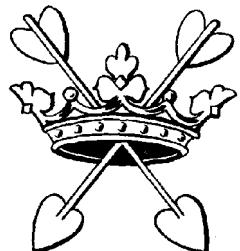


# **The Parish of St. Edmund, King and Martyr**

(Waterloo, Ontario)



**The Anglican Catholic Church of Canada**  
(A member of the worldwide Traditional Anglican Communion)

## **UPDATE**

April 6, 2006 - St. Isidore

### **May Schedule**

May 1	Monday	St. Philip and St. James the Apostles
May 7	Sunday	The Third Sunday after Easter
May 14	Sunday	The Fourth Sunday after Easter
May 21	Sunday	Rogation Sunday / The Fifth Sunday after Easter
May 25	Thursday	Ascension Day
May 28	Sunday	The Sunday after Ascension Day
May 31	Wednesday	The Visitation of the Blessed Virgin Mary to St. Elizabeth

### **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 sung at 10:00 a.m. (The **Litany** on the first Sunday of the month), and the **Holy Eucharist** is celebrated (sung) at 10:30 a.m.
- (3) On weekdays - **Major Holy Days** - the **Holy Eucharist** is *usually* celebrated at 7:00 p.m., 10:00 a.m. on Saturday.

## Notes and Comments

- 1) Please make note of the following dates:

**Palm Sunday** - April 9 - Matins at 10:00 a.m. Blessing, Distribution and Procession of Palms and Mass at 10:30 a.m.

**Maundy Thursday** - April 13 - Mass, Translation of the Blessed Sacrament, and Stripping of the Altar at 7:00 p.m. The Reverend Doctor Peter Toon, President of the American Prayer Book Society, will be our preacher at Mass.

**Good Friday** - April 14 - Matins, The Litany, and The Liturgy of The Passion and Death of Our Lord (including The Entrance and Veneration of the Holy Cross, The Reproaches, and Holy Communion) at 10:00 a.m. Evensong at 5:00 p.m.

**Holy Saturday** - April 15 - Matins and Ante-Communion at 10:00 a.m. Evensong at 5:00 p.m. Easter Vigil at 7:00 p.m. (including The Blessing of the New Fire, The Blessing of the Paschal Candle, The Solemn Procession of the Light of Christ, The Easter Proclamation, The Renewal of Baptismal Vows, and The Asperges)

**Easter Day** - April 16 - Matins at 10:00 a.m. and Mass at 10:30 a.m.

**Low Sunday** - April 23 - The Bishop will be with us. Matins at 10:00 a.m. Mass and Confirmation at 10:30 a.m. We will, of course, have lunch with The Bishop (on the Parish).

- 2) ECUSA - a new religion! - ***Fleeing the Madhouse*** - the second of two parts - this page.

- 3) For ***Robert's Ramblings*** - ***Literary Work of Brethren*** - the second of two parts - see page 5.

- 4) Commentary on - **THE INVITATION TO PRAYER** to THE SANCTUS AND

**BENEDICTUS** - from a booklet entitled ***The Ceremonial of High Mass*** - see page 7.

- 5) ***The Seven Ecumenical Councils*** - see page 9.

6) A review of - ***Anglican Papalism*** - see page 9. Having been called a papalist on more than one occasion, I couldn't not buy this one! Like the reviewer I couldn't put it down. Want to borrow it? Let me know. Ed.

- 7) A thank-you - ***Mary called Magdalene*** - see page 10.

## **Fleeing the Madhouse - 2 of 2**

After I wrote my "Fly, you fools" article, some readers asked if I was not contradicting myself by excepting the Network dioceses. That's a hard question for me to answer. I admit the possibility that my admiration for Robert Duncan and Edward Salmon may be influencing my judgment. I honor what they are seeking to do. I also understand the politics of excommunication and why the Network bishops have decided to remain in communion with the Griswold Church, pending the future judgment of Canterbury and American [courts].

But I submit that precisely this failure to confront heterodoxy in the '80s and '90s has led to our present disaster. Several years ago I was riding in a car with a solidly orthodox bishop who asked me "Al, if you were in my shoes, what would you do?" "Bishop," I answered, "I would cut off all funding to '815' and I would sever communion with all bishops who have publicly departed from the catholic faith."

