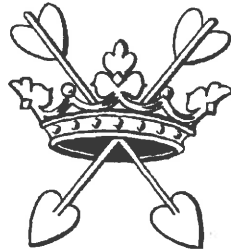


# The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

## UPDATE

September 16, 2000 - St. Ninian

### October Schedule

October 1	Sunday	-	Trinity XV
October 8	Sunday	-	Trinity XVI / Harvest Thanksgiving
October 15	Sunday	-	Trinity XVII
October 18	Wednesday	-	St. Luke the Evangelist
October 22	Sunday	-	Trinity XVIII
October 28	Saturday	-	St. Simon and St. Jude the Apostles
October 29	Sunday	-	Trinity XIX

### Service Times and Location

- (1) All Services are held in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo.
- (2) On Sundays, Matins is said at 10:00 a.m. (The Litany on the first Sunday of the month), and the Holy Eucharist is celebrated at 10:30 a.m.
- (3) On weekdays - Holy Days and Days of Obligation (Red Letter Days in the Prayer Book Calendar) - the Holy Eucharist is celebrated at 7:00 p.m., 10:30 a.m. on Saturdays - when the Chapel is available!

Dates to Make Note of:

Sunday, September 24 -

Father Raymond Ball, the Vicar General of The Traditional Anglican Church of Southern Africa (our Sister Church) will be visiting us and preaching at Mass.

Being the fourth Sunday of the month, we will be having lunch in the restaurant in Luther Village following Mass.

Wednesday, November 22 - we will be celebrating our Feast of Title - St. Edmund - Mass at 6:00 p.m. - reception and dinner in the restaurant in Luther Village following Mass.

Sunday, December 10 - The Bishop will be with us!

St. Ninian (Also Ninias, Ninus, Dinan, Ringan, and Ringen)

Bishop and Confessor  
Date of Birth - unknown  
Died about 432  
The first Apostle of Christianity in Scotland  
Feast Day - September 16

According to the untrustworthy life of Ninian by St. Aelred, he was the son of a converted chieftain of the Cumbrian Britons, studied at Rome, was ordained, was consecrated a bishop and returned to evangelize his native Britain. He had his own church built by masons from St. Martin's Monastery in Tours, which became known as The Great Monastery and was the center of his missionary activities. From it Ninian and his monks evangelized neighboring Britons and the Picts of Valentia. Ninian was known for his miracles, among them curing a chieftain of blindness, which cure led to many conversions.

From Catholic Online

The Bishop's Bit

DOES GOD LAUGH?

Does God tell jokes? Does God have a sense of humour? If we want to know what God the Father is like, we look at the human life of Jesus. Did Jesus tell jokes? Did Jesus laugh?

He certainly teased. He certainly exaggerated. We need not suppose that He was poker faced when he renamed the *mercurial* Simon by calling him *Rock* (*Matthew* 16, 18). When He spoke about a camel going through the eye of a needle (*Matthew* 19, 24). When with the gentile lady He mocked the theology of pharisees (*Matthew* 15, 26). Perhaps it was a twinkle in His eye that encouraged the lady to quip back a witty but trusting reply (vs 27)?

But the whole life of Jesus is a laugh. God has no beginning, yet at Christmas He is born. God has no age, yet at Christmas He is an hour or two old. God can not end, yet on Good Friday He dies. Dead men don't live, yet at Easter a Man rises from death.

Jesus wants His church to be one big laugh. Do we want to be rich? Then we'd better be poor. Do we want to be powerful. Then we'd better be humble. Do we want to live? Then we'd better die. Do we want to be famous? Then we'd better be obscure.

We saw these teachings of Jesus become effective in the life of the late Mother Teresa of Calcutta. There she

was, a small old woman, without soldiers or money or political power. But if she wanted something done, she had only to ask. Popes, presidents and prime ministers did her bidding.

Here we are, God's holy catholic and apostolic church. What, us holy? Us united? "Don't make me laugh", we say.

But remember the story about our first parents in the faith. God said to Abraham, "I will bless Sarah your wife. I will give you a son by her. She will be the mother of nations". But Abraham fell on his face and laughed. God again spoke to Abraham, "Your wife Sarah will have a child". This time it was Sarah who laughed. But Abraham and Sarah did have a son, whom they called *Isaac*. Isaac is Hebrew for *laughter*.

