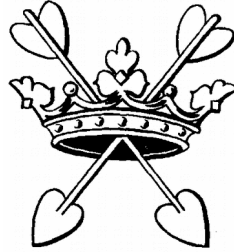


The Parish of St. Edmund, King and Martyr

(Waterloo, Ontario)



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

UPDATE

October 6, 2005 - **St. Bruno**

November Schedule

November 1	Tuesday	-	All Saints' Day
November 3	Thursday	-	All Souls' Day
November 6	Sunday	-	The Twenty-fourth Sunday after Trinity
November 13	Sunday	-	The Twenty-fifth Sunday after Trinity
November 20	Sunday	-	Christ the King / The Sunday next before Advent
November 21	Monday	-	St. Edmund, King and Martyr
November 27	Sunday	-	The First Sunday in Advent
November 30	Wednesday	-	St. Andrew the Apostle

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.**

Notes and Comments

- 1) **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 second of six parts - this page.
- 3) For **Robert's Ramblings - A Barchester in Southern Africa** - the second of two parts - see page 6.
- 4) **Changing the Prayer Book?** - some additional comments on the Mutual Salutation discussion - see page 8.
- 5) **An apocoped liturgy** - see page 8.
- 6) **A Backward Glance** - another piece from *The Old Believer* - see page 10.

St. Bruno

Bruno was born in Cologne of the prominent Hartenfaust family. He studied at the Cathedral school at Rheims, and on his return to Cologne about 1055, was ordained and became a Canon at St. Cunibert's.

He returned to Rheims in 1056 as professor of theology, became head of the school the following year, and remained there until 1074, when he was appointed chancellor of Rheims by its archbishop, Manasses. Bruno was forced to flee Rheims when he and several other priests denounced

Manasses in 1076 as unfit for the office of Papal Legate.

Bruno later returned to Cologne but went back to Rheims in 1080 when Manasses was deposed, and though the people of Rheims wanted to make Bruno archbishop, he decided to pursue an eremitical life. He became a hermit under Abbot St. Robert of Molesmes (who later founded Cliteaux) but then moved on to Grenoble with six companions in 1084. They were assigned a place for their hermitages in a desolate, mountainous, alpine area called La Grande Chartreuse, by Bishop St. Hugh of Grenoble, whose confessor Bruno became. They built an oratory and individual cells, roughly followed the rule of St. Benedict, and thus began the Carthusian Order.

They embraced a life of poverty, manual work, prayer, and transcribing manuscripts, though as yet they had no written rule. The fame of the group and their founder spread, and in 1090, Bruno was brought to Rome, against his wishes, by Pope Urban II (whom he had taught at Rheims) as Papal Adviser in the reformation of the clergy. Bruno persuaded Urban to allow him to resume his eremitical state, founded St. Mary's at La Torre in Calabria, declined the Pope's offer of the archbishopric of Reggio, became a close friend of Count Robert of Sicily, and remained there until his death on October 6.

Bruno wrote several commentaries on the psalms and on St. Paul's epistles. He was never formally canonized because of the Carthusians' aversion to public honors but Pope Leo X granted the Carthusians permission to celebrate his feast in 1514, and his name was placed on the Roman calendar in 1623.

The Revenge of Conscience - II

Whether paradoxical or not, the view of conscience I defend is nothing new; its roots are ancient. In one of the tragedies of Sophocles, the woman Antigone seeks to give her dead brother a proper burial, but is forbidden by the king because her brother was an enemy of the state. She replies to the tyrant that there is another law higher than the state's, and that she will follow it because of its divine authority. Not even the king may require anyone to violate it. Moreover, it requires not only forbearance from evil but active pursuit of the good: in this case, doing the honors for her brother.