I also explained what severance of communion entailed: clergy and laity of his diocese would no longer be permitted to receive communion in the excommunicated dioceses, and members of the excommunicated dioceses would no longer be permitted to receive communion in the parishes of his diocese; moreover, priests

from excommunicated dioceses could no longer expect to transfer willy nilly into his diocese; some kind of certification of orthodoxy would be required and perhaps even conditional ordination. Needless to say, the good bishop did not heed my counsel - which is why he is a bishop and I am a lowly parish priest.

The words Elijah spoke to Israel are now spoken to all of us in [ECUSA]: "How long will you waver between two opinions? If the Lord is God, follow him; but if Baal is God, follow him."

For me personally, the burden of being in [ECUSA] is directly related to my role as a priest and pastor. I cannot in conscience summon sinners into the fellowship of the Episcopal Church, nor can I in conscience teach or defend what appears to be the new orthodoxy of the Episcopal Church. Here the question of authority bears most heavily upon me. By what authority do I declare that what I teach is in fact the revealed Word of God?

For 25 years I have been teaching a modified form of Anglo-Catholicism, with a dash of Luther, Robert Jenson, and T. F. Torrance. Yet not only is my personal concoction of the "catholic faith" not taught by 99 percent of Episcopal priests, it also lacks definitive Anglican authority; it is just one opinion among many Anglican opinions. Why should my parishioners take my teaching with any seriousness? My rectorial predecessors at my former parish didn't teach many of the things I do, and most likely my successors will not teach them either.

The fact is, Anglicanism has comprehended a wide range of ever-changing beliefs since its inception - from Calvinism to Latitudinarianism, from Anglo-Catholicism to modernism. My "catholic" version of the faith is simply one option in the Anglican cafeteria. It can claim no more authority than the now dominant inclusivist ideology. And this is intolerable.

And it should be intolerable for every priest

out there who has a catholic bone in his body! I do not believe that [ECUSA] is a safe place for those who would be formed and nourished in the gospel. Ours is a denomination determined by the private judgments and theological insanities of its members. Do we want to raise our children as Episcopalians? The question is most acutely felt if one lives within a revisionist diocese.

How do parents explain to their children that "We are Episcopalians . . . but we disagree with everything the Episcopal Church teaches . . . and therefore we do not want you attending any diocesan functions . . . nor are you permitted to visit any other Episcopal parish, unless we have previously investigated the orthodoxy of its rector." Parents need to confront the reality that by the time their children grow up, there will not be an orthodox Episcopal congregation anywhere that will be safe for them.

Hence Episcopal parents find themselves in the untenable position of raising Episcopal believers whose future church affiliation will (hopefully) be non-Episcopal. Those within Network dioceses are of course hoping that a viable alternative Anglican entity will be created in the next few years. Whether this is likely to happen or not, the bookmakers must decide.

Last September I offered my own prognostications on the future of Anglicanism in the U.S. I remain confident in them. But even if the Network is able to secure some independence from ECUSA, I know that it cannot be a viable alternative for me personally.

As a priest and pastor, I must be confident that the Church I represent is indeed the true Church of Jesus Christ. I must be in a Church ruled, not by private judgment and Anglican compromise, but by Holy Scripture, the dogmas of the Catholic Faith, and the lucidity and life of the Holy Spirit. I must be in the Church.

**By The Reverend Alvin KimeI**

## **From here and there**

1) Women and cats will do as they please, and men and dogs should relax and get used to the idea. **Robert A. Heinlein**

2) A young woman entered a cloistered monastery where nuns could speak two words only every ten years. At the end of the first ten years, the woman said to the Mother Superior "Bad food". At the end of the second ten years, the woman said to the Mother Superior "Hard Work". At the end of the third ten years, the woman said to the Mother Superior "Cold bed." At the end of the fourth ten years, the woman, not so young, said to the Mother Superior "I quit". To which the Mother Superior replied, "Well, it's about time, you've done nothing but bitch since you started."

### **3) The Church Militant / Expectant / Triumphant**

These are the **3 phases** of The Church. Very simply, **The Church Militant** is the body of Christians still on earth; **The Church Expectant** is the body of Christians in purgatory/hades (or hell, a place of departed spirits, as the Creed states) awaiting sanctification / purification; and **The Church Triumphant** is the body of Christians in heaven - i.e. the perfected saints, as opposed to those in The Church Expectant.

