

The Parish of St. Edmund, King and Martyr

Waterloo, Ontario
www.stedmund.ca

UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

August 20, 2009 - **St. Bernard of Clairvaux**

September Schedule

September 6	Sunday	The Thirteenth Sunday after Trinity
September 13	Sunday	The Fourteenth Sunday after Trinity
September 20	Sunday	The Fifteenth Sunday after Trinity
September 21	Monday	St. Matthew the Apostle
September 27	Sunday	The Sixteenth Sunday after Trinity
September 29	Tuesday	St. Michael and All Angels

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.

WELCOME TO OUR NEW & IMPROVED CATHOLIC RELIGION

It's been said that language shapes our understanding of reality, that he who controls the language controls the future. Does it seem as though we're being subtly coaxed into a new religion, a religion that cravenly mimics the surrounding culture?

In the "Bad Old Days," We Said:	Now Supposedly Enlightened, We Say:
the House of God	worship space
St. Mary's Catholic Church	St. Mary's Catholic Community
hymn	song
Holy Sacrifice of the Mass	liturgical festivities
sacred Host	bread
precious Blood	wine
Transubstantiation	[huh?]
priest	presider or presbyter
Bishop Smith	Bishop Bob
The Holy Father	that bishop in Rome
Kingdom of God	Realm of God
Our Father in Heaven	Our Parent in heaven
". . . God and His love"	". . . God and God's love"
Son of God	Child of God
Our Lord Jesus Christ	the Christ figure
A.D. (Anno Domini)	C.E. (Common Era)
Our Lady of Guadalupe	Our Woman of Guadalupe
husband and wife	partners
shack-ups	partners
orthodoxy	fundamentalism
dissent, heresy	creative fidelity
sin	alternative lifestyles
Hell	[shhh!]
May God bless you	Have a nice day

From an advertisement for the **New Oxford Review**, an orthodox Catholic monthly magazine. "We refuse to go gently into the dark night of some weird new religion. We stand with the Catholicism of the ages - with the Magisterium - and articulate the full splendor of Catholic truth."

ROBERT'S RAMBLINGS

Reminiscences: Zimbabwe

The ideal is to live in a country which has summer Brazil or Congo, but you'd also get heavy rain every four times a year. And this is more or less what day, lots of it. Sunrise and sunset last only 15 you'd get if you lived on the equator, in the jungles of minutes. Every kind of animal, disease, infection,

insect parasite and reptile hostile to man thrives in such a climate. To avoid such hostilities the next best thing is to live between the tropic of Capricorn and the equator, or between the tropic of Cancer and the equator, at an altitude high enough to live in peace.

Such a place is Zimbabwe with a near perfect climate. Winter lasts for two months only, June and July. Winter nights can be sharp but on many a winter day it's possible to sunbathe between 10 am and 4 pm. Gardens are as full of flowers in winter as they are in spring, summer and fall. On two of the country's border the altitude is lower, Lowveld where temperatures are hotter and the wondrous baobab trees flourish, ideal places to holiday in winter. On the eastern border with Mocambique there are mountains with pretty names like Chimanimani and Inyanga, Highveld where temperatures are cooler, ideal places to holiday in summer. Snow is something only to be read about in books set in other countries.

White conquerors didn't arrive until 1890, mostly Brit or South African. By now almost all have left. The country didn't get self government until 1923 but even then it was still subordinate to Britain in some respects. Before then it had been administered by a chartered company, the British South Africa Company. (Canadians, think of the Hudson Bay Company.) The whites didn't have long enough to develop an accent of their own. A variety of British and South African accents were still to be heard. But in so far as there is a Rhodesian accent, it can be described as a milder, gentler form of South African, just as the New Zealand accent can be described as a milder gentler form of Australian. (Canadians, think how Brits and others mistake your accent for American.) Zimbabwe is certainly part of Southern Africa but is not and never has been part of South Africa, just as Canada is part of North America but is not and never has been part of the USA.

