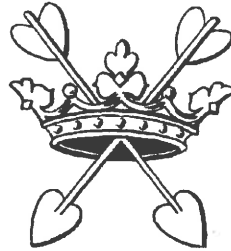


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

December 16, 2000 - St. Eusebius

January Schedule

January 1	Monday	-	The Circumcision of Our Lord
January 6	Saturday	-	The Epiphany of Our Lord
January 7	Sunday	-	Epiphany I
January 14	Sunday	-	Epiphany II
January 21	Sunday	-	Epiphany III
January 25	Thursday	-	The Conversion of St. Paul
January 28	Sunday	-	Epiphany IV

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., 10:30 a.m. on Saturdays - when the Chapel is available!

Thanks

Many thanks to Mr. Jim Gibbons, St. Athanasius, Roslin, Ontario for the use of their font for the baptism of Chloe Lee Louise on December 10, Advent II, by our Bishop Ordinary. The celebration, and the light lunch which followed the baptism, were enjoyed by all.

St. Eusebius, Bishop of Vercelli

(Eusebius was born on the island of Sardinia, circa. 283; and, died at Vercelli, Italy, in 371. His feast day, December 16, marks the anniversary of his consecration as bishop.)

Christians breathed a sigh of relief when Constantine proclaimed Christianity the state religion, believing this would end the bloodshed and martyrdom. But it was all too short a time until they were facing persecution once more - from others who claimed to be Christian.

When Christianity became the state religion, many people adopted it for political reasons. Others adopted it without truly understanding it. Under these circumstances heresy found fertile ground. One of the most powerful heresies was Arianism which claimed that Jesus was not God (a heresy that has never completely died out). The Arians were powerful people, including nobles, generals, emperors. They commanded armies and senates. True Christianity was, once again, in real danger of being stamped out.

Eusebius had learned how to stand as a Christian from his father, who died a martyr in Sardinia. After his father's death, he grew up in Rome where he was ordained a lector. This was a time when bishops were elected by the people and local clergy. When the people of Vercelli saw how well he served their Church, they had no doubt about choosing him as bishop.

Pope Liberius also noticed his abilities and sent him on a mission to the Emperor Constantius to try to resolve the troubles between Arians and Catholics. Seeming to agree, Constantius convened a council in Milan in 355. The powerful Arians however weren't there to talk but to force their own will on the others. A horrified Eusebius watched as his worst fears were confirmed and the Arians made this peace council into a condemnation of Saint Athanasius, their chief opponent. Eusebius, unafraid of their power, slapped the Nicene Creed down on the table and demanded that everyone sign it before condemning Athanasius. The Nicene Creed, adopted by a council of the full Church, proclaims that Jesus is one in being with the Father - directly contradicting the Arian teaching.

The emperor then tried to force Eusebius, Saint Dionysius of Milan, and Lucifer of Cagliari to condemn Athanasius under pain of death. They steadfastly refused to condemn a man who far from being a heretic was supporting the truth. Instead of putting them to death, the emperor exiled them.

In exile in Scythopolis in Palestine, Eusebius lived with the only Catholic in town - St. Joseph of Palestine. Any comfort he had from visits of other saints was destroyed when the local Arians stripped him half naked and dragged him through the streets to a tiny cell. The Arians finally let him go after he spent four days without food. But a few weeks later they were back, breaking into his house, stealing his belongings and food, and imprisoning him again.

Eusebius was exiled to two other places before Constantius' successor, Julian, let him and the other exiled bishops return home in 361. The problem was not over and Eusebius spent his last years working hard to counteract the damage the Arians had done and continued to do. After working with Athanasius and taking part in councils, he became a latter-day Saint Paul travelling all over in order to strengthen the faith and spread the truth.

From Online Saints

The Bishop's Bit

TELEPHONIC FANTASY

Joel 2,28: "Your old men shall dream dreams, your young men shall see visions."

