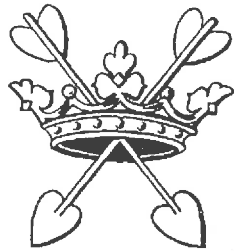


# The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

## UPDATE

April 21, 2000 - St. Anselm

### May Schedule

May 3	Wednesday	-	St. Mark
May 7	Sunday	-	Easter II
May 14	Sunday	-	Easter III
May 21	Sunday	-	Easter IV
May 28	Sunday	-	Easter V / Rogation Sunday

### Service Times and Location

- (1) All Services are held in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo.
- (2) On Sundays, Matins is said at 10:00 a.m. (The Litany on the first Sunday of the month), and the Holy Eucharist is celebrated at 10:30 a.m.
- (3) On weekdays - Holy Days and Days of Obligation (Red Letter Days in the Prayer Book Calendar) - the Holy Eucharist is celebrated at 7:00 p.m., 10:00 a.m. on Saturdays - when the Chapel is available!

## Parish News

Please remember the Parish Garage Sale - in May (maybe early June!) - at 102 Frederick Banting - start stockpiling for this event - all proceeds will go to our Building Fund.

Please also remember the Eastern Deanery Meeting in Windsor - Thursday, May 25 (Evensong) to Saturday, May 27 (Mass). There is more information in the enclosed Diocesan Circular.

## Email - April 10, 2000 from our Curate - *The Reverend Mervyn Edward Bowles*

Further to the correspondence in the February and March issues of "Update" I would like to add the following remarks.

I do not subscribe to the doctrine of "papal infallibility" neither do I subscribe to the belief that all General Councils are and have been infallible in their declarations, nor do I believe that the Composers and Revisers of the Book of Common Prayer were infallible either. In fact it is very easy to demonstrate that these composers and revisers did make mistakes or are there rational reasons for the apparent anomalies?

In some places the rubrics are unclear as to who exactly is meant by Minister or Priest. For instance, the suffrages at Morning or Evening Prayer are directed to be pronounced by "The Priest" when all the rest of the Office, with the exception of the Absolution, is to be said by "The Minister". Similarly in the Holy Communion on page 67 "The Priest" is directed to rehearse the Ten Commandments or else the Two Great Commandments and yet on pages 68 and 69 they are headed by "Minister". Of course the Priest is also a Minister but a Minister is not necessarily a Priest.

Without belabouring the point there are other instances where confusion exists. If the composition of the 1549 prayer book had been perfect in every respect there would not have been the need for the subsequent revisions, none of which received unanimous approval.

To return to my original purpose in my letter of 6 February 2000, I have not yet seen any attempt made to justify the 13 examples of departure from "Pure Prayer-book" presented there. Obviously, *if* we want to describe ourselves as "Strictly Prayer-Book" these items have to be addressed.

Bishop Crawley's address to the Prayer Book Society as reported in the March 2000 "Rock" is apropos to this discussion.

## Saint Anselm of Canterbury - Monk, Archbishop, Theologian

Anselm is the most important Christian theologian in the West between Augustine and Thomas Aquinas. His two great accomplishments are his *Proslogium* (in which he undertakes to show that Reason requires that men should believe in God), and his *Cur Deus Homo?* (in which he undertakes to show that Divine Love responding to human rebelliousness requires that God should become a man).

He was born in Italy about 1033, and in 1060 he entered the monastery of Bec in Normandy to study under Stephen Lanfranc, whom he succeeded in office, first as prior of Bec, and later as Archbishop of Canterbury.

In 1078 he was elected abbot of Bec. The previous year, he completed a work called the *Monologium*, in which he argues for the existence of God from the existence of degrees of perfection (Aquinas' Fourth Way is a variation of this argument).

In 1087, while still at Bec, he produced his *Proslogium*, an outline of his "ontological argument" for the existence of God. Taking as his text the opening of Psalm 14 ("The fool hath said in his heart: There is no God."), Anselm undertakes to show that the fool is contradicting himself - that the concept of God is unique in that anyone who understands what is meant by the question, "Does God exist?" will see that the answer must be "Yes".

King William II of England had no fondness for the Church, and at the death of Lanfranc he kept the See of Canterbury vacant until he was gravely ill, whereon he promised to let Anselm be made Archbishop. Anselm was made Archbishop (4 December 1093), the King recovered, and the two began to dispute the extent of the King's right to intervene in Church matters. Anselm went into exile in 1097 and remained in Italy for three years until the King died in 1100.

During that time Anselm was instrumental in settling the doubts of the Greek bishops of southern Italy about the doctrine of the Filioque.

