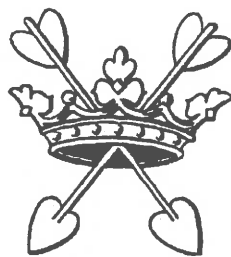


THE PARISH OF ST. EDMUND, KING AND MARTYR

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

May 19, 1999 - St. Dunstan of Canterbury

June Schedule

June 6	Sunday	-	Trinity I
June 11	Friday	-	St. Barnabas, Apostle and Martyr
June 13	Sunday	-	Trinity II
June 20	Sunday	-	Trinity III
June 24	Thursday	-	Nativity of St. John the Baptist
June 27	Sunday	-	Trinity IV
June 29	Tuesday	-	St. Peter and St. Paul, Apostles and Martyrs

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

Please remember - (a) the Deanery Meeting on May 27, 28, and 29, and (b) the Confirmation on May 30 - at Resurrection College on the University of Waterloo campus.

Letters to the Editor

Dated April 27, 1999 at 225 First Avenue, Ottawa:

Sir,

I was pleased to read of Deacon Bowles' enthusiasm for Cecil Frances Alexander's hymn, "*There is a green hill*" of 1848 (blue 545). Monsignor Ronald Knox, the Roman Catholic translator of the whole Bible, said in one of his sermons that this Anglican hymn was the best description of the Atonement he knew. A sour commentator pointed out that the hills of Judea are seldom green, but Mrs. Alexander said that when she went shopping in Derry she passed a small hill that made her think of Calvary.

Mrs. Alexander was married to an Archbishop of Armagh in Ireland. It is fitting that she should be named after St. Cecilia, the patron saint of music: Mrs. Alexander has left us several fine hymns, such as "*He is risen, He is risen*" of 1846 (blue 157). I am fond of her hymn for St. Peter, "*Forsaken once and thrice denied*" (green 227), but unfortunately this is not in the blue book. The hymn you are looking for has a way of hiding in another book!

Incidentally, Carola Peck of our Continuing church in Ireland is the niece by marriage of Monsignor Knox. Mrs. Peck married into a literary family. Her mother in law, Lady Winifred Peck, published a number of books, like "*Home for the Holidays*"; as did her uncle by marriage, Wilfred Knox, an Anglican New Testament scholar; while another uncle, Evoc Knox, edited the humorous magazine "*Punch*"; while yet another uncle, Dilwyn Knox, was a breaker of enemy codes in war time. You can read about these siblings and their father, the Anglican Bishop Knox of Manchester, in "*The Knox Brothers*" by Mrs. Penelope Fitzgerald.

And now our Mrs. Carola Peck is following in the footsteps of the previous generation. She has recently published a book, a lavish memoir of her friend, Her Serene Highness the Princess Marie Gabrielle of Urach Mrs. Desmond Guinness, who did so much for the preservation of Irish heritage. The book is published by The Hannon Press of Ballivor, County Meath, Ireland. Fr. Rod Brazill of Oshawa hopes to review it in the "*Diocesan Circular*" while I hope to review it in Bishop Crawley's "*Rock*". My only complaint is the price - the paperback is £20 (Irish), but it is a gorgeous publication.

You, sir, will have been delighted by Helen Glover's lively article in "*Update*". Happy the editor whose parishioners read his magazine, let alone contribute to it! But I fear Mrs. Glover will have to endure one more poem by John Donne in the "*Diocesan Circular*"; sent in by none other than her own parish deacon. I know at least one former unbeliever who was converted to a living faith in Christ by the poetry of Dean Donne. I shall include the poem, not because of the unbeliever, but because Ted loves it so.

Yours etc.

