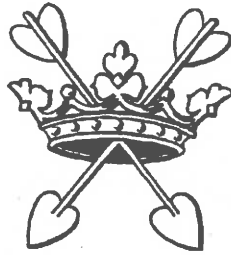


THE PARISH OF ST. EDMUND, KING AND MARTYR

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

April 19, 1999 - St. Alphege of Canterbury

May Schedule

May 2	Sunday	-	Easter IV
May 9	Sunday	-	Easter V (Rogation Sunday)
May 13	Thursday	-	Ascension Day
May 16	Sunday	-	Sunday after Ascension
May 23	Sunday	-	Whitsunday / Pentecost
May 27 - 29	Thursday / Saturday	-	Deanery Meeting - see Parish News
May 30	Sunday	-	Trinity Sunday - see Parish News

Service Times and Location

- (1) All Services are in the Chapel at the Grand River Hospital (K-W Health Centre) at 835 King St. W. in Kitchener.
- (2) On Sundays, Matins is said at 10:00 a.m. (The Litany on the first Sunday of the month), and the Holy Eucharist is celebrated at 10:30 a.m.
- (3) On weekdays - Holy Days and Days of Obligation - the Holy Eucharist is celebrated at 7:00 p.m.

Parish News

- (1) The schedule for the Eastern Deanery Meeting is as follows:

Thursday, May 27

- 6:00 - 7:30 p.m. Registration
- 8:00 p.m. Evensong
- 9:00 p.m. Informal Reception

Friday, May 28

- 7:30 a.m. Matins
- 8:00 a.m. Holy Eucharist
- 9:15 a.m. Breakfast
- 10:00 a.m. Deanery Meeting commences
- 11:00 a.m. Address - "The writing of the Gospels" - *Paul F. Maycock, Ph.D.*
- 12:00 noon Mid-Day Prayers
- 12:15 p.m. Lunch
- 2:00 p.m. Deanery Meeting resumes
- 4:00 p.m. Address - "Beware of Ecclesiastical Static Friction", subtitled, "Am I a Velcro Anglican?" by *The Very Reverend Carl L. Reid*
- 5:00 p.m. Deanery Meeting finishes for the day
- 6:00 p.m. Dinner
- 7:30 p.m. Evensong
- 8:30 p.m. Reception - Wine and Cheese

Saturday, May 29

- 7:30 a.m. Matins
- 8:00 a.m. Holy Eucharist
- 9:15 a.m. Breakfast
- 10:00 a.m. Deanery Meeting resumes and Convent Society Annual Meeting
- 11:30 a.m. Departure

The Deanery Meeting will be held at Resurrection College (a Roman college run by the Congregation of the Resurrection), on the University of Waterloo campus.

For those who would like to do some visiting or sight-seeing, we have arranged for accommodation at the College, both before and after the Deanery Meeting. Just let us know your requirements.

- (2) Confirmation on Sunday, May 30! Alec and Neil Mears will be confirmed by Bishop Mercer who will also celebrate Mass and preach! The Services on May 30 will be in the Chapel at Resurrection College.

St. Alphege of Canterbury - Bishop and Martyr

A monk of Deerhurst, raised to the bishopric of Winchester in 984 and translated to Canterbury in 1006. He was deeply beloved, and when the Danes raided Kent in 1011 he was urged to take refuge. Alphege refused and appealed to the invaders to moderate their savagery; they replied by

imprisoning him and demanding a huge ransom. Alphege retorted that the country was too poor to pay such a sum and the Danes accordingly killed him, at Greenwich in 1012. In St. Anselm's opinion St. Alphege was a martyr in that he died rather than connive at injustice, and he has always been venerated as such. His feast is kept on April 19.

From A Dictionary of Saints compiled by Donald Attwater and published by Burns & Oates in 1958.

The Authority of the Church - II

While it is the duty of the Church, and especially of the bishops, to teach the truth, it is, and always has been, their duty to witness to the old truth, not to invent new truth. The witness of the Church in the first century is embodied mainly in the books of the New Testament. The witness of the Church in the second century and in the third can be found in several important Christian writings, and in the separation made by the Church between the books of the New Testament and a number of forged and legendary books which were then in circulation. We also find an appeal made to the witness of the various churches which the apostles had founded. And then we find the witness of the great Councils of the Church held during and after the fourth century.