Antigone's claim that this higher law has divine authority can easily be misunderstood, because the Greeks did not have a tradition of verbal revelation. The mythical hero Perseus had never climbed any Mount Sinai; the fabled god Zeus had never announced any Ten Commandments. So, although the law of which Antigone speaks somehow has divine authority, she has not learned it by reading something like a Bible, with moral rules delivered by the gods. Nor is she merely voicing the customs of the tribe - at least not if we are to believe Aristotle, who seems a safer authority on the Greeks than our contemporary skeptics. Instead she seems to be speaking of principles that everyone with a normal mind knows by means of conscience. She seems to be speaking of a law written on the heart - of what philosophers would later call the natural law.

Now by contrast with the pagan Greeks, Jews and Christians do have a tradition of verbal revelation. Moses did climb the mountain, God did announce the commandments. One might think, then, that Jews and Christians wouldn't have a natural law tradition because they wouldn't

need it. But just the opposite is true. The idea of a law written on the heart is far stronger and more consistent among Jews, and especially Christians, than it was among the pagans. In fact, the very phrase "law written on the heart" is biblical; it comes from the New Testament book of Romans. Judaism calls the natural law the Noahide Commandments because of a rabbinic legend that God had given certain general rules to all the descendants of Noah - that is, all human beings - long before he made His special covenant with the descendants of Abraham. In similar fashion, Christianity distinguishes between "general revelation," which every human being receives, and "special revelation," which is transmitted by witnesses and recorded only in the Bible. General revelation makes us aware of God's existence and requirements so that we can't help knowing that we have a problem with sin. Special revelation goes further by telling us how to solve that problem.

The natural law is unconsciously presupposed - even when consciously denied - by modern secular thinkers, too. We can see the presupposition at work whenever we listen in on ethical debate. Consider, for example, the secular ethic of utilitarianism, which holds that the morally right action is always the one that brings about the greatest possible total happiness. Arguments against utilitarianism by other secularists often proceed by showing that the doctrine yields conclusions contrary to our most deeply held moral intuitions. For instance, it isn't hard to imagine circumstances in which murdering an innocent man might make all the others much happier than they were before. Utilitarianism, seeking the greatest possible total happiness, would require us to murder the fellow; nevertheless we don't, because we perceive that murder is plain wrong. So instead of discarding the man, we discard the theory. Here is the point:

such an argument against utilitarianism stakes everything on a pre-philosophical intuition about the heinousness of murder. Unless there is a law written on the heart, it is hard to imagine where this intuition comes from.

The best short summary of the traditional, natural law understanding of conscience was given by Thomas Aquinas when he said that the core principles of the moral law are the same for all "both as to rectitude and as to knowledge" - in other words, that they are not only right for all but known to all. Nor is it true, as some suppose, that he was referring only to such formal principles as "good is to be done," for he speaks for the greater part of the tradition when he expressly includes such precepts as "Honor thy father and thy mother," "Thou shalt not kill," and "Thou shalt not steal." These, he says, are matters which "the natural reason of every man, of its own accord and at once, judges to be done or not to be done." To be sure, not every moral principle is part of the core, but all moral principles are at least derived from it, if not by pure deduction (killing is wrong and poison kills, so poisoning is wrong), then with the help of prudence (wrongdoers should be punished, but the appropriate punishment depends on circumstances). Our knowledge of derived principles such as "Rise up before the hoary head" may be weakened by neglect and erased by culture, but our knowledge of the core principles is ineffaceable. These are the laws we can't not know.

Ranged against this view are two others. One simply denies that the core principles are right for all; the other admits they are right for all, but denies they are known to all. The former, of course, is relativism. I call the latter mere moral realism - with emphasis on "mere" because natural law is realistic, too, but more so.

Not much need be said here about relativism. It is not an explanation of our decline, but a symptom of it. The reason it cannot be an explanation is that it finds nothing to explain. To the question "Why do things get worse so fast?" it can only return "They don't get worse, only different."

Mere moral realism is a much more plausible opponent, because by admitting the moral law it acknowledges the problem. Things are getting worse quickly - plainly because there isn't anything we "can't not know." *Everything* in conscience can be weakened by neglect and erased by culture. Now if mere moral realists are right, then although the problem of moral decline may begin in volition, it dwells in cognition: it may begin as a defect of will, but ends as a defect of knowledge. We may have started by neglecting what we knew, but we have now gone so far that we really don't know it any more. What is the result? That our contemporary ignorance of right and wrong is genuine. We really don't know the truth, but we are honestly searching for it - trying to see on a foggy night - doing the best that we can. In a sense, we are blameless for our deeds, for we don't know any better.