As befits a man who admires both John Calvin and Pope John Paul II with equal fervour, our Father Bill Clinton of Cowansville, Quebec, has been letting his imagination soar. (Will the real Bill Clinton please stand up.) The Reverend William deWitt Clinton, the Canadian of United Empire Loyalist stock, has been speculating about the modernization of the heavenly Jerusalem. Emails between them and us? What questions might we fire off to the apostle Paul? But perhaps it would be wiser to proceed slowly. The telephone is a Canadian invention. Why not start with a telephone exchange to connect heaven with earth? "Please put me through to St Mark. Oh, if he's busy, I'll hold. I want to ask him how exactly he meant to end his gospel."

Fr Clinton fears, though, that heaven will practise all the telephonic arts. Instead of our being greeted by an apostle, evangelist, other kind of saint, angel or archangel, we might be greeted by a menu:

For service in Pre Babel press 1, for service in Hebrew press 2, for New Testament Aramaic press 3, for New Testament Greek 4, for Latin 5, for Yiddish 6, for Tudor English 7.

To hear King David sing *Psalms* 119, press 1. To hear him accompanied by Queen Bathsheba on the harp, press 2.

For accommodation and reservations in *My Father's House* enter 1 then J*O*H*N followed by 1 - 4 - 3. Enter 2 if a room instead of a mansion is sufficient. Enter 3 if you will wash your own feet upon arrival.

Even if there is a living being at the other end of the line, he or she might not be all that helpful. "You want to talk to the patron saint of television? I've no idea who that is. I know St Clare won't touch TV, whatever a Bishop of Rome might or might not have said. She never watches the goggle box. She spends all her time praying: she's a contemplative, you know." Or, "St Gabriel is so embarrassed by Canada Post, he won't come to the phone, sorry about that, but in his day messages got through quickly and cheaply." Or, "St Swithun is not responsible for all Vancouver's rain. He and St Lawrence prefer to keep warm and dry."

Might there be telemarketers from heaven? "Hello, is Mr or Mrs Doe there, please? Oh, this is Lydia speaking, of Philippi Dyes (*Acts* 16,14). I just wanted to let you know we have expanded our range of options. We don't just do purple." Or, "This is Isaiah here. We sell wine and milk for free." (55,1) We'd probably put the phone down on him, "A con man: there must be a catch somewhere. If I weren't so lazy I'd report him to the police." Or, "St Matthew here. I was wondering if you'd like to review your investment portfolio. I have much experience at handling other people's monies."

If the new Jerusalem graduated from telephone to email, what messages might pile up for us? If St Jerome, who translated the whole Bible from Hebrew and Greek into Latin, as a tongue accessible to vulgar plebs, hasn't overcome his venomous temperament by now, what blistering admonitions might await us from him? Were we bereaved, mourning a loved one, we might fear to read from him, "Yours are detestable tears, sacrilegious tears, the tears of an unbeliever". We might want to email him back, "Read your own Bible. Read *John* 11,35. Were we looking forward to holy matrimony, we might fear to read from him, "I praise marriage but only because it begets celibates. I gather roses from thorns, gold from the earth".

As to website, Fr Clinton points out that we already have our Website in Jesus. In Him we check out what God is like. In Him we check out what man is meant to be like. Supplementary information about Jesus is available in the Old Testament and in the rest of the New Testament.

Indeed, reasons Fr Clinton, as he comes out of his daydream, so communicative, so living, is Holy Scripture; so beneficial are the great spiritual classics of Christendom, that there is no need for gadgets to link heaven with earth. The fact is, as Jesus explained to Nathaniel (*John* 1,51) He Himself is the line of communication between one and the other.

By the Bishop Ordinary - The Anglican Catholic Church of Canada

Carol from New Zealand

Carol our Christmas
an upside down Christmas;
snow is not falling and
trees are not bare.

Carol the summer, and
welcome the Christ Child,
warm in our sunshine and
sweetness of air.

Sing of the gold and the
green and the sparkle,
water and river and lure
of the beach;
Sing of the happiness
of open spaces,
Sing a nativity summer
can reach!

Shepherds and musterers
move over hillsides,
finding, not angels,
but sheep to be shorn;
wise ones make journeys
whatever the season,
searching for signs of the
truth to be born.

