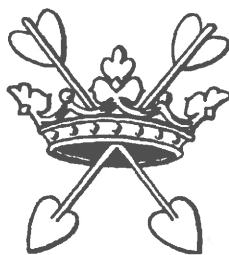


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

June 22, 2000

July Schedule

July 2	Sunday	-	Trinity II
July 9	Sunday	-	Trinity III
July 16	Sunday	-	Trinity IV
July 22	Saturday	-	St. Mary Magdalene
July 23	Sunday	-	Trinity V
July 25	Tuesday	-	St. James the Apostle
July 30	Sunday	-	Trinity VI

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!

Notes

Bishop Mercer's visit was enjoyed by all. He was able to visit with us on Sunday, May 28 on his way back to Ottawa after the Eastern Deanery Meeting in Windsor. The Bishop celebrated Mass and preached. The Parish enjoyed a meal with the Bishop after Mass in the restaurant in Luther Village. Thank you My Lord!

Thanks to The Parish of the Resurrection, Windsor, for the hymn books! They were sorely needed.

The first bishop of our Sister Church in Australia (The Anglican Catholic Church in Australia) - Albert Naunton Haley - died earlier this month. [Rest eternal grant unto him, O Lord. And may light perpetual shine upon him. May he rest in peace. Amen.] Watch for tributes in next month's *Diocesan Circular*, and in September's *The Rock*, and *The Messenger*.

The Parish Garage Sale on June 10 was a huge success. The net proceeds of \$775 have been deposited into our Building Fund. Thanks to all who contributed articles, baked, and helped price and sell!



HELEN, TED, CAROL, RUTH, DORA, JEFF, DON, CASSIDY, BRIDGET, GARY, JOHN

Come to the Garage Sale!

A torrid day, second Saturday in June;
For our Building Fund Gary's driveway was strewn
With tables and boxes and gadgets galore,
People looking for bargains, for treasures, and more . . .

"Who would like a teapot, a radio, a sword,
Or books on many subjects at prices to afford,
A hat to compliment that dress, or slacks for casual wear,
The label says 'Coco Chanel', a bargain you'll declare?"

The heat increased, all faces turned red.
With purposeful intent we suffered instead.
We laughed at the hagglers, at oldsters we smiled,
We helped carry purchases, made friends with a child . . .
 "Here's a pretty ornament, some skis for snowy time,
 Linen for a young girl's room in lavender and lime.
 A birdcage for a 'nightingale', doors for your abode.
 How about a cuppa before you hit the road?"

Watch hands inched slowly, we started to flag.
Crowds now decreasing and business to drag.
Leftovers needing to be all stowed away,
No litter to be left in Gary's driveway . . .
 "Who would like a cold drink, a chair to rest awhile?
 Come, empty out your pockets, and later we'll compile
 How much St. Edmund's Building Fund will benefit this day
 In loonies, toonies, nickels and dimes - the start of a dream underway."

By Helen E. Glover of our Parish

The Bishop's Bit

IT'S A DOG'S LIFE

Since Guelph, Kitchener and Waterloo were pioneered by German settlers in the days when the royal house of Britain had many ties with the royal houses of not yet unified Germany, it is inevitable that this part of South West Ontario should be mainly Lutheran. And Lutheran parishes, colleges and hospitals will be keenly aware of and grateful for the witness of Martin Luther. His picture, and the picture of the pulpit from which he preached so many sermons, will be displayed in many places.

Anglicans, on the other hand, take a variety of positions with regard to Luther. We may love him, we may disapprove of him, or we may take some sort of compromise in between. The fact is, though, that few Anglicans think much about Luther, one way or the other. We do not look to any one scholar, theologian, historical personage, as our defining and final authority (apart, of course, from our Lord and His apostles). As Archbishop Geoffrey Clayton of Cape Town once said in ringing tones, "We have no Aquinas, we have no Luther, we have no Calvin, though we may learn from them all." And as Archbishop Geoffrey Fisher of Canterbury said, "We have no distinctive beliefs of our own. We simply adhere to the catholic faith of the catholic church." But let us rush to admit that of all Christian denominations, Lutherans have been the most generous and sympathetic in assisting us Continuing Anglicans.

Whatever our attitude to Luther, there is one story about him which must endear him even to his most hostile opponents. Luther was busy writing about heaven. He turned to his puppy and said, "Thou shalt have a little golden tail to wag in heaven."

