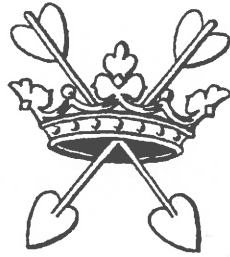


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

August 20, 1999 - St. Bernard of Clairvaux

September Schedule

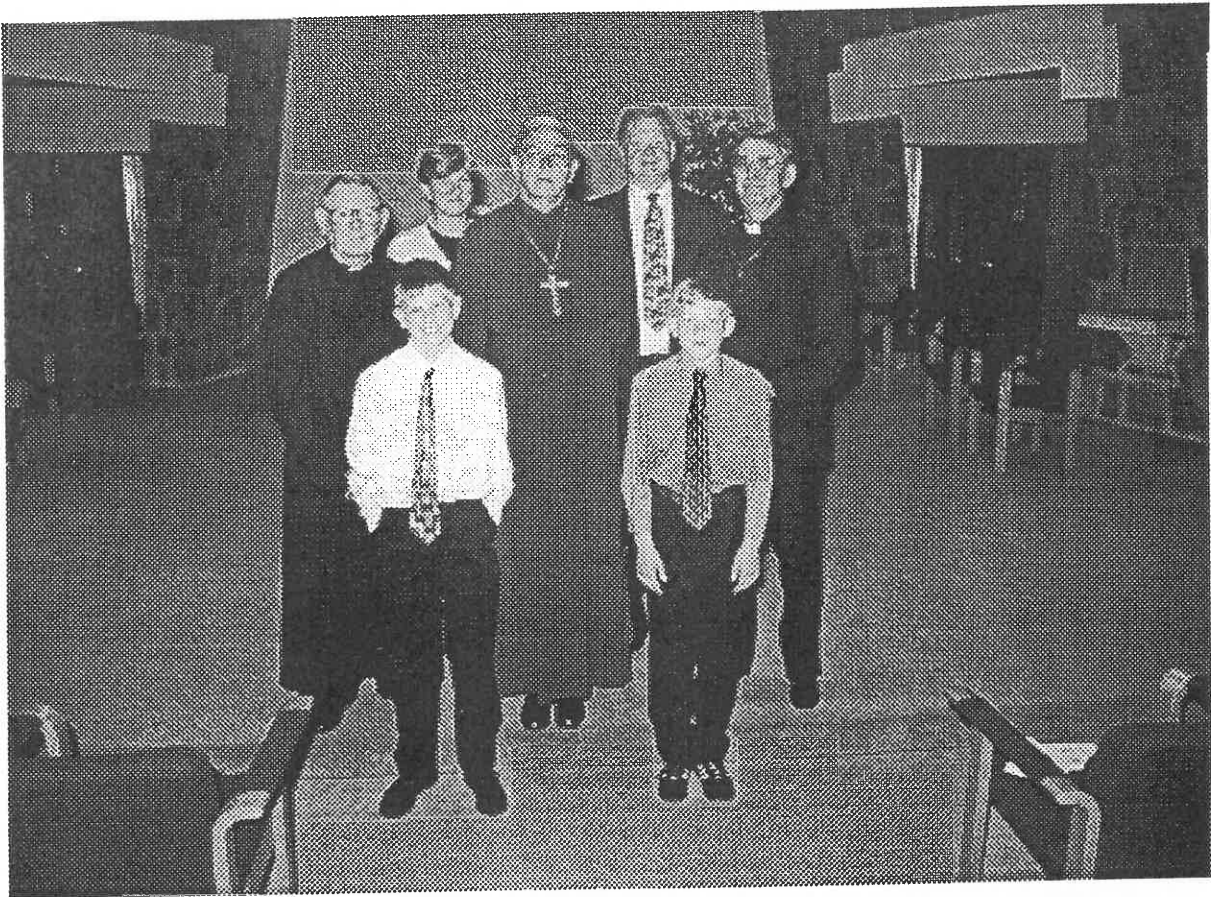
September 5 Sunday	-	Trinity XIV
September 12 Sunday	-	Trinity XV
September 19 Sunday	-	Trinity XVI
September 21 Tuesday	-	St. Matthew
September 26 Sunday	-	Trinity XVII
September 29 Wednesday	-	St. Michael and All Angels

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

CONFIRMATION OF ALEC AND NEILL MEARS - MAY 30, 1999 AT RESURRECTION COLLEGE, WATERLOO



Deacon Ted Bowles, Alec Mears, Peggy Mears, Bishop Robert Mercer CR, William Mears, Neill Mears, and Father Graham Stiff

Thanks to Brian Munro for the photo.

