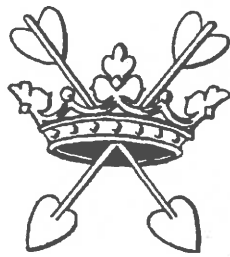


THE PARISH OF ST. EDMUND, KING AND MARTYR

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

June 22, 1999 - St. Alban

July Schedule

July 4	Sunday	-	Trinity V
July 11	Sunday	-	Trinity VI
July 18	Sunday	-	Trinity VII
July 22	Thursday	-	St. Mary Magdalene
July 25	Sunday	-	St. James the Apostle

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.

Eastern Deanery Meeting - May 1999

- (a) The Parish had the pleasure of hosting the Deanery Meeting on May 27, 28, and 29. Among those present were the Right Reverend Robert Mercer, and the Right Reverend Alfred Woolcock, as well as priests, deacons, and laity representing 10 parishes in our deanery. We enjoyed meeting other ACCC members and exchanging notes. It was a good time for worship and fellowship and we hope that all concerned came away with a feeling of support from and camaraderie with all those who attended. By Carol Middlebrook, Convener.
- (b) Just a point of business - if you did not give Carol a written parish report, please mail, email, or fax it to me - I'll make sure Carol receives it - she will then be able to finalize the minutes. GF
- (c) Some people in our parish
Deserve immense bouquets
For planning the Deanery meeting ---
That's certainly worthy of praise.

The College setting was perfect,
Dame Nature played her part,
The sun beamed down upon the group
Firing warmth in every heart.

And who can forget the fellowship?
The Chapel suffused with light?
The singing, the music, the brilliance,
The togetherness, reaching great height?

And God smiled down upon our group
Now scattered, like flakes of chaff.
But memories will always last,
'Etched' on a chronograph.

By Helen E. Glover of our Parish.

St. Alban

St. Alban was the first martyr of England, his own country. During a persecution of Christians, Alban, though a pagan then, hid a priest in his house. The priest made such a great impression on this kind pagan that Alban received instructions and became a Christian himself.

In the meantime, the governor had been told that the priest was hiding in Alban's house, and he sent his soldiers to capture him. But Alban changed clothes with his guest, and gave himself up in his stead. The judge was furious when he found out that the priest had escaped and he said to Alban, "You shall get the punishment he was to get unless you worship the gods". The Saint answered that he would never worship those false gods again. "To what family do you belong?" demanded the judge. "That does not concern you", said Alban. "If you want to know my religion, I am a Christian." Angrily the judge commanded him again to sacrifice to the gods at once. "Your sacrifices are offered to the devils", answered the Saint. "They cannot help you or answer your requests. The reward for such sacrifices is the everlasting punishment of Hell."

Since he was getting nowhere, the judge had Alban whipped. Then he commanded him to be beheaded. On the way to the place of execution, the soldier who was to kill the Saint was converted himself, and he, too, became a martyr. St. Alban's feast day is June 22.

From Catholics Online - See the June 1999 issue of the Diocesan Circular for information about the date of St. Alban's martyrdom.

Parliament Hill

Here we are on Parliament Hill. About 2,000 years ago St. Paul addressed another crowd on another hill. That hill in Athens was also associated with democracy, debate, and law making. St. Paul spoke of God. He said, "The Lord of heaven and earth gives life and breath to all" (*Acts* 17, 25). St. Paul was thinking back to the book of *Genesis* in the Jewish Bible, "The Lord God breathed into man's nostrils and he became a living soul" (2,7). "And the man called his wife Eve because she was the mother of all living" (*Genesis* 3, 20).

Sometimes when Christians meet they like to sing the hymn, "Immortal, invisible, God only wise". It has these lines "To all, life Thou givest, to both great and small. In all life Thou livest, the true Life of all." Sometimes when Christians meet they like to say or sing a profession of faith nicknamed the Nicene Creed. It has these lines, "I believe in the holy Spirit, the Lord of life, the Giver of life."