He also devoted the time to writing a book known as *Cur Deus Homo?* (meaning Why DID God Become Man?). In it he puts forward the "satisfaction theory" of the Atonement. Man's offence of rebellion against God is one that demands a payment or satisfaction. Fallen man is incapable of making adequate satisfaction, and so God took human nature upon Him, in order that a perfect man might make perfect satisfaction and so restore the human race. The success of his work may be gauged by the fact that many Christians today not only accept his way of explaining the Atonement, but are simply unaware that there is any other way.

After the death of King William II in 1100, Anselm returned to England at the invitation of the new King Henry I, only to quarrel with Henry about the lawful extent of the king's control over the selection of bishops and abbots (it must be remembered that these officials had civil as well as religious authority). Anselm was again in exile from 1103 to 1106. In 1107 a compromise was reached, and Anselm returned home to Canterbury, where he lived his last few years in peace, dying 21 April 1109.

Typical of Anselm is his reversal of a tendency among English bishops after the Norman Conquest to ignore or downgrade the Anglo-Saxon saints as representatives of the conquered race. Lanfranc had proposed to remove even Dunstan and Alphege from the calendar, the latter on the grounds that he had not died as a martyr for refusing to deny the Christian faith. Anselm argued that, if he was not a martyr to faith, he was a martyr to justice and to charity.

From the Preface to the *Proslogion*:

I have written the little work that follows ... in the role of one who strives to raise his mind to the contemplation of God and one who seeks to understand what he believes.

I acknowledge, Lord, and I give thanks that you have created your image in me, so that I may remember you, think of you, love you. But this image is so obliterated and worn away by wickedness, it is so obscured by the smoke of sins, that it cannot do what it was created to do, unless you renew and reform it. I am not attempting, O Lord, to penetrate your loftiness, for I cannot begin to match my understanding with it, but I desire in some measure to understand your truth, which my heart believes

and loves. For I do not seek to understand in order that I may believe, but I believe in order to understand. For this too I believe, that "unless I believe, I shall not understand". (Isa. 7:9)

From *Biographical sketches of memorable Christians of the past* - written by James E. Kiefer

### Not for Dog Lovers

#### Giving Your Cat a Pill

- (1) Pick cat up and cradle it in the crook of your left arm as though holding a baby. Position right forefinger and thumb on either side of cat's mouth, and gently apply pressure to his cheeks. When cat opens up, pop pill into mouth.
- (2) Retrieve pill from floor and cat from behind sofa. Repeat the process.
- (3) Retrieve cat from bedroom and throw away soggy pill.
- (4) Get second pill, cradle cat in left arm holding rear paws tightly with left hand. Force jaws open and push pill to back of throat with forefinger. Hold mouth shut for a count of 10, if you are able. Hold cat's mouth closed as well.
- (5) Retrieve pill from goldfish bowl and cat from top of wardrobe. Call for help.
- (6) Kneel on floor with cat wedged firmly between knees, immobilizing front and rear paws. Ask assistant to hold cat's head firmly with one hand while forcing wooden ruler into cat's throat. Flick pill down ruler with forefinger, and rub cat's throat vigorously.
- (7) Retrieve cat from living-room curtain valance.
- (8) Carefully sweep shattered figurines from hearth and set aside for later gluing. Get third pill.
- (9) Wrap cat in beach towel and ask assistant to lie prone on cat with cat's head visible under assistant's armpit. Put pill in end of paper tube you've made for this purpose. Then, force cat's mouth open with pencil, and blow.
- (10) Check label to make sure pill is not lethal to humans. Sip water to take taste away. Apply bandage to assistant's forearm and remove blood from carpet with soap and cold water.
- (11) Retrieve cat from neighbour's roof. Get fourth pill. Place cat in cupboard and close door, with cat's neck and head outside cupboard. Force mouth open with dessert spoon. Flick pill down throat with rubber band.
- (12) Fetch screwdriver from garage and put cupboard door back on hinges. Apply cold compress to cheek and check records for date of last tetanus shot. Throw bloodied, ripped T-shirt away and fetch another from bedroom.
- (13) Apologize to neighbour who crashed into fence while swerving to avoid cat.
- (14) Call 911, ask fire department to retrieve cat from tree.
- (15) Get remaining pill.
- (16) Tie cat's front paws to rear paws with garden twine, and securely tie to leg of dining table. Put on heavy-duty pruning gloves. Force cat's mouth open with tire iron. Drop pill, previously hidden in one ounce of raw hamburger, into cat's mouth. Hold head vertically with nose pointed to ceiling and pour one half pint of water down cat's throat, and two jiggers of whiskey down your own.
- (17) Ask assistant to drive you to hospital. Sit quietly while doctor administers anaesthetic, stitches fingers, forearm, and removes pill remnants from eye.
- (18) Drop off cat, along with a donation, at animal shelter. Adopt a goldfish.

