial of High Mass*. This booklet is available from The Convent Society. The booklet comments on every part of The Mass from The Preparation to The Last Gospel. "It is a good point to remember that all ceremonial of the Western Church is based on the High Mass, the normative celebration. Indeed, in the Eastern Church there is no such thing as Low Mass." - see page 8 - **The Ceremonial of High Mass**

7) An informal report - **A Visit to Holy Trinity and St. Jude** - see page 10.

St. Willibrord

Born in Northumbria, England, circa 658, Willibrord studied at Ripon monastery under St. Wilfrid and spent twelve years studying in Ireland at the abbey of Rathmelsigi under Saints Egbert and Wigbert. After receiving ordination and extensive training in the field of missions, he set out about 690 with a dozen companions for Frisia (an historic region of The Netherlands and Germany fronting on the North Sea and including the Frisian Islands.) In 693, he went to Rome to seek papal approval for his labors. Pope Sergius (reigned 687-701) gave his full approbation and, during his second Roman visit, was consecrated archbishop of the Frisians in 696, with his see in Utrecht. In his work, Willibrord also received much support and encouragement from the Frankish leader, Pepin of Heristal (reigned 687-714). Willibrord founded the monastery of Echternach, Luxembourg, to serve as a center of missionary endeavors, and extended the efforts of missionaries into Denmark. He faced chronic dangers from outraged pagans, including one who nearly murdered him after he tore down a pagan idol. In 714, Duke Radbod reclaimed the extensive territories acquired by Pepin, and Willibrord watched all of the progress he had made be virtually undone. After Radbod's death, Willibrord started over with much enthusiasm, receiving invaluable assistance from St. Boniface. Willibrord died on retreat at Echternach on November 7. For his efforts, he is called the Apostle of the Frisians.

From **www.catholic.org**

The Revenge of Conscience - III

Offhand it seems as though believing in a law we "can't not know" would make it harder, not easier, to explain why things are so quickly getting worse. If the moral

law really is carved on the heart, wouldn't it be hard to ignore? On the other hand, if it is merely penciled in as the mere moral realists say - well!

But this is merely picture thinking again. Carving and penciling are but metaphors, and more than metaphors are necessary to show why the suppression of conscience is more violent and explosive than its mere weakening would be. First let us consider a few facts that ought to arouse our suspicion - facts about the precise kind of moral confusion we suffer, or say we suffer.

Consider this tissue of contradictions: Most who call abortion wrong call it killing. Most who call it killing say it kills a baby. Most who call it killing a baby decline to prohibit it altogether. Most who decline to prohibit it think it should be restricted. More and more people favor restrictions. Yet greater and greater numbers of people have had or have been involved in abortions.

Or this one: Most adults are worried about teenage sex. Yet rather than telling kids to wait until marriage, most tell kids to wait until they are "older," as we are. Most say that premarital sex between consenting adults is a normal expression of natural desires. Yet hardly any are comfortable telling anyone, especially their own children, how many people they have slept with themselves.

Or this one: Accessories to suicide often write about the act; they produce page after page to show why it is right. Yet a large part of what they write about is guilt. Author George E. Delury, jailed for poisoning and suffocating his wife, says in his written account of the affair that his guilt feelings were so strong they were "almost physical."

As to the first example, if abortion kills a

baby then it ought to be banned to everyone; why allow it? But if it doesn't kill a baby it is hard to see why we should be uneasy about it at all; why restrict it? We restrict what we allow because we know it is wrong but don't want to give it up; we feed our hearts scraps in hopes of hushing them, as cooks quiet their kitchen puppies.

As to the second example, sexual promiscuity has exactly the same bad consequences among adults as it has among teenagers. But if it is just an innocent pleasure, then why not talk it up? Swinging is no longer a novelty; the sexual revolution is now gray with age. If shame persists, the only possible explanation is that guilt persists as well.

The third example speaks for itself. Delury calls the very strength of his feelings a proof that they did not express "moral" guilt, merely the "dissonance" resulting from violation of an instinctual block inherited from our primate ancestors. We might paraphrase his theory, "the stronger the guilt, the less it matters."

Clearly, whatever our problem may be, it isn't that conscience is weak. We may be confused, but we aren't confused that way. It isn't that we don't know the truth, but that we tell ourselves something different.

