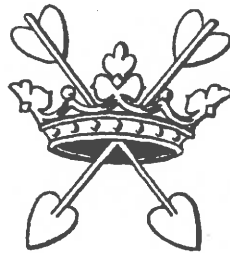


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

November 20, 1999 - St. Edmund

December Schedule

December 5	Sunday	-	Advent II
December 12	Sunday	-	Advent III
December 19	Sunday	-	Advent IV
December 21	Sunday	-	St. Thomas the Apostle
December 24	Friday	-	Christmas Eve
December 26	Sunday	-	St. Stephen the Martyr
December 27	Monday	-	St. John the Apostle and Evangelist
December 28	Tuesday	-	The Holy Innocents

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 (Red Letter Days in the Prayer Book Calendar) - the Holy Eucharist is celebrated at 7:00 p.m.

St. Edmund, King and Martyr

Edmund was born in 841, and died at Hoxne, Suffolk, England, in 870.

On Christmas Day 855, 14-year-old Edmund was acclaimed king of Norfolk by the ruling men and clergy of that county. The following year the leaders of Suffolk also made him their king.

For 15 years Edmund ruled over the East Angles with what all acknowledged as Christian dignity and justice. He himself seems to have modeled his piety on that of King David in the Old Testament, becoming especially proficient in reciting the Psalms in public worship.

From the year 866 his kingdom was increasingly threatened by Danish invasions. For four years the East Angles managed to keep a shaky, often broken peace with them. Then the invaders burned Thetford. King Edmund's army attacked the Danes but could not defeat the marauders. Edmund was taken prisoner and became the target for Danish bowmen.

In a later account, *The Anglo-Saxon Chronicle* reputedly derived second-hand from an eyewitness, Abbo compared Saint Edmund to Saint Sebastien, and so he also became a saint invoked against the plague. The story goes that Edmund was captured at Hoxne. He refused to share his Christian kingdom with the heathen invaders, whereupon he was tied to a tree and shot with arrows, till his body was 'like a thistle covered with prickles'; then his head was struck off. He died with the name of Jesus on his lips.

The record continues that the Danes "killed the king and overcame all the land . . . they destroyed all the churches that they came to, and at the same time reaching Peterborough, killed the abbot and monks and burned and broke everything they found there".

Saint Edmund thus remains the only English sovereign until the time of King Charles I to die for religious beliefs as well as the defense of his throne. Edmund was quickly revered as a martyr and his cultus spread widely during the middle ages.

King Saint Edmund is generally depicted as a bearded king holding his emblem - an arrow. Sometimes he is shown suspended from a tree and shot, or his head between the paws of a wolf.

He is venerated at Bury Saint Edmunds (Saint Edmund's borough), where his body is enshrined and a great abbey arose in 1020. Richard II invoked him as patron to those threatened by the plague. His feast day is November 20.

From For All the Saints website - and thanks to Fr. Gary Jacobson

The Bishop's Bit

A SERMON PREACHED IN VICTORIA AT THE CONSECRATION OF BISHOPS
WILKINSON AND RHODES (THE LATTER FOR COLOMBIA).

THE SACRED HEART

The prophecy of *Hosea, chapter 11*, verse 8. God speaks:
"My heart is turned within Me. My compassions are kindled together."

Can any good thing come out of Yorkshire? (*John* 1,46). From Yorkshire have come such television programmes as *All Creatures Great and Small*, *Heartbeat*, *The Last of the Summer Wine* and *In Loving Memory*. From Yorkshire have come coal, steel, wool and a candy called Pontefract cakes. From Yorkshire have come Richard Rolle, the 14th century mystic; Guy Fawkes of gunpowder, treason and plot; Captain James Cook, the 18th century explorer; Charlotte and Emily Brontë, 19th century novelists; Hannah Hauxwell, the 20th century farmer heroine. From Yorkshire have come St. Aelred of Rivaulx, St. Hilda of Whitby, St. John of Beverley, St. Paulinus of York, St. Wilfred of York. In Yorkshire lived Constantine, the 4th century Roman emperor; Robin Hood, the folk hero of legend - if he lived at all, that is; Frederick Delius, the 20th century composer; J. B. Priestly, the 20th century novelist; Viscount Halifax, ecumenical Anglican layman.

