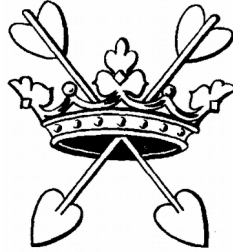


The Parish of St. Edmund, King and Martyr

(Waterloo, Ontario)



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

UPDATE

September 8, 2005 - **The Nativity of the Blessed Virgin Mary**

October Schedule

October 2	Sunday	-	The Nineteenth Sunday after Trinity
October 9	Sunday	-	The Twentieth Sunday after Trinity
October 16	Sunday	-	The Twenty-first Sunday after Trinity
October 18	Tuesday	-	St. Luke the Evangelist
October 23	Sunday	-	St. James, Bishop of Jerusalem; with St. Jude; and St. Simeon, Bishop of Jerusalem
October 28	Friday	-	St. Simon and St. Jude, Apostles

October 30

Sunday - The Twenty-third
Sunday after Trinity

Service Times and Location

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

(2) On Sundays, **Matins** is 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) Another reminder - the Vicar General - **Fr. Raymond Ball** - of *The Anglican Church in Southern Africa - Traditional Rite* (one of our sister TAC Churches in Southern Africa), will be with us on Sunday, September 25 - he will celebrate Mass and preach.
- 2) **Alms** - our Parish financial obligations continue, using the current jargon - 24/7 - or, better still, 52 weeks a year!
- 3) **Apologies** for the poor formatting in the last 2 UPDATES - I made the mistake of using a *beta* version of OpenOffice! I'm now back to a stable version.
- 4) Dr. Budziszewski adroitly examines the cultural slide of the mid-90s - **The Revenge of Conscience** - the first of six parts - this page.
- 5) For **Robert's Ramblings - A Barchester in Southern Africa** - the second of two parts - see page 4.
- 6) Food for thought - **How to receive Communion** - see page 5.
- 7) Father Carl Reid responds - **Changing the Prayer Book?** - see page 7.
- 8) Some imaginings by Fr. Michael Gray - **The Future?** - see page 9.
- 9) Another question - 3 parts! Perhaps you would care to respond? - ***especially those for whom our prayers are desired*** - see page 10.

The Revenge of Conscience - I

Things are getting worse very quickly now.

The list of what we are required to approve is growing ever longer. Consider just the domain of sexual practice. First we were to approve sex before marriage, then without marriage, now against marriage. First with one, then with a series, now with a crowd. First with the other sex, then with the same. First between adults, then between children, then between adults and children. The last item has not been added yet, but will be soon: you can tell from the change in language, just as you can tell the approach of winter from the change in the color of leaves. As any sin passes through its stages from temptation, to toleration, to approval, its name is first euphemized, then avoided, then forgotten. A colleague tells me that some of his fellow legal scholars call child molestation "intergenerational intimacy": that's euphemism. A good-hearted editor tried to talk me out of using the term "sodomy": that's avoidance. My students don't know the word "fornication" at all: that's forgetfulness.

The pattern is repeated in the house of death. First we were to approve of killing unborn babies, then babies in process of birth; next came newborns with physical defects, now newborns in perfect health. Nobel-prize laureate James Watson proposes that parents of newborns be granted a grace period during which they may have their babies killed, and in 1994 a committee of the American Medical Association proposed harvesting organs from some sick babies even before they die. First we were to approve of suicide, then to approve of assisting it. Now we are to approve of a requirement to assist it, for, as Ernest van den Haag has argued, it is "unwarranted" for doctors not to kill patients who seek death. First we were to approve of killing the sick and unconscious, then of killing the conscious and consenting. Now we are to approve of killing the conscious and protesting, for in

the United States, doctors starved and dehydrated stroke patient Marjorie Nighbert to death despite her pleading "I'm hungry," "I'm thirsty," "Please feed me," and "I want food." Such cases are only to be expected when food and water are now often classified as optional treatments rather than humane care; we have not long to go before joining the Netherlands, where involuntary euthanasia is common. Dutch physician and author Bert Keizer has described his response when a nursing home resident choked on her food: he shot her full of morphine and waited for her to die. Such a deed by a doctor in the land that resisted the Nazis.