The mover and shaker in the arrival of white settlers was Cecil John Rhodes, son of an Anglican priest, though it's doubtful if he himself actually believed the Christian faith. In his own lifetime he was both loved and hated, and this polarity has continued between historians ever since. His religion might be described as British Empire, with Queen Victoria as its goddess. He honestly believed that the world would be a happier, safer, more peaceful, more prosperous place if all became part of the Empire. He was not a racist as such. His policy was, "Equal rights for civilized men". Nor was he ambitious for self. He lived a simple almost spartan life. He was extremely generous, loyal to those who were loyal to

him, full of good works. He helped agriculture in South Africa. Even now his vast fortune, and the fortunes of two of his colleagues, Sir Alfred Beit and Sir Otto Beit, are trust funds to develop Zimbabwe and to aid needy individuals. (Canadians think of the Rhodes scholarships which pay for some of your young to attend Oxford university.)

However, you can't expand an empire without money and without power. So he ended up becoming one of the richest men in the world, controlling the diamond and gold mines of South Africa and being Prime Minister there. You can't have an empire without communications and transport so he started to build a railway network from the Cape to Cairo. He thought large quantities of gold were to be found in Zimbabwe. He was wrong. There are only small deposits. But he put up money to turn what might have been a gold rush into the development of more conventional farms and towns. At his early death in 1902 the country took his name. The white settlers so loved him that his wishes had the force of law. Streets were to be wide, lined with trees, clean and tidy, "Mr Rhodes wants it". Ministers of religion had the right to enter schools to teach children their respective faiths, "Mr Rhodes wants it". Clergy and missionaries were not to be charged doctor's or hospital fees, "Mr Rhodes wants it". On the anniversary of his death people wore sprigs of his favourite wild flower, pale blue plumbago, which had the advantage of being drought resistant. Rhodes helped synagogue and church. All faiths were equal but somehow in a Brit possession the Anglican church ends up being more equal than others. Perhaps the governor and the lord bishop wear the same school tie?

But oh what heroic pioneering missionaries and martyrs most denominations supplied! (Canadians, remember your own martyrs and missionaries with gratitude, not least on November 8 each year, the octave day of All Saints, BCP p 302.) Roman Catholic nuns, who were actually a teaching order, began the first hospital in the capital. Three Anglican nurses began the first hospital in Penhalonga. They had walked hundreds of miles through lion and malaria infested country in Mocambique to get there. One of them noted in her diary that as it was so unbearably hot she had retired behind a bush to remove her stays. She hoped that the bishop who was accompanying them, would not think her immodest. A black Anglican layreader was speared to death by the Shona people whom he was trying to convert. Each year on June 18 thousands of Shona people now gather at the site of his martyrdom, led by Shona bishops, clergy and nuns. Truly, the blood of the martyrs is the seed of the church. Right from the start, the

different denominations have got on well together and excel at practical co operation. But thanks to greater access to monies and to personnel, Roman Catholics ended up being the largest denomination, with Methodists coming second. The latter had access to American Methodism. Somehow the Mother C of E has never learned to support itself properly or to fund missionary expansion abroad. There is an unshakable conviction that because the C of E is established in law, the state, i.e. the taxpayer, pays for it.

The original inhabitants of Zimbabwe were few and far, the little San or Bushmen, hunters and gatherers living in small clans. Then came the Shona from East Africa who kept large herds of cattle, grew crops and developed artisan skills. They even mined gold. They were in three groupings, each with its own dialect. In the Middle Ages they had what might be called an empire, Mwenematapa. They built in stone. The most famous of their capitals was Zimbabwe or House of Stone, from which the whole country now takes its name. Then in about 1830 the Ndebele or Matabele arrived from South Africa, professional warriors who lived by preying upon and enslaving other peoples. They occupied the south and west of the country. They were carrying out ethnic cleansing when whitey

arrived in 1890, who put a stop to the practice, not necessarily out of compassion: it is hard to mine gold or farm when the locals are in a state of permanent conflict. The Ndebele are still only some 15% of the population. I fear the San are now extinct. Everybody was against them.