Christianity very soon attracted the attention of the heathen world and many inquirers took some interest in the life of Jesus Christ. And some of these inquirers found it hard to believe that so holy a Person had a real human nature. To us modern Europeans this seems very strange; but we find the same difficulty felt by some Eastern people at the present day. So, very early indeed in the history of the Church, we find that Catholic Christians had to repeat again and again the truth that, as our Lord truly rose again from the dead with a real human body, so he truly suffered and truly ate and drank. This is exactly what the gospels teach: and gradually the witness of the Church to the truth prevailed.

Then as the Church grew stronger, other men who had been brought up in a heathen atmosphere professed that they were Christians, but wanted to treat Christ as if he were a demigod, such as the Mercury worshipped by the Romans. They said that he was not eternal, but was made by God to help him in the creation of the world. The bishops of the Church then met together at the great Council of Nicaea in A.D. 325 and declared that Christ is truly God eternal, of one substance (not a material but a spiritual substance) with the Father. They said that the Arians, who held the other view, had no right to worship Jesus Christ if they did not believe in his true deity. They drew up the Nicene Creed which, with some later improvements, is used through the whole Catholic Church to the present day.

Difficulties were not over. After the deity of our Lord had been attacked, his manhood was once more attacked. People no longer said that our Lord had no human body, but said that he had no human soul. They argued that if he had had a human soul he would have sinned, and he would have made mistakes in his teaching. The bishops then met at Constantinople in A.D. 381 and declared that our Lord had a true human soul, as is plainly taught in the New Testament.

Then an archbishop named Nestorius won a large following among the Syrians by teaching that Jesus Christ was a human person to whom the Son of God gradually united himself. They disliked calling the blessed Virgin "Mother of God", because they did not really believe that God the Son was borne in her womb and on her arms. But there is a great difference between believing that our Lord is a human person who gradually became united with God because he was very good, and the real Christian belief that our Lord is a divine Person who, in his great love for us, chose to become human and pass through the same griefs and troubles as ourselves. Therefore the bishops quite rightly condemned the teaching of Nestorius at the Council of Ephesus, held in A.D. 431.

Once more there came a reaction. A monk named Eutyches was so anxious to protest against the

Nestorians that he taught that the human nature of our Lord became changed into his Godhead. He confused the two natures of our Lord. Now it is plain that if our Lord's human nature was not a real human nature, his example does not really help us. It would be like a show in a cinema, in which we see people going through imaginary adventures.

The bishops of the Church therefore met at Chalcedon in A.D. 451 and carefully summed up the Christian faith, quite fairly guarding against the teaching of Eutyches and that of Nestorius. They declared that we must not divide the two natures of Christ, his Godhead and his manhood, as Nestorius had done, or confuse them as Eutyches had done.

These four Councils were the most important Councils of the Church, although three other great Councils were held before the unfortunate quarrel between the pope of Rome and the patriarch of Constantinople divided the Church in A.D. 1054. The last of these seven Councils taught that sacred pictures should be revered, because they help to teach us that our Lord's nature was real and not a phantom.

If we look back upon these Councils we cannot fail to see how they preserved for us faith in the real historic Jesus Christ. The Church taught that our Lord had human feelings, that he had a human reason and soul, that he had a human will. But just as we have something deeper, something behind our feeling and our reasoning and our willing, something that we call "self"; so that our Lord has a "self". In us the self is human, in him the self is divine. Our self may more or less resemble that of our father. His self is the perfect eternal expression of his Father.

*Of the Father's love begotten,
Ere the worlds began to be,
He is Alpha and Omega,
He the first, the ending he.*

All the modern conflicts of Christianity with infidelity and semi-infidelity prove that if we believe the statements about our Lord in the New Testament to be true, and not in opposition to one another, then we must logically believe that the decisions of the great Councils with regard to our Lord are also true.

From an 'Abbey Series' tract by Leighton Pullan, D.D. and published by the Church Union/Church Literature Association - continued next month.