Why do things get worse so fast? Of course we have names for the process, like "collapse," "decay," and "slippery slope." By conjuring images - a stricken house, a gangrenous limb, a sliding talus - they make us feel we understand. Now, I am no enemy to word-pictures, but a civilization is not really a house, a limb, or a heap of rocks; it cannot literally fall in, rot, or skid out from underfoot. Images can only illustrate an explanation; they cannot substitute for one. So why do things get worse so fast? It would be well to know, in case the process can be arrested.

The usual explanation is that conscience is weakened by neglect. Once a wrong is done, the next wrong comes more easily. On this view conscience is mainly a restraint, a resistance, a passive barrier. It doesn't so much drive us on as hold us back, and when persistently attacked, the restraining wall gets thinner and thinner and finally disappears. Often this explanation is combined with another: that conscience comes from culture, that it is built up in us from outside. In this view the heart is malleable. We don't clearly know what is right and wrong, and when our teachers change the lessons, our consciences change their contents. What

once we deemed wrong, we deem right; what once we deemed right, we deem wrong.

There is something to these explanations, but neither can account for the sheer dynamism of wickedness - for the fact that we aren't gently wafted into the abyss but violently propel ourselves into it. Nor, as I will show, can either one account for the peculiar quality of our present moral confusion.

I suggest a different explanation. Conscience is not a passive barrier but an active force; though it can hold us back, it can also drive us on. Moreover, conscience comes not from without but from within: though culture can trim the fringes, the core cannot be changed. The reason things get worse so fast must somehow lie not in the weakness of conscience but in its strength, not in its shapelessness but in its shape.

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 first of six parts

From here and there

1) There is a road from the eye to the heart that does not go through the intellect. **G.K. Chesterton**

2) My late father-in-law, a Presbyterian minister, was serving a church in Tennessee when the Revised Standard Version of the Bible came out in the 1950s. An elderly woman remarked to him, as she left the church, that she didn't see why we needed a new Bible (the RSV). "If the King James' Version was good enough for St. Paul, it was good enough for [her]."

Madlon Laster

3) **Saying the Psalms** - the pause at the half-verse:

- in the **Book of Common Prayer**, page xlix - "In the Psalter the sign / indicates the place in each verse where the chant changes. In reading, a pause is made at this sign.
- in **About the Liturgy**, the above, but "The length of the pause is usually **no more than** the count of 2."
- in **The Canadian Psalter** (Plainsong), page 13, "At the half-verse a pause of approximately one rhythmical beat, or pulse, should be made and the vocal sound should cease for such pause."

4) It is error only, and not truth, that shrinks from inquiry. **Thomas Paine** (1737 - 1809)

5) In Christianity there can be no concerning Truth which is not antient; and whatsoever is truly new, is certainly false. **Bishop John Pearson** (1612 - 1686) of Chester

6) In Orthodoxy there is no less apostasy, no less betrayal than in Catholicism or Protestantism, maybe even more; but none of it is made dogma, or proclaimed to be the truth. **Alexander Schmemmann**

7) **Hymns for Professionals**

Dentists - Crown him with many crowns.

Contractors - The Church's one foundation.

Obstetricians - Come labour on.

Golfers - There is a green hill far away.

Librarians - Let all mortal flesh keep

silence.

Politicians - Standing on the promises.

Fr. Edwin Dalby

8) The comment about spelling *b reast* to avoid inane corporate [email] filters reminds me of the time I had a message bounced about the first word in the Hebrew Bible: bereshit [in the beginning]. Only a mindless filter could convert the sacred into the profane so readily. **Jonathan Gellman**

9) **Egotist** - someone who is me-deep in conversation.

10) Orthodox believers cannot simply declare that liberals should just be honest about their skepticism and leave the Church, and then (when they don't leave) go about their lives still unequally yoked to them in the intimacy of communion. The only thing to do with liberals is to respect them for their convictions, and for those same convictions excommunicate them. **David Mills**

11) **Ogden Nash:**

I would live all my life in nonchalance and insouciance,
Were it not for making a living, which is rather a nouciance.