In their own minds the whites divided the country into Mashonaland and Matabeleland. You can't have cricket and rugby matches without two rival teams. Eventually there were two Anglican dioceses with such names. Few whites learned either language, myself included, but the Bible, the hymnal and the Book of Common Prayer were of course translated, and leadership in the church passed peacefully from whites to blacks. Quite right too. The church must be universal or catholic.

It is the current legal and economic anarchy created by politicians which makes daily life so horrendous for black Christians in all denominations. (Canadians, remember it was the Anglican church of your country which gave Mugabe uncritical support in times past.) But the blood of the martyrs may once more produce abundant harvest.

+Robert ex Matabeleland

RIP UP THOSE CARPETS!

Every parish struggles with acoustical problems, some because of the large space, but some because of the wholly unnecessary existence of carpet in the nave and sanctuary. Many parishes have made the huge mistake of carpeting their church space because someone on some know-nothing committee thought that the carpet made the place feel warmer and friendly - like a living room and perhaps too, someone found the echoes of children crying or hymnbooks dropping to be annoying.

Sadly, carpet is a killer of good liturgical acoustics. It wrecks the music, as singers struggle to overcome it. The readers end up sounding more didactic than profound. And even the greatest organ in the world can't fight the sound buffer that carpet creates. All the time you spend rehearsing, and all the money paying a good organist or buying an organ, ends up as money down the carpet drain.

Elementary errors are involved in the decision. When the church is being constructed and tested for sound, it is during a time when it is empty of bodies. The decision makers stand around and note that a new carpet won't make that much difference. Once

installed, it only appears to muffle the sound of steps and things dropped. But once the place is packed with people, something new is discovered. The sound is completely dead - dead in the sense that it doesn't move. This is not the sound of liturgy.

This is when the acoustic engineers are brought in, usually from some local firm that specializes in studio recordings or some such. What they will not tell you is that you can save the expense of massively pricey sound systems and mixing tricks simply by pulling up the carpet. They don't tell you this because they are not in the carpet removal business. Their job is to make the existing space sound better. Sadly, this means sometimes tens and hundreds of thousands of dollars in equipment, the effect of which is to make it impossible for anyone to be heard unless surrounded by microphones.

Again, this is no solution at all. Chant will never sound right. The organ becomes a complete waste. The instruments and vocal styles that work in a space like this belong more to the American Idol genre of music than sacred music. This is a true tragedy for any parish seeking to reform its liturgical program. I'm very sorry to say this, but it pretty well

dooms the reform. You can chant and play Bach all you want but you will never be able to overcome the acoustic limitations.

What to do? The decision makers need to gather the courage to take action. Pull up the carpets immediately. It might leave concrete or wood or something else. It might be unsightly until the time when tile or new concrete or wood can be installed, but the mere appearance alone will call forth a donation perhaps. What's important is that immediately the sound will be fixed, and the parish will have saved untold amounts in paying the acoustic firm. Not only that: funds will be saved from future carpet cleanings, repairs, and replacements.

Much of this information I learned from Reidel and Associates, a firm that does consulting on worship spaces. I ordered their pamphlet about sound called "*Acoustics in the Worship Space*" by Scott R. Riedel (St. Louis: Concordia Publishing House, 1986). It is quite technical and very informative. Here is what he says about floors on page 17.

The floor is typically the building surface that is largest and nearest to worshipers and musicians. It is important that the floor be reflective of sound, particularly near musicians, since it provides the first opportunity for much sound energy to be reinforced. Carpet is an inappropriate floor covering in the worship space; it is acoustically counterproductive to the needs of the worshipers.

The mood of warmth and elegance that carpeting sometimes provides can also be provided with acoustically reflective flooring such as quarry tile or wood that is of warm color and high quality. The notion that the worshiper covers the floor surface, making its material composition acoustically unimportant is false. The large floor area of the worship space has great acoustical influence. Appropriate floor materials include slate, quarry tile, sealed wood, brick, stone, ceramic tile, terrazzo, and marble.