From Here and There

- † 'I'm third', the motto of Camp Artaban, a Church camp that I attended many moons ago. It's as applicable to-day as it ever was.
- † You can preach a better sermon with your life than with your lips. Oliver Goldsmith
- † On what basis does one claim Christianity, if he rejects the 2000 year history of Christianity? Fr. Patrick, OSB

From the Deacon's Desk

THE ATONEMENT

The reconciliation of Man with God through Christ's sacrifice of himself by death upon the Cross!

Such would be a somewhat formal definition of the theory, and it can only be a theory until God in His own good time reveals to redeemed mankind the full extent of His plan for us.

Yesterday, Easter I we sang the hymn "There is a green hill far away". (108 in the Green book and 545 in the Blue book.) This hymn was in all probability my first encounter with any attempt to define The Atonement as I suspect it was with a good few of us, and it doesn't do a bad job of it. If I have one criticism it is that there ought to be a comma after "He only...", in the third line of the fourth verse. As it is usually sung it sounds as though Christ could do no more than unlock the gate, rather than emphasize the fact that He only, was the perfection of righteousness able to effect the reconciliation of the creature with the Creator.

There is not much point in thinking of the Atonement in Old Testament terms of sacrificial lamb or scapegoat and the involved ritual associated with it. To the Christian the Atonement is something quite different, although the debate as to what we actually mean has gone on for as long as Christianity itself. In First Corinthians ch. 15 v.3 "...Christ died for our sins according to the scriptures", would seem to be a reference to Isaiah Ch. 53 v.5 and would therefore represent a very undeveloped doctrine.

Origen in the early third century theorized that Christ's death was the ransom paid to Satan for the release of mankind from his control which Satan had acquired by reason of "the Fall". By the time of the Reformation thought had turned, and Luther's position was that Christ voluntarily assumed the punishment due to mankind and was accepted by God as a substitute.

However, what really matters is that we appreciate that Christ who was without sin took upon himself our punishment, so that we can look forward in expectation of the resurrection of life everlasting. Whatever our doctrine of the Atonement may be, it must be completely consonant with our doctrine of Grace - they are inextricably entwined.

"And trust in his redeeming blood, and try his works to do."

Deo Gratias

By The Reverend Mervin Edward Bowles

Hmmmm!

✘ FOR SALE BY OWNER

Complete set of Encyclopaedia Britannica. 45 volumes.

Excellent condition.

\$1,000.00 or best offer.

No longer needed.

Got married last weekend.

Wife knows everything.

Thanks to Fr. Robert Mansfield

✘ IT'S A MIRACLE

A minister is driving to New York and he's stopped in Connecticut for speeding. The state trooper smells alcohol on his breath and then he sees an empty wine bottle on the floor, and he says, "Sir, have you been drinking?" and the minister says, "Just water". The trooper says, "Then why do I smell wine?" and the minister looks down at the bottle and says, "Good Lord, He's done it again!"

Thanks to Fr. Richard Kim

The Nature of Man - VIII

DOES MAN'S FREEDOM NEGATIVE THE OMNISCIENCE OF GOD?

How can I be free to choose, if God knows already what choice I shall make? If my future course of action is determined already, how can it be the result of my own free choice?

Our difficulty here arises because we are unable to reconcile the Eternity of God with our own experience in time. Eternity is not, as we have seen, an enormous succession of units of time: there is no sequence of events in it. All things, past, present, or future to us, are equally present to God, and events which for us have yet to happen, are already within the scope of His awareness. It is knowledge, not fore-knowledge. He knows now, and our future is as open to Him as our present.

Then, if God is good, and He knows that I am about to make some disastrous mistake, why does He not do something about it? Why does He not intervene to prevent such folly? He has already done all the intervening He can do. The final choice will be made and the fatal deed will be done despite the intervention of God, acting through the voice of conscience. Even God can do no more. He cannot alter the laws which He Himself framed for His Creation. God made man free, and free he has got to be, even though he use his freedom to achieve his own destruction. All that can be done to guide and strengthen man's will, consistent with man's final freedom, God does. But, although He knows that I shall choose wrongly and even disastrously, God can do no more. The final decision is, and must be, my own. Perhaps a human parallel may make it a little easier to understand.