From Yorkshire came Bishop Robert Crawley. I don't suppose you keep a list of most worried people. If you did keep such a list, I don't suppose Bishop Crawley would be listed. Is he not our own Friar Tuck, our jolly joker to laugh our blues away? But night after night Bishop Crawley lies awake, his heart turned within him, his compassions kindled together. A churchwarden on the outs with his rector. A husband on the outs with his wife. A priest with anger. A young mother in poverty.

Article I tells us, "God is without body, parts or passions". We can not understand or imagine God. God speaks via the prophet *Isaiah*, "To whom then will ye liken Me that I should be like him?" (40,25). But if we are to say anything about God, we have to use word pictures. And the prophet *Hosea*, from whom I take my text, is not embarrassed to describe God as having a heart, a churned up heart. God grieves for the suffering that His chosen people have brought upon themselves. "My heart is turned within Me. My compassions are kindled together."

Bishop Crawley is often churned up over us, his compassions kindled together. Thank you, Bishop Robert. Thank you, Mother Crawley, for sharing your husband's grief.

From Yorkshire came Canon Trevor Rhodes. Country parson; vicar of inner city parishes; chaplain to a prison for teens, where in the rough of a rugby scrum his charges acquired no little respect for their padre; traveler to help the church in Africa, Colombia, India; most recently a Benedictine monk in the United States of America. He has that tough omnicompetence I associate, not only with his native county, but also with his seminary, the House of the Sacred Mission, Kelham, where boxing, pig keeping and swimming, were as much part of the syllabus as were Greek and choir practice.

From Yorkshire came Father Peter Wilkinson's forbears. To Yorkshire went Father Peter to prepare for priesthood. Yorkshire has big, industrial cities like Bradford, Halifax, Leeds and Sheffield. Yorkshire has historic sites and pleasant places like Fountains Abbey, Ilkley Moor bar t'at, Whitby and York. But the small town of Mirfield is not a destination of tourists. It was to Mirfield that Father Peter went for seminary, to the College of the Resurrection, sited in a former stable.

In the 18th century an evangelical revival emanated from Europe. Its adherents were known as Moravians. They lived in Christian kibbutzim. One such settlement was established in Mirfield. Its members farmed, baked, built, educated children. One old boy of their school grew up to become, at the beginning of this century, Prime Minister of the United Kingdom and Ireland. I refer to the Earl Asquith of Oxford. Another old boy of their school grew up to become, at the beginning of last century, a Moravian minister. I refer to the Reverend James Montgomery, whose hymns we still sing, such as *Go to dark Gethsemane* (blue 132, green 100).

Now the Moravian understanding of bishops, priests and deacons is not identical with ours. Nevertheless at ordinations we often sing one of Mr. Montgomery's hymns: -

Pour out Thy Spirit from on high.
Graces and gifts to each supply,
And clothe Thy priests with righteousness,
To bear Thy people in their heart
And love the souls whom Thou dost love.

I can think of no more succinct description of priesthood, of episcopate, than that. "To bear Thy people in their heart, and love souls whom Thou dost love." From Mirfield where he once lived, from Yorkshire, come these words to Father Peter. From near Bradford where he once lived, from Yorkshire, come these words to Father Trevor. As these bishops go to the altar of God; as they pray the daily office; as they attend to Jesus in silence or in Scripture; as they go about their daily business, these bishops are before God with God's people in their hearts.

Christ the eternal high priest (*Hebrews 3,1*), the Shepherd and Bishop of our souls (*I Peter 2,25*), puts his love into the heart of a bishop, of a priest. And the love in Christ's heart comes from the love in the heart of His Heavenly Father. "My heart is turned within Me. My compassions are kindled together."