St. Bernard of Clairvaux, Abbot and Doctor

St. Bernard was born of noble parentage in Burgundy, France, in the castle of Fontaines near Dijon. Under the care of his pious parents he was sent at an early age to a college at Chatillon, where he was conspicuous for his remarkable piety and spirit of recollection. At the same place he entered upon the studies of theology and Holy Scripture. After the death of his mother, fearing the snares and temptations of the world, he resolved to embrace the newly established and very austere institute of the Cistercian Order, of which he was destined to become the greatest ornament. He also persuaded his brothers and several of his friends to follow his example. In 1113, St. Bernard, with thirty young noblemen, presented himself to the holy Abbot, St. Stephen, at Citeaux. After a novitiate spent in great fervor, he made his profession in the following year. His superior soon after, seeing the great progress he had made in the spiritual life, sent him with twelve monks to found a new monastery, which afterward became known as the celebrated Abbey of Clairvaux. St. Bernard was at once appointed Abbot and began that active life which has rendered him the most conspicuous figure in the history of the 12th century. He founded numerous other monasteries, composed a number of

works and undertook many journeys for the honor of God. Several Bishoprics were offered him, but he refused them all. The reputation of St. Bernard spread far and wide; even the Popes were governed by his advice. He was commissioned by Pope Eugene III to preach the second Crusade. In obedience to the Sovereign Pontiff he travelled through France and Germany, and aroused the greatest enthusiasm for the holy war among the masses of the population. The failure of the expedition raised a great storm against the saint, but he attributed it to the sins of the Crusaders. St. Bernard was eminently endowed with the gift of miracles. He died on August 20, 1153.

From Catholics Online

The Worshipping Company - III

THE HOLINESS OF GOD DEMANDS WORSHIP

There are, however, people who will tell us that God does not require worship. "To think that God wants worship is to think of Him in the likeness of man" they say. "It is only vain man who wants praise."

The truth is that it is only God who can rightly be worshipped. It is sin when man wants worship, because man cannot rightly receive it. The Scriptures deny the error that God does not demand worship from man. God is a 'jealous' God; i.e. jealous of His character, concerned for honour. God is perfect goodness. He could only be indifferent to His honour by being indifferent to goodness. Then God would not be God.

God by His very nature must be concerned to uphold righteousness, and He Himself is the perfect righteousness. He cannot be indifferent as to whether or no man acknowledges righteousness. Man's only fitting response to righteousness is worship.

There is a truth about God constantly recurring in the Bible which most people have forgotten to-day. The truth that God is awful in holiness. There is something in the Almighty which at times fills the minds of religious people with "blank wonder, astonishment and awe". Thus we find in the Old Testament, the idea that no man can see God and live. God is so holy, to see Him involves instant death. S. Paul strikes the same note centuries later when he writes that "God dwells in the light which no man can approach unto, whom no man hath seen nor can see".

It is because God is holy, as well as loving, that religious men in every age have always approached God not only in faith and hope, but also in reverence and awe. That is why there has always been the note of solemnity in Catholic worship; which is something which some people neither like nor understand. Worship, however, is not merely coming to church and cheerfully singing a few popular hymns. We worship a God who is awful in holiness, in whose presence even the angels hide their faces.

A book was written some years ago by Rudolph Otto. It was called *The Idea of the Holy*. This book is a study of this whole neglected aspect of religion. It deals with the elements of religion which lie beyond the scope of reason, the elements of awe, fear and wonder in the face of God's majesty, power and incomprehensibility. Otto coined a new word for this aspect of awe. He called it the sense of the numinous. He traced it through the Old and New Testament and found the numinous in such passages as the story of Jacob's ladder. Let us think of that story for a moment.

Jacob is out in the desert, sleeping under the silent stars. Suddenly he stirs, he wakes with a start, he stares round as though looking for someone. Then he shudders. He feels there is something eerie and

uncanny about the place. Then he remembers he has been dreaming. He tries to recall what it was about. He sees again the ladder with the angels going up and down upon it, and with the Almighty at the top of it, and then he realizes the cause of his fear is that he has seen a vision of God. And he said "Surely the Lord is in this place and I knew it not. How dreadful is this place. This is none other but the house of God and this is the gate of heaven." The vision of God filled Jacob with reverence and awe.