+Robert Mercer CR

Dated May 3, 1999 at 313-208 Silvercreek Pkwy N., Guelph

Dear Editor,

My query posed in the January issue of UPDATE regarding how the Benedicite came to be part of the Divine Office has elicited answers from various sources, and I want to thank all of them for their interest. But none has addressed what I really wanted to know but was too clumsy to express. I have found the answer I was looking for in "The Early Church" by Henry Chadwick, Volume 1 of the "Pelican History of the Church" where he says that the Benedicite together with the Benedictus was incorporated by St. Benedict (of Nursia) into Lauds, when he instituted the Benedictine Rule, which would have been about the year 540.

By the way, if you accept Classified Ads, would you include this one from me? If anyone has for sale (or rent) a copy of the 4th Volume, "The Church and the Age of Reason", of the "Pelican History of the Church" I would like to hear from them.

The Rev. Mervyn Edward Bowles

St. Dunstan of Canterbury

Dunstan, the most famous of the Anglo-Saxon saints, was born near Glastonbury and was appointed abbot of that monastery in 943. He gradually superseded its occupants by Benedictine monks and made it a centre of learning and religious observance. Dunstan was chief adviser to King Edred and initiated a vigorous policy of national unification and moral reform. For a time he was banished by King Edwy, but returned under Edgar and was made successively bishop of Worcester and London and primate at Canterbury. He was appointed papal legate in 961 and, with St. Ethelwold of Winchester and St. Oswald of York, carried on his far-reaching reforms with increased zeal. With all this, Dunstan was active in pastoral work, recreating himself with smithing, painting and music, in all of which he was skilled. He died in 988. His feast day is May 19.

From A Dictionary of Saints compiled by Donald Attwater and published by Burns & Oates in 1958.

The Authority of the Church - III

I have devoted special attention to these Councils, because their decisions illustrate the truth that the Holy Spirit has enabled the Church to teach and to explain what Christ was and what he taught. Christ has given no different revelation; and therefore he has not given any one any right to teach any strange new doctrine, or to deny what he originally revealed. The Church could never have the right to teach, for instance, that there are four Persons in the Godhead, or to deny that the Holy Sacrament is the true body and the true blood of Jesus Christ, or to say that a man may marry a second time while his first wife is living. On the contrary, it is the duty of the Church to witness daily to the divine revelation that God is Three in One, to feed her children with that true bread of life and that true cup of salvation, and to maintain the holiness of Christian marriage. If we ask, "Where is the authentic record of the original doctrines of the Christian faith?" The great Fathers of the Church would at once have replied, "In the holy Scriptures". And this leads me to say a few words about the Bible and tradition.

The deposit of truth committed by the apostles to the Church is almost entirely contained in the New Testament. With the exception of one or two doubtful sayings which some Christians believed to

have been spoken by our Lord, no other traditions about him have the least scientific value. We have only a few legends which are almost certainly unhistorical, like the legend of St. Veronica. No one who has seriously studied the writings of the Christian Fathers of the second and third centuries, can fail to see that practically all their knowledge about Christ is derived from, or contained in the New Testament.

It is very much the same with regard to his blessed Mother. For instance, the theory that she was conceived "immaculate", wholly free from all tendency to sin, has no support in the Bible, and is contrary to the teaching of some of the greatest ancient Fathers. Such a theory therefore, though it may be true, cannot properly be made into a dogma of the Church. On the other hand, the truth that when she was about to become the Mother of the Son of God, there was no evil in her which could be in contact with the operation of the Holy Ghost, is a real doctrine of the Church. It is taught in the Bible that she was indeed a virgin, and some of the oldest writers of the second century assert it no less plainly than St. Luke asserts it. Like the truth of the resurrection of Christ's body, it is so vital to the Christian faith that those who deny it nearly always, sooner or later, teach that Jesus Christ was a human person who might have sinned, even if he did not sin.

One of the great dangers of putting legend on the same level as truth is that it tempts those who are weak in the faith to put truth on the same level as legend. During the early ages of Christianity, the leaders of Christian thought made few mistakes of this kind. They developed doctrines simply by teaching old truths in a fuller, more effective, and more modern fashion. They held it to be their duty to transmit, not to transform, Christian truth. Their religion was founded upon facts - the facts recorded in the New Testament. And tradition meant the consistent maintaining that these facts are facts.