Walls and Ceiling. Durable, hard-surfaced walls and ceiling are also essential for good acoustical reflections. The ceiling is potentially the largest uninterrupted surface and therefore should be used to reinforce tone. Large expanses of absorptive acoustical ceiling tile are to be strictly avoided. Appropriate wall or ceiling materials include hard plaster, drywall of substantial thickness, sealed woods, glazed brick, stone, med and painted concrete block, marble, and rigidly mounted wood paneling.

The construction of walls, floors, and doors should retard the transmission of noise into the space from adjoining rooms, from the outdoors, or via structure-borne paths. Sound attenuators or absorptive material may be fitted to heat and air ducts to reduce mechanical noise also.

Some may consider using absorbing materials such as carpeting or acoustical tile to suppress noise from the congregation. Noise from shuffled feet or small children is usually not as pervasive as might be feared. It is unwise to destroy the proper reverberant acoustical setting for worship in deference to highly infrequent noisy behavior.

Let me now address the issue of noise. A building in which you can hear your footsteps signals something in our imaginations. It is a special place, a place in which we are encouraged to walk carefully and stay as quiet as possible. Pops, cracks, thuds, and sounds of all sorts coming from no particular direction is part of the ambiance of church, and its contributes to the feeling of awe.

It was some years ago that I attended a concert of organum - three voices singing early medieval liturgical music - at the National Cathedral in Washington, a vast space. There were only three small voices near the altar, and I was at the back and the people singing looked like tiny specs. Moving my foot a few inches created a noise that could be heard for 20 feet in all directions, loud enough to drown out the music. As a result, everyone sat in frozen silence, fearing even to move a muscle. This went on for more than a full hour. It was a gripping experience.

The closer we can come to creating this environment in our parishes, the holier the space will sound and feel. I've personally never heard an echo that is too extended for worship. It is possible I suppose but I've never experienced it.

One final point about Church acoustics that needs to be added here. The Introit of the Mass is not: "Please turn off your cellphones." This line is increasingly common at the start of Mass. This really must end. Yes, it is a good thing for people to turn off cell phones but instructions to that effect are not what should be the first words one hears at the start of Mass.

And please consider that people are not dumb as sticks. Cell phones are a normal part of life now, and we are all learning to keep them off in any public lecture or event such as a worship service. These things take care of themselves over time. For someone's cell phone to ring ends up being a

warning to everyone else for the future.

By **Jeffrey Tucker**

www.thenewliturgicalmovement.org

FROM HERE AND THERE

1) **San Diego County officials shut down home Bible study**

A San Diego pastor and his wife have been told they cannot have a Bible study in their home. The couple says they were interrogated by a San Diego County official, then threatened with ever increasing fines if they refuse to stop the Bible study.

According to the couple's attorney, they were questioned about the Bible study. "Do you have a regular meeting in your home?" The pastor's wife replied, "Yes." "Do you say 'amen'?" the official asked. "Yes," she replied. "Do you pray?" Again she said, "Yes." "Do you say 'praise the Lord'?" Another "Yes." The official told the pastor and his wife they were in violation of county rules.

The Bible study usually has an average of about 15 people.

A few days later they got a written warning that listed the home Bible study an "unlawful use of land." They were notified to "stop religious assembly or apply for a major use permit," which could cost them thousands of dollars.

Could a small poetry club meet regularly in a home? Apparently, yes. What about a Cub Scout meeting? Evidently, yes. What if they meet regularly to watch Monday Night Football? Obviously, yes.

From **10news.com** - May 28, 2009

2) Language is the apparel in which your thoughts parade in public. Never clothe them in vulgar and shoddy attire. **George W. Crane**

3) **Canadian Human Rights Commission** - Dave MacDonald, a member of Canada's civil service union, the Public Service Alliance of Canada (PSAC) and president of PSAC Local 70160 in Ottawa has informed *LifeSiteNews* that the Canadian Human Rights Commission (CHRC) has refused to hear his complaint of religious discrimination by PSAC and the Treasury Board of Canada.

