

# The Parish of St. Edmund, King and Martyr

Waterloo, Ontario  
www.stedmund.ca

## UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

February 14, 2009 - **St. Valentine**, Bishop and Martyr - 270

### March Schedule

March 1	Sunday	The First Sunday in Lent
March 8	Sunday	The Second Sunday in Lent
March 15	Sunday	The Third Sunday in Lent
March 22	Sunday	The Fourth Sunday in Lent
March 25	Wednesday	The Annunciation of the Blessed Virgin Mary
March 29	Sunday	Passion Sunday

### 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

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- 1) On our **Parish wish list**: (1) new sanctus bells, and (2) a set of 'rose' vestments (for Advent III and Lent IV) - just a chasuble, stole, maniple, burse and veil! Do you know where we can secure these, at a reasonable cost? (We have a quote for rose vestments - US\$1,800!)
- 2) Our Parish advertises in **The Interim - Canada's Life and Family Newspaper**. We are the only ACCC Parish to do so. For more information visit [www.theinterim.ca](http://www.theinterim.ca)
- 3) President Obama's pro-death policies - **I THOUGHT YOU SHOULD KNOW** - this page.
- 4) **Asking for this and that** - **ROBERT'S RAMBLINGS** - page 4.
- 5) A Christmass sermon - **MARY MOTHER OF GOD** - page 6.
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## I THOUGHT YOU SHOULD KNOW

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I was very edified this past Saturday to see the Cathedral almost filled for the Pro-Life Mass. Then to see such a large contingent, on a very cold day, make a pilgrimage to the abortion clinic, praying the Rosary for Life, was truly heartwarming.

At the very moment I am writing this, our new president, Barack Obama, is being sworn into office. We congratulate him, and we pray for him, but we cannot condone his pro-death policies, even while

we are happy that so many people feel they have new hope. We must do everything we can to oppose his pro-death-to-children efforts.

Joseph Bottum, in an article entitled "*Abortion after Obama*," writing in the January 2009 edition of *First Things*, pages 13-15, tells us, "Now the 2008 election has brought us the presidency of Barack Obama, the most consistent supporter of legalized abortion ever nominated by a majority party."



When asked about making decisions as to when a baby gets human rights, President Obama answered that "is above my pay grade." He also stated that he would not want his daughters "punished with a baby."

He has made it known that, upon taking office, he will remove all federal restrictions on funding embryonic stem-cell research. He also intends to sign the Freedom of Choice Act. Seldom has our nation ever been confronted with such an extreme

measure. The Freedom of Choice Act will invalidate for the entire country all restrictions on abortion before viability, including parental notification, waiting periods and partial-birth abortion bans. President Obama has no problem supporting legislation that would even kill a child who survived a botched abortion.

If at this stage our anger is directed at President Obama, our anger is misdirected. Obama is not the enemy. He needs and deserves our prayers, not our condemnation.

As Catholics, we are not guiltless. It seems to me that when President Kennedy compromised Catholic teachings and accommodated political pressures in order to be elected to the highest office in the land, he set the tone for many Catholic leaders to follow and to compromise their Catholic principles to get ahead.

In our Supreme Court and in our Congress, we have a plethora of so-called Catholics who are failing to live their Catholic identity. Over 50 percent of our electorate voted for a president who is one of the most pro-culture-of-death candidates from a major party to run for the highest office of the land.

Yes, we can thank one-half of our Catholics for bailing out on their faith!

After almost 50 years of having 50 percent of Catholics abandoning their Catholic identity, we cannot expect to turn this culture around by short-term political efforts.

In order to bring about a transformation from a culture of death to a culture of life, we have to restore our Catholic identity.

This means that all of us, as Catholics, have to undergo a profound transformation. It means that we have to take a good look at every facet of our Catholic life, including the serious study of life issues, the regular and devout use of our Sacramental system, especially the devout and weekly attendance at Mass, the regular reception of the Sacrament of Reconciliation, the devout praying of the daily Rosary, and then the faithful, loving and firm witness to lax Catholics about our Catholic beliefs and practices.

We have to live our lives in such a way that we will be unafraid to witness to what we believe and live.

I may courageously say that I am willing to die to end abortion, but am I equally willing to say that I am ready to let my ego get ruffled daily for the same

cause? Yet, that is where I need to arrive if I am to be a credible witness.