4) **Bumper sticker** - If you aren't seriously outraged, you haven't been paying attention.

5) I think there is only one quality worse than hardness of heart, and that is softness of head. **Theodore Roosevelt**

6) From ***The Christian Priest Today*** - "Amidst the vast scene of the world's problems and tragedies you may feel that your own ministry and witness seems so small, so insignificant, so concerned with the trivial. But consider - the glory of Christianity is its claim that small things really matter, and that the small group, the very few, the one man or woman or child

are of infinite worth to God. Let that be your inspiration. Consider our Lord himself. Amidst a vast world with its vast empires and events and tragedies, our Lord devoted himself to a small country, to small things and to individual men and women, often giving hours of time to the few, or to the one man or woman. For the infinite worth of the one person is the key to the Christian understanding of the many. You will never be nearer to Christ than in caring for the one man, the one woman, the one child. His authority will be given to you as you do this, and his joy will be yours as well." **Archbishop Michael Ramsey**

### **7) "Asperges", "aspergillum", and "aspersorium"**

"**asperges**" - the ceremonial sprinkling with holy water before the principal Mass on Sunday.

The Celebrant after intoning the antiphon\* "Thou shalt purge me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow." (In Latin, "Asperges me, Domine, hyssopo et mundabor . . .", hence the name!) sprinkles the altar with holy water, signs himself with it, then sprinkles those in the sanctuary, chancel, and lastly the congregation - usually walking through the main part of the church. The object of the asperges is to prepare the congregation for the celebration of the Mass by moving them to sentiments of penance and reverence suggested by the words of the psalm. This ancient devotion is also a reminder of Baptism. \*During Eastertide, the antiphon is replaced by the *Vidi Aquam* - "I saw water coming forth from the temple . . ."

"**aspergillum**" - the brush or instrument used for sprinkling holy water. Also "**aspergill**".

"**aspersorium**" - the vessel for holding the holy water.

8) **Like Begats Like!** Four bishops of the Episcopal Church of the United States have been nominated for presiding bishop

(Anglican [Church of Canada] Journal, March, 2006). Just by chance mind you, three voted to approve the election of a known practising [divorced] homosexual to the episcopacy three years ago. Is the hierarchy of this church rigged? Having once started upon this questionable path have they no other choice but to continue along it? The American Anglican Council, in a statement, claimed to be "deeply disturbed", that no candidate representative of orthodox Anglicanism is included. One of the Episcopal Church's hierarchy has described all four as "solid folks", so there is no need for concern! It is ludicrous that the Episcopalian bureaucracy is intent on continually attempting novel social experiments at a time when their church is on such a rapid downhill course. **Dr. Paul Maycock**

9) Even in these difficult times we are bound to make every effort to keep the **Holy Days of Obligation**. These are days on which the faithful are obliged to hear Mass: All Sundays of the year and the Feasts of The Circumcision; The Epiphany of Our Lord; Ascension Day; Corpus Christi; Saints Peter and Paul; The Assumption of Our Lady; All Saints and Christmass Day. From the March 2006 leaflet of St. Agatha's Church, Portsmouth, England.

10) Very pleasant and well integrated, this **Syrah** exhibits enticing aromas of berries, peonies, spices and just a touch of leather that follow through to the palate. Soft and easy drinking with a pepper and berry finish. How's that as a description of a red wine! (Not unpleasant, though! Ed.)

### **Robert's Ramblings**

#### **Literary Work of Brethren\*** (The second of two parts)

"Of making many books there is no end"  
(Ecclesiastes 12,12)

*Mirfield Publications* has always been a modest operation. It reprinted titles

originally brought out by big firms, like Brother Roger Castle's *So Easy to Love* done by Longmans. Mirfield Pubs printed titles which found no other publisher, like Harold Ellis' rosary manual *A Simple Way of Prayer* and like Victor Shearburn's guide for new priests *At the Lord's Table*. I remember a tract about the religious life written by Anon but its wry humour suggested Jonathan Graham as its author.