We claim to believe in the God of Abraham, *Isaac* and Jacob. We claim to be the descendants of Isaac, of *Laughter*. And then we go on to say, "Don't make me laugh". And at the very end, God has the last laugh. The joke's on satan.

+Robert Mercer CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

### *From here and there*

- Isn't it funny (scary) how the lewd, crude, vulgar and obscene pass freely through cyberspace, but the public discussion of Jesus is suppressed in the school and workplace?
- Man's way leads to a hopeless end - God's way leads to an endless hope!
- 'Liberal' Christianity is a completely different religious system from real Christianity. It is humanism - the apotheosis of man - masquerading in Christian garments. C. Moore
- A Sunday school class was studying the Ten Commandments. They were ready to discuss the last one. The teacher asked if anyone could tell her what it was. Susie raised her hand, stood tall, and quoted, "Thou shall not take the covers off the neighbor's wife".
- Tradition without Scripture is superstition - Scripture without Tradition leads to spiritual anarchy. M. Blaydoe
- Experience is that marvellous thing that enables you to recognize a mistake when you make it again. F. Jones
- Experience is the comb life gives you after you lose your hair. J. Stearn

### *Journey Back in Time*

A school friend from my village of Wimborne St. Giles in the south of England emigrated to New Zealand shortly before I came to Canada in 1954. We have always kept in touch, eulogizing about our adopted countries and reminiscing about our childhood days in Dorset. When I write about 'we' I am often referring to my friend and co-conspirator of many escapades, Win. A recent exchange of letters recalled an incident which had made a profound impression on both our lives.

We must have been about twelve. During the summer holidays we obtained permission from parents to take a lunch and cycle to Tarrant Hinton about twenty miles away, to visit the Pitt-Rivers Museum. General Pitt-Rivers (1827-1900) archeologist, anthropologist, ethnologist, had traveled extensively collecting specimens from all over the world. Many were displayed in his museum near Oxford, and an overflow in a large, barn-like structure near his home in Tarrant Hinton, where members of the family still lived. This latter, at the

present time, is housed in the South Wiltshire Museum, King's House, opposite the West Door of Salisbury Cathedral, which, until 1976 had been the Teacher Training College where I had trained many years before.

At the time of our 'adventure', with few cars on the road, traveling by bicycle was much safer and easier, and long rides were the healthy norm. The chalk downs undulated on either side of the road with long barrows, round barrows and hillforts breaking the monotony of the landscape. Barrows were prehistoric burial mounds, the earlier long barrows from the Stone Age containing remains of many people, a sort of communal cemetery, while round barrows were burial places for a single warrior chieftain from the Bronze Age, often interred with spears, shields and burial goods. Many of the ancient hillforts, not necessarily the work of one particular age have once again, through the centuries, been reclaimed by nature.

Sitting down by the roadside for rest and refreshment we noticed that a round barrow a little distance behind us seemed to have people moving about. We had heard that some of the barrows were being excavated, so being curious, pulling our bicycles into a hollow on the downs, we went to investigate. We watched as a small group of silent 'diggers' around the base of the barrow scooped trowelfuls of earthy-chalky topsoil onto sieves, carefully scrutinizing the results. No-one paid any attention to us, and as nothing seemed to be found we prepared to depart. Then, from a small bell-tent pitched at the back of the barrow an imposing figure emerged. He was dressed in khaki trousers and shirt and was carrying a pith helmet. He seemed to be stepping right out of the jungle in deepest Africa.

He walked across to us, and after some small talk regarding where we were from, and where we were going, told us that he was from the Pitt-Rivers Museum. He asked, "Would you like to see something interesting we found earlier this week?" Of course we would! We followed him to the top of the barrow where a small tarpaulin was pegged down. Gently, carefully, almost reverently he rolled back the tarp to disclose a complete skeleton. The bones were greenish with age and brittle looking, but there it lay, undisturbed, about one foot below the chalk surface just as it must have done for over two thousand years.

Our friend explained that because of the bone structure the skeleton was that of a young girl about fourteen or fifteen. (This was before the time of carbon dating). He pointed out the positioning of the body on its back with arms and legs straight. Obviously she had been buried with loving care. He also showed us the remains of clay pottery shards on either side of her head, explaining that these pots would have contained food and water for her journey. Her journey to where? What was the belief of these prehistoric people? This was something that had happened long before the coming of St. Augustine, yet obviously there was some form of religion. Our friend further explained that because she had been buried at the top of the round barrow in a shallow grave they had surmised that she was probably a 'princess' of a later nomadic tribe who had died en route and had been hastily interred with loving care. We gazed at her skeleton silently, and we both experienced that same solemn feeling of perturbation, as though we were intruding, trespassing. Much later I thought of all sorts of questions that I should have asked.