12) **Theology, kid style:**

Dear God: Is it true my father won't get into Heaven if he uses his golf words in the house?

13) Artificial intelligence is no match for natural stupidity.

14) **Only in America** - do we use the word 'politics' to describe the process so well: 'poli' in Latin meaning 'many' and 'tics'

meaning 'bloodsucking creatures'.

Robert's Ramblings

A Barchester in Southern Africa - II

"It becometh well the just to be thankful"
(Psalm 33,1)

Incidentally, after the Second World War Guy Butler had been at Brasenose College, Oxford, with Bishop Anselm Genders. The former had been in the South African army, the latter in the Royal Navy. The former was reading English, the latter classics. Guy rowed for the College's third eight. On one occasion Anselm substituted for an absent cox. Guy writes, "Our usual was replaced by a short dark peppery fellow called Genders, an Englishman proper. We collided with a punt operated by a lady with a big hat. "Madam", Genders responded courteously but icily, "do you not know the Rule of the River?" Then turning to us he asked, "What else can you expect under a Labour government? I believe he became a Bishop in Barbados." (Actually, it was Bermuda.)

Fr Blamires, Warden of the Theological College, afterwards, professed in the Community, was Chancellor of the cathedral, and in that capacity second priest of the diocese after the Dean. In the absence of the Bishop and Dean he administered the diocese as Vicar General. He was in charge of all ordination training for Grahamstown, and he was Examining Chaplain to the neighbouring diocese of George. He was Chaplain to the Diocesan School for Girls, the pupils of which called him Cannibal Myers. We called him Normpie. In Afrikaans the diminutive indicates affection. He was an able preacher. Whenever evensong was broadcast from the cathedral, he was

entrusted with the sermon because he could be effective within the time constraints imposed by the SABC. He hadn't wanted the job of Warden. He had been Subwarden and then head of a large rural mission which included several institutions. But the great and awesome Archbishop Geoffrey Clayton of Cape Town gave him the choice, "Either that or be my Domestic Chaplain".

Normpie's first task was to enlarge the buildings. His second was to calm some controversy about churchmanship. Hot prots extinguished their cigarettes in the holy water stoup. A spike who lived on the route to chapel filled a water pistol from that stoup and made the sign of the cross over passers by, "Now they'll remember baptism!" Life suggested monasticism: four offices a day, mass, two periods set apart for meditation, greater silence after compline. The Warden said, "We have low church Sundays with early service and high mattins mid morning; we have high church saints' days with solemn evensong and solemn mass". One day a week all the services were in Afrikaans, the celebrant at mass being Subwarden Peter Hinchliff, later Professor of Ecclesiastical History at Oxford. On another day there was a very early eucharist in Xhosa. One night a week time was made after compline for extempore prayer. We had to learn it properly. Contemporary English and Tudor were both acceptable but we were not to mix them in the same prayer. A prayer might be addressed to any of the Three Persons of the Trinity but we were not to confound the Persons nor to divide the substance. We were not to make congregations laugh at our infelicities. Much care was given to preaching, though Norman avoided words like exegesis, hermeneutics or homiletics. The passage of Scripture was assigned by the Warden, who also vetted the sermon before it was preached. Afterwards he discussed a tape

recording of it with the student preacher. Then on Monday nights the whole college had a go at criticizing the sermon.

Students tended to be baffled by Norman. He tried to inculcate a love of prayer, and devotion to the cross. Like most other people he thought a time of great bloodshed was to come upon the country, and he wanted us to be psychologically ready for it. But he complained the other things we learned from him were blue cheese and sherry. He distinguished between sin and naughtiness. We were not to be surprised by or censorious about the former, since we all suffered from it. God forgives and we must forgive. But even the student deepest sunk in sin need not be naughty. We used to joke that he'd be unfazed if we committed murder, but angry if we spilled oil on the sanctuary carpet or left finger prints on the glass doors of chapel. His origins in a conservative evangelical family helped him calm the churchmanship controversy. His predecessor as Warden described Norman as a "Hoskynian Anglo catholic", a man whose doctrine derived from the Bible and from the Fathers. In other words, he belonged to the tradition of Sir Clement Hoskyns, Fr Lionel Thornton CR, Fr Gabriel Hebert SSM and Archbishop Michael Ramsey.