Brethren have written tracts and pamphlets, though I've not myself seen any specimens of the *Mirfield Manuals for Millions* which appeared at the beginning of last century. I suspect that their typeface and general layout would make them impossible for today's market.

Brethren have been contributing to the "*CR Quarterly*" for just over 100 years. I don't know where I might find a chronological list of its editors, but I think they include Hilary Beasley, Geoffrey Curtis, George Longridge, Hubert Northcott and Mark Tweedy. You will have noticed that with one exception I am saying nothing about brethren still with us. As for departed brethren, it's Mark who gets my vote for liveliest, most imaginative editor of the "*Quarterly*".

Brethren have contributed to collections of essays, like Edward Symonds in *The Blessed Virgin Mary* and Geoffrey Curtis in *Holiness* and Aelred Stubbs in *Essays Catholic and Radical*.

Brethren have contributed to scholarly journals like *Sobornost* and *Downside Review* and the *Church Quarterly*. Brethren have written journalistic articles, book reviews and letters to editors. I remember a letter about Neville Figgis in the *Times Literary Supplement* signed jointly by Hubert Northcott and Edward Symonds, and a letter about chamber pots in the *Guardian* signed by Jonathan Graham.

Though Trevor Huddleston and Hugh Bishop used to quote him, nobody reads Neville Figgis now. Nor Douglas Edwards, though it must have been pure pleasure to

have had one of his books *The Virgin Birth* described by a reviewer as impertinent. Nor Edward Symonds, even though Anglo Roman dialogue is not quite dead, to which Frere's *Memories of Malines* might perhaps still be of some interest.

Walter Frere's publications tended towards the arcane. He would visit the Abbess of Stanbrook for discussions about medieval plainsong manuscripts. However, Briggs and Frere *Manual of Plainsong* and Procter and Frere *A New Commentary on the Book of Common Prayer* must have been steady sellers, even though the latter is one of the dullest reference books ever produced.

The *Mirfield Mission Hymn Book* sold well enough in its day, to which Timothy Rees contributed some of his words. I remember a hymn of his we used to sing in Wales about the saints of that principality, the refrain of which goes, "Daniel, Dewi, Dyffrig, Teilo". Former student the Chevalier Harold Rew said that if we Anglos couldn't pronounce Dyffrig, we could call him Dubritius. Gerard Beaumont, in Wales for a while, also wrote words for hymns, and tunes. I loved it when he said, "My publishers (in London) are giving me lunch", which I thought the ultimate ploy in one-up-manship.

Norman Blamires said that if Lionel Thornton was inspiring to listen to, he was dull to read, though the opposite was true of Gabriel Hebert SSM. Cledwyn Evans admitted to not having read a word by Lionel, though former student Archbishop Jimmy Hughes of Matabeleland claimed that Lionel's work influenced his own preaching. Dr Trueman Dicken told me that he preferred Hubert Northcott's *Man, God and Prayer* to his *Venture of Prayer*.

One of the biggest tomes which never was, was thwarted by the creeping paralysis of Brother Dunstan Jones, a polymath with interest in biology, chemistry, philosophy, physics, psychology and theology. I was told that he read a paper to Chapter which began with the amoeba and ended up with the consummation (*Ephesians 1,10*) as in

the poetry of St John of the Cross. Dunstan's tome or tomes would have been about the questions posed by modern science: for example, when in history was the fall? what does space exploration do to the incarnation? what does reproductive technology do to ethics? to say nothing of endocrinology? Death intervened before Dunstan could write anything big. All he could manage were an article in *Theology* and another in our *Quarterly*. An early death from TB halted Richard Rackham's literary career, but not before he had published a commentary on *Acts*, and been research assistant to Brightman, Frere, Gore, Mobera and Dean Armitage Robinson of the Abbey. Matthew Trelawney-Ross confessed to the librarian at Penhalonga, "I accidentally dropped Rackham on *Acts* down the thunder box".

Martin Jarret-Kerr was one of our more prolific authors with a wide range of interests, apologetics, missiology, and literature (African, English and French). He produced books like *Christ and the New Nations* and *Patterns of Christian Acceptance*, and spent much time reviewing other people's books on the air or in a wide variety of publications.