Right side up Christmas
belongs to the universe,
made in the moment
a woman gives birth;
hope is the Jesus gift,
love is the offering,
everywhere, anywhere,
here on the earth.

By Shirley Murray - submitted by Helen Glover

Our Bishops - II

ALFRED WOOLCOCK

In a little book called *The Algoma of Father Palmer*, Fr. Robert Lumley of Sudbury, writing about the Brotherhood of St. Paul, said, "They [the priests of the Brotherhood] all left an indelible mark on the Diocese as faithful priests, bold missionaries, and kindly pastors . . ." (p.12). I cannot think of a more appropriate description of Bishop Alfred Woolcock who was one of those priests that Fr. Lumley described.

Alfred Woolcock was born in Celtic Cornwall – no part of England he insists. After completing his training as one of the Brotherhood of St. Paul, he emigrated to Canada in 1933 and was made Deacon and then, on

Trinity Sunday, 1934, was ordained Priest by Archbishop Worrell of Nova Scotia in All Saint's Cathedral in Halifax. In Halifax, Fr. Alfred continued studying at the University of King's College and was awarded the diplomas of Scholar in Theology and Associate of King's College.

Just a month after his ordination to the Priesthood, Fr. Alfred was married to Eleanor. They celebrated over 60 years of marriage before Eleanor's death a couple of years ago. Theirs was a wonderful relationship enjoyed by all who knew them. In an *Affirmation of Faith*, in 1985, Bishop Alfred wrote, "Finally, I thank God for my wife Eleanor who, sharing just as strongly my convictions, has been my help over the years in a strong love and caring for me until now."

After about 6 years of parish work in Nova Scotia, Fr. Alfred served curacies in England in Worcester and was Vicar of Catshill in Worcester. During the years of World War II, Fr. Alfred served as a Chaplain in the British 8th Army, The Royal Hampshire Light Infantry. He served in North Africa, Italy, Austria, and Poland. His wartime medals include not only the standard campaign medals, but also the King's Badge for Loyalty, the Gold Cross of Poland with Swords (Free Poland), the Greek Memorial Medal, and the Canadian Decoration. Fr. Alfred's connexion with the Polish people began during the war and as will be seen has continued up to this very present.

After the war Fr. Alfred and Eleanor returned to Canada. Work in Canada included service in the Dioceses of Algoma, Niagara, Saskatchewan, and Toronto. Fr. Alfred was notable for his work among the Indian people of Saskatchewan whom he served as Archdeacon. From about 1960 until his first retirement he served as the founding Rector of St. Mark's in Oshawa, Ontario. Following that retirement he served for 6 years as Associate at St. George's in Oshawa.

Fr. Alfred was the founding Rector of the continuing Traditional Anglican Parish of the Good Shepherd in Oshawa and, following the death of Bishop de Catanzaro, was elected and on January 27, 1984 consecrated Bishop of The Anglican Catholic Church of Canada. Bishop Alfred served faithfully as the Diocesan Bishop of the ACCC and later, on the establishment of the Canadian Church as a Province, as Metropolitan until his retirement in 1989 when Bishop Robert Mercer, CR, formerly of Matabeleland, Zimbabwe, became the Diocesan. This was Bishop Alfred's second (?) "retirement".

Retirements seem not to work for Bishop Alfred. He has continued as an active Assistant Bishop under Bishop Mercer and also continues, even now 11 years later (at 92 years not-so-old), as the well-loved Rector of The Good Shepherd Parish in Oshawa. It was a pleasure to see Bishop Alfred at our recent Deanery Meeting leading his parish's delegation.

Throughout the years from the war on Bishop Alfred has served and continues to serve as a Legion Chaplain both at the Branch level and also at the District and Zone levels. In honour of his work he has been presented with the Legion's highest award, the LMSM with Palm Leaf.