I know a certain stretch of water which is most dangerous to swimmers. There are fierce cross-currents and a very strong undertow which make it extremely foolhardy for even a very strong swimmer to venture in there. A man whom I know to be only a very indifferent swimmer expresses his determination to swim there. I warn him of the danger, but he only laughs at me. I beg and implore him not to be a fool but in he goes, and strikes out for the other side. I know he will not get there, but what can I do about it? I am certain that I shall soon see that man swept away and drowned, but short of knocking him down and tying him up, and so destroying his freedom, I had no means of preventing it. The final decision was, and had to be, his own.

There is no real contradiction between the Omniscience of God and the freedom of man. God knows what the result will be, for His Eternity brings the whole of our futurity within His instant awareness. Nevertheless, the guidance of the Holy Spirit is ever at our disposal, if we choose to avail ourselves of it. God's Will is always for man's complete good, and He exerts His whole efforts to that end, and those efforts can only be rendered vain by the obstinate self-will of men who choose to rebel against Him. That He knows what will happen does not make it happen, nor does it make the sinful result pleasing to Him.

From *The Faith in Plain Terms* by A.W.G. Duffield and published by The Faith Press in 1956 - that's all for now!

Redneck?

You might be one, if...

- Your house still has the "WIDE LOAD" sign on the back.
- You think a woman who is 'out of your league' bowls on a different night.
- Taking your wife on a cruise means circling the Dairy Queen.
- Your front porch collapses and four dogs get killed.
- You go to your family reunion looking for a date.

- You consider your licence plate personalized because your dad made it in prison.
- The blue book value of your truck goes up and down depending on how much gas it has in it.
- You own a homemade fur coat.
- Your coffee table used to be a cable spool.
- The Home Shopping operator recognizes your voice.
- You think the French Riviera is a foreign car.

Thanks to Jeff Speck.

Sarum Breviary

A short reply to Deacon Bowles query: 'begs the wider question of the origins of the Sarum Breviary'
- From the Deacon's Desk, 'March' issue.

The early Christians used only the Scriptures in their worship to Almighty God. Prayers, etc. were freely composed by the officiating clergy or celebrants. These prayers used were his own compilation, according to his tastes and aspirations of the moment. There was no official hymn book, other than the Psalter. These psalms were chanted by a cantor, or, if possible, a choir.

By the 3rd century, there appeared short manuals, known as Church Orders. These Orders provided for the first time a direction and suggested forms for Church worship. The most notable form was the Apostolic tradition of Hippolytus of Rome (200 A.D.). By 313 A.D., a gradual but steady establishment of prescribed texts appeared for worship. This might be the first liturgical expression in Christendom, in an organized manner. This lasted until the Middle Ages, when further enrichments and modifications were made. However, they were in a series of books, and officiating clergy had to separate from these books that which he wanted to use. One can see that this would be cumbersome and labourious in the conduct of worship services. There were separate books of Antiphonaries, Responsorials, Graduals, Psalters, Hymnals, together with Lectionaries, Epistolaries, Evangelaries and so forth. This multiplicity of books are still used in certain Eastern Orthodox Churches and monasteries.

In the 9th century, it was felt that the usage of many books for worship services was a great inconvenience, especially in small parishes who were bereft of assistants. Too, the monks and friars felt encumbered by a whole 'library' of books to say their prayers. Hence, there developed a single book containing a single type of liturgy - prayers, chants, lessons, rubrics (rules of order) - in one collection. Thus arose the Missal, which contained all things necessary for the celebration of the Eucharist. There was another book - the Breviary for the Daily Offices, the Manual or Ritual, occasional Offices, and a Pontifical - services for the Bishop alone. Again, these were cumbersome, as they were contained in three volumes. Therefore, there was further need to simplify things into one book, as small parishes because of financial constraints, couldn't afford these books, and therefore inhibiting the unity of common worship. As a result different and strange liturgical usages floated around - a new direction was badly needed in a liturgy - to be common to all.