What a glorious opportunity we all have to make a difference in the pro-life cause. Until we are willing to be politically incorrect in order to be biblically correct, we will never convince anyone that our religion is worth living.

It does not take 100 percent of our Catholics to transform this country. If 75 percent of our Catholics were steeped in Catholic identity, the abortion issue would be over for our entire country. We have many, many evangelicals on our side in the culture of life. Look at how many more of them would flock to our side if we really lived our Catholic teachings! They, too, are looking for changeless principles lived out in practice.

But there is more! Our laxity in living our Catholic life has blinded us into not seeing the role of Satan in the culture of death. Satan is having a heyday in our midst, because he has managed to remain invisible in the culture of death, and our laxity has granted him that luxury. Since we are not steeped in the Word of God as we should be, we do not recognize his darkness in our society. Our first reading from Hebrews tells us, "The word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart."

St. Paul tells us that our warfare is not against flesh and blood but against the power and principles of darkness. He also tells us that we should not let the sun go down upon our anger so as to give Satan a foothold. These readings are wake-up calls for us all. I bring this up deliberately, because I do not want us to fall into Satan's trap of getting us to hate President Obama or any of the pro-choice Catholic legislators in Congress. Being pro-life means that we engage far more in spiritual warfare than in political warfare.

That Satan is very alive in influencing all of us is his best-kept secret. Becoming steeped in the Word of God and the teachings of the Catholic Church exposes his evil machinations.

President Obama, pro-choice legislators and Planned Parenthood are not our enemies. Our enemies are the invisible forces masked behind these people. Most of them do not have a clue that they are being deceived by our common enemy, the devil. They are used by our common enemy, Satan, and his evil forces, to get us to hate so that we, too, will end up in a culture of death. President Obama

and all pro-choice and pro-abortion legislators, as well as members supporting Planned Parenthood (and we have in our own state a national legislator who has received over \$900,000 from groups that advocate for abortion rights) - these are not our enemies. They are used by the evil one to get us to hate them in our efforts to be pro-life and thereby ditch our pro-life efforts. We cannot fall for that trap!

We owe all of them prayers and fasting for their conversion. At one point, Governor Reagan was California's very pro-abortion governor. Yet he

became a very pro-life president. He repented and regretted the evil he supported.

We must bravely witness against supporting pro-choice and pro-abortion candidates in political elections, but pray daily for their conversion.

By **The Most Reverend Robert Joseph Hermann**, Archdiocesan Administrator, Archdiocese of St. Louis, Missouri - this article was originally published in the *St. Louis Review*, and republished by *LifeSiteNews.com* - January 27, 2009

## ROBERT'S RAMBLINGS

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### ***Asking for this and that***

(A sermon preached in St Edmund's on Rogation Sunday 2004.)

My texts are two: (1) "In the name of the Father, the Son and the Holy Spirit." (2) "I am the Ground of thy beseeching".

The first text comes of course from the Bible, and is well known. Jesus tells the apostles to baptize converts in the name of the three Persons of the Trinity (*Matthew 28,19*).

The second text comes not from Holy Scripture but from Julian. Strictly speaking, therefore, it can not be a text. It constitutes good advice, wise opinion, but it is not authoritative over us as the Bible is authoritative. Julian lived in the 14<sup>th</sup> century in the city of Norwich in the county of Norfolk. She was a solitary, a hermit, withdrawn from ordinary life in order to concentrate on prayer. She had a vision of our crucified Lord. She thought and thought about that vision. Her thoughts turned into a book, *Revelations of Divine Love*. It is one of the great classics of Christendom, and has brought encouragement to thousands for some six hundred years. Students of medieval English literature who are not necessarily Christian believers, are often required to know it in the original. I am sure Father *Sean Henry* does. But modern English versions are available in paper back. My quotation comes from *Revelation* number 14, chapter 6, paragraph 3. "I am the Ground of thy beseeching". We nickname the author *Dame* Julian of Norwich, or the *Lady* Julian or *Mother* Julian.

Today is Rogation Sunday. I wish therefore to preach, not about baptism, nor about Lady Julian, but about asking prayer. *Rogo* is Latin for *I ask*. But obviously baptism and Julian figure in the story.