All this sounds persuasive, yet it is precisely what the older tradition, the natural law tradition, denies. We do know better; we are not doing the best we can. The problem of moral decline is volitional, not cognitive; it has little to do with knowledge. By and large we do know right from wrong, but wish we didn't. We only make believe we are searching for truth - so that we can do wrong, condone wrong, or suppress our remorse for having done wrong in the past.

If the traditional view is true, then our decline is owed not to moral ignorance but to moral suppression. We aren't untutored, but "in denial." We don't lack moral

knowledge; we hold it down.

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 second of six parts

From here and there

1) Prior to Bishop Olmsted's arrival, many churches in the Diocese of Phoenix had phased out the traditional kneeling parts of the Mass. Olmsted, recognizing that the symbol of kneeling carried deep significance, promptly reversed the practice. He explained the change in a homily by comparing kneeling to humility. Quoting the desert father Abba Apollo, he recalled the imagery of Satan as a snake: "The devil has no knees, he cannot kneel, he cannot adore, he cannot pray; he can only look down his nose in contempt."

In that deft move, he successfully explained the change while deflecting any expected criticism. Perhaps one could argue against the need to kneel, but who could deny the need for humility?

In an article in *Crisis* magazine, September 2005, by **Robert Griffin**

2) The greatest compliment that was ever paid me was when one asked me what I thought, and attended to my answer.
Henry David Thoreau

3) A Continuing Anglican once asked me if it was not the clear implication of the Affirmation [of St. Louis] that the *flioque* was an amendment, alteration and suppression of the original faith of the ancient undivided Church. I responded that of course this was an implication. But more importantly, I pointed out that

Anglican liturgical worship tends quite often to be binitarian, and not Trinitarian, which is one implication the Orthodox have always seen in the interpolation. Reflect for a moment how often does one hear prayers concluded through Jesus Christ our Lord, Amen? I observed that all Orthodox prayer is always Trinitarian in form; each of the Divine Persons is always mentioned in prayer. If the same rule were rigorously followed, the collects would end "through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.", which is what the liturgical shorthand is intended to communicate. **Joseph P. Farrell, D. Phil.**

4) Some '**onyms**':

'heteronym' - same spelling of the word, but with different sound and meaning: lead (verb), lead (metal)

'homonym' - same sound and spelling, different meaning: row (verb), row (noun)

'toponym' - derived from a place name: Waterloo (a crushing defeat)

'retronym' - a term coined to distinguish something due to a new development: analog computer, coined because now almost all computers are digital

5) Until we have a need for a Redeemer [Jesus], we take him for granted.

6) Christian believers are bound to make open profession of their faith whenever their silence, or their evasions, or their general conduct would mean tacitly denying their faith, or scorning religion, or dishonouring God or giving scandal to the neighbour. **Old Latin canon law**

7) The Anglican Nigerian Church has redefined itself to exclude any ecclesial loyalty to Canterbury. All references to communion with the See of Canterbury are now deleted; instead, the Church's constitution says that it is, in communion with all Anglican Churches, Dioceses and Provinces that hold and maintain the Historic Faith, Doctrine, Sacrament and Discipline of the one Holy, Catholic, and Apostolic Church.

The change comes before a meeting in Alexandria of the Southern provinces of the Communion which might see the emergence of the germ of a new Communion, based in Africa, and founded on the exclusion of provinces which have embraced or tolerated homosexuality, including the Church of England.

The meeting, beginning on 23 October, will be chaired by the formidable Primate of Nigeria, the Most Rev. Peter Akinola. At a press conference in New York last week, Greg Venables, the Presiding Bishop of the Southern Cone (as Anglican ecclesiology calls Latin America), heard Archbishop Akinola insist: Let there be no illusions. The communion is broken and fragmented. The communion will break.