+Robert Mercer, CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

Four Distinctions that the Church Matured - I

During the age of the Fathers four principal characteristics were developed and matured in the Church. They are the Scriptures, the Creed, the Eucharist, and the Ministry.

The *first distinction* of the Church in the age of the Fathers was the formation of the New Testament. Experts have often told us the story of its formation. If we summarise the process as represented by a conservative critic such as Bernhard Weiss, we are reminded that the collection of the four Gospels attained ecclesiastical authority by about A.D. 170. The Church by no means derived its own doctrines in the first instance from written documents, but from a living oral tradition, which was the criterion of all professedly genuine documents. It was only by degrees that the written memorials of the Apostolic age came to be ranked as equal to the Scriptures of the Old Testament: the Gospels became sacred writings in consequence of being read in the Church; the Pauline Epistles followed. The circle of sacred New Testament writings was still further extended and the Revelation of S. John brought in; and the collection of New Testament books was by no means completed at the end of the second century; certain epistles were a theme of misgiving and dispute.

The process of the formation of the New Testament is divisible into three periods: first, the period of the separate circulation and gradual collection of the documents (the century from 70 to 170); secondly, the period of their separation from the mass of other ecclesiastical literature (170-303); and, finally, the period of the formal ratification of the current belief by the authority of the Councils of the Church (303-397, Third Council of Carthage).¹ Such was the process by which the New Testament was formed through prolonged deliberation before universal consent was attained.

This collection of Epistles and Gospels, selected out of a considerable literature, the Church canonised; making them the sacred writings of the New Covenant, and setting them beside the sacred writings of the older Covenant of the Chosen People.

¹ Westcott, *History of the Canon*, p.15.

The relation of the Church to these writings was most intimate. They were written within the Church, by the Church's leaders, and for the Church's use. It is the Church which gave them the position which they hold. They can never rightly be separated from the Church: for the Church is responsible for their selection, and is their keeper, and their interpreter, and the authority in controversies of the Faith. The divorce of the Scriptures from the Church falsifies the process by which they were produced; it sets the sacred writings in an isolated and unreal position.

The Church has made these sacred writings permanent in Christian veneration ever since. Individuals have appreciated one book rather than another; one Evangelist rather than another has been congenial to their temperament or their needs; critics have questioned the value of this book or of that, have theorised concerning various degrees of inspiration, or differed greatly as to what inspiration actually means; but no part of Christendom has ever yet changed the contents of the New Testament from that which the Church in those far-off centuries had determined. Certainly if the Church in its inner development had accomplished nothing else, this formation of the New Testament would by itself have given that period a distinction above all later Church centuries. Ages ago, when a Christian was asked: On what authority do you accept the New Testament? his answer was: I accept it on the authority of the Church.

From *The Ministry and the Eucharist* by W.J. Sparrow Simpson (Honorary Canon of Chelmsford) and published by The Macmillan Company in 1943 - more next month!

Ecclesiological Crisis

Twenty-five years ago in Philadelphia the illegal ordination of eleven women precipitated an ecclesiological crisis in Anglicanism.

But it would be a mistake to suppose that the crisis was merely one of the doctrine of the Church. It is a crisis, too, of biblical exegesis and of moral theology. In her sermon at the anniversary Eucharist, Bishop Barbara Harris made plain the connection - close and inevitable - between women's ordination and the present campaign for homosexual equality. Both campaigns rely on an exegesis of the Biblical texts which robs them of any real, literal and contextual meaning.

And it is ultimately a crisis of Christology. *For if it is argued (as it has been) that the fullness of humanity cannot adequately be represented by a male priesthood, it will surely be seen to follow that it cannot be adequately represented by a male incarnation.*

The sheer extent of the revisionist programme was apparent to many of us long ago. And though few would have predicted that the star of the Loughborough Conferences would, a quarter of a century later, be the principal episcopal advocate of consensual sado-masochism, it was clear then that acceleration was inevitable.

It requires only that good men do nothing, for heresy to thrive.