This story is typical of many others in the Old Testament, and when we come to the New we find this same sense of awe in the attitude of some men towards our Lord. The centurion cried out "I am not worthy that thou should'st come under my roof." S. Peter exclaimed "Depart from me for I am a sinful man, O Lord." S. Thomas said in wonder and adoration "My Lord and my God."

The holiness of God demands worship of man, and the Church is that Worshipping Company which exists to "give unto the Lord the honour due unto his name".

From *The Holy Catholic Church* by John Ferley (Vicar of the Church of St. Edmund, King and Martyr, Dudley, England) and initially published by The Faith Press in 1946 - more next month.

ST JAMES: OTTAWA

Acts 2,24. St Peter is preaching the very first Christian sermon. He says, "It was not possible that Christ should be held by death".

July 25, 1892. Five young clergymen of the Church of England, all with private means, all identified with the Establishment in both church and state, take temporary vows in an Oxford chapel, and so establish the Community of the Resurrection for an experimental period. The experiment seems to work, so the vows become permanent and the Community grows. Two of the five founders win renown as scholars, Charles Gore and Walter Frere. Three of the founders become bishops, Charles Gore, Walter Frere and James Nash. One of the founders wins renown as the headmaster of a posh boys' school in South Africa, James Nash. Two of the founders move easily as friends and confidants among Archbishops of Canterbury, Cowley Fathers, missionaries in India, Anglican nuns. Cyril Bickersteth and George Longridge were among the backroom boys of their day, a word with the Lord Bishop of Ripon, a word with Father Benson SSJE, a word with the Dean of Lincoln, a word with the nuns at Wantage, a trip to the missions in India.

We in CR keep the Feast of St James the Great, Apostle & Martyr, James Major as English schoolboys would say, as distinct from St James the Less, Apostle and Martyr, or James Minor as English schoolboys would say, we in CR keep July 25 as Foundation Day. With gratitude we remember our five founders. And I, at any rate, tend to boast about our founders' achievements and influence. But this pride of mine would much displease one of our later Superiors. Father Jonathan Graham disapproved of boasting in any form. One St James' day he preached to us about the importance of failure, or apparent failure. He reminded us that St James had no influence in any Establishment, became headmaster of no posh school, won no renown as a scholar. One of Jonathan's favourite texts came from *Galatians*, "God forbid that I should glory save in the cross of our Lord Jesus Christ" (6,14). From a human point of view, the cross is not success but failure. And failure, non achievement, must keep repeating down through the centuries. God wins by losing. Christ lives by dying. Insignificance is the only significance.

There were twelve apostles, patriarchs of the new Israel. Within the twelve were a special three, Peter, James the Big, and John his brother, the two sons of Zebedee. When Jesus healed Peter's mother in law, he took the three into the house with Him (*Mark 1,29*). When Jesus raised the teen

age girl from death to life, he took the three into the house with Him (*Mark 5,37*). Jesus kept the three with Him on the Mount of Transfiguration (*Mark 9,2*), and again in the Garden of Gethsemane (*Mark 14,33*).

Surely James will go on to achieve great and famous things after Pentecost? Is he not one of the inner three? But no, all he does is lose his head. James is the first of the twelve to die a martyr's death, and this before he has traveled much, written much. *Acts* tells us, "Now about that time Herod the king put forth his hand to afflict certain of the church. And he killed James the brother of John with a sword (12,1 - 2).

And *Acts* tells us this in one short sentence. The martyrdom of John Baptist gets a good write up. The martyrdom of Stephen gets a very long write up. Quite right and proper. But here's the first of the twelve to die, one of the inner three, and all he gets is a solitary sentence. So much for fame!

God could have rescued James had he wanted to. In the same persecution Herod arrested Peter. The church prayed for Peter, and Peter had a miraculous rescue. An angel came to free him from prison (*Acts 12,1 - 19*). But then God could have sent an angel to rescue Jesus from the Garden of Gethsemane had he wanted to (*Matthew 26,53*). If legend be true, there was no miraculous rescue for Peter at the end of his life, when he too died a martyr's death.

"It was not possible that Christ should be held by death." Of course Christ rose at Easter. There is no surprise about Easter. The scandal is Good Friday, that God should choose to die as man. Of course God can work miracles. The scandal is that mostly he chooses not to. Of course God could release Peter from prison. The scandal is that He chose not to release James. But the law in God's kingdom is this, the blood of the martyrs is the seed of the church.