I mentioned above that Bishop Woolcock had developed an early relationship with the Polish people. This has included the people and their Polish National Catholic Church. He has had close friendships within the hierarchy of the PNCC as well as with the local parish in Oshawa. In the last year or so the Parish of the Good Shepherd started holding services in the Polish church, a church building which had formerly been Holy Trinity Anglican Church. The relationship between Bishop Alfred and the PNCC has been such that when the Polish Church recently decided to close their parish in Oshawa the church was offered to Bishop Woolcock and the Parish of the Good Shepherd for purchase at a reasonable price. The work of God and his servant +Alfred continues.

In the Consecration of Bishops are the words, "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. ... that when the chief Shepherd shall appear you may receive the never-fading crown of glory; through Jesus Christ our Lord." {BCP(Canada)1962 – p. 666}. May it be so!

By Fr. Robert S.H. Mansfield, Rector, The Parish of St. John the Evangelist, Parry Sound, Ontario

Where is God's Perfection?

In Brooklyn, New York, Chush is a school that caters to learning disabled children. Some children remain in Chush for their entire school career, while others can be main-streamed into conventional schools. At a Chush fund-raising dinner, the father of a Chush child delivered a speech that would never be forgotten by all who attended.

After extolling the school and its dedicated staff, he cried out, "Where is the perfection in my son Shaya? Everything God does is done with perfection. But my child cannot understand things as other children do. My child cannot remember facts and figures as other children do. Where is God's perfection?"

The audience was shocked by the question, pained by the father's anguish and stilled by the piercing query. "I believe", the father answered, "that when God brings a child like this into the world, the perfection that he seeks is in the way people react to this child". He then told the following story about his son Shaya.

One afternoon Shaya and his father walked past a park where some boys Shaya knew were playing baseball. Shaya asked, "Do you think they will let me play?" Shaya's father knew that his son was not at all athletic and that most boys would not want him on their team. But Shaya's father understood that if his son was chosen to play it would give him a comfortable sense of belonging. Shaya's father approached one of the boys in the field and asked if Shaya could play. The boy looked around for guidance from his teammates. Getting none, he took matters into his own hands and said "We are losing by six runs and the game is in the eighth inning. I guess he can be on our team and we'll try to put him up to bat in the ninth inning". Shaya's father was ecstatic as Shaya smiled broadly. Shaya was told to put on a glove and go out to play short center field. In the bottom of the eighth inning, Shaya's team scored a few runs but was still behind by three. In the bottom of the ninth inning, Shaya's team scored again and now with two outs and the bases loaded with the potential winning run on base, Shaya was scheduled to be up. Would the team actually let Shaya bat at this juncture and give away their chance to win the game? Surprisingly, Shaya was given the bat. Everyone knew that it was all but impossible because Shaya didn't even know how to hold the bat properly, let alone hit with it.

However, as Shaya stepped up to the plate, the pitcher moved a few steps to lob the ball in softly so Shaya should at least be able to make contact. The first pitch came in and Shaya swung clumsily and missed. One of Shaya's team-mates came up to Shaya and together they held the bat and faced the pitcher waiting for the next pitch. The pitcher again took a few steps forward to toss the ball softly toward Shaya. As the pitch came in, Shaya and his teammate swung at the bat and together they hit a slow ground ball to the pitcher. The pitcher picked up the soft grounder and could easily have thrown the ball to the first baseman. Shaya would have been out and that could have ended the game. Instead, the pitcher took the ball and threw it on a high arc to right field, far beyond reach of the first baseman. Everyone started yelling, "Shaya, run to first. Run to first". Never in his life had Shaya run to first. He scampered down the baseline wide-eyed and startled. By the time he reached first base, the right fielder had the ball. He could have thrown the ball to the second baseman who would tag out Shaya, who was still running. But the right fielder understood what the pitcher's intentions were, so he threw the ball high and far over the third baseman's head. Everyone yelled, "Run to second, run to second". Shaya ran towards second base as the runners ahead of him deliriously circled the bases towards home. As Shaya reached second base, the opposing short stop ran to him, turned him in the direction of third base and shouted, "Run to third". As Shaya rounded third, the boys from both teams ran behind him screaming, "Shaya run home". Shaya ran home, stepped on home plate and all 18 boys lifted him on their shoulders and made him the hero, as he had just hit a "grand slam" and won the game for his team.