September 1999 'Comment' in *New Directions*. (Italics are mine. GF)

Worth thinking about

- ✠ Hell exists, not as a place but as a state, a way of being of the person who suffers the pain of the deprivation of God. John Paul II

- ✘ We have many times discussed the intrusion of Modernist, Neo-Pagan, and New Age philosophies into the [Roman] Catholic Church. We who object are dismissed as fundamentalists (or worse) and told to get with the times. How sad it is when one attends Holy Mass with the hope of experiencing the 'kerygma' or proclamation of Christ, only to be pelted with a mish-mash of New Age Darwinian Psychobabble. J. Keene
- ✘ Not to believe in the Virgin Birth is tantamount to not believing in the divinity of our Lord which is the most basic of all Christian doctrines. R. Bowler
- ✘ If you disbelieve the Resurrection, it is clear that you disbelieve Scripture.
- ✘ A reason for outlawing religion derives from the lobbying of those who wish their sins to be declared virtues. They seek the validation of the law, in the futile belief that the legal right to be wrong makes wrong right. D. Virtue
- ✘ There is an old saying that the only thing required for evil to prevail is for good men and women to do nothing. To paraphrase another verity, if you do not stand against evil, you stand for it; you are either with Him, or you are against Him. D. Virtue
- ✘ Can the liberties of a nation be sure when we remove their only firm basis, a conviction in the minds of the people that these liberties are the gift of God? T. Jefferson
- ✘ At some point, doctrines must be more important than denominations. T. Tripi

FL'S DREAM - V

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

Dear FL,

Thank you for your last letter in which you expressed your concern about natural disasters, such as earthquakes and aeroplane crashes in which there is loss of life. Some people have been heard to say, Why did God allow this to happen? and the bereaved cry, why did God let my loved one die?

One way of looking at these things is to recall the statistical probability of things happening. Some years ago the airlines advertised the safety of flying as compared with other means of transport. For example it is safer to fly around the world than to travel the same distance by car, or flying somewhere is safer than crossing a street at a busy city intersection. In all we do, even taking a bath, there is a statistical probability of a hurtful accident. With natural disasters such as earthquakes and floods, some locations have a greater probability of having them.

The same applies to manufactured things such as automobiles and buildings in which their quality depends on avoiding errors in manufacture and faults in the materials used, the likelihood of failure is controlled as best as possible. There is an example of the failure of a man-made thing in St. Luke's Gospel, Jesus said, "*Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish*". Jesus was rejecting the superstition of some that the disaster was a punishment for sin, and was indicating that the people killed by the fall of the tower were no greater sinners than the rest of the population; all need to turn to God in repentance. As St. Paul wrote to the Romans, "*For all have sinned, and come short of the glory of God;*" and St. John wrote, "*if we say that we have no sin, we deceive ourselves, and the truth is not in us*".

Some may say, "Why did God not create a world having no natural disasters?" But what sort of world would that be with no challenges, no dangers, no opportunity or need to assist others? Could there be human beings in such a world? In a world completely safe and placid what kind of people would develop, or, if you like, evolve?

There is in our Bible a story which portrays God's Creation as a garden in which life was idyllic, but Adam and Eve, who without God's gift of free-will would not have been human, acted contrary to God's word, and passed to their progenies the mind-set of disobedience. In the next generation jealousy and murder occurred, and in a few generations mankind began to worship the sun, moon, and stars.

We know that our planet has a core of molten rock on which the earth's crust floats, parts of which sometimes interact and cause an earthquake, and sometimes the molten core spills out and forms a volcano. Among the mountains and oceans of this structure the human race has grown and become what it is, which in such a dangerous place is a miracle.

In both these kinds of creation mankind has sinned, but no one from the sinful human race who says that God could have made a safer world would be capable of saying what it should be like. The problem with the human race is not where it lives, but the inherent tendency to sin, which is spiritual self-destruction, from which it needs to be delivered by spiritual rebirth. Jesus Christ said to a seeker called Nicodemus, *"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God"*. Jesus also said, *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."*

The world in which we live gives opportunities for humans to love God and to care for others, and God has shown himself in Jesus Christ his Son, who came into our world and took our nature upon himself to deliver us from sin, and to give us the promise and hope of a new creation, for which we offer praise and thanks to God.