An earlier Warden, Canon "Snap" Hill, joined SSJE. Norman came to Mirfield. For a short while he was on the staff of Codrington Theological College in Barbados. But he was glad to end his days at the House of the Resurrection in his native Yorkshire, close to Bradford, the home town he shared with Frederick Delius, J B Priestly and David Hockney.

*Reprinted from the *CR Quarterly Review*

+Robert Mercer CR

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

How to receive Communion

Tradition, Abuses, Symbolism, and Piety

1. Communion in the hand, standing, was the norm for the first few centuries.
2. As eucharistic doctrine developed and abuses increased, the Church mandated that communion was to be on the tongue only (by the early Middle Ages).
3. Communion on the tongue is still the universal practice for the churches of the East, both Catholic and Orthodox.
4. During the Protestant Revolt, communion in the hand became a way of asserting the priesthood of the laity and a symbol of the denial of the Real Presence; therefore the Catholic Church held firm.
5. Liberal Catholic countries such as Holland, France, and Canada began experimenting with communion in the hand in the late 60s.
6. Pope Paul VI, in the 1969 document *Memoriale Domini*, outlined all the reasons why communion in the hand was inadvisable and why the traditional method was to be preferred and maintained. But he allowed a "loophole" for countries which had begun the practice illicitly to petition the Holy See for permission.
7. In 1977 a bare majority of bishops in the United States - going against the local tradition - voted for communion in the hand and received permission to introduce the practice.

8. Most countries in the world do not permit communion in the hand.

9. Liturgical law permits standing or kneeling, but the General Instruction of the Missal indicates that if the faithful stand to communicate, they must genuflect before receiving.

10. No one can be forced to stand to receive communion.

11. No one can be denied the right to receive on the tongue.

12. For the above reasons, Pope John Paul II frowns upon the practice of communion in the hand. It is against universal liturgical law.

13. John Paul II has specifically addressed these matters in *Inaestimabile Donum*, in which he spoke forcefully against several eucharistic abuses.

14. John Paul II has repeatedly spoken out strongly against lay people distributing Holy Communion unnecessarily. He has said that priests who fail to minister the Eucharist themselves exhibit a "reprehensible attitude."

15. The Pontifical Commission for the Authentic Interpretation of the Code of Canon Law stated that lay people are never to serve as extraordinary ministers of the Eucharist when sufficient priests and deacons are available (not just ones who are celebrants of the Mass).

16. Liturgical books are quite clear about the importance of genuflecting as a way of expressing adoration of the eucharistic Christ; a bow doesn't fulfill the requirements of adoration, no matter how devout.

17. Lay Eucharistic ministers, according to

Immensae Caritatis (Pope Paul VI's decree permitting this practice) and the revised Code of Canon Law, are only supposed to be used in these circumstances: a) Lack of a priest, deacon, or acolyte; b) Inability of the priest to function due to health or advanced age; c) A very large number of communicants. Fr. Stravinskis writes (pp. 92-95):

"The lived reality in the United States has had negative consequences. This is one of the most serious problems to emerge in the postconciliar [i.e. after Vatican II] Church in America, since it touches on the very heart of the Catholic Faith and practice . . . in a most visible way, affecting every Catholic . . .

"By permitting nearly anyone at all to distribute the Eucharist, we are communicating a message at the symbolic level that this action is really not all that special. What is anyone's responsibility is no one's responsibility . . .

"[This] fosters the American 'in and out' mentality of Sunday Mass . . . This approach, though almost always innocent, nonetheless culminates in a desacralization of the Church, the Eucharist, and the priesthood . . .