On this hill in Canada, associated with democracy, debate, and law making, we believers ask our parliamentarians to enshrine in law a respect for human life. If we want violent teen agers to respect life, we want our law givers to set teen agers an example. When I say believers I include of course the Native peoples, Buddhists, Jews, Sikhs, Muslims, for Canada includes peoples of many faiths. Canada's faiths associate belief with respect for human life.

Our parliamentarians already interfere with citizens' power to do what they like with our bodies. The government intervenes when citizens smoke in public places; when citizens take heroin; when citizens fail to wear safety belts inside motor cars; when male citizens rape female citizens. We ask our judges and our law makers to extend this principle. Or rather, revert to the principle which was once characteristic of a more humane Canada.

Please, oh please, intervene to protect the lives of babies not yet born. The greatest right of all is the right to live.

+Robert Mercer CR

An address given by the Bishop on Parliament Hill on Friday, May 14, 1999 at the National Pro Life Rally. The other speakers were a judge from France, a Jewish Rabbi, and an evangelical Pastor. Because of a death in his family, the R.C. Archbishop of Ottawa was unable to speak.

Intercommunion - One Priest's Perspective

Intercommunion: what is it, what does it mean and how should we who claim the label "Catholic" deal with this term?

According to Webster's Third International Dictionary, Unabridged, it means "open communion between churches or denominations based on official recognition of other bodies and ratified usually by an agreement between cooperating parties". Clear? I think not. The Oxford Unabridged Edition adds nothing in terms of clarity: "Participation in the Sacrament of Holy Communion by members of

different religious denominations". In other words, at least in terms of dictionary terminology, intercommunion can mean just about anything you want, but at least it should be signed.

We cannot go back to the Seven Ecumenical Councils nor any other aspect of the early Church for any guidance for in spite of differences in liturgical rites, customs and even to some extent, discipline, the Church was ONE and the term would have had no meaning. This is not to say that there were no controversies in the early Church, because there clearly were, but those who had adopted doctrines defined as heretical were clearly now outside the Church and there was no desire to engage in dialogue. There was no sense that what we call religious tolerance was an appropriate response to heresy. The Gospel meant what it said to those early Christians and this was reinforced by the tradition of the Church. It was not until 1438, the Council of Florence, that the term intercommunion could have had any meaning. This Council actually affirmed the split between the Eastern and Western parts of Christendom. Now, for the first time, schism enters the Christian lexicon, that is, a group which is still within the accepted definition of Christian but is not one of us. Needless to say, both accused the other of being wrong but the purpose of this article is not to take sides but rather to bring an historical context to this term "intercommunion". The split between the Church of England and Rome and the increasing disintegration of the unity of Christendom since the Reformation and continuing on to this day has certainly contributed to increased interest in this term, especially in the last few decades.

Historically, we find two types of agreements encompassed within the term intercommunion. The first is between churches that regard themselves as being with the same family of faith as determined by one of two criteria. The first is common origin such as in the worldwide Anglican Communion. A second is between national churches who regard themselves as holding the same faith but with minor regional, national or ethnic differences such as the Orthodox Churches and those churches which are signatory to the Union of Utrecht, the Old Catholics.

The second type are those agreements that have been signed by different churches on the basis of holding substantially the same faith based on agreement on a certain number of points of doctrine. Examples of this type are the agreements between the Church of England and the Church of Sweden and between the Old Catholic Communion and the Anglican Communion. This latter agreement has since been revoked by certain Churches of the Old Catholic Communion such as my own, The Polish National Catholic Church, who now hold that substantive agreement in faith no longer exists. Indeed, there is now a problem within the Old Catholic Communion itself over points of faith which has resulted in the revocation of the agreement between some member churches and the German and Austrian churches. Developments within both the Old Catholic and Anglican Communions have raised a whole new problem with the term intercommunion. That is, can we be in intercommunion with groups that have agreements with other churches with which we do not and which do not meet the criteria we deem essential? (Emphasis is mine. GF)

There is in reality a third form of intercommunion which has come into existence in the last several years; that of limited intercommunion. This exists between Rome and the Orthodox (reciprocity is not very clear) and Rome and the Polish National Catholic Church. This provides that communicants of the respective Churches may receive the sacraments of each other in emergencies and in places where there is no presence of their own Church. Clergy may not concelebrate and these agreements do not imply recognition of each other except to state that the respective Churches are within the definition of holding Apostolic Succession.