MacDonald alleged in his original complaint to the Canadian Human Rights Commission that he was "discriminated against and harassed based on my religious beliefs" by the Treasury Board, who refused his request to re-direct his union dues to avoid

PSAC's support for "same-sex marriage" and "zero-tolerance" policy for what they term "heterosexism," which the union describes as "the presumption that everyone is heterosexual and that heterosexuality is superior to other forms of loving."

In his written submission to the CHRC, MacDonald stated that the union had created a "hostile" work environment in its refusal to accept his religious objection to the union's support for the homosexual "lifestyle." The union's stance on "heterosexism," MacDonald said, places him in the position of being at risk of violating the union's policy in any attempt he might make to defend his religious rights. "This has created an untenable situation," he said, "and a stressful and at times, hostile, work environment."

The case is related to that of Susan Comstock who was embroiled in a similar dispute with the Treasury Board over her union's support of same-sex "marriage." Mrs. Comstock, following her conversion to Catholicism, applied in October, 2004 to her employer, the Treasury Board of Canada, to have her dues diverted to a charity.

The Treasury Board of Canada refused the request, and the Canadian Human Rights Commission refused to hear her complaint. In April 2007, the Federal Court of Justice refused to consider a review of the tribunal's decision.

MacDonald told *LifeSiteNews* that the reason the CHRC refused him a hearing was that "the case was identical to the issues raised in the Susan Comstock case on which the Federal Court had already ruled, finding that there was no evidence before it that the CHRC was biased" in its consideration of religious objection to homosexuality.

"Although I am personally disappointed in the decision," MacDonald stated, "at the end of the day, a politically motivated decision against one person is rather insignificant. It is the fact that the Commission is consistently anti-Christian, and that is something that should be troubling to all Canadians."

By **Thaddeus M. Baklinsk** - May 6, 2009, *LifeSiteNews.com*

4) **Forward in Faith in talks with Vatican** - A well-connected Rome source reports that *Forward in Faith*, the umbrella group for conservative Anglo-

Catholics in the C of E, is talking to the Vatican about corporate union. Here's the odd thing about the rumour: it claims that Cardinal Christoph Schönborn of Vienna is meeting with Bishop John Broadhurst of Fulham at the suggestion of the Holy Father.

The model for the move to Rome could be the proposed reception of the Traditional Anglican Communion into the Catholic Church. But Broadhurst has very firmly denied that Forward in Faith is throwing in its lot with the TAC, a rebel Anglican group that has already submitted to the Magisterium.

Now, if there's one thing I know about Bishop Broadhurst is that he's a wily old fox. He blows hot and cold on the subject of Rome, perhaps because he was baptised a Roman Catholic. I'm sure he wouldn't dream of joining the TAC in any shape or form - but he'll be jolly interested in the details of any deal it does with the Congregation for the Doctrine of the Faith.

But why involve the Archbishop of Vienna, Count Christoph Maria Michael Hugo Damian Peter Adalbert von Schönborn? (OK, so he doesn't use his aristocratic title, but what a cool name.) I don't know. Perhaps it was just a suggestion that Vienna and Fulham should meet. But my source is close enough to high-level figures in the curia for me to be sure that there's something significant going on.

As there should be. For crying out loud, there is no future at all for theologically literate Anglo-Catholic opponents of women bishops in the Church of England. Some of the gutless ones can stick their fingers in their ears and pretend not to hear the resounding, overwhelming support for women bishops coming from the Church's ruling elite; they can build their own Wendy House "jurisdiction" that allows them to keep on claiming their stipend inside a liberal Protestant denomination.

The more honest ones face a simple choice: where do they go next? If they can't stand Catholics, they can become Eastern Orthodox. They can found or join an independent Anglican Church (there are hundreds out there). Or they can seek union with the See of Peter, reasonably confident that the power of the trad-hating RC "Magic Circle" is waning and that the Pope is on their side.