From an 'Abbey Series' tract by Leighton Pullan, D.D. and published by the Church Union/Church Literature Association - continued next month.

Yours might be a country church if...

1. The doors are never locked.
2. The Call to Worship is, "Y'all come on in!"
3. People grumble about Noah letting coyotes on the Ark.
4. Preacher says, "I'd like to ask Bubba to help take up the offering", and five guys stand up.
5. The restroom is outside.
6. Opening day of deer hunting season is recognized as an official church holiday.
7. In the annual stewardship drive there is at least one pledge of "two calves".
8. When it rains, everybody's smiling.
9. Prayers regarding the weather are a standard part of every worship service.
10. A singing group is known as "The O.K. Chorale".
11. The church directory doesn't have last names.
12. There is no such thing as a "secret" sin.
13. Baptism is referred to as "branding".
14. Finding and returning lost sheep is not just a parable.
15. High notes on the organ set dogs in the parking lot to howling.
16. People wonder when Jesus fed the 5,000 whether the two fishes were bass or catfish.
17. On Sunday morning the parking lot looks like the parking lot at the livestock auction.
18. The final words of the benediction are, "Y'all come on back now, ya hear!"

From a posting by Steve Hinds on the EUNITED list server.

The Worshipping Company

MASS THE CENTRE OF WORSHIP

The worship of the Church from the very earliest days has always centred in the Holy Eucharist. In the vision of St. John in the book of Revelation, of the worshipping hosts of heaven, can be seen, even at the early time, the outlines of Christian worship at the Mass. Around the throne of heaven are the elders, like the priests sitting each side of the bishop behind the altar in the Early Church. In the centre is the Lamb slain, as in the Mass. The song they sing is the Sanctus, "Holy, holy, holy, is the Lord God, the Almighty", while the angels swing their golden censers.

Our worship to-day likewise is centred in the Mass, for there on the altar is the Crucified, the Lamb slain from the foundation of the world, the perfect offering for sin, the revelation of the Father's loving heart. The Church on earth, the Worshipping Company, is one with the angels in heaven, in paying homage and adoration to the King of kings. "It is very meet, right, and our bounded duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High."

It is therefore our great privilege, joy and duty to make it our rule to be present at Mass every Sunday; there to worship and adore God who is ever present in His Church, and in His Holy Sacrament; there to take our place as a member of the Worshipping Company.

From *The Holy Catholic Church* by John Ferley (Vicar of the Church of St. Edmund, King and Martyr, Dudley, England) and published by The Faith Press in 1952 - more next month.

Parable of the Popcorn

Behold at the time of harvest, the ears of corn did bring forth kernels, which were dried and prepared for the popper's hand.

And then it was that the popper did take the kernels, all of which appeared alike to him, and he did apply the oil and the heat.

And it came to pass that when the heat was on some did they explode with promise and did magnify themselves an hundred fold, and some did burst forth with whiteness which did both gladden the eye and satisfy the taste of the popper, and likewise, some others did pop, but not too much.

But lo, there were some that did just lie there and even though the popper's heat was alike unto all, they did bask in the warmth of the oil and kept everything they had to themselves.

And so it came to pass that those which had given of themselves did bring joy and delight to many munchers, but those which kept of the warmth and did not burst forth were fit only to be cast out into the pail and were thought of with hardness and disgust.

And thus we see that in the beginning all appear alike, but when the heat is on, some come forth and give their all, while others fail to pop and become as chaff to be discarded and forgotten.

By William James Mortimer - thanks to Fr. Robert Mansfield.