All this history aside, does any of the preceding give any guidance in terms of future ecumenical dialogue? Have these agreements accomplished what they were intended to do and can they serve as a guideline for future discussions and agreements? It all depends on what we think the goals were in the first place. If we thought they were to add legitimacy to each other's ministry and sacraments,

recognize historic ties, or to provide spiritual comfort for those in need caught outside the boundaries of their Church, then the case can be made that they have accomplished a laudable goal. If on the other hand one feels that they should have led to a growing sense of oneness while maintaining respect and appreciation for each other's cultural, liturgical and disciplinary practice, then I think the evaluation must be much different.

The mandate of Christ was clear "that they may be one as you and I are one". Actions and dialogues which ignore the spirit of this mandate are largely self-serving and do nothing to lessen the disunity which Christianity presents to the non-Christian world. Currently dialogue seems to be proceeding along one of two courses; either you agree with me on "every jot and tittle" or we have no agreement, or lets broaden the scope of the agreement to the point where you and I can agree on virtually nothing but still have agreement as part of our tolerance for each other. I think neither view fulfills the words or the spirit of the Gospel. I think we need to rethink this whole concept and do so quickly. Traditional Christianity is under attack from both within and without. We cannot any longer afford the luxury of our own little sandbox to play in. There is a long standing phrase, "in essential things unity, in the non-essentials diversity". I would submit that it is long overdue that we give more than lip service to this phrase. If traditional non-Roman Catholics such as the Orthodox, Old Catholics, and the Eastern Churches such as the Armenians, Copts, Syrians, etc. could form some form of Union, it would constitute a sizable worldwide body which could not be minimized or ignored in the ongoing ecumenical dialogue. I would think the Churches of the T. A. C. would feel comfortable in such a Union. It could be based on the Seven Universal Ecumenical Councils, the Nicene Creed as a living expression of Faith, and the Apostolic Tradition of the undivided Church. I believe this is very similar to the 1977 Affirmation of St. Louis which served as an inspiration for the Traditional Anglican Movement.

This will be a very difficult road to follow. Many doors will have to be knocked more than twice. The atmosphere is already poisoned by suspicion, hostility, misplaced localities, pettiness, disillusional splendid isolationism and a marked proclivity for inaction. All faith communities are facing a massive attack by the forces of secularism, humanism, consumerism and individualism. This is coupled with serious distortions of Christian faith and outright abandonment of traditional Christian faith in numbers of churches. In view of the above, does it not just make good common sense for those of us in the traditional Catholic Churches to try to move closer to one another in spite of the many difficulties this will entail? And this is not just true for reasons of self-defence or self-preservation. To fulfill the basic evangelical command of Christ "to go forth and baptize all nations" and to be the "Body of Christ" in our increasingly technological, multi-media world requires increased resources.

Together, could we not accomplish more?

By Father R. James Blomquist, Pastor, St. Joseph's National Catholic Church (Polish), Brandon, Manitoba.

Worth thinking about

- ✠ The truth is neither mine nor his nor another's; but belongs to us all whom Thou callest to partake of it, warning us terribly, not to account it private to ourselves, lest we be deprived of it. St. Augustine (354-430)
- ✠ The ancient biblical maxim. 'Judge not, lest ye be judged', implied that God's standards are high. The modern maxim forbids standards altogether (they are harmful to self-esteem!).
- ✠ Missions are the lungs of the Church.

- ⊗ O Lord, let us not live to be useless, for Christ's sake. J. Wesley
- ⊗ People are unreasonable, illogical, self-centred...love them anyway. Mother Teresa

FL'S DREAM- I

FL was having an uneasy night, and was turning restlessly in his bed, he was also disturbing his wife who thought she should awaken him. FL were the initial letters of his two first names, and FL was how his associates and others addressed him. He had great influence and power in science, education, and business.