Sincerely yours,

Father Noah

A continuation of FL's DREAM, a parable, by Fr. Edward Goodwin

From the Deacon's Desk

I love the Authorized King James Version of the Bible! I was raised and brought up, hearing its resonant phrases almost every day of my youth. I therefore have no difficulty with its admittedly archaic language and strange (to modern readers) word usages. For the same reason I am familiar with the expressions and usages of the Book of Common Prayer. But I can understand why those who have not been in constant touch with the AV and those to whom English is a second language would rather have and use the "Good News Bible" or the NIV. And I do use and often quote from the "modern" versions when it seems to me that these alternate translations give a clearer exposition of the subject under consideration.

The impetus for these few remarks originates with J.B. Phillips' translation of "The Book of Revelation", or rather with his preface to this work and his "On Translating The New Testament", in which he sets out his goals and discusses his success or otherwise in accomplishing these goals. He writes of the difficulties he encounters in rendering into coherent and understandable modern English the works of Jew's writing in Greek living some two thousand years ago in the Roman

Empire. For instance, how does one translate a pun, which depends for its effect on the similarity of sound between two words in the original language? As an example, read Jeremiah 1: 11-12 - it makes very little sense in the English of the AV, but if one realizes that the Hebrew word for Almond sounds very similar to that for Awake, we can see that the writer has used a pun for effect.

In the Revelation those difficulties are added to by the fact, as Phillips says, that St. John was writing while "in ecstasy", writing just what he saw in his visions and unwilling to make any corrections to it afterwards. It is easy to see the difficult task Phillips set himself, which was to render the thought processes of the author into English understandable to the thought processes of a modern reader. For these reasons J.B. Phillips' rendering is not properly a translation but rather a paraphrase.

To quote Phillips, "... we are dealing with celestial poetry and not with earthly prose. To be literal-minded and studiously analytical in such a work is to kill its poetic truth. Dissection is not infrequently the death of beauty... Consequently my earnest hope is that the use of modern language has not quenched the flame which blazes through this magnificently ecstatic poem of the Majesty and Sovereignty of God."

It is unfortunate that this is precisely what some of the newer translations of the scriptures have done. The translation may be more accurate word for word and closer to the way 20th Century readers speak and think but in this striving for accuracy so much has been lost of the "Beauty of Holiness".

(Incidentally, these musings were written before I received last month's "Update" and the article "The Worshipping Company- IV".)

By The Reverend Mervin Edward Bowles

You know you're a Canadian, when:

- 1) You design your Hallowe'en costume to fit over a snowsuit.
- 2) You have more miles on your snowblower than your car.
- 3) The local newspaper covers national and international news on 2 pages, but requires 6 pages for hockey.
- 4) Your snowblower gets stuck on the roof.
- 5) You can play road hockey on skates.
- 6) The municipality buys a Zamboni before a school bus.
- 7) You find -40C a little chilly.
- 8) You know 4 seasons: Winter, Still Winter, Almost Winter, and Construction.
- 9) The trunk of your car doubles as a deep freeze.
- 10) You understand the Labatt Blue commercials.
- 11) You think the start of deer season is a national holiday.

- 12) The mosquitos have landing lights.
- 13) You actually understand these jokes.

Thanks to Jeff Speak.

A HOMILY FOR A VOTIVE MASS OF OUR LADY

It is customary for a newly ordained priest to say three Votive Masses - one of the Holy Ghost, one of our Lady, and a Requiem. I would like to continue this tradition as I begin my episcopal ministry. The Consecration Mass last night was a Votive of the Holy Ghost at which the newly consecrated con-celebrated with their Primate, so this morning's is of our Lady, and to-morrow's will be a Requiem. I wish to thank the Rector of S. John's for his permission to celebrate to-day and to-morrow, and the SSC priests meeting here this morning for allowing me to pre-empt their Mass.