But even Martin was out-prolificated by the Founder. *Lux Mundi* was of course Gore's *succes du scandal*. A Roman Catholic PhD student in Canada gave me a copy of Gore's Bampton Lectures of 1891 *The Incarnation of the Son of God*, which the lecturer had prepared in Italy. That year some of our founding brethren were living at Pusey House, experimenting with the religious life. I like to imagine them walking home together after the addresses (by gaslight?). Might one of them have confessed to falling asleep? Some of Gore's books sold well over the years *Jesus of Nazareth*, *Belief in God*, *Belief in Christ*, *The Holy Spirit*. A *New Commentary on Holy Scripture*, edited by and contributed to by Gore, was a standard reference for some 35 years.

"Another damned thick square book! Always scribble, scribble, scribble, eh, Mr Gibbon!", said the then Duke of Gloucester

to the great historian of *The Decline and Fall of the Roman Empire*. But I dare say that for those Christians who see writing as a form of ministry, it's a case of, "Cast your bread upon the waters" (*Ecclesiastes 11,1*) or, as the *New English Bible* renders it, "Send your grain across the seas and in due time you will get a return".

\*Reprinted from the *CR Quarterly Review*

+Robert Mercer CR

By The retired, Third Bishop of The Anglican Catholic Church of Canada

### **The Ceremonial of High Mass**

#### **THE INVITATION TO PRAYER**

Previously, the Priest has invited the faithful to join his prayers in the words, "Let us pray." Now he turns to the people to urge on them the duty of praying that the Holy Sacrifice, which is the common offering of Priest and people, may be pleasing in God's sight. As the response says, ("May the Lord receive this sacrifice at thy hands to the praise and glory of His Name, both to our benefit and that of all His Holy Church.") the Sacrifice is offered at the Priest's hands, but is none the less the offering of the whole Church. There is an element of warning, as well as of courtesy, in the way in which it is given to the Priest to remind the people that the Sacrifice is not his alone, and to the people to remind the Priest that it is made at his hands. As Priest and people have already greeted one another with blessing several times, they are now joined in mutual appeal for reverence in their sacred tasks.

#### **THE PRAYER FOR THE CHURCH**

This prayer is also known as the "Prayer for the Church Militant" from its introductory title in the English 1662 Book of Common Prayer. When prayer for the dead was written into it in 1928, the introduction was changed to reflect that we are now also praying for the Church Expectant and with

the Church Triumphant. This act of intercession reminds us of the words of St Paul (I Timothy 2:1) teaching us to pray and offer thanksgiving on behalf of all men. It is in accordance with this teaching that we now bring before God the needs of the Church and the world. We therefore pray for Christian rulers, and especially for our own Sovereign or leader; for all Bishops and other Priests and also Deacons; for the congregation present before the altar; and for those in any trouble or need. We add our prayers for the dead, and our thanksgiving for the example of those who have died in the Christian Faith.

#### **THE ACT OF PENITENCE**

In the earliest days of the Church, the prayers of the Liturgy were wholly concerned with the corporate offering of the Holy Sacrifice. There was no place in it for the kind of prayers, so typical of the devotion of the Middle Ages and of modern times, which are concerned, even when they are written in the plural number, with the piety of individual Christians and especially with the individual's reception of Holy Communion. This does not of course mean that such devotions are to be regretted, but it does mean that they are secondary in importance to the service of the altar.

Penitence is part of the due preparation of receiving the Blessed Sacrament, and in the General Confession the communicants make a public act of contrition and ask for pardon for the sake of Christ their Saviour. In receiving Holy Communion we are seeking to be united with him who is to be worshiped in spirit and in truth, before whom there can be no insincerity. In his presence we see ourselves as we are, creatures before our Creator and sinners before the All-Holy. Penitence for our sins is therefore the necessary attitude of our souls as we come to receive the most holy Sacrament.

To penitence must be added the desire for amendment, and it will be in the strength that is given to us through the life of Christ

imparted in the Blessed Sacrament that we shall be able to walk "in newness of life."