The Last Gospel

The Last Gospel is a final devotion that has become attached to the Mass, rather than an integral part of the Mass itself. [It was originally a private devotion of thanksgiving of the celebrant.] It is said by the celebrant in the same place as the earlier Gospel, and with a similar announcement. [The Last Gospel is omitted when a bishop celebrates Mass - he recites it to himself on his way to the place of unvesting.]

Normally the beginning of the Gospel of St. John is read; but on Christmas Day, when this passage has already been read as the Gospel of the day, the Gospel for the feast of the Epiphany is read in its place as the Last Gospel

St. John's Gospel begins with the idea of the eternal existence of the Son of God. He was the Word of God, the perfect expression of the Father's mind, and himself perfect God. Through the ages before the Incarnation, he was nevertheless the light that shone in the darkness of this world. At last, when the fulness of the time came, the Baptist appeared to bear his witness. Then the true Light burst on the sight of men. He was rejected by his own people, but those who received him were made the sons of God, not by a carnal birth; as he is the Son of God, and born of a Virgin. So the Word was made flesh; the Son was incarnate; and by his life on earth revealed his glory, as of a Father's only-begotten Son.



The Word was made flesh

St. John in this preface to his Gospel puts before us the basic ideas of his theology; they are cardinal principles of our religion, and sum up the significance of the life of him whom we offer to the Father in our sacrificial worship. The blessed Eucharist is the extension of his Incarnation, of his Passion and of his Resurrection, into our lives.

From *This Our Sacrifice* by L.A.E. Horsfield and H. Riley and published by The Church Union / Church Literature Association in 1949.

From the Deacon's Desk

VENITE, EXULTIMUS DOMINO

"Come let us praise the Lord with Joy", or as we Anglicans have it, "Come let us sing unto the Lord". The 95th Psalm, which we call the Venite, in Matins.

Today happens to be the 19th day of the month, and according to the rubrics the 95th Psalm is to be "omitted in the ordinary course of the Psalms" which sparked my interest in exploring it. Here we have another Canticle which came to us by way of the Sarum Breviary which in turn came from St. Jerome's translation into Latin from the Greek of the Septuagint and from the Hebrew which stands behind that. What we have is a translation of a translation of a translation and one which has weathered this series of translations very successfully.

The Roman Psalter provides for the recitation of the whole Psalter on a weekly basis whereas we Anglicans do so only once a month. In the Roman Breviary, Psalm 95 (94 by their count) is the Invitatory at Matins in the Office of Sunday while we recite it as the Venite on all those days when no special Anthems are prescribed.

In The Letter to the Hebrews in chapters 3:6 to 4:11 the writer uses this Psalm as a warning to the Jews in Jerusalem to accept Jesus Christ and His teachings as being a fuller development of and therefor superior to Moses and his teaching.

Exultimus Domino

By The Reverend Mervin Edward Bowles

One Liners

- √ Why does monosyllabic have five syllables?
- √ The most dangerous of all falsehoods is a slightly distorted truth. G.C. Lichtenberg
- √ A critic is one who leaves no turn unstoned. G.B. Shaw
- √ Custom will reconcile people to any atrocity. G.B. Shaw
- √ Education's purpose is to replace an empty mind with an open one. M.S. Forbes
- √ For every ten people who are clipping at the branches of evil, you're lucky to find one who's hacking at the roots. H.D. Thoreau
- √ Those who do not read are no better off than those who can not.
- √ If you think you can do a thing or think you can't do a thing, you're right. H. Ford
- √ Drive-through banking was invented so cars could meet their true owners.

The Bishop's Bit

A WISE MAN FROM THE WEST

Last year's synod in Edmonton heard Bishop Crawley announce his pending retirement.

He has been trying, at his doctor's insistence, to retire for the past 5 years. In 1999 he turns 76. He has had a heart attack, about which he remained quiet. I kept saying no because the election of bishops can occasion schism and other sin. I can no longer go on saying no. Robert Crawley will remain Suffragan until his successor is consecrated. Thereafter he will be an Assistant Bishop, like

Alfred Woolcock. He will continue as rector of Ladysmith and as editor of the "Rock".