The Tablet - September 24, 2005

8) 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?

9) ***especially those for whom our prayers are desired*** - a couple of comments have been received and will be included next month - too much info and not enough space! Do **you** have any

thoughts on the this subject?

Robert's Ramblings

Nor through multiplicity of cares forgotten

"I thank my God upon every remembrance of you" (*Philippians* 1,3).

Readers of the *Quarterly* who have long memories may recall that in March 1999 Canon Eric James contributed to it a delightful appreciation of William Walsham How, hymn writer, Suffragan of Stepney, and in 1888 founding Bishop of Wakefield, the first in a succession of pastors who for the most part have been well known to and well loved by their people. Think, for example, of John Ramsbotham, Eric Treacy and David Hope. Bishop How's son was Vicar of Mirfield. It was Bishop How who agreed that the Community might establish its home in his diocese.

In 2003 Canon James published a whole book of appreciations, not hagiographies, "*The House of My Friends*". Among those he discussed are Charles Gore, Trevor Huddleston and Lancelot Andrewes. In writing about Andrewes, Fr James noted the influence the Bishop had on the piety of Walter Frere, and on the felicitous English of Frere when drafting prayers for public worship. *O sic omnes!* In 1898 Frere brought out a thick pamphlet "*Lancelot Andrewes as Representative of Anglican Principles*". Frere's own notebook for intercessions is reminiscent of "*Preces Privatae*".

Also among the subjects of Fr James is Robert Radclyff Dolling, parish priest of St Agatha's, Landport, Portsmouth, in whose church I am able to worship with some frequency. Incidentally, Bishop How wrote a sonnet in praise of Dolling:

"For them his life, his all, he yearned to spend,

That he their love and trust might wholly win,

And owned by them a brother and a friend".

Among the prayers we used to say in the Community was one for people we have ministered to, "Grant that the ties between us may neither through sin be broken nor through multiplicity of cares be forgotten". Christians have difficulty in accepting the finite nature of their humanity. We may work for God but we can not have God's memory for names and faces. Only the Sacred Heart can hold the whole of mankind. We can not remain in touch with all who have helped us, or with all we have helped. The prayer, however felicitous its English, is too guilt ridden. St Paul had a heart and a memory which many might envy. Look at his list of "Give my love to . . . in *Romans* 16. Yet even Paul had difficulty in remembering those he had baptized in Corinth (I *Corinthians* 1,14 - 16).

However, circumstances are such that I can now derive pleasure in remembering ties between St Agatha's and the Community. In 1897 Fr Dolling resigned from the parish, "burned out", as the modern cliché puts it, and harassed about prayer for the dead by the then Bishop of Winchester. Dolling had built almshouses, a school, a gymnasium, soup kitchens, a clergy house, a large church. He said, "If there is one place which needs an impressive and magnificent church, it is a slum". [See the May 2005 UPDATE - **Robert's Ramblings - St. Agatha's, Portsmouth - I** for more about Fr Dolling.]

Of course the situation in Johannesburg from the 1930's through to the 1960's

differed in many respects. In one country the government was indifferent to the poor, in the other it was hostile to blacks. In one diocese the bishop was hostile to prayer for the dead. In the other, diocesan bishops led such prayer: Arthur Karney; Geoffrey Clayton, Visitor to the Community; Ambrose Reeves, former student of the College. Times and circumstances change. Yet even so, Christ the King, Sophiatown, and its three ancillary congregations were heirs to the Christian activism of St Agatha's. The brethren who worked in these black slums were in the living tradition of Dolling. Think of David Downton, Kingston Erson, Eric Goodall, Jack Guinness, Augustine Hoey, Vaughan Jenkins, Matthew Trelawny-Ross, George Sidebotham, Jacob Wardle, Dominic Whitnall. Brother Giles Ormerod, then a resident oblate, was there as a youth worker. At least two former students of the College assisted the brethren: Anthony Hunter, who later became founding Bishop of Swaziland, and Mark Wood, who later became Bishop of Matabeleland. Former student Christopher Gray who went to St Margaret's, Anfield, Birmingham, and who was murdered soon afterwards, was also heir to this same tradition.