### THE ABSOLUTION

After the General Confession, the Priest turns from the altar to say a General Absolution. Even though we may avail ourselves of the Sacrament of Penance regularly (and at least at Easter), yet from day to day and from moment to moment we stand in need of God's forgiveness for the countless sins into which in our weakness we may fall. The Church assumes that we are all sinners as we approach the altar, including the Priest, and so gives the opportunity for cleansing from all our stains before the act of receiving the precious Body and Blood of Christ. All forgiveness is through the power of his Cross; the Priest therefore makes the sign of the Cross over the people as he speaks of God's pardon and deliverance. It is customary for the people to make the sign of the Cross themselves at the same time.

### THE COMFORTABLE WORDS

After the Absolution, the Priest proceeds to pronounce the Comfortable Words (The General Confession, Absolution and Comfortable Words are part of the preparation for receiving Holy Communion, and would be more fittingly placed just before the act of Communion, where they were found in the first English Prayer Book of 1549, following the arrangement of the old Latin service books.) These are not represented in the ancient liturgies, and reflect the liking of the sixteenth century for hortatory formulas. The texts are selected as conveying the assurance of salvation through Our Lord Jesus Christ and of forgiveness through his self-offering. It will be noticed that the translation of the words of these sentences is not that of the Authorised Version (King James) in general use, but was taken from the Great Bible of 1539, and was not altered when the Authorised Version was published in 1611.

With this, the first part of the Mass (known as the Mass of the Catechumens) ends, and the Mass of the Faithful begins with the Eucharistic Action.

### THE PREFACE

The section of the Eucharistic rite which enshrines the Consecration begins with the chant known as the Preface, since it introduces the consecratory prayer. After greeting the people, the Priest calls on them to lift up their hearts to God, a solemn invitation as he and they enter into the sacramental presence of Our Lord. Then, raising his eyes to heaven and bowing at the divine Name, the Priest adds "Let us give thanks unto our Lord God." We have to remember that the word "Eucharist" itself means "thanksgiving" and that the offering of the Holy Sacrifice is the supreme act of thanksgiving that we can perform.

After the response "It is meet and right so to do," the Priest continues, "It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks," reminding us that through all the ages and all over the world, it is the privilege as well as the duty of Christian people to "make Eucharist," and thereby to manifest their gratitude to God. The Preface, as it leads on to the Sanctus, has on certain feasts and seasons a proper section commemorating a particular mystery, and at one time the number of these was far greater than it is now.

### THE SANCTUS AND BENEDICTUS

The Preface passes into hymns of praise: the Sanctus, the hymn of the Angels as Isaiah saw them in his vision (Isaiah 6:1-8) and John saw them in the Revelation (4:6); and the Benedictus, the hymn of welcome to Our Lord as he entered Jerusalem on Palm Sunday. At High Mass, the hymns are sung by the Choir. When they were first introduced in the west, in the fifth century, their use seems to have been limited, like that of the Gloria today, only to certain Masses; afterwards they became an invariable part of the rite.

Isaiah tells us that the Seraphim he saw in his vision covered their faces with their wings. With the same sense of awe, the Celebrant bows down as he says the Angels' hymn. The people likewise bow during the first part of the Sanctus. At the

beginning of the Benedictus, all sign themselves with the cross, asking as it were a blessing from the Lord whose own blessedness they proclaim. As we draw near to the climax of our worship, it is fitting that we should join in the song that expresses the perfect worship of heaven. From this we turn to that which is not only one of welcome, but was also the herald of the passion.

From *The Ceremonial of High Mass* by Priests of the Society of the Holy Cross, and available from The Convent Society

### **The Seven Ecumenical Councils**

#### ***The Fourth Ecumenical Council***

Held in Chalcedon, near Constantinople, in 451 under Emperor Marcian. 630 Bishops were present.

The Council was held to address the Monophysite controversies.

The Council was concerned, once again, with the nature of Jesus Christ. The teaching arose that Christ's human nature (less perfect) dissolved itself in His divine nature (more perfect): like a cube of sugar in a pot of water. Thus, in reality, Christ had only one nature, the Divine. Hence the term: Monophysites ('mono', one and 'physis', nature.) Monophysitism overemphasized the divine nature of Christ, at the expense of the human.

The Council condemned Monophysitism and proclaimed that Christ has two complete natures: the divine and the human, as defined by previous Councils. These two natures function without confusion, are not divided nor separate, and at no time did they undergo any change.