We thanked him and he gave us directions to reach the Pitt-Rivers Museum at Tarrant Hinton. There we spent a couple of hours looking around the big barn at Maori shields, African assegais, feathered head-dresses, old sepia-toned photographs; we browsed over Roman coins and many artifacts associated with ancient British history. The museum was very interesting, but we have both admitted since that it was anticlimactical after the happenings of that morning.

Who was she? Did she have a name? That lone, intact skeleton undisturbed by the creatures of the downland has come back to my memory time and again. It seemed almost an act of sacrilege to have unearthed her resting place after all that time. I wonder where she is now - reburied, or does she lie in some museum for the modern world to gape at? Perhaps she lies in the South Wiltshire museum where I spent two years of my life. I wonder where her 'journey' took her!

By Helen E. Glover of our Parish.

## *Is Euthanasia Humane?*

On a KLM flight to Amsterdam two weeks ago, I had a conversation with a member of the crew that chilled me to the bone. It illustrates what happens when the church fails to teach the hard truths of our faith.

KLM is the Dutch airline. The flight crew was gracious, but one middle-aged woman called Marget was exceptionally friendly. As she cleared away the breakfast dishes, Marget asked what we were planning to do in Amsterdam. I told her I was speaking at the Billy Graham Conference on Evangelism. I also mentioned that I work in the prisons.

In response, Marget told me she was a practicing Catholic and that she sang in a choir that performed in prisons.

Since I was talking to a Christian, I thought I'd find out what Marget thought about euthanasia, which, of course, is legal in Holland. I assumed she would find it abhorrent, but to my astonishment, she gave an impassioned defence of it. She said she had seen her grandmother waste away in agony. The family wanted to help her die, but before they could arrange it, she died naturally.

I explained to Marget that suffering could be managed without taking life. She replied that she had seen everything tried with her grandmother. I asked if other Dutch Christians shared her views. Yes, she replied - everybody thinks euthanasia is wonderfully humane because it enables us to help eliminate suffering.

I challenged her with every argument I could think of. I told her that God puts our souls in our bodies when life begins and that humans cannot make the decision to take it. Marget, always smiling warmly, stood her ground. She insisted that euthanasia is a kind thing - that it's consistent with the views of good people.

Well, I didn't change her; needless to say she did not change me.

This woman was sincere about her faith and she really believed she was doing the right, kind, loving, and gentle thing - yes, in her eyes, a Christian thing.

She brought to mind C. S. Lewis' description of how the greatest evil is done not in sordid dens of crime, or even in concentration camps. "In those we see its final result", Lewis notes. "But it is conceived and ordered . . . in clean . . . warmed, and well-lighted offices, by quiet men with white collars . . . who do not need to raise their voices."

I confess, I got off that plane shaken. I realized that so often in a culture war, we're not up against evil people who enjoy killing. Instead, we're up against good, decent people who genuinely think it's humane and right to kill.

Good Christians, like Marget.

Marget's attitude signals a profound failure of the church. Everywhere we look, our culture is promoting euthanasia, abortion, and infanticide as loving, humane solutions. We even hear abortion of poor children talked about the same way.

The challenge of the church is to confront this dangerous philosophy head on. Voluntary euthanasia leads directly to involuntary euthanasia, as is happening in Marget's Holland.

You and I must teach the good people around us that euthanasia doesn't raise the curtain on a more "humane" society. Instead, it's the final curtain call on a culture of death.

By Chuck Colson of Prison Fellowship Ministries

## Alternate Meanings

*Abdicate* (v.) - to give up all hope of ever having a flat stomach.

*Esplanade* (n.) - to attempt an explanation while drunk.

*Flabbergasted* (adj.) - appalled over how much weight you have gained.

*Negligent* (adj.) - describes a condition in which you absentmindedly answer the door in your nightie.

*Lymph* (v.) - to walk with a lisp.

*Gargoyle* (n.) - an olive-flavoured mouthwash.

*Coffee* (n.) - a person who is coughed upon.