Canon James came close to writing the official biography of Fr Huddleston, the most publicized of Sophiatown's parish priests. Fr Dolling's "*Ten Years in a Portsmouth Slum*" was as much a popular success in the 1890's as was Trevor Huddleston's "*Naught for Your Comfort*" in the 1950's. The interior walls of both churches were covered with murals, those in Portsmouth being painted by Heywood Sumner, a son of the founder of the Mothers Union; those in Johannesburg being painted by Sister Margaret of the Community of the Resurrection of our Lord, Grahamstown.

After Dolling's resignation, "The Reverend

Paul Bull of the Community of the Resurrection, Radley, was allowed by the then head of the Community, Charles Gore, a Canon of Westminster Abbey and now Bishop of Worcester, to undertake temporary charge of St Agatha's. Father Bull gained the affection and confidence of its people" (*The Life of Father Dolling* by Charles Osborne, 1903). Fr Frere had preached in St Agatha's in 1897. One understands why the trustees of St Agatha's asked for the help of Fr Bull. He and Dolling were both large fleshy men of powerful personality, who preached evangelical sermons. (Incidentally, Fr Reginald Smith told me that in order to distinguish between Fr Bull SSJE and our CR Bull, people would speak of Cowley Bull and Bully Bull). When Fr Dolling preached a mission in Boston, USA, he delivered four sermons a day each day of that week. One understands why Gore permitted Paul Bull to help out in Portsmouth: Christian socialism was exactly his thing, "I hate the Church of England. As for the bishops I am done with them".

Bishop Billy Gaul in Zimbabwe offered Fr Dolling my home parish of Bulawayo. The Bishop of Chicago offered the deanship of his cathedral. But as he was already committed to becoming Vicar of St Saviour's, Poplar, Dolling declined both jobs. He died in 1902 aged 51. His funeral was partly from St Cuthbert's, Philbeach Gardens, where he had been convalescing. Some 50 years later Fr Silvanus Berry, sometime Superior of the Community, was assistant curate of St Cuthbert's.

Fr Keble Talbot, another Superior, was a son of a later and less hostile Bishop of Winchester. As a young man he made his first confession before Fr Arthur Stanton of St Alban's, Holborn. Afterwards Keble received a letter from Fr Dolling, lines of encouragement which he kept for the rest of his life. He once accompanied Dolling to

a theatre where "they had been given a box. Dolling grew tired of the play, took off his boots and exhibited his feet in white socks on the edge of the box, to a scandalized audience, everyone including Keble but excepting Dolling being a great deal embarrassed" (*E K Talbot: His Community and Friends* edited by Godfrey Pawson CR).

Father Tremenheere soon followed at St Agatha's. (Interesting name: Cornish or Dutch?) Then in 1911 came Fr Charles Coles, a chaplain in the Royal Navy and a former assistant of St Agatha's. He remained until 1954. But in 1945 Hitler bombed the parish into extinction. Only one small pub and the church remained standing, though the roof of the latter was damaged. The Vicar moved from his wrecked house into the church tower and lived there for the rest of his life. Towards the end he became almost blind. An elderly server still at St Agatha's remembers as a boy serving Fr Coles on weekdays when snow flakes were falling through holes in the roof. The old man said the mass from memory, though the number of epistles and gospels he could say by heart was limited.

After the death of Vicar Cole the diocese gave the church to the Royal Navy for use as a warehouse. Later the city of Portsmouth proposed demolishing the building in the interests of road widening. But new trustees were elected, funds were raised, the Duke of Gloucester showed up. The young schoolmaster, John Maunder, who had been active in all this, is now priest to the congregation. In 1994, forty years after the closure of the church, it was reopened for public worship. Subject to permission from the trustees, it may be rented for exhibitions, concerts and for use by Christians of other denominations. After services on Saturdays and Sundays it is open to visitors. Should you be into

bathos instead of heroism, you may even find a kneeler worked by me.