As we've been electing a Suffragan, it fell to me to nominate somebody. The clergy then voted by secret postal ballot to accept or reject my nomination. Parishes then voted by postal ballot to accept or reject the clerical decision. The administration of this election fell, by the rules of our *Diocesan Ordinances*, to the Lay Secretary of Synod, Mr. Vernon Orr of Peterborough, Ontario. He had the assistance of a lay member of Diocesan Council, Mr. Gordon Wayne of Ottawa. Aussies speak about "the tyranny of distance". We Canajans know the same tyranny. Dr. Millo Shaw of Edmonton might well have been Vern's fellow teller, except that Ottawa is closer to Peterborough than is Alberta.

The outcome is that the Very Rev. Peter Wilkinson, Archpriest of the West (or archdeacon: a rose by any other name) is now suffragan elect of the West. God willing, his consecration should take place in Victoria in the evening of Thursday October 21. We hope to rent St. Anne's heritage chapel, the venue for 1998's happy eucharistic conference. All genuinely welcome! The obstacle to your participation is of course the tyranny of distance, to say nothing of the cost of that tyranny. This date has been chosen because on the preceding days bishops from round the world will have been conferring in Portland, Oregon. And the bishops will have been at St. Mark's cathedral, Portland, because that parish celebrates its 125th birthday in 1999.

Fr. Peter was born and raised in Victoria. He read classics at the local university, and then trained for the ministry at the College of the Resurrection, Mirfield, Yorkshire. He was at this seminary when I was a novice in the Community of the Resurrection, but we didn't know each other then: novices have no dealings with students. Fr. Peter was ordained in Canterbury cathedral by Michael Ramsey, the then Archbishop of Canterbury. His practical "internship" - Brits talk about "serving a title" - was in a South London parish famous for training assistant curates, St. John's, Upper Norwood.

Fr. Peter returned home to join the staff of Victoria cathedral under Dean Whitlow. But being a wise man, he saw the writing on the wall. He took secular work in the attorney general's office BC. When the time came, he was not economically beholden to the unAnglican Church of Canada. Along with Frs. de Catanzaro and Crawley and Mr. Bob Kerr of Quebec (now of Victoria), he had been at the Congress of St. Louis in the USA, which launched the whole Continuing Movement.

At first he had no intention of starting a parish, let alone a diocese: he began services in the basement of his mother's home, for her benefit and his. But then Denis & Janet Byrne and Nell Bradsaw asked if they might participate too. One thing led to another. They grew too numerous for a domestic oratory and had to rent a Lutheran church. At last they were able to purchase an elderly Mennonite building and do it up themselves. Some years later Fr. Peter was able to hand over the rectorship of St. John's to Fr. Stan Sinclair, formerly of Calgary.

He is the very first priest of our diocese. He is musical, devout, erudite, gently humorous. People turn to him for advice, not least bishops. He was a disciple of Fr. Palmer and a friend of Dr. de Catanzaro. When Bishop Woolcock first asked for the assistance of a suffragan, he nominated and the diocese was pleased to elect Fr. Peter. However, on medical advice he declined this election. The Very Rev. Robert Crawley was then chosen. So there is now an inevitability and a joy about Fr. Peter's coming to the post.

He will retire from his secular job. He will not be Victoria's parish priest. In other words, he will not be trying to hold down three jobs simultaneously. Doctors therefore need not fear for his health which, in any case, has turned out better than they predicted.

I don't know how often we shall see him in Central or Eastern Canada. Unlike Bishop Crawley, he dislikes aeroplanes (though he operates email). But it gives the whole diocese much pleasure to admit

Fr. Peter to our Canadian house of bishops!