"The whole point of the [Second Vatican] council's theology of the laity was that the laity had their own unique role to play in bringing the Gospel to contemporary humanity - *in the world, not in the sanctuary* . . .

"The role of the priest is to preach and administer the sacraments, so that the laity can be faithful witnesses in the world, thus inviting people there to follow Christ . . .

"Please note that we are not concerned with heresy here but with an imprudent, unwise liturgical practice, reflective of bad

sociology. Like other Americanisms in the Church, this one fails to take a holistic view of reality, neglects long-range implications, and does not take seriously the nonverbal, symbolic power of liturgical communication . . .

"The Church refers to [eucharistic servers] as *extraordinary* ministers of Holy Communion. They are so called because they are to function only in extraordinary circumstances . . .

"And we wonder why people lose their Faith in the Real Presence [some 70% of Catholics in America deny transubstantiation] and even leave the Church!"

From *The Catholic Answer Book* by **Fr. Peter M. J. Stravinskis**

Canadian Summer

Days lengthened into weeks;
A clear sun shone down
Burning all bodies
From beige to brown.
No cricket chirped;
No birds took flight
In that molten heat
Of brassy light.

The leaves hung wilted
Coated with grime,
The flowers lacked lustre,
Sun-drenched before time
Fading and falling.
The land seemed to cry,
"Moisture is needed;
Please open the sky."

The orb in the heavens
Continued to glow
Cloudless, relentless;
Lawns too crisp to mow.

The whole world lay stilled
In this merciless scorch,
Panting and waiting
For relief from God's torch.

Clouds started to gather,
Just small ones at first,
Hardly sufficient to
Slake the Earth's thirst;
But by early morning
A strong, steady rain
Was drumming a tattoo
On garden and pane.
A vapour of Royalty -
Queen Anne's Lace by verge
Lifted heads to drink moistness,
White blossoms emerge.
Overhead in a Birch tree
Brave Robin emotes
A psalm of Thanksgiving
With heavenly notes.

The grass shone in verdure,
Ground started to steam,
Leaves sprouted in glory,
So thankful for teem,
The streams and the runlets
Added voice to the strain,
Saluting relief from
The drought, with good rain.

By **Helen E. Glover**

Changing the Prayer Book?

Note that those who are not in Holy Orders [and are officiating at Matins or Evensong] do not say The Lord be with you etc. but O Lord hear our prayer etc.; the word Spirit refers to the grace at Ordination - from *About the Liturgy* - by The Bishop Ordinary

Some questions about the above directive have been voiced - Isn't this directive changing the Prayer Book?, Isn't there a parallel with that which the Server says

after the Priest's confession in the Preparation?

I asked our Ottawa Dean to comment on the above. His response follows:

Gary:

Before I give you the reason why Bishop Wilkinson has made the suggestion under question, perhaps we should remind ourselves that one of Cranmer's driving motivations, other than to provide services in a language "understood by the people," was that of being a compiler. Which is to say, he was attempting to squish several service books into one; therefore, for the sake of brevity, certain parts of services were left out completely; e.g. what is supposed to happen during a service on Good Friday? - the Prayer Book is of little help there. Other things were compressed, such as the rubrics for certain parts of certain services; e.g. for the Suffrages during Mattins (p. 11) and Evensong (p. 23) - where the rubric states "Then the Priest standing up shall say:" If one reads the other rubrics for the Offices carefully, one will notice that the Officiant is sometimes referred to as The Minister, thus making a distinction against the rubric for the Suffrages. Which is to say, if the Officiant is a Layreader or a Deacon, he does not stand for the Suffrages; only a Priest (or therefore by default a Bishop) stands for the Suffrages.

That brings us to the question at hand, where the Prayer Book itself seems to make no distinction for the versicles and responses that immediately follow the Apostles' Creed on pages 10 and 23. I say seems, as again we must look very carefully at the rest of the Prayer Book and then we will understand Bishop Wilkinson's suggestion.