Ann Landers - Thanks to Dora Vidler

## The Bishop's Bit

### IN PRAISE OF A GRANNY

THE SUNDAY NEXT BEFORE ADVENT: CHRIST THE KING: OTTAWA

Matthew 6, 24: In the sermon on the mount Jesus says, "No man can serve two masters. For either he will hate the one and love the other. Or else he will hold to the one and despise the other".

But that's our problem. We are citizens of Canada. We are citizens of the kingdom of heaven.

One way out of the dilemma is to misuse the Gospel for Trinity XXIX. To say that some things are Caesar's sphere of responsibility, and that God therefore has no business sticking His nose into things that don't concern Him.

True, small city Governments and large federal Governments make laws for the common good, for public health and safety. Even evil governments pass good laws about garbage, the prevention of tuberculosis, stop streets, speeding. In such matters Christians are required to obey even Hitler and Stalin. Jesus tells us to pay our taxes. Render to Caesar the things that are Caesar's.

But God is also concerned with the common good, with the public safety. God is most concerned with how we treat each other in society. It is God Who orders us, "Love your neighbour as you love yourself".

We can't shut God up in a box called religion. We can't tell God that garbage, tuberculosis, stop streets and speeding are none of His business.

The fact is that we belong to God. Render to God the things that are God's. If there is any clash between the law of Canada and the law of God, God requires us to disobey Canada. As we say in this eucharist, "And here we offer and present unto Thee, O Lord, ourselves, soul and body". Caesar does have a temporary and God-given sphere of responsibility. But the Master we serve is the Eternal God.

There are two contrary errors. On the one hand, some people argue that since we are citizens of heaven, we must not pay taxes, vote in elections, inoculate our children. On the other hand, some people argue that since we are citizens of Canada, we mustn't let God's will effect our votes, our views on abortion, our convictions about taxes.

There is a verse in *Revelation* which says, "Now is come the kingdom of our God and the authority of His Christ" (12,10). That day will not come until the end of the world. Each day we pray, "Thy kingdom come". Soon we start the season of Advent when we look forward to the coming kingdom of our God and of His Christ.

But we also pray each day, "Thy will be done on earth as it is in heaven". Thanks to the convictions of Christians, thanks to the political agitation of Christians, here and there, now and then, this world has become a slightly better place. In the Roman Empire Christians improved the status of women, the conditions of slaves, got Gladiatorial fights abolished, and deprived fathers of the right to put their children to death. In the British Empire Christians got slavery abolished altogether, secured better working conditions for women and children, educated and healed subjugated peoples. There have been moments when, there have been places where, citizens of heaven have improved the kingdom of Caesar. God's will has sometimes been done on earth.

As we sit here in comfort and pray at ease, a Granny sits and prays in jail. Her name is Mrs. Linda Gibbons. Her crime? That of praying silently outside abortuaries. This is now the fifth time she has been inside. Future generations may regard her, along with William Wilberforce and Lord Shaftesbury, as one of the heroes of faith.

The modest housewife and Granny, handcuffed and carted off in a paddy wagon, is saying to her fellow Canadians, "No man can serve two masters. Christ is King. To that Master render what is His".

To which King, with His Father in the unity of Their Spirit, be thanks evermore.

+Robert Mercer CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

### *Out of the mouths of babes*

A young woman teacher with obvious liberal tendencies explains to her class of small children that she is an atheist. She asks her class if they are atheists too. Not really knowing what atheism is but wanting to be like their teacher, their hands explode into the air like fleshy fireworks.

There is, however, one exception. A beautiful girl named Lucy has not gone along with the crowd.

The teacher asks her why she has decided to be different.  
"Because I'm not an atheist."

Then, asks the teacher, what are you?  
"I'm a Christian."

The teacher is a little perturbed now, her face slightly red. She asks Lucy why she is a Christian.  
"Well, I was brought up knowing and loving Jesus. My mom is a Christian, and my dad is a Christian, so I am a Christian."

The teacher is now angry. "That's no reason," she says loudly. "What if your mom was a moron, and your dad was a moron. What would you be then?"

A pause, and a smile. "Then," says Lucy, "I'd be an atheist."