Last year in the course of my five week tour of Western Canada, a lady asked me, "Do dogs rise from the dead?" I had to answer that this had not been revealed to us. I hastened to add, "I hope they do."

As I travel about our vast diocese, I get to know a wide variety of dogs, most of whom receive me warmly into their homes. I think, for example, of the rectories in Chapleau, Sequim, Vancouver and

Wolfville; of the Freeman home; of Father Richard Mowry's late dog, Totemish; of Deaconess Christobel Ottiwell's hearing dog, Wavy; of Mr Fraser Barron's Newfoundlanders in Washington DC, which tried to sleep on me at night, as though they were little lap dogs. Even the most rigorously orthodox of churchmen dares to hope he'll meet his pets again. Bishop Crawley, for example, is devoted to the memory of his mongrel, Tully, short for Tertullian, named after the second century lawyer and heretic who joined the Montanist religion which, among other things, was distinctive for ordaining priestesses.

Sadly, in Bible times dogs were pariahs, curs, scavengers who lived in the streets, on the edges of towns. So hungry were they, that they'd even eat human remains, e.g. "Him that dieth of Jeroboam in the city shall the dogs eat" (*1 Kings* 14,11). To call a man a dog was an insult. It is in this sense that St Paul says, "Beware of the dogs" (*Philippians* 3,2). "*Revelation*" does not necessarily mean there will be no after life for Totemish or Tully when it pictures heaven, "Outside are the dogs and murderers and the sorcerers" (22, 15). In the idiom of the day it means that all will be hunky dory. It is pleasing to know that in the Old Testament dogs were at least used for guarding sheep (*Job* 30,1). By the time of the New Testament - how things improve under the New Covenant! - the gentile lady seems familiar with pets, "Even the puppies under the table eat of the children's crumbs" (*Mark* 7,28). And even we "should not give what is holy to the dogs" (*Matthew* 7,6).

In the part of Ottawa where I live, we often see guide dogs getting their training in our busy streets. It is this sight that makes me realize the truth of the cliché. Men may befriend a variety of creatures, birds, cats, elephants, horses, but it is the trusting, affectionate loyalty of the dog that makes him man's best friend, "There is a friend that sticketh closer than a brother" (*Proverbs* 18.24).

+Robert Mercer CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

From here and there

- Postmodernism operates like Baskin Robbins, we select those subjectivities that have truth for us - which lead to 'self authentication' or are ideologically useful to self or group. R. Hoffman
- God doesn't want shares of your life, He wants controlling interest.
- WARNING: exposure to the Son will prevent burning!
- American religion is often incapable of distinguishing the demonic from the divine. G. McDermott

Deanery Meeting 2000

TEXT - "I BELIEVE IN ONE, HOLY, CATHOLIC AND APOSTOLIC CHURCH"

Introduction - Most folk today understand the importance of a supportive community or environment in which to live. In a supportive and caring atmosphere a child will grow to adulthood

and be able to face adult responsibilities. Without a supportive community or family, a child will almost certainly become emotionally and spiritually stunted.

1. - Our Blessed Lord knew the truth of this so well. He knew the benefit of a loving home environment with Blessed Mary, His Mother, and Blessed St. Joseph, His foster Father and Protector. Thus, in proclaiming the gospel, Jesus also established the Holy Catholic Church as the family or community of God. He directed His Apostles not only to proclaim the Gospel, but also to baptize new converts. He said, "All power is given unto me in Heaven and Earth - Go ye therefore and teach all nations, baptizing them in the Name of the Father and of the Son, and of the Holy Ghost." (Matt. 28.18-19)

Through Baptism (and its completion in Confirmation) the new believer was received into the fellowship of the Holy Catholic Church. This is especially dear to our hearts, because, as continuing, traditional Anglicans we are known as The Anglican Catholic Church of Canada. Like the infant Catholic Church in the Apostles' time, we too know the joy of receiving new converts. We understand, as the primitive church understood the statement in Acts, "... the Lord added to the Church such as were being saved." (Acts 2.47); and with the Primitive Church we rejoice.

2. - Let us therefore consider the Holy Catholic and Apostolic Church - our Christian and spiritual family. And first let us understand that the Holy Catholic Church is NOT something contrived by man. It is the gift of GOD. From one perspective it is true to say that this precious gift - the Holy Catholic Church - is composed of all baptized persons - unless they have lapsed into unbelief. From another perspective, the Catholic Church is the repository of all truth, doctrine and grace. As Catholic Anglicans we believe that we are a society which is visibly, and externally continuous with the Catholic community, founded by Christ, and taught by Him.