Reprinted from the *CR Quarterly Review*

+Robert Mercer CR

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

Changing the Prayer Book?

Further to Fr. Carl Reid's commentary in last month's UPDATE, here is the contents of an email from **Fr. Graham Eglington**:

The Mutual Salutation appears but once in each Office. It PRECEDES the call to prayer: "Let us pray". It does not FOLLOW the prayers. I am well aware that Modern Catholic Churchmen are keen on the exchange: "O Lord, hear our prayer. And let our cry come unto Thee/You", but it is illogical to use this before saying "Let us pray". Its place would be after the prayer(s), as in all the new liturgies.

In former times and climes when someone other than a priest or bishop took the Office, the Mutual Salutation was simply omitted. This has the benefit of respecting the content of the Salutation and not replacing it with something which doesn't fit, and to some of us at least, sounds quite ugly and distressingly modish. In this, as in so many things, the Old Ways are the Best Ways. If in doubt, leave it out.

On the same principles, when someone other than a priest or bishop is taking the Office, and none is present, it is better to proceed straight from the General Confession to the Pater Noster. This, too, was once common, as I recall after the War, but in Canada of recent decades there always seems to be the itch to insert

something in place of the Pronouncement of Absolution, whether something of the officiant's own devising, or the prayer from page 613, or that from page 58, or one or other of the Collects for Trinity 24 or 21.

As to the Mutual Salutation, I am aware that what I am suggesting is not in accordance with Dr. Treschow's opinion in his admirable pamphlet: "An Introduction to the Daily Offices". But even Homer nodded.

An apocopated liturgy

Loyalty to the prayer book has become a battle-cry. As such it is used to confound one's enemies, and hence does not always become a principle of personal practice or intelligent action on the part of those who proclaim it.

Loyalty to the Prayer-Book implies knowledge and sympathetic understanding of our liturgy. For the Prayer-Book is the result of a long evolution in worship, and that evolution still continues. When liturgy ceases to develop, as with any other living thing, it is dying or dead. "Stick to the Prayer-Book" may be good advice. But those who give it are often those who do not realize that Prayer-Book Offices cannot - simply cannot - be celebrated if one sticks to the Prayer-Book in the sense of doing no more than what is therein ordered.

Are there to be vestments? Not even the surplice and stole is ordered. Cross and candles? There is no Prayer-Book authority for them. Of ceremonial customs there is little. Vested Choirs, processions, processional Crosses, flags and banners, and many other things dear to the heart of the "Prayer-Book Churchmen," are unmentioned. Music is ordered, but none is provided. Hymns are permitted but only

one Hymn, the *Veni Creator*, is given. And so it goes. The use of most of these things is the result of following, not Prayer-Book directions, but the living Catholic tradition of the Church.

In other words, the Prayer-Book Rite must be treated as an apocopated liturgy, for that is precisely what it is. That is to say, our liturgy cannot be celebrated without the addition of material or knowledge which the Prayer-Book fails to supply. And when such supplementary material and the Prayer-Book Eucharistic formularies are published together as one book, the result is called a "Missal." Now it is impossible to publish such a book and please everybody. One person wishes little in the way of such additions. Another wishes much. To be of wide service, such a book should be inclusive rather than exclusive, and those who believe in the guidance by the Holy Spirit of the Church will not doubt that the evolutionary process, which is so characteristic of the Western Liturgy, will surely, if slowly, eliminate that which is unworthy.

Six things have been found necessary, or at least convenient, almost everywhere, and amongst all kinds of Churchmen, as supplements to the Prayer-Book, namely:

1. Some ceremonial directions. (For it is impossible to celebrate the Eucharist if nothing more is done than what the Prayer-Book orders. What is the Celebrant to wear? What is he to do with his hands and feet? Dozens of questions arise which must be answered by obedience to the living Catholic tradition out of which our liturgy grew, or else the answers will be made up out of personal notions or taken from non-Catholic traditions which have grown up amongst us by mischance. But the ceremonial of the authentic tradition, if followed intelligently, provides order, deftness, the minimizing of personal

idiosyncrasies, all of which makes for reverence.)