When Archbishop Cranmer of Canterbury came to reign, he knew changes had to be made and enacted. Cranmer noted that the liturgy used, was of the Roman Rite - but there developed varieties of local usages, divergent from one another in devotional and ceremonial, particularly in the Kalendar of saints commemorated. In the Diocese of Salisbury, the liturgical use was called the 'SARUM'. The dioceses of York, Hereford, Bangor and Lincoln were using different liturgical forms. All of this disappeared when Cranmer compiled and established a Prayer Book in 1549. Cranmer said; 'all the whole realm shall have but one use'.

In the compilation of the 1549 Prayer Book, the Salisbury Rite (Sarum), was useful. The SARUM were essentially Latin Rites, which Cranmer translated and included in the 1549 Book. Cranmer was influenced too, by a reform of the Latin Breviary, prepared for the Pope by Cardinal Quinones of Spain. Other features of the SARUM rite of Salisbury used by Cranmer, appeared in the Eucharist - the Supper of the Lord - commonly called the Mass. This service was closely modelled on the SARUM rite, with the Gloria at the beginning and a long Canon including the Prayer of Oblation and the Lord's Prayer. The office of Baptism also retained the SARUM rite of exorcism, chrism, and unction. The order of Confirmation - the laying on of hands by the Bishop, included a 'cross on the candidate's forehead'. The Burial office included a commendation of the soul to God, and, prayers for the dead.

This 1549 Book was certainly an improvement for common worship. However, there was much in the 1549 Book that many felt objectionable about. It was felt that a common Prayer Book should be as purely Scriptural as possible - free from supposedly strange doctrine. Therefore, there was a need for further revision, hence, the compilation of the 1552 Prayer Book. This new book (1552) was thoroughly Scriptural, modifying old usages, and, it became the official liturgy for public worship in England.

In the end - the SARUM was a significant aid in Cranmer's compilation of the Prayer Book that we indeed use today.

P.S. There are some fine publications on the history of the Book of Common Prayer by eminent scholars. When I was in Seminary I found Massey Shepherd's - The Oxford American Prayer Book Commentary, very helpful. It is copyrighted by the Oxford University Press, New York 1959. Dom Gregory Dix books are also excellent and useful.

By The Reverend B. Rodney Brazill

The Common Touch

The parishioners of St. Edmund, King and Martyr are privileged to read newsletters from all over Canada and various parts of the world by the auspices of our mover and shaker, Gary Freeman. Some of the articles are a delight to read, so informative, so descriptive, so much in touch with the needs of readers, often tinged with a sense of humour, and in a language the congregation can relate to and understand.

There are others, however, and yes, Canada is high on the list for this, in which articles are so pontifically worded, interspersed with Latin and Greek terms (often no meanings given), or with reference to obscure medieval works, and a sprinkling of 'ibids', as though all the congregation were learned scholars who could easily assimilate this pedantic language. It reads as though Father So-and-So is vying with Father What's-his-name who is in competition with Father Who's-it to produce the most theological treatise, and these theses have taken on almost duel-like proportions.

Finding an article in a newsletter written by a woman is an occasion for celebration. God made me a woman, and as such I am proud to be God's creation. Yet I can understand why the ladies are reluctant to contribute their thoughts and writings. Trying to read some of the above articles mentioned, I begin to feel like the Sphinx in Muriel Rukeyser's "Myth". In this story Oedipus, old and blinded, rediscovers the Sphinx. He asks her why he was unable to recognize his mother. To which the Sphinx tells him that he had given the wrong answer to the question, "What walks on four legs in the morning, two at noon, and three in the afternoon?" That he had answered "Man", and had said nothing about "Woman". Oedipus had replied that it was known by everybody that

when you said "Man" you included "Woman" also. The Sphinx then said, " That's what you think!"

Now don't get me wrong. I am not advocating that women should be admitted to the ministerial side of the Traditional Anglican Church, and become priests. I was raised in the faith that this was strictly for 'Men only', and strongly adhere to that belief. Yes, I erred and strayed from the fold like a lost sheep, trying various forms of worship, but returned to the Traditional Anglican because there I found myself the most comfortable in my relationship with God. My criticism is in the way that parishioners, which includes women, are subjected to ecclesiastical dissertations only understood by the 'higher echelon' composed of the male element. A Parish Newsletter should be for everyone. Let the higher echelon have its own!