3. - The Holy Catholic Church exists on 3 plains. (1) The Church militant on earth; (2) The Church expectant beyond the veil of death; and (3) The Church triumphant in Heaven. I will confine the remainder of my remarks to the 1st plain - that of The Church militant on earth.

The Catholic Church on earth is bound together by 8 strands:

1st - A common allegiance by all its members to Jesus Christ, the Son of God, and Saviour of the world binds all its members together.

2nd - Its members are bound together by faith as expressed in the 3 creeds - the Apostles' Creed, the Nicene Creed, and the Creed of St. Athanasius.

3rd - There is one rite of entrance into this community of the Catholic Church - i.e. Baptism/Confirmation.

4th - All the faithful accept one revelation of the truth as enshrined in Holy Scripture and Tradition.

5th - The faithful adore GOD in one main fashion - i.e. by means of the Holy Sacrifice - known variously as the Liturgy, the Mass, the Holy Communion and the Eucharist. For it is here that we present ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice, offered in union with Christ's Sacrifice on the Cross, and made present to us in the Eucharist.

6th - The faithful possess an additional bond in their common acceptance of the Sacramental system, by which we believe that GOD bestows His blessings upon His children, through the medium of

outward and visible signs, which convey inward and spiritual graces. There are in all, seven such signs or Sacraments. They are Baptism, Confirmation, Eucharist, Marriage, Holy Orders, Penance or confession of sins to a priest, and Holy Unction, or anointing of the sick with Holy Oil.

7th - The faithful accept a common ministry derived from the Apostles, as guaranteeing the validity of the Sacraments. (Bishops, Priests and Deacons).

8th - The faithful honour the Church as their spiritual Mother - believing that those who would have GOD for Father, must accept Holy Church as Mother.

Conclusion - We Catholic Anglicans are deeply saddened by the presence of heresy, schism and brokenness in the Catholic Church, as we witness these things in history and in our own day.

Nevertheless, in a very chaotic world, the Holy Catholic and Apostolic Church, of which each of us is a part - is the very ROCK of our salvation, by which we are made strong, courageous, and able to face what life brings - one day at a time.

This homily was preached at Evensong, May 25, 2000 at the opening of the Eastern Deanery Meeting of The Anglican Catholic Church of Canada at St. Cecile Academy, Windsor, Ontario, by The Rev'd David. A. Walsh SSC, Honourary Assistant at the Cathedral Parish, Annunciation of the Blessed Virgin Mary, Ottawa, Ontario.

From the Deacon's Desk

COMFORT

Today although we are still in Whitsuntide, I was reading the Collect for the Third Sunday after Trinity (preparing for a Sermon) and in it occurs the words "comforted in all dangers and adversities..." and since we are only just past Pentecost and still have Whitsuntide on our minds I wondered how many times we encounter the words comfort, comforted, comforter, etc. in our prayers and scripture readings; and do we all understand what these words mean.

In present day usage "comforter" has come to mean a consoler, one who pats us on the back and tells us all will be well; and comfort has come to mean easy good living. But this is not what the translators of these collects and scriptures intended. By "Comforter" they meant one who encourages and strengthens the will, a friend who will stand by you.

When at Holy Communion we are exhorted to "...take this Holy Sacrament to your comfort..." it does not mean that it will ease our passage through this life, (though it may well do that). It means use it to the strengthening of your faith, to the strengthening of your disposition to do whatever God's will is for you.

The "Comfortable Words" are not intended to make us feel good (though they may well do that), they come after the general Confession and Absolution to strengthen us in the understanding of Christ's Atoning Sacrifice and that "He is the propitiation for our sins".

By The Reverend Mervyn Edward Bowles

Worth thinking about

- ⊗ The apostles of eternal dialogue [liberals, revisionists] do not like to hear the perfectly biblical idea that there are some things one does not dialogue about and some people with whom one does not dialogue as though they were faithful Christians. If you love the heretics and pray for their salvation, you cannot 'dialogue' with them, because you are thereby telling them that they are not heretics and that they do not need to change radically. You are telling them that they are slightly off course (hence the need to talk) when they are sailing in exactly the wrong direction, into the shoals and storms and sharks. D. Mills

- ⊗ Simply put, baptism is our death, burial, and resurrection in union with Jesus Christ. It is a rite of passage, given by Christ to the church, as an entrance into the Kingdom of God and eternal life. From the Orthodox Study Bible.