FL looked at the person in front of him, who said he was an Indicator and was speaking about the salvation of his soul. "I do not believe in God", said FL, "and salvation is something I have now through my personal achievements. You also said that after the man called Jesus Christ returned from death he ascended into heaven, was seen to enter a cloud and disappeared". He looked hard at the Indicator, "Can you prove any of this to me, that the man Christ rose into the air as if there was no such thing as gravity? I have degrees in mathematics, chemistry and physics, so show me what sciences were in the mechanics of the ascension of Christ". "Ah!", said the Indicator, "The information you seek exists in eternity, and it has been collected and stored in those long buildings you see over there. Come with me to the first one where you may begin your search for what you would like to know".

FL entered the first building which had a sign 'Cosmology' over the door and looking about him saw shelves of books extending into the distance. He looked for a beginning to the subject he had chosen, but all the names, symbols, and formulae were unfamiliar so he decided to seek an introduction to the subject. In this way he progressed from shelf to shelf but was unable to find the help he needed, so he decided to return to the door and looking out saw another building with the sign 'Mathematics' over its door, he followed the path to it and entered. Much the same scene as in the first building met his eyes. Rows and rows of books reached into the distance, and now he found some familiar things, but quickly passing these again found himself in need of help.

FL returned to the door and saw paths to other buildings, but in them he was as lost and confused as in the first two. In this way he passed from building to building, but found the same situation in each, and was feeling exhausted and needing a rest when he saw a push-button marked 'Indicator' he pressed it and found the Indicator standing beside him. FL told him, "I am very tired and would like to rest". The Indicator looked grave, "Of course you are tired, you are seeking in an eternity of knowledge, where there cannot be rest for eternal knowledge has no end". "Surely", said FL, "there exists information which would help me obtain rest, for in knowledge is the answer to all problems".

"You indicated when we began", replied the Indicator, "that your salvation, will come through the knowledge you have acquired. Historically there were people who believed this, some in early Greece are called Gnostics, a name from a Greek word meaning knowledge. They like you had difficulty with the ascension of Jesus Christ; also like you, they believed that salvation could be obtained through knowledge. There continue to be people who follow a kind of Gnosticism and seek useful knowledge in every 'ism, 'ology, religion, and science. However, truth for them, is what a majority choose as convenient for a way of life they covet, some to create mischievous heresies, but others to satisfy irregular personal and group ambitions and politics.

The Indicator looked sad, "All the knowledge in these buildings is eternal, and to absorb it you will have to seek eternally, there can be no rest because 'Rest' is something in a different existence. "You mean", shouted FL, "that I must search eternally without rest, but that would be eternal torment".

"Perhaps", said the Indicator, "you could be helped, if you would relinquish your worship of knowledge, which really is worship of yourself". "What do you mean?" demanded FL and the Indicator continued.

"Wise men have explained that a man consists of a body and a soul. The body is his means of expressing the kind of person he is. But his character, his thoughts, hopes, and fears, constitute his soul. In the soul they distinguish two sets of faculties, what a man is naturally, and what he is spiritually. In the natural part of man are three qualities, understanding, memory, and will, which you already know for you used them in education and business. However, in the spiritual part of man, understanding is replaced by faith, memory by hope, and will by love". "There you go again", said FL, "first you mentioned the Ascension, for which I have been seeking an understanding, and now you speak of faith and love. Can you explain what you mean by these?"

The Indicator looked patiently at FL, "Think of understanding as a road by which you expect to arrive at a destination because you have a previous experience of the route, but think of faith as a road you have not travelled before and for which you have no route maps, but you would have a companion who loves you, who already has passed that way and whom you can trust to bring you to home and rest. Your reliance on the goodness and wisdom of such a companion would be called faith, or belief, or trust, or love. You had thought that by acquiring knowledge, you could be satisfied and justified, but find yourself lost, very tired, and tormented. Faith is needed to believe. You can choose that which will be best for you, an eternal search for knowledge, by which you can never arrive at a rest, or accept the leading and direction of someone who loves you".