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

From here and there

- 1) The power to command frequently causes failure to think. **Barbara Tuchman**
- 2) October 23 - for this day the *Ordo* states: "**St. James, Bishop of Jerusalem,**

Martyr; with St. Jude; and St. Simeon, Bishop of Jerusalem" - when and where did this 'feast' originate, who are these saints, and perhaps why they are celebrated together?

The Bishop (when he has time from his episcopal responsibilities) will be providing the answers as he "know[s] the genesis of the commemoration." Ed.

3) For your information - **UPDATE** is mailed, monthly, to addresses in Canada, The United States, England, Ireland, Japan, Australia, Torres Strait, and South Africa. Copies of *The Messenger*, *The Diocesan Circular*, *The Traditional Anglican* and *The Annunciator* are sent to many of these addresses along with UPDATE.

4) **Ron Ferris**, the Anglican Church of Canada Bishop of Algoma, estimated the average Sunday attendance of the ACC, nationally, as less than 150,000, or 83 persons per parish.

5) **Depressing**: The Liberals are the near-perpetually ruling Canadian centrist party that long ago got the state out of the nation's bedrooms: approving divorce, open access to abortion and this summer same-sex marriages - all of which are anathema to the Catholic hierarchy. But a fascinating new public opinion poll confirms a 40-year-old Canadian tradition: Roman Catholics outside Quebec by a large margin favour the morally laissez-faire Liberals over the more socially strict Conservative party. And, surprise of surprises, the more often a Canadian Catholic attends church the more likely he or she has been to cast a ballot for a Liberal prime minister, whether Pierre Elliott Trudeau, Jean Chretien or Paul Martin. By **Douglas Todd**, *Vancouver Sun*, September 17, 2005

6) When something is advertised as '**new and improved**', which is it? If it's new, then there has never been anything before it. If it's an improvement, then there must have been something before it - it can't be new!

7) Don't judge men's wealth or godliness by their Sunday appearance. **Benjamin Franklin**

8) 'Arguments', 'logic', and 'consistency' are only mean and unfair traps some conservatives use to torment liberals.

9) The riddles of God are more satisfying than the solutions of men. **G.K. Chesterton**

10) Why didn't Noah swat those two mosquitoes?

11) Some **collective nouns**:

an earful of iPod users
an overcharge of plumbers
a pride of expectant fathers
a clique of photographers
a lot of used car salesmen
a stupor of television viewers

Robert's Ramblings

Matobo I

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

In his biography of Archbishop Cosmo Gordon Lang, published in 1949, Bruce Lockhart tells this story. At the time Lang was Vicar of the University Church in Oxford. "The Assize judge came to hear the customary sermon. He came in an old fashioned and elaborate coach. There was a crowd of urchins on the pavement to see

the sight. As he alighted his wig caught the top of the coach disclosing a head as round and bald as a marble. The urchins burst out laughing. I began my sermon prepared beforehand on the text of *II Kings* 2,23: "As Elijah was going along there came little children who mocked him, "Go on thou bald head". It was too late to change my sermon."

Matobo is the Ndebele or Matabele word for *bald*. Thirty kilometres south of Bulawayo are the Matopos Hills, my favourite place in all the world. Soil atop small hills or *koppies* (Afrikaans) or *kopjes* (Dutch) has been eroded, leaving bald expanses of granite called *dwala*. Alternation of heat and cold has cracked this granite so that boulders break off and fall away. Great rocks lie about as though giants have been playing games with children's marbles. Lichen colours the granite with streaks of orange and yellow. Fantastic shapes abound, some with nicknames such as Mr Rhodes-in-his-armchair. Aloe excelsior, candalabra euphorbia, marula trees, mopane trees, mukwa trees, paper trees, and wild figs establish themselves in crevices. (Incidentally, the Matabele call white people *amakiwa*: figs, soft, pink and sticky.) Tufts of tough grass and Resurrection plant grow there too, the latter apparently dead but returning to life if placed in water. *Dassies* live there, also called coney as in *Psalms* 104,18, or rock rabbits or hyrax. Though small they are related to the elephant. As the totem of the Kumalos, royal family of Matabeleland, dassies appear on Bulawayo's coat of arms. Leopards live there as do baboons, pythons, a variety of poisonous snakes, and secretary birds. Black eagles soar overhead, taking advantage of thermal currents in the air. In the few places where man has made dams, fish eagles cry exactly like sea gulls. In flat grassy spaces between koppies, live eland, impala, kudu,

ostrich, roan, sable, zebra and occasional rhino. Up and down the rocks leap klipspringer.