Often, detractors of the Prayer Book will

throw out barbs about its being so archaic, what with it being full of thee's and thou's. However, if one looks at the various prayers throughout the Prayer Book, one should notice that God in His three Persons is addressed as "Thou," whereas when the Minister/Deacon/Priest/Bishop addresses the people, the word is "you." Thus, when we come to the Mutual Salutation (as the versicle and response in question are properly designated), outside of Mattins or Evensong, it is always a Priest or Bishop that says, "The Lord be with you." Then, in his function as *alter Christus*, representing Our Lord to the faithful in his sacerdotal office, he is addressed as "thou." "And with thy spirit." Bishop Wilkinson also observes that the word "spirit" in the response refers to the grace of ordination.

Thus, if a Layreader or any other lay person leading prayers might be calling on the faithful to pray, the proper salutation should be, "O Lord, hear our prayer." To which the people respond, "And let our cry come unto Thee." I'm not entirely certain, but perhaps for sake of brevity, or it may even have been an oversight, a distinction was not made in the Daily Offices when the Officiant is a Layreader. Whatever the reason for the oversight, Bishop Wilkinson is merely asking us to be consistent with the remainder of the Prayer Book.

It also bears mentioning that there is no intention on Bishop Wilkinson's part to "change the Prayer Book." The issue is an important one of distinction and consistency in prayers. Neither is it a hasty request; the Bishop discussed such things during many years of consultation with Bishop de Catanzaro and Fr. Palmer. And we should all remember Fr. Palmer's place in terms of our 1962 version of the Book of Common Prayer.

Lastly, in terms of the Preparation, said by the Priest and Server(s) just prior to the

beginning of any celebration of the Holy Eucharist, the same distinction as I mentioned above is made if the prayers have been attentively translated. After the Priest says his confession, the Server(s) respond, "(May) Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life." Conversely, after the Server(s) have said his/their confession, the Priest says, "(May) Almighty God have mercy upon you, forgive you . . ." * You are also correct in observing that there is no presumption on the part of a Server giving a blessing to the Priest, as most certainly he is not - he is asking God to do so.

Good question! I hope that my answer satisfies.

Blessings,
Fr. Carl

*The English Missal affirms: 'He (the Priest) stands erect, and the Ministers (servers) repeat the Confession; and where you, brethren was said by the Priest, there is said by the Ministers thee, father.' Ed.

Thanks to **The Very Reverend Carl Reid**, Dean, Cathedral of the Annunciation of the Blessed Virgin Mary, Ottawa

The Future?

Imaginings by the Assistant Editor of The Old Believer

I think that it is only by considering the future that we can shape the present. Where do we choose and seriously expect to be in another ten years? Then how must we prepare?

We must hope not to exist as a separate body. Not because we will have failed and

died out, but because of greater unity both amongst Continuers and in the sound parts of the universal church generally. Our existence whether as TTAC in this country or as TAC world-wide was never important for its own sake; merely to continue a valid form of Catholicism. If the current steps towards unity among Continuers (and with Rome!) succeed, this will be a blessing indeed. Our duty is communion (one church); not intercommunion.

That said, what can be expected? Greater unity among Continuers is possible and must be our prayer and our effort, but it is a world-wide problem, not a local one. And that is only a small part of our Lord's will that they be one. At the wider level, it is a reasonable guess that in ten years there will be a different Pope; which might mean a greater fidelity to Roman traditions, with or without a greater acceptance of other orthodox bodies, or a slide into the liberalism and modernism which has ruined most of Anglicanism. It is perhaps unlikely that we will be recognised as a valid instance of the One Holy Catholic and Apostolic Church by the next Pope, or for that matter by the Orthodox. We must expect to remain on our own. Relations with the rest of Anglicanism cannot be high in our hopes. Maybe we have seen the last Lambeth conference maybe there will be a radical split between bible-based and liberals. If so, we must be ready to work with right believing and right practising Anglicanism, and it might well be our duty to unite with such a body if it emerged. This would probably not change the situation in this country, however. Most of the state religion [Church of England] has chosen the broad way which leads to destruction. We will not be expecting many converts from it, for most of its members will not even know that what they have is not classical Anglicanism (or even Christianity). Of course female bishops

might stir a few consciences, and it is always possible that the Church of England system will blunder tactically so that some members of Forward in Faith join us - but these are not serious expectations.