"That day", said the father softly with tears now rolling down his face, "those 18 boys reached their level of God's perfection".

By Marc Blaydoe

Worth thinking about

☒ We are not supposed to argue that we are right; rather, we are to argue what the truth is, and what it is

not. C. Morbey

- ⊗ The Creed is clear, He was 'born of the Virgin Mary'. The "procreational means" is an essential part of the faith. Anyone who would dissent from this teaching is no Christian. J. Keene
- ⊗ In my experience there is a crucial difference between "conservative" and "traditionalist". Experience tells us this past 30 years (at least) that "conservatives" are happy to retain and enjoy just a portion of the pie - the piece they really like - be it music, the BCP liturgy, "Bible preaching" and so on, whereas "traditionalists" cannot abide "cherry-picking" the faith - it's "all or nothing", even if it means, at times, accepting the "awkward bits" they don't fully understand and find difficulty in supporting.
+R. Crawley, SSC
- ⊗ The Word of God is kerygma - i.e. proclamation to be received - not suggestions to be taken à la carte as we choose, to be sliced and diced. J. Keene
- ⊗ To this day we cannot enjoy the blessing brought to us in Christ without thinking at the same time of that which God gave as adornment and honour to Mary, in willing her to be the mother of his only-begotten Son. J. Calvin

Authority

Sometimes it appears that any notion of authority is completely missing from the Anglican camp. Not so, I believe, from the traditional Anglican camp.

This is what I can ascribe to:

" The Scriptures constitute a coherent whole. They are at once divinely inspired and humanly expressed. They bear authoritative witness to God's revelation of Himself in creation, in the Incarnation of the Word, and in the whole history of salvation, and as such express the word of God in human language. We know, receive, and interpret Scripture through the Church and in the Church. Our approach to the Bible is one of obedience." (Moscow conference: Anglican/Orthodox 1976)

Essentially, we must look back to ecumenical councils that were, in fact, ecumenical. There was a formal split in the church as you know, culminating in 1054, I think it was. All sorts of additions and deletions took place after that time, some bearing consilience with what came before; others, not.

There are a hopeless number of groups declaring that their way is the only and true way. Such a state of affairs goes nowhere . . . unless one counts bitter war and misery, generation after generation, as somewhere. We know by bloody red history that arrogance of that sort must be very close to what is the opposite of joy and love and peace and moderation and longsuffering, etc.

If arrogance gets us nowhere except to a place called hell, then what can we do when it comes to a matter of authority? Who will we believe? Where is truth to be found? If we check out how we come to know something and what it means to us, we soon find out we know by means of 'story'. There is a context, a tradition; in fact, a communion. Whether the subject matter is science or history or theology, or anything else, knowledge and meaning only come about by means of context. As Christians we believe that the context itself is within God's revelation to us. Everything and everybody relates to the Absolute, which is God. Without God, anything goes and therefore nothing has real meaning.

Everything in God's creation points to him. Not so surprising when we consider that he sustains it continuously. Therefore, when the time came in his great plan and the Word became flesh and lived among us, we learned that we, indeed, had an Authority that was simultaneously immanent and transcendent. Those early witnesses instructed people around them. They formed different groups in different places. They could see the ancient scriptures being fulfilled and their living tradition was passed on, generation to generation. Tradition itself was instilled into the new and living Testament and much as the forming new and living

Testament became instilled into the tradition. The tradition, as a living and vibrant entity, through the Holy Spirit, decided what, and what should not be included. Ecumenically, what seemed appropriate to them and to the Holy Spirit was established - just like it was at the first council. So the same authority that manifested itself in the formation of both tradition and scripture also was to be included in the interpretive clauses of later ecumenical councils.

Such authority can be traced for at least seven councils. After the church split, the same authority cannot really be had with any one group. So, in the meantime, greatest authority comes from those seven ecumenical councils.