FL began to be distraught and to shout, "Eternity! Love! Faith! Trust!" He waved his arms in the air in hopeless frustration, but was now experiencing another body movement and looking for its cause, felt his wife shaking him. FL came fully awake, and was glad to have left his dream, but was so disturbed he told his wife all its details. He shuddered at the thought of an eternity spent in a futile search for knowledge, without any possible success and rest. FL's wife looked at him and said, "if you had come with me to church, you would have heard the priest speaking on the subject of Faith. He said it was a dark road because one cannot see one's way, but we can trust the guide Jesus Christ who already knows the way, is the source of light and life and loves us". FL looked away from his wife and thought it would be better to believe and trust in a guide rather than spend an eternity in a vain, obsessive, fruitless, and tormenting search without hope of rest.

A parable submitted by Fr. Edward Goodwin - more next month!

From the Deacon's Desk

JOB

The Feast of the Most Holy Trinity is behind us and the Prayer Book lectionary directs us to study the Book of Job in the Divine Offices on weekdays for the next three weeks. This is a book which gives most people a hard time trying to understand what it is all about.

Here is an apparently exceptionally good man whom God hands over to Satan to do whatever he likes with him except to take his life ...How unfair...If Job had been a gross sinner we could much more easily understand that he needed to be corrected and chastened. But he is not, he is a man who is just in his dealings with his fellow man, "This man was blameless and upright; he feared God and shunned evil" (NIV).

Up until now Job has been blessed by God in all that he does, the list of his family and his possessions shows that he was very rich and a powerful figure in the land, but he was above all else what we

might describe as "religious". He even took on the business praying for his children and of purifying them with sacrifices when he thought they might have offended.

Then "misfortune" strikes, he loses all that he has of family and possessions and he himself is struck with physical sickness so that he wishes himself dead. His friends come by, and the best they can do is berate him for sins which they say he must have committed in order to deserve such suffering. Job knows very well that he has not deserved these calamities, but rather than "Curse god and die" as his "friends" advise him, he questions why has this happened to him. This is a question which has plagued humanity for millennia "Why do bad things happen to good people?".

We do not find an answer to this in Job or in any other part of scripture nor indeed can we find a satisfactory answer anywhere. God himself speaks in reply to Job's enquiring, but he does not answer the question, instead He seems to rebuke Job for asking. Are these things then indeed due to God's capriciousness? No! God does have a purpose in everything which happens to us, all too often we cannot see or understand the purpose and this is what God tells Job who finally is satisfied with this explanation.

Today is the 8th day of the month and we read Psalms 38, 39 and 40 at Morning Prayer. It struck me that these three psalms are a quick summary of Job's problems, his suffering, his resignation and finally his praise.

Laudate Domino

By The Reverend Mervin Edward Bowles

The Bishop's Bit

WE WILL REMEMBER THEM: A SERMON IN OTTAWA ON PERSECUTION SUNDAY

Soldiers. Sailors. Airmen. We think of them on Remembrance Sunday. But while doing so, most of us feel that psychologically we are not militaristic. We don't care for stamping boots. We don't care for non commissioned officers shouting at us in loud coarse voices. Which of us wants to go about killing people?

But that's just the point. Canadians are not a militaristic people. It wasn't blood lust, or imperialism, or a compulsion to dominate other people, that got our fathers and grandfathers into the Second World War. The world was faced with a choice, It could choose evil, the evil of war. Or, it could choose a greater evil, the domination of the globe by Nazis. Our forebears therefore followed a principle of Christian ethics. When faced with the choice between evil and a greater evil, choose the lesser of the two. Our forebears thought it more evil to submit to Hitler than to fight Hitler.

So quite ordinary men and women, peace loving Canadians of all sorts, went off to do many heroic things, to suffer terrible hardships. During the Battle of the Atlantic. Or at the Japanese conquest of Hong Kong. Or on the beaches of D Day. Or at the landings in Sicily. They liberated Mons in Belgium in World War I. They liberated all Holland in World War II. Ordinary, unadventurous, domesticated, law abiding Canadians did and endured extraordinary things.