*Balderdash* (n.) - a rapidly receding hairline.

*Semantics* (n.) - pranks conducted by young men studying for the priesthood, including such things as gluing the pages of the priest's prayer book together just before Vespers.

*Flatulence* (n.) - the emergency vehicle that picks you up after you are run over by a steamroller.

## FL's Dream - IX

The Rev. Noah Ark-Wood's Ninth Letter to FL

Dear FL,

It is always interesting to hear about your talks with unbelievers, such as those who cannot accept the existence of God the Creator, and speak vaguely about evolution. The humanist liberals say everything evolves and man's knowledge will expand, so that all disease and death eventually will be overcome. This leaves people without hope declaring they exist now only by pure chance, and they will not be here for the knowledge supposed to be found over future millennia. One university course on evolution teaches that there can be no further evolution of man because suitable conditions do not now exist.

I believe that Almighty God has already proffered the gift of a new creation. The new state offered to man is rebirth into the second Adam, Jesus Christ. As E.L. Mascall put it, "Becoming a Christian means being recreated by being incorporated into the glorified manhood of the ascended Christ". God created man's body and man's spirit which he joined to make Man. This human nature we call Man was given to Jesus from the flesh of the pure Virgin Mary, but the Son of God was before all worlds, so as the union of body and spirit made man, by God's will the union of manhood with the Divine made Christ. Christ lived our manhood, suffered on the Cross, and destroyed our final death by his Resurrection.

Consider these biblical texts,

*John 6:38-39* "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

*John 3:3* "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

*Rom. 6:3-5* "Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:"

*1 Cor. 15:20-23* "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

2 Cor. 5:17 "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

1 John 3:2 "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

While the unbelievers have no hope for eternal life, the person baptised into Christ is reborn into a New Creation; the fulfilment of which will be seen at the Resurrection of the Faithful. Our lives have been hid with Christ in God. (Col.3:3).

Christians who are committed to Christ, and accept the catholic doctrine of his Church, are brought into union with Christ, and nurtured by him in the Sacrament of Holy Communion, who said of the sanctified bread and wine, "This is my body .... This is my blood ....., do this in remembrance of me", who also had said, (John 6:53-56) "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him".

Alleluia, Alleluia, God's Kingdom come!

Sincerely yours  
Fr. Noah

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

### From the Deacon's Desk

#### KNEELING

Kneeling is a condition of the heart, not a position of the body! The Invitation in the order for Holy Communion of the Book of Common Prayer says "and take this Holy Sacrament to your comfort . . . meekly kneeling upon your knees". This is, of course, not the only place the Prayer book directs us to kneel, but it is one in which the rubrics makes a special mention of the intent of kneeling. (See page 92 at the end of the Order for the Administration.) The last phrase of this rubric "the mean whereby the Body of Christ is received and eaten in the Supper is faith".

Very true, but for those of us who believe that Christ is really and truly present in the Sacrament, our faith demands that we receive Him in a state of complete humility - ie. kneeling. Very difficult for those of advancing years with arthritic or artificial joints. But kneeling is not a position of the body, it is a condition of the heart. And as all through the scriptures we are told, God knows the condition of our heart.

Submitted by The Reverend Mervyn Edward Bowles

### Worth thinking about

- ⊗ How did our Lord present his message? I believe we have let our sense of propriety and 'niceness' distort what the scriptures clearly show. Jesus preached a message of repentance. When he spoke at the synagogue in Nazareth he made the people so angry they wanted to cast Him off a hill. Jesus told his disciples to shake the dust off their shoes when the audience rejected the gospel, and he continuously warned people about the consequences of their sin and rejection of God.

We often hear Mark 16:15 cited: "Go ye into all the world and preach the gospel to every creature." We seldom hear the following verse which our Lord delivered in the same breath: "He that believeth and is

baptized shall be saved; but he that believeth not shall be damned." We are guilty of distortion of the truth when we play down the consequences of sin, and rejection of our Lord's message.