### ***Anglican Papalism***

#### ***An Illustrated History 1900 - 1960***

The title of the book is one coined and used in a derogatory sense toward the end of the seventeenth century to describe a movement organised by some members of the Church of England with the intent of restoring full communion between the Church of England and the Church of Rome before, and even after, Pope Leo's Bull "Apostolicae Curae" in 1896. The movement is more interested in allowing that the Pope is indeed "Pontifex Maximus" and the "Vicar of Christ" rather than "Primus inter Pares." I have to admit that I can't remember hearing of this movement, by that name, before this; although I might myself be included among them as believing that we should work together for the fulfillment of Jesus' High Priestly Prayer, "That they all may be One!"

The introduction to the book deals exclusively with the Church of England with a mention of the Scottish Episcopal Church; little is said about the movement in other branches of Anglicanism; although it does have quite a lot to say to North American Anglicans. The history of the movement is discussed in two sections, that before 1930 and that between 1930 and 1960. The later section is pretty closely contemporary with my own life within the Church of England and so many of the names which occur are at least vaguely familiar.

In the twelve Chapters the author covers not only Anglo-Papalism but also events in the history of Anglo-Catholicism in its widest sense since the Protestant Reformation of the 16<sup>th</sup> century. For the essence of Anglo-Papalism he quotes Ronald Knox who himself later "crossed the Tiber", who wrote "We cannot set our feet upon the rock of Peter, but only follow the shadow of Peter passing by and hope that it may fall on us and heal us."

One whole chapter is devoted to a discussion of that plague, not only of the Established Church but also the Continuing Church, that of *Episcopi Vagantes*, which undermines and throws doubt on the Apostolic Succession in some

branches of Anglicanism.

An extensive Bibliography and Index rounds out a very interesting and informative volume. I found it difficult to put it down.

This review is by **The Reverend Ted Bowles**. The book, by **Michael Yelton**, was published in 2005 by *Canterbury Press* in association with *The Society of the Faith*

### **Mary called Magdalene**

"I'm late! I'm late! I'm really, really late!" said the White Rabbit in the classic 'Alice in Wonderland'. Yes, and I'm late too. Late in saying "Thank-you" to all the people of our parish who visited me in hospital last July, and later in Victoria Place. They brought cards, flowers, books - and they brought themselves to brighten my days. Books? There's one that young Stephanie from Waterloo University brought, and I enjoyed it so much that I want others to enjoy it too. It is called 'Mary called Magdalene', written by Margaret George, and published in 2002 by the Penguin Group.

So little is known about Mary Magdalene. Her name is mentioned in the Bible only five times - and in each of the four Gospels. She is said to have been delivered of seven demons by Jesus. She followed Jesus along with other women He had cured, and supported Him materially in His Ministry. She was present at the Crucifixion, and she came early to the tomb on Easter Morning to anoint His Body. She was the first to encounter the Risen Christ - in John He appears first to her, commanding her to go tell all the others, which earned her the title "Apostle to the Apostles". An Apostle is someone who is sent.

Mary Magdalene reappears in the so-called Apocryphal Gospels - documents composed later. These include Gospel of Mary, Gospel of Philip, Gospel of Thomas, Gospel of Peter. Here Mary appears as a figure of enlightenment who possesses special spiritual knowledge, and is honored by

Jesus for it. This probably depicts an important position held among the disciples, but yet gives no personal details about her.

The author, Margaret George, has done a great deal of research in finding material, and although the book is fiction, she has made the story so plausible, it seems as though it really could have happened that way. The countryside is described so vividly that it is easy to visualize happenings, miracles, parables in their context. The author has incorporated many of these along with healings and teachings in the actual words of the New Testament, and in such a way that the reader seems to be participating with the chosen disciples. Her description of the Crucifixion from a woman's point of view, brings tears to the reader's eyes. He seems to be actually there with Mary Magdalene, Jesus' Mother, and other women, experiencing the agony.

The book does not make any wild claims about the relationship between Jesus and Mary as other books have done. I thoroughly enjoyed reading 'Mary called Magdalene'. It is, indeed, a book which any Christian could also enjoy, and would not feel that liberties were being taken with the text of the Bible.

Thank you, Stephanie, for sharing this book with me.

**By Helen E. Glover**

**Gary S. Freeman**  
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