By **Damian Thompson** - July 28th, 2009. Mr. Thompson is a journalist for the *Daily Telegraph* and the *Catholic Herald*.

5) **St. Bernard of Clairvaux** - Abbot and Doctor of

the Church, St. Bernard was born of noble parentage in Burgundy, France, in the castle of Fontaines near Dijon. Under the care of his pious parents he was sent at an early age to a college at Chatillon, where he was conspicuous for his remarkable piety and spirit of recollection. At the same place he entered upon the studies of theology and Holy Scripture. After the death of his mother, fearing the snares and temptations of the world, he resolved to embrace the newly established and very austere institute of the Cistercian Order, of which he was destined to become the greatest ornament. He also persuaded his brothers and several of his friends to follow his example. In 1113, St. Bernard, with thirty young noblemen, presented himself to the holy Abbot, St. Stephen, at Citeaux.

After a novitiate spent in great fervor, he made his profession in the following year. His superior soon after, seeing the great progress he had made in the spiritual life, sent him with twelve monks to found a new monastery, which afterward became known as the celebrated Abbey of Clairvaux. St. Bernard was at once appointed Abbot and began that active life which has rendered him the most conspicuous figure in the history of the 12th century.

He founded numerous other monasteries, composed a number of works and undertook many journeys for the honor of God. Several Bishoprics were offered him, but he refused them all. The reputation of St. Bernard spread far and wide; even the Popes were governed by his advice.

He was commissioned by Pope Eugene III to preach the second Crusade. In obedience to the Sovereign Pontiff he traveled through France and Germany, and aroused the greatest enthusiasm for the holy war among the masses of the population. The failure of the expedition raised a great storm against the saint, but he attributed it to the sins of the Crusaders.

St. Bernard was eminently endowed with the gift of miracles. He died on August 20, 1153.

6) St. Athanasius, Patriarch of Alexandria c. 296-373 A.D. was the **first 'continuing Bishop'** when he was banished by the Arian heresy which swept through the church and captured power. He remained faithful to the true teachings of Christ's Holy Church, and won the day. So shall we if we remain faithful to, teach and practise, the ancient Biblical and Catholic Faith of the Church of England.

May God console you! What saddens you is the fact that others have occupied the churches . . . while during this time you are on the outside. It is a fact

that they have the premises . . . but you have the Apostolic Faith. They can occupy our churches, but they are outside the true faith. You remain outside the places of worship, but the faith dwells within you. Let us consider: what is important, the place or the faith? The faith obviously. Who has lost and who has won in the struggle . . . the one who keeps the premises or the one who keeps the faith? True, the premises are good when the Apostolic Faith is preached there, they are holy if everything takes place in a holy way . . .

You are the ones who are happy; you who remain within the Church by your faith, who hold firmly to the foundation of the faith which has come down to you from the apostolic tradition . . . They are the ones who have broken away from it in the present crisis.

No one ever, will prevail against your faith, beloved brothers, And we believe that God will give us back our churches some day.

They claim that they represent the Church, but in reality, they are the ones who are expelling themselves from it and going astray. Even if Catholics (*Anglicans*) faithful to tradition are reduced to a handful, they are the ones who are the true Church of Jesus Christ.

By **Father Brian Gill** in *The Traditional Anglican* (The Magazine of the Congregation of St. Athanasius & St. Theodore, Presteigne, Powys, UK)

7) **A letter to President Obama from the national pro-life student organization**

Dear Mr. President,

We write to you today as a collection of over 492 university pro-life organizations. We are alarmed by your administration's ignorance of who pro-lifers are and what we strive to accomplish. The recent April 7th Department of Homeland Security (DHS) Assessment of "*Rightwing Extremism: Current Economic and Political Climate Fueling Resurgence in Radicalization and Recruitment*" warned of potential right wing extremism and named pro-lifers specifically which we found extremely insulting.

Further on March 26th in the DHS Reference Aid "Domestic Extremism Lexicon", your Administration said that pro-lifers are "A movement of groups or individuals who are virulently antiabortion and advocate violence against providers of abortion-related services, their employees, and their facilities. Some cite various racist and anti-Semitic beliefs to justify their criminal activities." This is a terribly

inaccurate definition of who we really are.