In the light of early morning and of evening the hills change colour, silver-pink, lilac-blue and green-gold. At mid day the landscape shimmers in heat haze. As the sun sets, its slanting rays transfigure the dun coloured grass which blazes like a theophany. At night the moon makes granite opalescent. Over the whole lies "the sound of a gentle stillness" broken only occasionally by the bark of a baboon, the shrill of cicadas or the chirp of crickets, and "the whisper of the long grass".

Bluntly, the place is numinous. The first men there were the little San, formerly called Bushmen, who decorated caves with wall paintings. Then came the Karanga, a clan of the Shona. They believed that *Mlimo*, the great God of heaven, spoke to them through an oracle who lived in one of the caves. In the 1830's came conquistadores, the Ndebele, who took over belief in the oracle of Matobo. They buried Mzilikazi, the first of their Kings, in another of the caves. In the 1890's came another wave of conquistadores, the Brits. They anglicized Matobo into Matopos, but they too were in awe of square mile after square mile of granite hills. They buried their hero, Cecil John Rhodes, in the living rock of his favourite koppie which he called *World's View*, and near him they buried other of their heroes in the same bald rock.

Many a Christian layman such as Chief Justice Sir Robert Tredgold, himself son a former Chief Justice, and many a Christian clergyman, whether Roman Catholic or Anglican, has loved Matobo, "The Lord is in this place" (*Genesis* 28,16). These priests came from places as varied as Bavaria, Cape Town, Ireland and Wales. They spent as much time in the Matopos as possible,

climbing, hiking, picnicking or even retreating in rough and ready conditions. I have taken Fathers Cledwyn Evans and Ronald Haynes of the Community to World's View. Two former students of the College, James Hughes and Mark Wood, became respectively first and third Bishops of Matabeleland, which meant of course that they too knew something of the hills. Other visitors have included King George VI, his Queen and two Princess daughters, and Dame Agatha Christie. Someone with a more unusual experience of Matobo is Father Cuthbert Hallward, before he joined the Community.

(The first of two parts)

+Robert Mercer CR

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

Little words: "In Earth" or "On Earth"?

"Why did you say 'in earth' instead of 'on earth' in the Lord's Prayer?"

I had been taking a service in another Parish, and apparently without thinking about it, I had used the form of the Lord's Prayer I had learned in Presbyterian Sunday School 'way back when: the version given in Matthew 6. One of the parishioners with keener ears (and better attention) than the rest had caught me saying 'Thy kingdom come, Thy will be done **in earth** as it is in heaven.'

I think I said something about having learned that form long ago, but the question started me thinking. Is there a difference between 'in earth' and 'on earth' - that is, a difference that is anything more than a grammatical one?

Over the next little while I queried friends and relations for enlightenment. Some said 'on earth' was correct because we don't live 'in' the earth. Others said 'in' was correct because we don't live 'on' a country.

Neither response seemed helpful. I went back to the Latin Vulgate text of the Bible and found 'in terra,' but since Latin 'in' can mean either 'in' or 'on' depending on the context, I wasn't any farther ahead.

Then one day I was looking at the 1918 Canadian Prayer Book and discovered, among many other things, that the 1918 book uses 'in earth' rather than 'on earth.' So I started looking through other Prayer Books, a Prayer Book from the states, published in 1810, the 1662 book from which all the modern Prayer Books, including our own, are descended, right back to the first Prayer Book, issued in 1549. All of them say 'in earth.'

It seems that the change to 'on earth' was made in the current Canadian Prayer Book, and, probably, it was changed because we do think of ourselves as living 'on' the earth, even if we live in a basement apartment or in a penthouse on the top of some urban high-rise.

But now I was back to the original question, which might be rephrased as: "If we do in fact live 'on' the earth, then why is the form 'in earth' so persistent in the Church?"

When I was studying the editing of ancient manuscripts, long years ago, one of the things drummed into our heads was that faced with two manuscripts which give different readings of a particular passage, the one to prefer was always the one with the more difficult reading. The reasoning is sound. People often try to simplify what is difficult or doesn't seem to make sense.

They don't try to make something simple more difficult. So why then does the English text of the Lord's Prayer so universally say 'in earth'? That is clearly the more difficult reading here.