The Gathering

A big feast and old friends,
Nothing could be better than that.
Relatives, cousins, family and grandparents,
Converging in one place.
Everyone in formal dress,
We stand together as one.
My friends and family around me,
I stand proud alongside them.
We are having a great time together.
The best memories I have are in this picture.
Our smiles light the room,
Filling it with hope and joy.

Time has changed though.
Not all of us feel the sun's life-giving rays.
We no longer bear our radiant smiles.
The picture is now hollow.
Some people are no longer there.
We are scattered like a flock of misguided sheep.
We gather once every while though to talk and to eat,
To reminisce about the past,
And to chat about the future.
These are the times to remember,
For all memories aren't as sweet.

By Alec Mears (age 14) of our Parish. Alec and his brother Neill were confirmed last year on Trinity Sunday by +Robert Mercer CR.

Liberalism - II

To reiterate (from the last issue) the rising tide of unbelief that confronted the founders of Liberalism

was the Enlightenment (The Age of Reason; The Aufklärung).

The Enlightenment gave birth to much that we still see today as part of the modern mind. These features include:

1. The beginning of scientific history.
2. Any truth must justify itself before the bar of reason.
3. Nature is the primary source of answers to the fundamental questions of human existence.
4. Freedom is necessary to advance progress and human welfare.
5. Literary and historical criticism are necessary to determine the legitimacy of our historical legacy.
6. The need for critical philosophy.
7. Ethics as separate and independent from the authority of religion and theology.
8. A suspicion of and hostility to all truth claiming to be grounded in some kind of authority other than reason, e.g. tradition or divine revelation.
9. Raising to the value of science as the avenue by which man can find truth.
10. Toleration as the highest value in matters of religion.
11. A self-conscious continuation and expansion of the humanism first developed during the Renaissance.

Philosophically during the Enlightenment man saw it as possible for him to reason his way to God. In a real sense this was the modern tower of Babel with all the hubris that implies.

During this age there arose a group of scholars who have come to be known as the Neologians (or Innovators). It was they who pioneered the work in biblical criticism, attacking the doctrine of biblical inspiration as it had been precisely articulated during the late Reformation period. The Neologians specifically assaulted traditional Protestant doctrines generally and Lutheran doctrines specifically. They attacked the supernaturalism of historic Christianity in general and such doctrines as the Trinity, the Deity of Christ, the Atonement, the Virgin Birth, the Resurrection, Chalcedonian Christology and the existence of Satan.

On another front this age saw the rise of Deism, which asserted while God was indeed the creator, He had created a clockwork image universe which operated by natural law. God himself would not interfere with his creation, hence miracles became impossible because they would violate the inviolable laws of nature. Works appeared such as *Christianity as Old as Time*, arguing that Christianity merely republished the revelation of God which was available to man in nature. God himself was transcendent, separated, above and uninvolved in creation.

From an article (available at <www.bible.org/docs/theology/liberal/liberal.htm>) by M. James Sawyer, Ph.D.

Last Requests

Father O'Grady was saying his goodbyes to the parishioners after the Sunday morning service as he always does, when Mary Clancey came up to him in tears.

"What's bothering you so, dear?" inquired Father O'Grady.

"Oh, Father, I've got terrible news," replied Mary.

"Well, what would that be now, Mary?"

"Well, ... my husband, Father ... he passed away last night."

"Oh, Mary," said the priest, "that's terrible. Tell me Mary, did he have any last requests?"

"Well, yes he did, Father," replied Mary.

"What did he ask, Mary?"

Mary replied,

"He said, ... 'Please ... Mary, put down the gun ... ' "

The Power of Prayer

"CONTINUING INSTANT IN PRAYER" (Rom. xii. 12)

Among the many reasons assigned for the abandonment of religion by young people, one cause is strangely overlooked, viz. the difficulty of prayer. The child begins by finding it easy and natural, but soon comes the experience of 'discharging petitions into the empty air', than which there is nothing more discouraging. To keep on praying when 'nothing seems to happen' is a tremendous test of will power. We are not going to tell any one that prayer is easy: it was Coleridge who described it as one of the hardest of mental exercises. And it has to be carried through as a duty: it is a real piece of work. Therefore we should not discourage ourselves or others by denouncing 'formal' prayers. The mere effort of saying them when we have no feeling of delight in them is an acceptable sacrifice.