1. Prayer is not telling God things He doesn't know. Little Susie has just learned how to count up to 10, and does so to the delight of her mother. Mom is thrilled, not because she herself is ignorant of numbers, but because she loves her daughter. We can tell God things, not because He is ignorant, but because He is love. So, if ever you have an urge not to instruct God, not to explain things to God, obey that urge. The Omniscient knows. On the other hand, if you have an urge to tell, do so. God will be delighted, not because He needs lessons, but because He loves you. "I am the Ground of thy beseeching".

2. Prayer is not bending God to your will, persuading a reluctant God to change His mind. For example, at Calvary Jesus prays, "Father, forgive them. They know not what they do" (*Luke 23,34*). Jesus and His Father are not at cross purposes. Jesus only prays this because He expresses what is already His Father's will. So, if you pray, "God heal Susie, Rest eternal grant Susie, Convert Susie", whatever, you are expressing the will of your heavenly Father. You are not bringing a reluctant God round to your point of view. "I am the Ground of thy beseeching".

3. Prayer does not empower or enable God. Poor God, He's rather helpless, but if I pray, or better still, if we all pray together, God will be able to heal Susie, give her rest eternal, convert her, whatever. But the Omnipotent can do. So, if the Omnipotent chooses not to intervene with a miracle, as when He chose not to save Stephen from death by stoning, or when He chose not to remove Paul's thorn in the flesh (*II Corinthians 12, 7 - 10*), God will manage without any help from you. Nevertheless, even if

you are confused or swollen headed God will not despise your request. He is still love. "I am the Ground of thy beseeching."

To understand prayer you must first understand the Trinity. You will never understand the Trinity. Therefore you will never understand prayer.

However, you can experience prayer. You can drive a car without understanding the internal combustion engine. You can turn switches on and off without knowing what electricity is.

This much about prayer you can understand. Prayer means sharing in the love among the Father, Son and Holy Spirit. "I am the Ground of thy beseeching". The Father Loves His Son. The Son loves His Father. The Spirit is the exchange of love between Them.

And you are part of the Son. By baptism and grace you are in Christ. Because the Spirit proceeds from

Father to Son, you receive the Spirit. Because the Spirit is in the Son, the Spirit is in you. When you pray, "God bless Susie", the will of the Father, Son and Holy Spirit is expressed in your heart, mind and voice. You are not intervening between God and Susie on Susie's behalf. The Trinity loves Susie, knows more about Susie, understands Susie, better than you ever could. Because Jesus has united you with His humanity, and taken you up into the Trinity, a little of the Trinity's love for Susie is now in you. "I am the Ground of thy beseeching". Prayer is not your attempt to get God involved. Prayer is the result of God involving you in Himself.

When you pray, "God bless Susie", you are truly acting in the name of the Father, the Son and the Holy Spirit. "I am the Ground of thy beseeching".

So, glory be to the Father, the Son and the Holy Ghost. As it was in the beginning, is now, and ever shall be. Amen.

**+Robert Mercer CR**

## FROM HERE AND THERE

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1) Anglo Catholics are "beyond a doubt as to doctrine, worship and devotion, though not ecclesial communion, a displaced portion of catholic Christendom. It is as such that I shall be appealing to some of their lay spokesmen in a later chapter." **Fr Aidan Nichols OP** in *The Realm*

2) The nationalist not only does not disapprove of atrocities committed by his own side, he has a remarkable capacity for not even hearing about them. **George Orwell**

3) Of all tyrannies, a tyranny sincerely expressed for the good of its victims may be the most oppressive. It may be better to live under robber barons than under omnipotent ideological busybodies. **C.S. Lewis**

4) "I support the scheme for an Anglican body united to Rome but not absorbed." **Fr Aidan Nichols OP** in *The Realm*

5) No president has accomplished more for the pro-life cause than George W. Bush. He kept all his promises that he made in the 2000 campaign, specifically to Catholics who supported him and worked for him. He declared himself a pro-life, culture of life president in his first televised

message to the nation when he addressed the stem cell debate. His decision on stem-cells wasn't perfect but he did use the opportunity of that televised speech to tell the nation that he was a pro-life president, which was to his credit. **Deal Hudson** - director of *InsideCatholic.com*