I seemed to be in a dead end, and, for a long time, the question remained approximately where it had begun, except that I now knew that the current Canadian Prayer Book was out of step with the Anglican tradition in this matter, a situation which did not surprise me, considering how many other ways, small and great, this book has preferred to go its own way, e.g., in bowdlerizing the Psalter by omitting passages considered offensive, or by replacing ancient liturgical readings (the Passion Sunday Gospel for ex.), presumably to 'simplify' understanding.

Then one day while looking for something else I came upon a treatise, 'On the Lord's Prayer,' written by St Cyprian, who was Bishop of Carthage in North Africa in the third Christian century and was martyred for his faith, of whom a modern writer has said that he had (unlike his fiercer North African contemporary, Tertullian) "those noble qualities of heart that attract charity and gentleness, prudence and spirit of union."

St Cyprian is one of those writers that charm with the sweetness of their thought while inspiring with the depth of their insight, and his works come down to us in a great number of manuscripts, testifying to his appeal from his own time down through the Middle Ages and beyond. Although he admired Tertullian and recognised that T. was more learned, he avoided the other's intransigence by his own more pastoral concern for the direction of souls.

Remembering my question, I thought I would see if this saintly Bishop and martyr

had anything to say on the subject. As I read I realised I had discovered a real spiritual gem of a treatise. How beautifully he begins (and how clearly his words speak to the terrible divisions and arbitrary actions in the Church today):

Before all things, the Teacher of peace and the Master of unity would not have prayer to be made singly and individually, as for one who prays to pray for himself alone.

For we say not "My Father, which art in heaven," nor "Give me this day my daily bread;" nor does each one ask that only his own debt should be forgiven him; nor does he request for himself alone that he may not be led into temptation, and delivered from evil. Our prayer is public and common; and when we pray, we pray not for one, but for the whole people, because we the whole people are one. The God of peace and the Teacher of concord, who taught unity, willed that one should thus pray for all, even as He Himself bore us all in one.

And then this leapt out at me:

We add, also, and say, "Thy will be done, as in heaven so in earth;" not that God should do what He wills, but that we may be able to do what God wills. For who resists God, that He may not do what He wills? But since we are hindered by the devil from obeying with our thought and deed God's will in all things, we pray and ask *that God's will may be done in us*; and that it may be done in us *we have need of God's good will*, that is, of His help and protection, since no one is strong in his own

strength, but he is safe by the grace and mercy of God. [My italics.]

Cyprian has a long discussion of the petition I was looking for, and in it I found (at last!) the opening up of the words, not in a political or geographical sense but in the Church's sense, the sense we must as Christians understand, lest we miss the heart of the Christian life and lose our way on the only journey that will take us beyond this life and bring us to heaven. In the passage I was seeking Cyprian says:

Moreover, we ask that the will of God may be done both in heaven and in earth, each of which things pertains to the fulfilment of our safety and salvation. *For since we possess the body from the earth and the spirit from heaven, we ourselves are earth and heaven; and in both - that is, both in body and spirit - we pray that God's will may be done.* For between the flesh and spirit there is a struggle; and there is a daily strife as they disagree one with the other, so that we cannot do those very things that we would, in that the spirit seeks heavenly and divine things, while the flesh lusts after earthly and temporal things; and therefore we ask that, by the help and assistance of God, agreement maybe made between these two natures, so that while the will of God is done both in the spirit and in the flesh, the soul which is new-born by Him may be preserved. [My italics.]

So that little word 'in' carries a great freight of meaning. Our Lord was not thinking of geography or even of a struggle for social justice "on earth." He was thinking of me, of what I am and what must, through God's mercy, be fashioned out of the "unruly will

and affections" which are mine - and yours, and every man's.

By **The Reverend Lee Whitney**, Sussex, New Brunswick

Music in Worship

A Few Thoughts

Of all the activities in which the Church is involved, the liturgy stands at the heart and centre of its life and mission, with God at the centre of that liturgy. At its best, Anglican worship has always held music in high regard and given it a place of great importance and distinction. Church music - in Anglo-Catholic tradition - has been tightly woven, as in a fine tapestry, into Catholic theology. That is to say, music functions as a handmaiden to the liturgy, of which the worship of the Triune God is its true focus. In this context, therefore, music assists the liturgy by accompanying the ancient texts and prayers in an objective, selfless manner that places all attention on the worship of God rather than on the music and those making it.