Posted by Richard Kim

### *Locust the Insect Versus Locust the Tree*

The sermon "Grasshopper Green, not a Comical Chap" preached by the Layreader Alan Edwardson of Halifax, and printed in the 'Diocesan Circular' February 2000, re-awakened for me a long forgotten memory. As a child growing up in rural England I was fascinated by the stories of John the Baptist. I pictured him as a fiery preacher, and his message, "Repent ye, for the Kingdom of Heaven is at hand" filled me with trepidation. Yet he also seemed a gentle kind of man living alone in the wilderness. I could visualize him in his raiment of camel's hair, but it was his diet that always bothered me. Locusts and wild honey? Being a child of the countryside it was easy to relate to the nests of wild

honey bees, but locusts? Weren't they the creatures that swarmed and ravaged the Land of Egypt during the eighth Great Plague sent to Pharaoh because he would not let the Children of Israel go? Locusts were scavengers, they were destroyers, and so out of character with the preacher who recognized Jesus, not as his cousin, but as the promised Messiah.

Back to England! A new type of 'junk food for children' came on the market. For a halfpenny you could buy a large bag of broken wafer biscuits. Mixed with these were pieces of a black, chewy substance. I learned that these were from the pods of the Locust Tree. Furthermore, the young daughter of a farmer brought her classmates whole black, locust beans which were cut up and used by her father to supplement the hay for winter fodder for his cattle. These pods were sweet and quite pleasant to eat. I found that these locust beans were the pods of the Mediterranean Carob Tree, or Locust Tree, of the family Leguminosae, or the Pea Family.

This eight year old child was so happy to find that John the Baptist could have been a vegetarian, and had nothing to do with those horrible locusts, cousins of the more friendly grasshopper. At least I had my dream, and to me it seemed far more plausible to pick those beans growing plentifully from a tree than hunkering down on all fours to catch those wily 'critters', very abundant at times, but sadly lacking at others. In times of plenty I could visualize them swarming all over him. What do you think? Was John the Baptist an Eater of Insects or a Herbivore?

N.B. In his footnote Bishop Mercer also interposes an element of doubt as to whether Animal or Vegetable.

By Helen E. Glover of our Parish

### *From here and there*

- Worry is like a rocking chair - it gives you something to do but it doesn't get you anywhere. D. Galyean
- The refusal to choose is a form of choice; disbelief is a form of belief. F. Barron
- The shortest distance between a problem and a solution is the distance between your knees and the floor. The one who kneels to the Lord can stand up to anything.
- Love does not require us to ignore sin. W. Shaw
- Fellowship that ignores or glosses over the crucial doctrines of the faith is not Christian unity; it is ungodly compromise. D. Wilson
- Television is an invention whereby you can be entertained in your living room by people you wouldn't have in your house. D. Frost
- Education makes people easy to lead, but difficult to drive; easy to govern, but impossible to enslave. H. Brougham
- It is arrogant for humans to believe that they can define morality. R. Stephenson

### *Not all religions are equal*

At a January 28, 2000 meeting of the Congregation for the Doctrine of the Faith in Rome, Pope John Paul II declared that Jesus Christ is the "unique Savior" of the universe, and the church is the "royal road" to salvation, unlike the "incomplete".

The pope's declaration on the supremacy of the Christian faith is being interpreted as a warning to liberal Catholic theologians who in recent decades have written of the validity of other mainstream faiths.

He said, "In recent years a mentality has emerged in theological and ecclesial circles which tends to relativise order of salvation. In order to remedy this relativistic attitude, we must insist on the definitive and complete character of Christ's revelation. Therefore the theory of the limited character of the revelation of Christ, which can be complemented by other religions, is contrary to the faith of the church."

Carlo Molari, an Italian theologian who teaches at the Pontifical University in Rome, said that the pope might have been making a "firm but friendly" comment on the theories of a Jesuit theologian, Jacques Dupuis, whose work had disturbed the Vatican.

Dupuis summed up his theories in a book published in 1997, (*Towards a Christian Theology of Religious Pluralism*), in which he explores the links between Christ's teachings and other religions.

While stressing the importance of Christ and the church's mission, Dupuis suggested that in his ministry Christ did not "exhaust" the truth of the "Word" - a biblical reference to divine revelation - which extended beyond the teachings of the church.

### *From the Deacon's Desk*

In the Book of Common Prayer at the end of the Divine Offices of Matins and Evensong, immediately before "The Grace", occurs "A Prayer of Saint Chrysostom". Addressed to Almighty God, it is mostly couched in the first-person-plural tense and speaks of "...when two or three are gathered together...."