In such divisive times Protestant groups are multiplying like rabbits and their theology-on-the-fly is acting like a theological aphrodisiac. The sacramental churches are digging in their heels and gazing inwardly for authority, so it is probably better to go back to the time when, at least, there was the chance to be of one accord.

Since we have the possibility of freedom through the doctrine of free-will, the choice as to whom and what is authoritative is ours to make. Will I serve God or will I serve something that came about outside the original authority and is not consistent with that authority? The choice is mine, as it is everybody else's.

By Dr. Christopher Morbey, North Saanich, B.C.

Christmas with Tara

Recently my dear grand-daughter, Tara, has been on our prayer list. This story relates back to the time when she was four years old and in Junior Kindergarten. Her school in North York combined as many Jewish students as non-Jewish. So Tara, always doing and saying the unexpected, was as well versed in Hanukkah as Christmas.

A few days before Christmas that year we, Tara, her brother two years older and I were busily engaged in preparing a push-out cardboard Manger Scene, and talking together about the meaning of Christmas. The final act was putting everything in place. Blonde, innocent blue-eyed Tara, holding the Wise Men in her hand, loudly pronounced to all assembled, "Here come the Ay-rabs!"

By Helen E. Glover

Liquidation vs Redemption

Some Mondays ago, I accompanied my sons Chris and Richard to Saint John's Liquidation Centre in New Brunswick - they wanted to look for some second hand or reduced price items they had needed. On account of a messed up knee, I remained in the car, while they went in and shopped. I noticed, however, that we were next to what is called a "Redemption Centre". No, it was not an Evangelistic Religious Place, all therein demonstrating their "conversion" by "wild shouting and clapping of hands", and so on. It was just as purely materialistic as the Liquidation Centre, but with the purpose of disposing of rubbish paper, glassware, plastics, and so on, probably for re-cycling.

But the words Redemption and Liquidation set me thinking, theologically:

Liquidation - Damnation - being cast into eternal fire - for refusal to accept the grace of Salvation - for habitual Sin - and so on

Then on to other words, most of which begin with the prefix "Re-". I'll mention just a few which have related meanings. Others, you may think of, but you can look them up in a good dictionary, then in a Bible reference, and then in the Bible itself to find out their importance. But, first, Salvation, then Redemption.

Salvation means being Saved, by a Saviour. I had been a party to a Baptism the day before. We know that Baptism is a Sacrament, the outward and visible means whereby a person is "saved". It is effectual, but symbolic, as though being unsaved was being left to die of thirst, or to die in a condition of filth, or to drown. Symbols are good pictures which set us thinking of their fuller meanings. Let's look up our Service of Baptism as it is in the Prayer Book, then review its meaning given in the Catechism. Use your Bible Concordance to see the references to it in the Bible. You will notice that following the actual Baptism by water, the priest turns to the congregation and says, "We receive this child into the congregation of Christ's flock . . ." Among other things, Baptism is the means of the child becoming a member of the Catholic Church and so open to be part of its fellowship, its nurture and care. "Being saved" is all that. But, for what purpose, really, to become what God wants the child to be His Son or Daughter and to enjoy that kind of Life. There is the negative part of being saved from a lot of sin or disobedience, of flesh or selfishness, of self-centredness, and of the devil - all the evil influence, spiritual, personal, social, material that surround that person, and final destruction, whatever that may be. But how? Not on that person's own initiative but on Christ's initiative which we learn in our faith - our belief in Him, our confidence in Him, our continuing fidelity to Him.

That Child, and all of us, are saved by grace, through faith, not by anything we can do. St. Paul's *Epistle to the Ephesians* puts the whole matter quite succinctly (especially, ch. 2 v. 8).

Now for the Redemption: this is a word taken from the realm of business transactions. When we are in debt we have an obligation to repay that debt. If we can't, then civil law provides that our property may be taken from us to cover that indebtedness. Suppose that we have committed an infraction of some law, the court will impose a fine according to the law. We must pay that fine or incur a legally imposed loss of property.