We are a collection of Democrats, Republicans, and Independents. Our campus groups are made up of people of faith and of no faith. We come from all races, ethnic groups, social classes, and backgrounds. A May 2009 Pew Research poll has found that 48% of 18 to 29 year-olds believe abortion should be illegal. Labeling 48% of this generation as violent extremists is absurd.

Our independent university groups strive to end abortion, help women who face un-planned pregnancy, and women who are recovering from an abortion experience. Because we believe that abortion is the murder of an innocent human child and irrevocably harms the mother of the child, this does not mean that we are racist, anti-Semitic, violent, or a threat to the United States of America.

Our university groups work tirelessly every day to fulfill the following goals on campus: educate the campus body about the procedures of abortion, the risks and complications of abortion, and fetal development.

In addition, our groups work with our administrations to provide reduced-cost daycare, flexible class schedules, and student-parent housing. None of our mission statements include anything racist, anti-Semitic, violent, or disrespectful to the United States.

We believe that those individuals that you classify as "pro-life" who commit acts of violence are, in fact, not pro-life. Pro-lifers are dedicated to protecting the lives of the unborn, as well as the born.

We request that you promptly address this situation at DHS. We ask that you speak to your administration officials and educate your employees about the goals of the pro-life movement seeks and how we seek to accomplish these goals. We would be happy to meet with you to discuss our visions and goals and what we would like to see happen to America.

Sincerely,
Students for Life of America
Arlington, Virginia, May 6, 2009

8) The address at the said Mass of **The Assumption of the Blessed Virgin Mary** - August 15

"The Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly

glory." (Pope Pius XII)

What does Mary's assumption have to do with our own human experience? Although she was the mother of God and thus the pinnacle of human existence, Mary lived a most ordinary life, a life with which we can all identify. She cooked meals daily, she cleaned the house, she was married and she raised a son. Her chores were perhaps even more strenuous than ours: she washed all the family's clothes by hand (clothes which she likely sewed herself), she cleaned her home without aid of a vacuum, and she stoked the fire to stay warm. Above all, she experienced the emotional highs and lows of human life: she married a holy man and gave birth to a son; but she also buried her husband and endured the ultimate tragedy for any parent: she watched her innocent son die a torturous and agonizing death.

Yes, we lowly creatures share the same earthly experiences that our august, holy, and pious heavenly mother lived. The feast of the assumption reminds us that our common human experiences are oriented to experience in her ultimate glory, eternal life in Heaven. It is a feast of faith that showcases the ultimate promise of our Lord, that earthly experiences are not the end; something far beyond what even the greatest saints can imagine awaits us. On this day we are called to put aside our electronic distractions for a few moments and raise our hearts to contemplate the glory promised to us for following the will of God and the shining example of the Blessed Virgin Mary.

But, as the gospel relating Mary's "Magnificat" reminds us, Heaven is not a pious thought unrelated to human experience; rather it is the final fulfillment of all the longings and desires of our human life.

By **Father Ted Bowles** (adapted from various sources)

9) Who ordained you?

Twenty years ago, Barbara Clementine Harris became the first female bishop in the Anglican Communion. How many of us remember the moment when she placed the mitre on her head with ECUSA Presiding Bishop Edmond Browning saying those infamous words, 'Go for it, Barbara?'

With the decision of The Episcopal Church to go ahead with this innovation the Anglican Communion had changed forever and so after twenty years of women bishops, albeit serving only in the USA, Canada, Australia and New Zealand, they have administered the sacraments of Confirmation and

Ordination to thousands of people, but if those of us who doubt the validity of their actions, then the people they purport to have laid hands on at Confirmation or Ordination are neither confirmed nor ordained.

Confusion ahead

The ongoing debate and the legislation before us in the Church of England should make us all the more aware of the situation, and with the advent of women bishops (eventually) there will be serious decisions to face up to. For the moment we know that men ordained in the Church of England are deacons or priests.