No one can say that I don't believe that 'only one wearing the masculine uniform can represent the Lord to the Church', to quote C. S. Lewis. In fact, you and I have staked everything on it. It was encouraging when the Pope eventually came on side quite unequivocally, but even if he hadn't, although it might have made our life a little more difficult, it would not have affected this truth of the Catholic Faith. The hierarchy is organized around Peter and his brother Apostles, and the succession of Bishops (with their Priests and Deacons from them) *is* male. There is no doubt about any of that. My backbone was not removed last night!

But, at such a time as the Consecration of new Bishops, when there are a lot of those masculine 'uniforms' around, it is easy to think that they *are* the Church. So we need to remember the second half of Lewis' previous sentence, and it is this, 'we are all, corporately and individually, feminine to [the Lord of the Church]'.

The male hierarchy exists to be living icons, sacramental persons, and 'instruments of Christ, the Bridegroom-Priest', to serve the Body-Bride who is the Church. We have the unenviable task of representing someone other than ourselves, our Lord and Master. But the Church as a whole is feminine, as Lewis says, open to receive the life and truth of her Head, while the hierarchy has the humble vocation of serving the whole. This means, of course, that the heart of the Church is not Pope, Primate, or any other Bishop. Nor is it any other *man*. It is a lay *woman*, who was totally receptive to the grace of God, greeting that grace with incredible faith, hope and charity, and growing in it. She is 'the Church before the Church' as it were, the First Believer, and still Believer even at the Cross, when the sword was firmly imbedded in her heart. Mother and Maiden, it is she who is our model and intercessor on the narrow and sometimes very painful Christian Way that we all of us, bishop and laywoman alike, have to tread. Mother of the Brethren of her Son's family (as the Collect implies), she is the one whose example and prayers can help to 'mother' us into the image of her Son, whom she loves with a simple, pure, human heart, and whom she wants to see and love in each one of us.

All this seems to me to flow from the Lesson in Acts that our BCP uses in its Common of Our Lady - the picture of the praying Church between the Ascension and Pentecost waiting for the descent of the promised Holy Ghost. It reminds me of some of the Orthodox icons of Pentecost: Peter and John and the rest of the Apostles are there, but the centre and heart of the infant Church is Mary, praying in the midst of them. As once the Holy Ghost had come upon her to make her a Virgin Mother, so now she, and they, wait and pray for Him to come upon them to make them the Church

fully alive with His eternal life - the Virgin Mother of all those born to Christ from her womb, the font.

And that reminds me of one last thing. Many people have kindly said that last night must have been the most important day of my life. Given my beliefs, I almost came to believe it until I suddenly woke up. Of course it wasn't! The most important day of my life was fifty-nine years ago last Wednesday (October 20th), when my Mother (another Mary!) dressed her six month old son, took him to the font of the parish church, and had him baptised in the Name of the Father, and of the Son, and of the Holy Ghost, thereby making him both, 'a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven' - and, also, giving him another Mary to be another Mother.

'Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death.'

The sermon preached by our new Suffragan Bishop, The Right Reverend Peter Donald Wilkinson, OSG, on October 22 at the Parish of S. John the Evangelist, Victoria B.C.

From here and there

- If you're sending someone some Styrofoam, what do you pack it in? S. Wright
- To listen to some devout people, one would imagine that God never laughs. A. Ghose
- Remove the incentive to become wealthy, and you sabotage the wealth-creating process - for everyone. C. Moore
- Associate yourself with men of good quality if you esteem your own reputation; for 'tis better to be alone than in bad company. G. Washington
- No really great man ever thought himself so. W. Hazlitt

The Bible according to Kids:

- Noah's wife was called Joan of Ark.
- Samson slayed the Philistines with the axe of the Apostles.
- A Christian should have only one spouse. This is called monotony.

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