So while we hope to be part of a much larger world-wide body, we will still be relatively small in this country, and despised by the establishment. I both expect and choose a church of small congregations with unpaid clergy and mostly without buildings. That church will be acting in a world ever more hostile and more uncomprehending. The world will not understand the possibility of morals other than its own strange mixture of license and occasional panics. The world will not understand worship (except of the currency).

How must we have developed in order to do God's work in such an environment?

We must have regularised our worship. This is a uniquely English problem, because of the sad history of the Prayer Book, as considered in previous *Old Believers*. I doubt that all congregations will in ten years time be using the same rite for the Holy Communion, but I hope there will be an agreed form to which congregations move at their own pace, which truly expresses our beliefs. If so, we must start working on it fairly soon. Greater unity makes this both harder and more necessary. We must have organised ourselves as a mission church. At the least, we need to put in place a catechumenate and be ready for adult baptisms and confirmations (many of those who come to us will not have been baptised, or not sure). It is in this context most of all that we need a Bishop or Bishops in this country. Lay training, both as part of Christian initiation and subsequent to it, is something we must get right.

Congregations will have learned the requirements of survival. These are not, for the most part, raising money, but staying together, being constant in worship, learning together, and finding from amongst themselves the new Readers and Priests. We cannot expect any great supply of priests from other bodies; it must become axiomatic for each congregation that it encourages vocations from itself. Not just one occasionally; we need more than one priest to a congregation, so that worship does not stop whenever that priest needs to be away on Sundays and so that new congregations can be formed. We should not in general be ordaining men who have not got a lengthy period in one of our congregations and its full support.

Sadly, many of those who come to join us as catechumens will have gone through marriages and divorces which will be of doubtful validity in Christian terms. And our own members will not be free from worldly temptations in this matter. We cannot flounder around in the manner of the state church; we will need a clear marriage discipline and consequent procedures that all our members, personally affected or not, can trust.

We must all, both clergy and laity, have abandoned any hope of returning to "religion in his golden slippers in the sunshine, and with applause". Whatever the excellencies of past worship in splendid buildings with big congregations, large teams of servers, and the "pealing organ" blowing "to the full-voiced choir below", we cannot generally expect them. God calls us to fidelity even "in rags and contempt". Anything more is a mercy for which we should indeed be grateful; but we must not attempt to build God's church on nostalgia. This is, I fear, the hardest sacrifice for us.

It is small comfort, I know, that those who

remain in the state religion have some of the equipment, such as the buildings. But even for them the glory is departed.

By **Fr. Michael Gray** - in the Michaelmass 2004 issue of *The Old Believer*, an unofficial publication of The Traditional Anglican Church (Past issues of *The Old Believer* are at www.sikyon.freeserve.co.uk), then follow the link to Letchworth Parish)

The Q, of Q and A!

especially those for whom our prayers are desired

Preamble: This phrase appears in italics in *A Prayer for all Conditions of men* in Matins (BCP page 14), and in *The Intercession* in The Holy Eucharist (BCP page 75). It does not appear in The Intercession (Prayer for the Church) in any of the following Prayer Books: the 1918 Canadian Book; the 1662 English Book; the 1954 South African Book; the 1929 Scottish Book; the 1928 American Book.

In our Parish, at Matins, the phrase is omitted, but the names of those on the Parish Prayer List are read at this place. At

Mass, the phrase is said and either the names on the Parish Prayer List are said at this place or before the sermon, depending on the Celebrant.

The phrase, being in italics, implies that it may be omitted. In line with this thinking, earlier in *The Intercession* 'to accept our alms and oblations, and' is also in italics. In this situation, the Celebrant does not say 'alms and' when there are no alms as is the case in most places for week-day Masses.

Q. Why was the phrase included in *The Intercession*, isn't it more a directive than an integral part of the Prayer, and can it be omitted? Perhaps someone would care to comment or elaborate!

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