At the present, no one in the Church of England doubts that Mister X or Father Y is a deacon or priest. However, that will one day change and the question must be asked: who ordained you? At the moment, entries in *Crockford's Directory* only list the year of ordination to the diaconate and priesthood. Perhaps it won't be long before the ordaining bishop will need to be listed as well.

When *Forward in Faith* was founded after the General Synod voted in favour of the innovation of women priests, identity cards were printed for the laity stating 'in the case of accident or emergency please call a male priest'. If there are women bishops in the Church of England there is no guarantee that the male priest who responds is actually a priest. How will you know?

Religious Communities

Laity will not be the only ones affected by 'lay-priests'. Within Religious Communities the problem will surely arise when a 'priest' who had been ordained by a woman bishop asks to test his vocation to the Religious Life. How is the Community to respond to such a request? Within my own Community there will be some brethren who would have no problem in receiving this man as a novice.

There are others in the Community (including myself) who in conscience could not. In Religious Communities the Eucharist is at the heart of our life. The minute you have doubts about who presides at the altar, and the community as a whole is not able to receive together, then that unity and communion is broken.

We gasp in horror at the thought of lay presidency; but what about the men 'ordained' by women whose orders we do not recognize? If we think about it, lay presidency has been going on for the past twenty

years within the Anglican Communion, under the guise of men purporting to be priests who received ordination from a woman bishop.

The need for a Register

So, what are we doing about it? Perhaps we need to publish a Register of those men who have been ordained by women bishops. Such a Register will be needed once the first man is ordained by a woman bishop in the Church of England. It is all the more urgent that proper ecclesial and legal provision is made for these of us who cannot accept women priests and bishops.

Unless some structural solution is forthcoming there will be no guarantee that the priest you call to be your next vicar is actually a priest. There will come a time when there will be a vacancy in your parish and you are calling a priest to be your new vicar; make certain you enquire about his orders and don't be afraid to ask the question, 'Who ordained you?'

By **Brother Steven** of the *Community of the Resurrection* in the May 2009 issue of *Forward in Faith's New Directions*

FATHER BOWLES ANSWERS

Why is the water, but not the wine, blessed before it is added to the chalice (which already has wine in it) at the Offertory?

The Council of Florence about 1450 said that a little water be added to the wine. And the Council of Trent about 100 years later, specified that a drop or two of water be mixed with the wine because it is believed that Jesus did so at the Last Supper, and that both water and blood flowed from His wounds after his crucifixion.

Moreover, the wine represents our Saviour Jesus Christ who needs no blessing: the water represents us his unworthy servants who most certainly need all the blessings we can get. This sign of the cross and the prayer which accompanies it expresses the fellowship between Christ and his followers.

The sign of the cross is made in recognition of the mystery of the dual nature of Jesus the Christ as both God and man. Bishop Fulton Sheen put it this way:

"The Union of Christ and ourselves in the offering of the sacrifice is symbolized in the mixing of water and wine at the Offertory. The nobler element, wine, represents Christ; water represents the faithful. The wine and water are so intimately mingled in the chalice that they are henceforth inseparable. So is the church inseparably united to Christ in his oblation to the Father."

The point is made clear if we read the prayer which the celebrant recites, in a low voice when performing this function:

" Almighty God who didst wonderfully create and yet more wonderfully renew the dignity of human nature, + grant that by the mystery of this water and wine we may be made co-heirs of his divinity who vouchsafed to be partaker of our humanity, even Jesus Christ Thy Son our Lord who liveth and reigneth with Thee and the Holy Spirit, one God world without end. Amen."

Water added to wine symbolizes:

- 1) The human and divine in Christ.
- 2) Our redemption, by blood and water from the wounds of Christ.
- 3) Our share in divine life even as He shared our human life.

It is a celebration of the fact that God the Son, at His Incarnation, took on the human form and so enhanced it and showed us the way of perfection, so that we may ourselves become, by adoption, sons of God.

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