But you know, there's a sense in which we are all soldiers. At holy baptism, after we had been immersed in water in the name of the Trinity, or had water poured over our heads in the name of the Trinity, the priest went on to say, "We sign thee with the sign of the cross that hereafter thou shalt not be ashamed to confess the faith of Christ crucified, but to fight under Christ's flag as His faithful soldier".

This quote from the baptism service brings me to my text, II Timothy 2,3: "Suffer hardship as a good soldier of Jesus Christ". St. Paul has placed his young friend, assistant, colleague and disciple in charge of some work. What we call apostolic succession. An apostle hands over to a successor. He hands over teaching or doctrine. He hands on authority. Paul gives some tips on how to exercise authority. He tells Timothy, "Endure hardship as a good soldier of Christ".

Not all soldiers suffer during war. Things work out that some sailors are not sunk. That some pilots are not shot down. That some soldiers are not killed in battle. Things work out that some, through no decisions or evasions of their own, have an easy time. For example, Bishop Anselm Genders* saw service in the Royal Navy. His vessels patrolled the Caribbean, the Mediterranean, the Red Sea, the Indian Ocean. He could easily have been torpedoed by submarines, or sunk by aircraft. But somehow he wasn't. He therefore says, "I had a cushy war."

As soldiers of Christ we have had, and we still have, a cushy time. True, orthodox believers in main line denominations tend to suffer discomfort from their liberal leaders. Continuing Anglicanism, for example, is not altogether cushy. But all soldiers must be prepared for real hardship. And to many soldiers of Christ there does come real suffering. Think, for example, of middle aged, middle class, law abiding, ordinary German Christians, whether Lutheran or Roman Catholic, who stood up to Adolf Hitler, and who were then tortured or killed. They were not ashamed to confess Christ crucified.

And all round the world today in Hindu, Marxist or Muslim countries, it can take guts to believe in Jesus. In the West what we want from the church is sentimental carols at Christmas, an annual fete or bazaar, an annual dinner at Thanksgiving, nice ministers to tell lies about us at our funerals, nice churches in which to display our brides. The last thing we want is confrontation, challenge, commitment. But the apostolic message is handed down to us in our generation and in our country, "Suffer hardship like a soldier."

Today is not only Remembrance Sunday. It is also Persecution Sunday. We think, for example, of Alice: a middle class 70 year old lady in China. Her husband has been serving a life sentence. His crime? That of being an evangelical Christian. Day after day she was taunted at the police station. Renounce Jesus. Divorce her husband. Day after day she was forced into heavy manual labour. Now there's a gutsy soldier of Christ on active service for Him. Hardship has come to her - and to thousands of others. This Eucharist is a thanksgiving for their courage. And when we come up to the altar we ask, that in the fellowship of Christ's body, the grace we receive may be communicated to them in their great need.

"We sign thee with the sign of the cross in token that hereafter thou shalt not be ashamed to confess the faith of Christ crucified, but fight under His flag as His faithful soldier and servant unto thy life's end."

* Of the Community of the Resurrection, Mirfield. He has visited our diocese three times.

+Robert Mercer CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

From here and there

→ We've heard that a million monkeys at a million keyboards could produce the Complete

Works of Shakespeare; now, thanks to the Internet, we know that is not true. R. Wilensky

- Funny how a \$10 bill looks so big when you take it to church, but so small when you take it to the market. TTMBCC May 30 Digest
- Grandchildren don't make a man feel old; it's the knowledge that he's married to a grandmother. A. Christie
- Man: a reasoning rather than a reasonable animal. A. Hamilton
- There was a Québécois from Hull
Who was devious though thoroughly dull
He said, "When I marry,
I'll marry in Barrie,
Then my marriage (in Hull) will be null."

The Authority of the Church - IV and The Worshipping Company - II

Both will be resumed in the July 20 issue.

Letters, comments, and articles are always welcome.

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