Prayer is the lifting up of the heart and mind to God (Ps. xxv. 1). It is (a) public, (b) private. Public prayer is the prayer of the Church, whether that prayer is recited with the company of the faithful in church or said alone by the priest. It is still 'public prayer', even when the priest says his office alone, for it is being said by the Church all over the world. Private prayer is the prayer of the individual soul: it is not tied to any form of words, but may be (a) vocal or (b) mental.

Prayer is necessary, for it is like breathing: a soul in a state of grace must pray. Good prayer demands (a) *attention*. A reverent bodily posture aids attention by helping to keep away distractions, (b) *humility*. The Publican was heard in preference to the Pharisee because his prayer was humble. Recognition of our weakness and our frequent falls should prevent us from being presumptuous. (c) Prayer requires *confidence*. Even in worldly affairs we do not feel inclined to do anything for those who exhibit no confidence in us. God is 'Our Father' and expects confidence from His children. (d) Prayer demands *perseverance*. It is always answered, though not always in the way we expect. The

parable of the Unjust Judge teaches persistence in prayer.

Special times and places of prayer are useful, but prayer can be made anywhere, and in time of temptation should be made at once. A brief ejaculatory prayer, or the Sign of the Cross, will help to extinguish temptation.

Prayer, however, should not be selfish. We are taught to pray for our temporal needs in the Lord's Prayer, but not until we have prayed for others, for God's glory and for the coming of God's Kingdom.

Prayer comprises many elements besides petition. There should be praise, thanksgiving, penitence and intercession. Two things will help to make prayer more real and careful. (1) Preparation. It is well to begin by 'pulling ourselves together' and deliberately placing ourselves in the Presence of God. (2) Silence. Prayer must not be all talking. There should be the desire to listen, and many miss God's message to them because they fill all the time with telling their wants.

Difficulties in prayer are many but they can be reduced to a few root causes, (1) is a mistaken idea of God. The thought of a remote and abstract Being will not inspire any one to pray. Our knowledge of God will help our prayers, hence meditation on the scripture is a valuable means of enriching our prayer life. (2) A number of difficulties must definitely be regarded as temptations of Satan. It is often a good plan to ask the aid of the Holy Angels to beat off the suggestions of evil spirits. (3) Physical disability, tiredness, pre-occupation with worries, all tend to make prayer an uphill task. It is important to choose the best time for prayer. Often the last thing at night is the worst time. The best time to pray is at Mass. (4) Most of all, the hindrance which takes the heart out of prayer is the feeling that it effects nothing. We believe that it makes the soul will what God wills, but more than that, it affects profoundly the course of events. In a striking passage Fr. Hugh Benson wrote: "I was aware that the atmosphere of the chapel was charged with energy: great powers seemed to be astir and I to be close to the whirling centre of it all . . . I perceived that this black figure knelt at the centre of reality and force, and with the movements of her will controlled spiritual destinies for ever. There ran out from this peaceful chapel lines of spiritual power that lost themselves in the distance, bewildering in their profusion, terrible in the intensity of their hidden fire."

The need of forms of prayer is often felt by those who desire to pray but cannot readily find words. The tested forms of prayer are the best: Our Father, Hail Mary, *Veni Creator*, the Collects from the Book of Common Prayer, the *Anima Christi*, sections from the Litany, the *Miserere* (Ps. li.) and *De Profundis* (Ps. cxxx.). Single verses from the psalms are often very suitable for our personal prayers. The familiar prayer of S. Richard is very compact. We need two qualities in the prayers we use: freshness and familiarity. To secure the former it is a good plan to ring the changes on different methods, so as to prevent the mechanical repetition which easily comes to do duty for praying. At the same time we must use the old and tried forms as familiar tools. Canon Liddon said, "If you make it a rule to say every morning the first verse of *Veni Creator* it will do more for you than any other prayer I know except the Lord's Prayer . . . Perhaps fifty years hence, in another state of existence, some of us will be glad to have acted on the advice" (University Sermons, Second Series, p. 97).

From a book by The Rev. Marcus Donovan entitled *Positive Teaching* (or *What the Catholic Religion Offers Us*) and published by The Faith Press in 1947.

Gary Freeman, 102 Frederick Banting Place, Waterloo, Ontario N2T 1C4
(519) 886-3635 (Home) (800) 265-2178 or (519) 747-3324 (Office) (519) 747-5323 (Fax)
gfreeman@pwi-insurance.ca