- ⊗ Jesus left us with the great summary of the commandments; however, loving one another calls for a just love. Loving justly may mean being politically incorrect or intolerant! It just may mean that we have to tell someone in as loving a way as possible that their sin separates them from the God they claim to love. A just love challenges all of us to consider our motives when doing something in the Name of the Lord. It begs that we consider that our feelings and emotions may be deceiving us and possibly carrying us to hell. B. Mcartrny
- ⊗ How easy it is in this age of secularism to lose sight of the reality of the spiritual realm, of the work of angels, of the reality of the Evil One, that is, the devil, who "walks about like a roaring lion, seeking whom he may devour" (1 Peter 5:8).
- ⊗ Modernists in all churches move against traditional Christianity in ways suited to each - in the RC church this means downplaying rituals which reinforce beliefs; in Anglicanism this takes the form of abandoning the Book of Common Prayer. E. Smith
- ⊗ When a custom comes to us with the two recommendations of antiquity and universality, we must treat it with respect. But the modern Christian is not inclined to pay overmuch deference to either of these considerations. He is apt to say, "What is the use of it? " and if it does not seem of much practical value, no amount of precedent will weigh with him. M. Donovan

### *Amongst the Roses of the Martyrs, Brightly Shines St. Edmund*

"But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six month, when great famine was throughout all the land; But unto none of them was Elijah sent, save unto Zarephath, a city of Sidon, unto a woman that was a widow.

And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian.

And all they in the synagogue, when they heard these things, were filled with wrath.

And rose up, and thrust him out of the city, and led him unto the brow of the hill whereupon their city was built, that they might cast him down headlong.

But he passing through the midst of them went his way." [Luke 4: 25-30]

Serious and perilous is the potential fate of the preacher come from away, even if returning to his own ground. I trust you will be more restrained and forbearing than the denizens of Nazareth - I am no longer fleet of foot.

One of my favourite churches in England is the little church of St. Edmund in Cambridge, tucked away in a maze of lanes behind the SPCK store opposite Trinity College. Sitting in it now, even though it is a Prayer Book church still, one would hardly think that it became the very cockpit of the glorious Reformation of the English church. It was here that the great pillars and martyrs of that Reformation, Latimer, Ridley, and Cranmer himself, often preached. From this church there radiated out the great liberating principles of the Reformation - *the supremacy of Scripture credally understood, and doctrine in devotion*. These are the great principles of the Anglican Way, principles which energized a great nation and carried Christian orthodoxy and Catholic faith and order to the ends of the earth, from Zanzibar even to the wilds of Upper Canada.

Architecturally, of course, the little church in Cambridge pales into insignificance beside the great shrine and abbey of St. Edmund, the second of the English royal martyrs, at Bury St. Edmunds. Of monumental proportions, it was the largest monastic complex and abbey in all Europe, and the scene of great pilgrimage. It was also the seat of much clerical abuse and oppression, of greed and avarice. Not for nothing was it



sacked and burned by the townsfolk on several occasions long before the Reformation. From power house of the faith it became a by-word for superstition and corruption, and its destruction stands as an awful lesson to those who would throw away God's good gifts and use religion as a cloak for their own ends and agendas and for their own enrichment.

To this great tradition of martyrdom, spirituality and reform this little parish is heir. *Amongst the roses of the martyrs, brightly shines St. Edmund.* To maintain the truth and force of that saying must ever be this parish's object.

Beloved, I have come to you to-day with a purpose - to suggest, nay to assert, that if St. Edmund is to continue to shine brightly, after your impressive beginning, it is time for forward movement, and it is time for turning the page on the past, and on the long journey in the wilderness. This morning's proper Psalm (Ps. 69) gives expression to that journey. But it is time to lay hold of the closing verses of that Psalm, to pray them, and to act in accordance with them:

"But as for me, when I am poor and in heaviness, they help, O God, shall life me up.

I will praise the name of God with a song, and magnify him with thanksgiving.

This also shall please the Lord better than an ox, or a bullock that hath horns and hoofs.

The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

For the Lord heareth the poor, and despiseth not his prisoners.

Let heaven and earth praise him, the sea, and all that moveth therein.

For God will save Sion, and build the cities of Judah, and men may dwell there, and have it in possession.

The posterity also of his servants shall inherit it; and they that love his Name shall dwell therein." [Ps. 69,23-30]

Almost any experience, however adverse, can in time be clothed with nostalgia and become a coveted memory, a comfort zone. We tend to become jealous of our own hardships, sufferings and wrongs. This, beloved, is *not* an option for the Christian. We have apart from the summary of the Law, really two express commands from Our Lord:

- Do this in remembrance of me

- Go ye into all the world and preach the gospel to every creature, or alternately,

Go ye therefore and teach all nations, baptizing them in the name

of the Father and of the Son and of the Holy Ghost.