What to do when saying the Divine Offices solo? It doesn't make grammatical sense to convert the plurals into singulars and would pervert the intent of the author. (Was it St. John Chrysostom?). Many authorities suggest that when said privately the Offices could end after the third collect since the following prayers are non-liturgical. But that would seem to short-change those "others" on whose behalf we are saying the Office (prayers for "all sorts and conditions of men"). My personal solution to this quandary, is to imagine that of all the millions of Christians in the world, some of whom will be Anglicans, at least one other will be saying these prayers at the same time as I. Even if not, then surely one of that "invisible cloud of witnesses" the Communion of Saints will join in. It would make no sense to think that all those, of our friends, relatives and other souls who have passed beyond death have given up praying, for they still must have "desires and petitions" - to present to Almighty God, our Heavenly Father.

This presupposes a sensible condition after death, about which we do not have, and indeed cannot have, direct evidence since only one has ever returned from beyond the grave and we have no record of Him even dropping hints.



On a different subject, since Helen thinks John Donne's poetry overrated, how about this from the pen of one of his contemporaries, Robert Herrick (1591-1674):

To God

Lord, I am like to mistletoe,  
Which has no root and cannot grow  
Or prosper, but by that same tree  
It clings about: so I by thee.  
What need I then to fear at all  
So long as I about thee crawl?  
But if that tree should fall and die,  
Tumble shall heaven, and so down will I.

By The Reverend Mervyn Edward Bowles

Worth thinking about

- ⊗ The liberals are always better than the orthodox at organization; and, unless they are taken off guard, they'll beat us every time at the game. Maybe it's because the orthodox spend their time studying Scripture and theology and the liberals spend their time studying sociology and politics! D. Castro
- ⊗ Real Christianity is incompatible and irreconcilable with liberal humanism. Until our own philosophically and spiritually bankrupt era, the Christian Gospel was never taken to mean that we are here to stroke everyone's self-esteem, to make them feel happy and welcome. Too many would-be Christians, nominally Orthodox, Catholic, and Protestant alike, prefer sentimentality to virtue. H. Belloc
- ⊗ Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them, for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple. *Romans 17. 17-18*
- ⊗ The Body of Christ never has been, is not, and never can be a democracy. It is forever the Kingdom with Christ at the head and the Bishops his vicars. W. Wheatley
- ⊗ Revelation is not a two-way communication.
- ⊗ If he (your priest, for example) hobnobs with compromised clergy on the golf course or other places, winks at the ridicule of the righteous, laughs at their pointless filth, and smiles upon their professed love of this decadent world, he will not be fit for the Master to use and must share his fate with the stinking pots he will have chosen. W. Thurman
- ⊗ The humanist tide is rolling in over us in the culture wars, and so many Christians have their heads buried in the beach sand. C. Moore
- ⊗ It is far, far easier to teach people to be 'social workers' and to volunteer their time doling out soup at soup kitchens, than to teach people the faith. Do gooders don't necessarily come to the

Faith, but Faith inevitably produces those who will do good. [From a piece about 'clergy failing to teach the Faith'.] R. Kim

### Liturgical Colours

The liturgical colours are five in number, namely white, red, green, purple, and black. A sixth, rose-pink, is used on two days of the year only; cloth of gold and cloth of silver have a place, but on account of their intrinsic value and not their colour: blue and yellow have no place in the colour sequence.

The use of the colours is briefly, as follows:

*White*, signifying light, joy and triumph, is used on feasts of the Godhead, Our Lord (except those commemorating His redemptive work), All Saints, the Blessed Virgin Mary, and all saints who are not martyrs. It is also used generally on non-liturgical occasions of thanksgiving.

*Red*, the colour of fire and of blood, is used on the feasts commemorating Our Lord's redemptive work, on feasts of the Holy Ghost, and of martyrs.

*Green*, the colour of nature, symbolising hope and growth, is the neutral colour, and is used on all days for which no other colour is required.

*Purple*, symbolising repentance, is used in the penitential seasons and generally on occasions of supplication or humiliation.

*Black*, which should not be regarded as symbolising mourning, but rather very great solemnity, is used on Good Friday, and at services of the dead.

It should be borne in mind that Matins as a service properly precedes Mass, and therefore a colour which is given to be used "until Mass inclusive" on a certain day is also to be used at Matins; in fact with exceedingly few exceptions, the colour at Matins is the same as at Mass. Moreover the first Evensong of a feast, *i.e.* the Evensong which is sung on the eve of the festival, has the same colour as the day itself; therefore a colour set to be used "on a certain feast" would be used for Evensong on the eve as well as at Matins, Mass, and Evensong on the day.

From *Anglican Services* - A book concerning ritual and ceremonial in the Church of England (Published in July of 1953) - repeated from the May 1997 UPDATE at the request of one of our parishioners.

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