At this time in history, the above-stated function for music seems upside-down to what most of society expects from music. Often, it is expected to be entertainment, to cover up noise or fill silence - *Muzak*, as it is called; something that may move the body a lot, but the soul very little, if at all. This is fine in the secular world, but not so good in the sacred one.

Much has been said and written on the subject that the Church, in centuries past, was custodian, sponsor, guardian and promoter (and other such titles) of the arts. I once heard Stephen Cleobury, world-respected conductor of the choir of King's College, Cambridge, state that in the past

1000 years, the integrity of truly theologically-functioning liturgical music has made a slow, steady decline right down to the present. He did agree that there were plateaus and momentary improvements, as with certain musical giants like Palestrina, Bach, and a few others. However, the general direction, as he observed it, has been a downward one from the point where music was once totally and unselfishly wedded to the sacred words. What had been God-centred worship seems to have made (in many of our North American churches, at least) a complete about-face, to a form of man-centred entertainment. Fortunately, there are a few churches, such as our own St. John's, which are dedicated to keeping worship God-centred. Søren Kierkegaard, Danish religious philosopher (1813-1855), once expressed his view of worship as a kind of opera [although not "operatic" in the lush, sentimental style we often associate with it today]. It is interesting that the meaning of the word 'opera' in Latin is 'work' or 'labour'. The meaning of the word 'liturgy' (from the Greek *leitourgia*) is the 'work of the people' - the work we all do in our praise of God and our prayers to Him. Kierkegaard went on to explain that in worship, God is the audience, the members of the congregation are the actors (who play their own parts, not fictitious characters) and the clergy, choristers, and organist/choirmaster are the prompters, the latter two of which should preferably be heard and not seen!

As actors and prompters in God's 'Opera House', it is important that we all understand the roles we play - our own parts in pleasing the true Audience - God. He paid a high price for His tickets - His Son's death. Let us hope that we are excellent actors and prompters and that He is very pleased with the 'opera'!

By **Robert Pletsch**, B.Mus., M.A. - Organist and Choirmaster, St. John the Evangelist, Victoria, BC

The Ceremonial of High Mass

THE PREPARATION

The altar having been prepared beforehand, the Priest spreads on it the white linen cloth on which the Blessed Sacrament is to rest. This is called the Corporal, so called from the Latin *corpus*, meaning "having to do with the Body." The Priest sets the Chalice and Paten upon it and descends to the foot of the altar, where he stands with the server kneeling near him, for the preparatory prayers. These consist of Psalm 43, a confession of sin, some versicles and responses, and a prayer on approaching the altar. (The custom of using such preparatory prayers arose comparatively late in the history of the Church, during the Middle Ages. They were a natural development, providing the Priest with suitable devotions to occupy his time during the singing of the Introit, in which he had no part. In England we know that during such pauses in the action of the rite, St Thomas of Canterbury made use of devotions compiled by his predecessor, St Anselm. As the Celebrant became accustomed to prefixing prayers to the more ancient part of the rite, they were used even at Low Mass, when there was no singing, and became an accepted element in the service.) He wears the traditional vestments that link our worship with that of early ages, for we are not now concerned with the personality of the individual Priest but with the sacred office of Priesthood, which is the same in all ages and places.

As the minister of God, the Priest therefore enters upon his sacred task by making the sign of the Cross and invoking the aid of

the Holy Trinity. After the invocation, the Priest says the versicle taken from the psalm that follows, "I will go unto the altar of God," and then recites, alternately with the server, the song in which the Jews of old expressed their longing for worship at God's altar. In the midst of the sorrows of the world, they prayed God to lead them to the holy hill of Zion, to the temple that stood there as God's dwelling, and to the altar of sacrifice. Their longing was a foreshadowing of that of God's new Israel, and is fulfilled in the joy of Christians as they come to the Altar of a greater and more perfect Sacrifice. As at other times, the Christian significance of the old words is accentuated by the addition of the Gloria Patri to the psalm, for in our worship we are entering into the never-ending worship of God, Father and Son and Holy Ghost.

The message of the psalm, that we should approach God with trust and confidence, is repeated in the following versicle, when, again making the sign of the Cross, the Priest affirms that "Our help is in the Name of the Lord."