Where men die for Jesus, the church comes to life. Where the church suffers it has influence. Where it is famous, in with the great and powerful of the world, it is weak. Who knows, in the upside down logic of God, today's martyred church in Muslim and Marxist lands may yet bring new life to the corrupt and dying church of the West?

"It was not possible that Christ should be held by death". Quite so. And so the whole Christian church is a kind of Community of the Resurrection. But on St James' day, July 25, the whole Christian church, not just CR, should remember the importance of apparent failure. Herod killed James with a sword. God forbid that I should glory save in the cross. It doesn't matter that James had no fame, no apparent success, in his own life time. It doesn't matter that James makes no splash in the book of Acts. In heaven, where the last are first (*Mark 9, 35*), where the meek inherit the earth (*Matthew 5,5*), it is well understood that by appearing to fail, James became one of the winners, one of the martyrs who overthrew Satan and established the reign of God.

For the noble army of martyrs, we praise Thee O God.

+Robert Mercer CR

Sermon preached by the Bishop Ordinary at the Cathedral in Ottawa this July 25.

Worth thinking about

- ✠ The New Age Movement cloaks the occult in the description of New Age enlightenment: "You don't need God; you are God. You don't need to repent of your sins and depend on God to save you. Sin isn't a problem; you just need to turn off your mind and tune in to the great

cosmic oneness through harmonic convergence." The New Age pitch is the oldest lie of Satan.

✘ Purgatory - The Church gives the name purgatory to this final purification of the elect, which is entirely different from the punishment of the damned. All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.

✘ If we are saved it's because of the grace of God, if we are lost it's our own fault. M. Luther

✘ What can possibly be the point of using "Mother" in prayers addressed to Yahweh when Jesus commanded the use of "Father"?

Writing as a woman and an English major, it never entered my head that the use of "mankind" excluded me. For those who find themselves unable to worship God the Father, God the Son, and God the Holy Spirit, there are lots of other 'belief systems' out there equipped with plenty of gods and goddesses, and some even offer androgynous deities for those with particular taste for such deities.

What we cannot do, and remain Christians, is throw out biblical witness in favour of the vain imaginations of our own hearts. O. Elliott

✘ The good you do today may be forgotten tomorrow ... do good anyway. Mother Teresa

FL'S DREAM - III

THE REV. NOAH ARK-WOOD'S SECOND LETTER TO FL

Dear FL,

Thank you for your letter, in which you mentioned the existence of the denominational churches. These churches were originated mainly by Swiss religious leaders in sixteenth century continental Europe who because of errors in the Roman Church desired to separate, and they replaced the Holy Priesthood by a Preacherhood. This began the European Reformation, but once deviations from the catholic faith occurred other groups found reasons for being separate and so Denominationalism began. (This has spread until in our time the number of such groups was recently calculated as 25,000 in the USA alone.) Despite what was happening in sixteenth century Europe, the Church of England, with some minor changes, continued to believe and practice the Catholic Faith of the undivided Church of the first millennium. However, it is not for us to judge the non-catholic denominations but to acknowledge that salvation for them and for us depends upon the grace of God. It is our own duty to continue in the authority of the Faith Catholic.

More recently twentieth century liberalism in the American branch of the Anglican Communion instigated inventions which have caused the completeness of its catholicity to be questioned. However, faithful Anglican bishops and lay people could not allow the Catholic Faith to be taken from them and continue to believe and practice it. So the Catholic Faith of the original British Church is preserved by faithful Anglicans world wide under the name the Traditional Anglican Communion. Its College of Bishops unites and ministers to national churches in many countries; in Canada the Traditional Anglican Communion is called The Anglican Catholic Church of Canada.

You also asked what are the essentials of a Catholic Faith? There are four benchmarks which help to answer your question. The four are, the acceptance of the Catholic Creeds; the Historic Episcopate of

Bishops, Priests, and Deacons; the Scriptures of the Old and New Testaments, and ministering the essential Sacraments of the Church.

However, the primary belief of the Christian Faith is that God who loved the people of the world, knowing they could not save themselves from spiritual destruction, willed that his Son Jesus Christ would come to teach and make a way of salvation. He knew he would be rejected and killed but was resurrected and ascended to the Father in heaven. First, however, he instituted the Sacraments by which his people could receive the Holy Spirit of God, and receive him into themselves, thus making it possible for them to achieve a reconciliation with God by union with Christ.