It is to these *imperatives* we must bend our wills and lives. We do not have the option to be a club for faithful people of a like mind. We do not have the option to define ourselves by what we are against or what we have left behind.

In the second lesson at Morning Prayer to-day (*Luke 4:16-30*) we have a snapshot of the prophet without honour in his own country. But we also have a significant truth of immediate application to this parish, and to The Anglican Catholic Church of Canada. Our Lord makes plain to the Nazarenes that at times the prophets went into action, as it were, not amongst the Jews at all, but with and for gentiles, for erstwhile and potential enemy leaders and for the underprivileged. The application to us is simply this: we need to go into action, not so much amongst Anglicans or lapsed Anglicans, as amongst the great mass of non-Christian people in these cities, and in this land, and amongst those who haven't made it in our society.

In short, and to be blunt, our task is to carry the Anglican Way to whole new generations, and to new peoples in imitation of the great nineteenth century missions such as that of Edmund Peck in the Arctic which we remember to-day in our church calendar. Our task cannot be confined to a selective mission amongst those who have themselves abandoned the Anglican Way - the Holy Scriptures and the Anglican Formularies - or who have connived at their suppression. We are not sent only to the lost sheep of the house of Peers.

This land abounds in people in their second or third generation of no knowledge of any religion whatsoever - people who have not even a folk memory of anything religious. The land abounds in people to whom religion, any religion, is utterly irrelevant. It abounds in people to whom religion, any religion, is alien. It abounds in many to whom religion, any religion, is a perverse and dangerous attack on the self. Naaman at

first spurned the simplicity of the message from God he was given. But he *was* given the message. Beloved, will *we* not *try* to give God's message of the new covenant to the people around us, just as unknowing as Naaman, but possibly not as *wilfully* ignorant as many of our own Anglican background?

In to-day's Gospel our Lord charged the deaf and dumb man and the onlookers not to tell anyone of the miracle. This is of a piece with our Lord's policy. He did good and healed because he was God, not because he sought to build the kingdom on signs and wonders. And so in the synagogue at Nazareth he warned against the expectation that he should do signs and wonders as at Capernaum. Rather, his hearers were to intersect with the person of Christ.

"This day is the scripture fulfilled in your ears." Not signs and wonders, but the person of the Christ, the living God. It is our task to take this message to Kitchener/Waterloo, to all Canada. It is to us that our Lord says "Be opened", that our ears might be opened, and more particularly that the strings of our tongues might be loosed, that we might speak plain. We are charged to tell all men of the person of Christ, and of His great saving work.

Beloved, we have a mighty gift in the Anglican Way, a mighty gift to share. If we do not believe this what are we here for? We might as well go to Rome or to Orthodoxy, or just go home. But if we realize the great treasure committed to our hands, let us not bury it through fear or timidity, through inactivity or clubiness, as the monks did at Bury St. Edmunds through greed and superstition. Let us shout it from the roof tops as the martyrs did at St. Edmund's Cambridge. Let us beg God to forgive us those things of which our consciences are afraid, and to give us those good things we can only ask through Jesus Christ our Lord, not least to be ministers of the new covenant in Kitchener/Waterloo.

We must take to heart God's instruction to Jeremiah which we heard at Matins.

"Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them: *diminish not a word.*"

We have not the advantage of so central a place of assembly as Jeremiah had, but *we know* where people congregate, and *we know* where they worship false gods, and *we know* what means of communication get through to people in our culture.

Finding the ways and means to go forward in our duty may well be difficult. But first we must have the resolve to get on with the job and to maximize and order the resources we do have. We must have the resolution to be an army on the march - to be the church militant here on earth, the prayer for which in the Holy Communion service is so crucially important but so often neglected. Here on earth is where we are now, and where we serve. Here in Kitchener/Waterloo is where we are now, and where we serve.

The propagation of the Anglican Way waits on us, as once it did on Edward Peck whom we remember to-day. No one else will do the job for us. Therefore, brethren, let it be said of us that Jesus Christ made the deaf to hear, and the dumb to speak. Then, of a truth, amongst the roses of the martyrs brightly *will* shine St. Edmund.

Sermon preached at St. Edmund's (Waterloo) on Trinity XII, 2000 by The Reverend Graham. C. Eglington

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