In ordinary life, we may be able to secure a loan with the obligation to repay that debt in installments. A bank would normally, if we have an otherwise good record, be the party to lend us this outstanding debt, fine, or whatever. Now, apply this to the moral situation as an ever mounting kind of indebtedness, what then? We have someone who is willing to pay up all our indebtedness and redeem us from the condition of being in such a condition. He is our Redeemer. So, in Redemption as Salvation, Christ is that Redeemer. He pays our total indebtedness. He pays in the pouring out of His Life Blood in place of ours.

Doesn't make much sense does it? It may, only if the consequence is a change in our lives, by faith, as fidelity. The Redemption is an act of grace. We have in this description another analogy which describes in human terms why we recite in full, in the creeds, the account of His Birth, His Life, His Sufferings, His Death, His Resurrection from the Dead, His Ascension and what He continues to do for us: as a consequence, we get back in full the "property", marked "Paid in Full" as a gift from or through Christ, together with the gift of the Holy Ghost, the Lord, the Giver of Life, the Spirit of Truth!

Now as I mentioned, there are a great many Re- words: Regeneration, Renewal, perhaps even Restoration and Renovation: there is even one De- word: Deliverance.

But I would like to emphasize one Re- word: Reconciliation - being Reconciled, by a Reconciler: just as though there were a conflict or insurmountable break between two sides. The very name of Christ (from the Greek) or Messiah (from the Hebrew) carries that connotation of Reconciler.

The Pope carries the title of Pontiff, in fact, Pontifex Maximus. That title was passed on by the great Roman Emperors because they had bridged such a large territory across Europe and into Asia and Africa with Roman law and order. Now none of them were Masters in Civil Engineering, nor were any of the Popes who with popular assent appropriated that title, Great Bridge Builder, Pontifex Maximus. But in one sense Jesus, our Lord, is the Great Bridge Builder. How?

In this away - He is the Bridge between God and Man. (*2 Cor. 5. 18 ff*)

The Creed of Saint Athanasius (misplaced in our Prayer Book at the back, just before the Articles) puts it this way:

"He is God, of the Substance of the Father, begotten before the worlds; and He is Man, of the Substance of His Mother, born in the world; Perfect God; perfect Man, of reasoning soul and human flesh subsisting . . . Who, although He be God and Man; yet He is not two, but one *Christ*" - one *Messiah* - the one *Pontifex Maximus* - the one great *Bridge Builder* - the one *Reconciler* of God to Man.

Christ or *Messiah* is the one sent by God not just as the Reconciler but as Himself that one Bridge, the only Bridge anchored on the God side of the great chasm and the Human side: God and Man, the Christ, the Messiah initiated by God, yet Human too.

It is in this way that Jesus Christ can be the only One to Reconcile we human beings to God - indeed, between one another, between Races, between Nations, between Peoples of differing languages.

This was the one great impetus to all missionary and evangelistic work on the part of the Church - His command "to go", "preach the Gospel", "to baptize" (*Matthew 28. 19, 20*) - appropriate today, uncompromised by modern liberal notions of individual rights to make his own choices, based on his own aspirations to individual happiness: but rather to enable all men, each man to seek and secure the chief end "to glorify God and so to enjoy Him forever".

It is a good idea for us to review this in view of the approach of the commemoration of Jesus Christ's historic life event, His Nativity.

The fact that he is Christ, the Reconciler, makes it possible for Him to be Saviour, Redeemer, Recreator, Restorer, and Regenerator.

By The Reverend William deWitt Clinton, Rector, Christ's Church, Cowansville, Quebec

From here and there

- There may be times when we are powerless to prevent injustice, but there must never be a time when we fail to protest. E. Wiesel
- Never occurred to me before this - the heir to the French throne was the dolphin, while the heir to the British throne is the Prince of Whales. Nothing fishy at all about that - mammally, perhaps. D. McCulloch
- All words are pegs to hang ideas on. H. Beecher
- "I'll give you a ring unless you're engaged" has two meanings in UK English but only one in US English!
- Have a heart that never hardens, and a temper that never tires, and a touch that never hurts. C. Dickens

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