The Sacraments of the Church are the work of God's Holy Spirit. The first was Christ's teaching that everyone seeking salvation must spiritually be born again of water and the Spirit. So in a valid baptism a person receives the Holy Spirit of God and becomes eligible to receive another sacrament Christ instituted and demonstrated, Holy Communion, which as a Church Service is often called the Mass. The Lord Jesus Christ, on the evening before his crucifixion, called his Apostles together for the Jewish Passover observance, which is often called the Last Supper, and after the ceremonial meal, transferred God's covenant of salvation from the Hebrew Old Covenant to God's New Covenant in Christ's Body and Blood. At a Mass the male Priest at the Altar is an icon of Christ as he was necessarily present at the Passover supper table with his Apostles.

Perhaps, you may find this letter raises additional questions, but I have tried to be concise and have concern for your graceful invitation to write of these things to you. However, as I said before, the subjects are large and available books on the subjects would be worth your while to read. Please let me know of any particular questions you may have.

Sincerely yours,

Father Noah

A continuation of FL's DREAM, a parable, by Fr. Edward Goodwin - more next month!

NO BIRDS SING

In the quietness of my morning
As I lie beneath the covers,
No birds sing,
No pigeon coos, no sparrow chirps.
The couple who live in the apartment
Over my head, must be away
Or still sleeping soundly,
No noisy radios impinge upon my ears.
The highway beyond the trees
Must be devoid of traffic,
No revving engines, no blasting horns,
No squealing tires, no background purr
Invade my silence.
I am in a world immune from sound,
A world where no birds sing.
I lie and savour the silence,
Knowing that when I rise

And put hearing aid in ear
The sounds of the outside world,
Harmonic and discordant,
Will bear down upon me once more,
And I will again hear the birds sing.

By Helen E. Glover of our Parish. (Gary, the older members of our congregation will be able to relate to this poem! H.E.G.)

From the Deacon's Desk

COLLECTA

Most of the Prayer Book Collects come to us via the pen of Archbishop Thomas Cranmer from earlier sources, such as the Sacramentaries of Pope Leo I, Pope Gelasius and Pope Gregory the Great. But so much of Cranmer shows through in the modest changes he made to them that they can properly be called "The Collects of Thomas Cranmer (presented for devotional use)" and this is the title of a new book published by Erdman.

Some will say "So what, why do we need this? Why do we need to know the origins and changes to these prayers, isn't it enough that we use them?" My answer to this is that because these Collects are most often offered by the Celebrant or Officiant alone on behalf of the people it behooves him to know and understand just what it is he is saying and asking for on their behalf. This understanding is considerably helped if he is aware of the character of the writer and or editor(s) and of the particular situation of each of them in his turn.

Except for a very few post Reformation examples, the Prayer Book Collects originated in the early years of the Church in the Fifth and Sixth Centuries so that they have fourteen or fifteen hundred years of tradition behind them. This alone should demand respect for them in those who call themselves Traditional Anglicans, their Catholicity has stood the test of time.

For one who was caused to commit several of these Collects to memory in Sunday School, I was grateful for their succinctness, for their economy of verbiage. Today I can still admire them for these same traits but also for their forthright scriptural basis, and for saying in some thirty words what it might take me, in extemporaneous prayer, three hundred or more words to express.

Oremus.

By The Reverend Mervin Edward Bowles

The Order of St. Augustine - O.S.A.

During my formative years (many moons ago), I was exposed (that's probably not the right word) to Religious, some of whom stayed at our home. Those were the good old days - before all the nonsense started. They came from The Sisterhood of St. John the Divine, The Community of the Sisters of the Church, The Order of the Holy Cross, and The Society of St. John the Evangelist. During high school I served at Mass, regularly, at SSJD, and at the Sisters of the Church. The SSJD sisters also taught Sunday School in our Parish. My exposure to the Holy Cross and SSJE fathers was through missions in our Parish. In addition, I was able to go on retreat at SSJE in Bracebridge, Ontario, and also at the Benedictine Priory (as it was then) in Three Rivers, Michigan - the daily

High Mass was in Latin - and this was an Anglican Benedictine Priory. Religious were part of my life! As an Anglican and a Catholic it was normal.