In retaliation to the 'John Donne Syndrome', personally if I have any more of his 'inspirational' works thrust upon me, my scream will be heard from Kitchener to South Africa. It has long been realized that his inventions of elaborate and intricate stanzas, and compressed and elliptical expressions make his writings very difficult to understand by the average reader. I find the works of the earlier Jack Donne, the Elizabethan gallant, far more readable and in touch with the common man (or woman!). Poetry like religion, is a very personal thing. My favourite excerpt is from Tennyson's "Morte D'Arthur", spoken by the dying king as the barge prepares to take him to Avalon:

" The old order changeth, yielding place to the new.
And God fulfils himself in many ways
Lest one good custom should corrupt the world.
- - - Pray for my soul. More things are wrought by prayer
Than this world dreams of, Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands in prayer
Both for themselves and those who call them friend."

In conclusion, I reiterate to contributors of Parish Newsletters, please let your publications reach out to all parishioners of both sexes and average intelligence. I don't mean by writing household hints, favourite recipes and gossip columns, although they are sometimes included, but instead of being in competition with one another, strive to attain a bond, a relevance with all members of the congregation. Strive for Kipling's "Common Touch".

By Helen E. Glover, a Parishioner of St. Edmund's who lives in Kitchener.

Editor's note: Helen, you can blame me for the ibid's and op cit's! Perhaps a reader, or two, would like to comment on your epistle?

The Bishop's Bit

PFUI!

Or should the word be spelt, phooey? However the word is spelt, I say pfui to the claim that the young are too stupid to understand the English of the Prayer Book, that Liturgy must be dumbed down for them, that public worship should talk down to them.

Early on in grade school, long before children get down to such vital studies as *Alice in Wonderland* or *Wind in the Willows*, they start on computers. By the time they are 12 years old, children are

already fluent in technological jargon that would have made Shakespeare or King James feel like imbeciles. By the time they are 16, children are hacking into secret service files. The young talk jargon all the time, whether they are studying accounting, ballet, horse riding, motor mechanics, or physics and chemistry. When a teenager describes the innards of his motor bike, I might just as well be listening to 16th century Basque.

In personal private prayer contemporary language and even slang are of course perfectly in order. God knows what it is to get booted up or to be computer compatible.

For two years I was chaplain to a boarding school for black teenagers in Zimbabwe, for whom English was a second or third language. In the classroom the *American Revised Standard Version* of the Bible was required by the syllabus for Form II. The *New English Bible* was required by the syllabus for Form IV. The children had difficulty with the English of both, though I enjoyed them well enough myself.

For example, King James says of Lazarus, "By now he stinketh" (*John* 11,39). But the RSV says, "By now he has an odour". Children knew the basic word stink, not the euphemistic odour. Children knew "cover his feet" (1 *Samuel* 24,3) but were mystified by "went to the bathroom". Few of them had bathrooms at home, and what was a bath tub doing in a cave in the Judean desert? Children knew "pisseth against the wall" (1 *Kings* 14,10).

In chapel we tried various translations, such as the *Living Bible* or the *Bible in Basic English*. But in the end the children preferred King James - with one important exception, the epistles, especially the Pauline epistles. The problem is not King James English. The problems are (i) St. Paul's Greek, (ii) St. Paul's thought forms. For the epistles, a paraphrase like *Letters to Young Churches* can be a great help. But beware of the very latest translations which set out to "correct" the Bible. For example, new feminist versions, recognizing that God is above gender, turn Him into a neuter or a hermaphrodite. Jesus is made to say, "Our Parent or our Mother/Father in everywhere".

The school children had difficulties with archaic word endings like *est* and *eth*, but once they'd mastered these, they were away. King James stories have such heavily accented monosyllables that they ring across a large church, and are easily absorbed by the ear and stored away in the memory, eg, "She gave me of the tree and I did eat" (*Genesis* 3,12), or "Upon thy belly shalt thou go and dust shalt thou eat all the days of thy life" (*Genesis* 3,14).

Earlier generations of African converts learned not only their faith but also their English from the Prayer Book and King James Bible. I once said to an elderly Matabele priest, "Father, I see you are limping". He replied, "It was ever thus, my lord, it was ever thus". Modern teens could have understood him perfectly.

+Robert Mercer CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

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