THE CONFESSION OF SIN

Our approach to God's altar must be made with trust in his availing mercy and with penitence for our own sins. Having recalled the mercy of God, the Priest bows down with humility to make a general confession of sin. He acknowledges before God the All-Holy, against whom our sins are so grievous an offence, that he has sinned against Him in thought, word and deed, and thrice beats his breast in penitence as he admits that it is through his own fault that he has sinned. He prays for pardon from God and asks the prayers of the Church in heaven and on earth. As also our offences are against the whole Church of God, the Priest also makes this confession before the Blessed in heaven,

remembering especially the sinless Mother of God; St Michael, the leader of the Holy Angels in their warfare against Satan; St John Baptist, the greatest preacher of repentance, himself sanctified "even from his mother's womb"; St Peter, who wept bitterly in sorrow after denying Our Lord; St Paul, who was converted after being a persecutor of the Church; and before his brethren in the Church on earth. The people say a prayer for pardon on his behalf.

Then in their turn, the people make the same Confession, to which the Priest replies with the same prayer. This stresses the fact that although different in church order, all are human beings with the same sins. At the absolution which follows, both Priest and people make the sign of the Cross, since it is through the power of the Cross alone that our sins can be forgiven. In assisting at Mass, we should seek to join in these acts of penitence, with prayer for the Priest who ministers on our behalf, and with a real sorrow for our own sins.

After the Confession, the Priest bows moderately while he says a series of versicles (that is, short verses), to which the server makes the responses. The first two are taken from Psalm 85. With renewed trust in God's goodness, the Priest prays that we may obtain mercy and salvation, and that our prayers may be acceptable to God. Then he adds a special prayer for purity, beseeching God, who knows the inmost secrets of our hearts, to cleanse our souls from all iniquity and make us worthy to join in worshipping him.

So ends the preparatory part of the service. Having asked for God's guidance, besought his pardon, and prayed for purity of heart, Priest and people are now ready to begin the supreme act of Christian worship. The prologue is over; the great drama of Catholic worship is about to begin.

From *The Ceremonial of High Mass* by
Priests of the Society of the Holy Cross

**A Visit to Holy Trinity and St.
Jude**

Thunder Bay, Ontario

Parishes of The Anglican Catholic Church of Canada are generally widely separated and interparish visits are not frequent. In mid-August the wedding of a niece in Thunder Bay presented an opportunity to visit and worship with Continuers there. After a two-day drive from Waterdown we landed in Thunder Bay on a Friday. On the Saturday we checked the phone book for the address on Spring Street and then drove down to take our bearings. There situated in a pleasant area of the city and adjacent to a park and children's playground, was an attractive red brick bona fide church which is certainly the envy of many Anglican Catholic parishes in Canada. A beautiful sky blue plaque over the entrance door identified The Parish of Holy Trinity and St. Jude. The plaque gave an inkling that this may have been an Orthodox Church and changes to the interior confirmed this. Later we learned that the vacating owners had requested their designation be joined to that of St. Jude and in an aura of Christian Unity the beautiful edifice was dedicated to the Holy Trinity and St. Jude. The side sign indicated Holy Mass at 10:30 a.m.

We arrived next morning, a beautiful sunny day at 10:15 and were the second couple. Most of the other 25 members arrived much closer to service time in the tradition of many Continuers. Deacon Frank Moore, the son of the Founding Father Moore, welcomed us and informed us of the use of the Reserved Sacrament. Just before 10:30

a tall gentleman with four young children arrived to take up a pew at the front. The young ones were remarkably well behaved.

All the hymns and responses were sung unaccompanied and we thought everyone did very well. A reader read the Epistle and Deacon Moore the Gospel and then preached. Thomas Cranmer's Book of Common Prayer ordered the service and not a word was added or deleted. The entire liturgy was conducted in a most reverent and commendable manner.

Following Mass we were invited to a lovely finished basement with kitchen and other facilities for fellowship with our Continuing Thunderers. Having introduced ourselves and receiving back their friendly greetings and having extended the goodwill and best wishes of our home parish of St. Edmund's, Waterloo, Ontario, we joined them all for coffee.

Deacon Moore presented some historical background of this parish which was initiated in 1985 and enjoyable conversation occurred with the tall gentleman who was Milo Shaw, a member of the Diocesan Council and also the Registrar of Lakehead University in Thunder Bay.

We left church still admiring that beautiful structure and wishing one for every Continuing Parish in Canada, and with the most pleasant feelings of having worshipped and socialized with our brothers and sisters in Thunder Bay in the Canadian Lakehead.

By **Shizue and Paul Maycock**

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