+Robert Mercer CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

From here and there

- The good news of the Christian Gospel is that no matter what their sin is, for the sincerely repentant there is forgiveness. The problem today is that dominant secular humanism has convinced multitudes that sin does not exist, so there is nothing to repent for. C. Moore
- If words are to enter men's minds and bear fruit, they must be the right words shaped cunningly to pass men's defences and explode silently and effectually within their minds. J.B. Phillips
- An optimist sees an opportunity in every calamity. A pessimist sees a calamity in every opportunity. W. Churchill
- Diplomacy - the art of letting someone else get your way. A couple of anagrams - 'mad policy' and 'lad myopic'.
- Catholic never means "charitable", "liberal", or "latitudinarian".
- Too many people confuse "equality" with "interchangeability".

Either/Or - The Gospel or Neopaganism

The title of a book containing seven addresses dealing with paganism in the 'mainline' churches. The addresses were presented at a conference sponsored by the Center for Catholic and Evangelical Theology in April, 1993 at St. Olaf College in Northfield, Minnesota.

From the Preface by the Editors - Carl E. Braaten and Robert W. Jenson:

"In the present situation of the American church, Kierkegaard's either/or takes the form of what James Hunter has taught us to call "the culture wars", as these take place also inside the church. The Center's conference was not called for those who hope to be neutral in these wars. The addresses given there do not beg for enlightened dialogue between contending parties. They are partisan. Their acknowledged context is a deadly conflict over what evangelical, catholic, and orthodox Christians believe about the triune identity of God, salvation through Christ alone, the divine institution of the holy ministry, the oneness of the church in apostolic succession, the great commission of our Lord to go with the gospel to all nations. In the organizations of "mainline" churches, if these convictions are not denied outright they are mingled with "alternatives" in the name of "pluralism", "multiculturalism", "feminism", and "hospitality". The addresses printed here were given as direct attacks on such betrayal."

"The essays in this volume are at least, perhaps, "head-on". We believe that they discuss the most crucial issues for the gospel's integrity in its encounter with "the spirits of the age", roundly termed by us "neopaganism" and "gnosticism"."

From the address by J.A. DiNoia, O.P.:

"Is Jesus Christ the unique mediator of salvation? I was one of five panelists assigned to address this question at a recent meeting of [Roman] Catholic theologians. I was the first to speak and, as it turned out, the only panelist prepared to advance an unqualified affirmative response to the question. Why is this? Why would a group of [Roman] Catholic theologians decline to affirm what, until recently, would have been considered an unquestionable tenet of ecumenical Christian faith? ...it became clear that their reluctance to do so was motivated at least in part by a desire to avoid giving offense to religious people of other traditions[!]"

From a Review by Richard John Neuhaus (Editor in Chief of *First Things*):

"In a religious culture torn between stultifying niceness and ideological warfare, this book is a bracing call to rediscover the uniqueness of the gospel by which alone the church can dare to be the church. These authors know what too many have forgotten: Christians serve the culture best when there is no doubt that they serve God first."

Published by William B. Eardmans Publishing Company, Grand Rapids, Michigan in 1995. Fr. Paul Dicks, Carlinville, Illinois recommended the book.

Sin!

" The topic of sin repels our attention, we do not like to consider it, it makes us uneasy. It is rather unfashionable in some powerful ecclesiastical circles to dwell on the crude fact of sin and judgement, and even less respectable to ponder the need for salvation from sin. But this is no mere retrograde theme, irrelevant to today's enlightened western civilisation. While there are some deep points at which theologians will wish to disagree with the present Pontiff, one particular note he strikes about modern culture is worth pausing to ponder, that it harbours a "culture of death". As a mid-European he will have picked this up from the philosophy of Heidegger and his critique of technology and the warning that mankind, like a child with a razor, will wreak destruction on himself, unless moral renewal occurs."

From an essay by Dr. Timothy Bradshaw (Senior Tutor at Regent's Park College, Oxford) which originally appeared in The Church of England Newspaper. I found it on the Internet! If you would like a copy of the entire essay, just let me know, and I'll email it, or snail mail it.

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