An attempt is being made to establish a Religious Community in Canada - The Order of St. Augustine. Many will know that last year I stayed at St. Joseph's in Halifax. I was back again in July of this year. Improvements to the building have been phenomenal. A good parish is developing, based at St. Joseph's. Whether or not a brotherhood develops, only time will tell. But our prayers and alms are needed. The leader of the venture is Father Robert West. A goodly number of people, male and female, are tertiaries and associates in several countries, including the U.K., Australia, and Canada, but there is a shortage of folk wanting to live together in charity under a common rule.

To reiterate, our prayers and alms for St. Joseph's are needed:

Father Robert B. West. O.S.A.
St. Joseph's Monastery
2B Auburn Avenue
SPRYFIELD NS B3R 1K4

GF

From here and there

- Wise men talk because they have something to say; fools, because they have to say something. Plato
- A poor craftsman soon quarrels with his tools. F. Boreham
- No man is totally useless; he can still serve as a bad example. Anon.
- Why doesn't a thesaurus have another word for thesaurus?
- The opinion of 10,000 men is of no value if none of them know anything about the subject. M. Aurelius
- Theological liberals are like Lemmings. There is the built in urge to self-destruction; to follow the leader even if it means hurling oneself off of a bridge into the turbulent waters below, there to drown. D. Virtue
- Excess on occasion is exhilarating. It prevents moderation from acquiring the deadening effect of a habit. W. Maugham

The Bishop's Bit

BUT I HAVEN'T A THING TO WEAR

The other day when I was ruminating on the difference between men and women, the truth dawned, "Clothes, that's it. Clothes." I was blissfully happy in tatty old clothes that felt oh so comfortable. I was shod in old shoes that felt likewise. "What a good thing my dear mother can't see me now. She'd insist that I go home and change, that I was a disgrace to the family, not fit to be seen in her company. Or my sister. Or the good nuns back home in Bulawayo who once said,

"That cassock, Bishop, is a disgrace; we are ordering you another. You report to the tailor."

It takes a man ages to wear in a suit or a pair of shoes. Just when he's got them the way they feel right, the women in his life issue orders, "You're not wearing that!". They who must be obeyed have the final word.

How many of you remember your confirmation? Bishop Alfred does. The Bishop of Truro at the time, ie of Cornwall, was the great Father Walter Frere CR. Sixteen year old Master Woolcock has outgrown his suit. The family tailor had not yet finished a new one. Alfred had to borrow his brother in law's. He said this experience gave him an early understanding of the gospel. St Paul says, "Put ye on the Lord Jesus Christ" (*Romans* 13, 14). Come judgement we dare not stand before the throne of God naked in our sinfulness. Like many a complaining woman looking at her wardrobe we shall say, "I can't go: I haven't a thing to wear!" We are to borrow the righteousness of our Brother (*Philippians* 3, 9). We shall wear Somebody Else's suit.

Hans Anderson's story about the Emperor's clothes does us all good. But the *New Testament* also has something to say about clothing. "Put on the new man" (*Colossians* 3, 10). "Put on a heart of compassion, of kindness, humility, meekness, longsuffering, forbearing one another and forgiving each other" (*Colossians* 3,12 - 13). "All of you clothe yourselves with humility to serve one another" (I *Peter* 5, 5).

If we are inclined to machismo and think little to dressing up, there is always the uniform of a Roman infantryman to put on. "Put on the whole armour of God, having your loins clothed with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace. Take the helmet of salvation" (*Ephesians* 6, 11 - 19).

Clothes involve colour, cut, design, fabric. Clothes can therefore be an art form. The Creator Who invented colour, shape, design, will presumably not mind if our creativity finds an expression in designing and wearing clothes (though others might find it more fun to edit or to write for "Updates"?). But the Creator Incarnate puts our prideful struttings into perspective. No Jewish king ever dressed so smartly as Solomon, yet Jesus dismisses the royal wardrobe, "Even Solomon in all his glory was not dressed as attractively as a wildflower" (*Matthew* 6, 28 - 29). And St Francis de Sales warned against pride, "Don't preen because of the feather in your cap. If anybody has reason to strut because of the feather, it's the rooster who grew it."

The clothing we most need is Jesus Himself, "Put ye on the Lord Jesus Christ" (*Romans* 13, 14).

(Reprinted from "*The Grapevine*", edited by Miss Megan Harris of Ottawa.)

+Robert Mercer CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

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