2. Musical notations, special punctuations, diacritical marks, and other helps toward good singing or reading.

3. Forms for certain popular liturgical dramas. (These are of the nature of mystery plays, such as the ceremonies for Candlemas, Ash Wednesday, Palm Sunday, and Holy Week.)

4. Prayers and Scriptural lections for many occasions which demand special observance but for which the Prayer-Book makes no provision.

5. Hymns. (These in the Missal take the traditional form of sacred anthems from the Holy Scriptures instead of the present popular rhymed secular compositions which are all too often selected at random from the Hymnal. Note, that the latter is the most widely accepted supplement to the Prayer-Book, although time was when a hymnal was considered a dangerous and disloyal book.)

6. The personal prayers of the Celebrant. (For always and everywhere devout Priests have privately added their own personal prayers, as lay-folk do. And the Prayer-Book in some places, e.g., where it tells the Priest to offer and place on the Altar the Bread and Wine, seems to assume that the Priest will pray privately in connection with his liturgical acts. Note, that in the centuries just preceding the Reformation a complete set of these personal prayers of the Celebrant came into use, but except for the Collect for Purity, originally a sacristy prayer but now placed at the beginning of our eucharistic rite, they were all omitted when our liturgy was put into English from its Latin original. Perhaps the omission was due to the fact that the clergy knew them by heart and said them privately from

memory, and hence they were "private" rather than "common" prayer. But doubtless the clergy continued to say them from memory as the custom is today amongst many of our clergy.)

A Missal is a book which supplies these six much needed supplements from the original sources of our liturgy and conveniently places them in the Prayer-Book Eucharistic formularies at the very points where they are likely to be used.

From the **Introduction** in *The People's Anglican Missal* - the Prayer Book referred to is the 1928 American.

A Backward Glance

A few years ago Alan Bennett compared those who were rewriting the Prayer Book to apes taking a wristwatch to pieces. We have now seen the apes dismantling the Church of England. That at least is the most charitable way to see it: that the Synod (two thirds of it) **did not know what it was doing**. The Chairman, boldly throwing all weight on one side of the debate, told the assembly that God wanted women priests and that moreover he, Carey [Archbishop of Canterbury], was in favour. The Bishop of Guildford who introduced the motion used language in so twisty a way you would not trust him to tell you the time of the next bus: "*Tradition*", he said, "*requires it.*"

Various evangelicals who used to think the Bible forbade the ordination of women now came forward to say that they had been "*wrestling with Scripture*" and were now able to say that it was in favour after all. (Wrestling with Scripture used to mean coming to terms with something difficult; now it means wresting it into a shape, that suits our purposes.) Bishop David Jenkins

took out an onion and cried for justice. Where justice, Scripture, Tradition, George Carey and God were united in favour, how otherwise could a good Christian respond but vote in support? Just as the Alternative Service Book brought new members flooding into the churches, the ordination of women to the priesthood will do it all over again. We are going to be so credible as a Church that we shall be in danger of running out of pagans to evangelise. But the real difficulty is not with pagans - it never was - but with the wrong sort of Christians.

What of the fuddy-duddies who do not believe a word of this; who persist in thinking that the faith is based on truth revealed by God, and cannot be rewritten every few years to fit the spirit of the age? This is what our leaders say to them: Please don't express anger or dismay; these are unhelpful emotions (Carey). We still love you, unlovable as you are. We don't want you to leave the Church of England. But you must understand that the Church has moved on, and your beliefs cannot be allowed to continue indefinitely. Your bishops will die out and not be replaced. There will be no colleges acceptable to your ordinands and ultimately no valid ordinations available to them. You are being offered beds in an old folk's home; no long-term future, of course, but loving care all the time you are still with us and not causing trouble. You are the spiritual equivalent of tobacco smokers. We are too caring to insist that you stop the anti-social habit at your age, but you mustn't do it near other people.

By **The Reverend Jeremy Hummerstone** - in *The Old Believer*, Number 10

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