6) The conceited man is not a sinner - he's a fool. **C.S. Lewis**

7) He that overcometh I will make to sit with Me and My throne (*Revelation 3,21*). Here she is, the queen of all the Cinderellas in history: the humble peasant girl; the carpenter's wife brought to bed in a stable; the refugee in Egypt; the mother of whom ill-natured neighbours said she was no better than she ought to be - she was not spared that taunt; the poor widow who watched her Son die in agony because the great ones of the world feared the young man and put Him out of the way; the silent humble woman of the people whose life was over for all that mattered, praying in obscurity for twelve or twenty years and then - the Queen of Heaven. **Dom Gregory Dix**

8) **Quick Liturgical Catechetics - The Four Ends of the Mass:**

1. *Adoration* - through the Mass, we give God solemn worship, praise and honour.

2. *Thanksgiving* - through the Mass, we thank God for all He has bestowed.

3. *Propitiation* - through the Mass (the re-presentation of the Sacrifice of Christ upon Calvary), God's justice for the sins of mankind is satisfied.

4. *Petition* - through the Mass, we present God with our needs and ask for graces.

9) A suburban mother's role is to deliver children obstetrically once, and by car for ever after. **Peter DeVries**

10) The modern world will accept no dogma upon any authority; but it will accept any dogmas on no authority. Say that a thing is so, according to the Pope or the Bible, and it will be dismissed as a superstition without examination. But preface your remark merely with "they say" or "don't you know that?" or try (and fail) to remember the name of some professor mentioned in some newspaper; and the keen rationalism of the modern mind will accept every word you say. **G.K. Chesterton**

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## MARY MOTHER OF GOD

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Once upon a time, a thousand years ago in a church which was probably several hundred times larger than St Thomas', the great basilica of Blachernae in Constantinople, high up on the ceiling near the Altar, was an enormous picture of a Palestinian teenager, that selfsame Girl who is such a lead-player in the Christmass celebrations. There she stood *orans*, her hands raised in prayer, and in front of her womb, in a round circle, a painting of her Divine Son - his hand lifted in blessing. That image of Mary was called *platytera tou Kosmou*, the Woman Wider than the Universe. Mary was Great with Child; her Child was Almighty God. She contained the One whom the heaven of heavens is too narrow to hold. Can a foot be larger than the boot or an oyster greater than the shell? For Christians, apparently, Yes. Mary's slender womb enthroned within it the Maker of the Universe, the God who is greater than all the galaxies that stream across the firmament. The tummy of a Girl was wider than creation.

Then on the crisp night air came the squeal of the newly born baby. It came from the cave that was both a stable and a birth-place. That stable in

Bethlehem, as C S Lewis memorably explains in *The Last Battle*, 'had something in it that was bigger than our entire world'. The stable, like Mary, was great with child; very great, for that Child is God. And what is true of the womb of the Mother of God, and what is true of that stable at Bethlehem, is true also of what we are about here this Christmass. Bread becomes God Almighty; little round disks of unleavened bread are recreated by the Maker of the World to be Himself. As Mary's Baby was bigger than all creation, than all the stars and clouds and mass of it, so the Blessed Sacrament of the Altar is bigger than the *Kosmos*.

As you make your Christmass communion, glorious and loving Infinity comes to make His dwelling in your poor body; so that, as you walk or drive home for the rest of Christmass, *you are platyteroi tou Kosmou*: broader than the Universe.

Christmass Sermon (2008) by **Fr John Hunwicke SSC**, Priest-in-Charge, St Thomas the Martyr, Oxford

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## FROM AN INTERVIEW WITH PETER KREEFT

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### ***What are your thoughts on the current debate about gay marriage?***

As a philosopher the thing that strikes me most is the brilliant strategy of the gay marriage movement. Like Orwell in 1984 it sees that the main battlefield is language. If they can redefine a key term like "marriage" they win. Control language and you control thought; control thought and you control action; control action and you control the world. Mussolini knew that too. He made it illegal for Italians to say "hi" in the traditional way. The Italian

for "how are you?" is "Come sta lei?" "Lei" is the feminine inclusive pronoun. Fascist ideology held that this was emasculating and weak, so you had to say "Come sta lui?" from now on. "Lui" is the masculine pronoun. So no one could say "hi" in Italy without identifying themselves as pro or anti-fascist.

In America, the feminists have succeeded in exactly the same way. They've labeled the traditional

inclusive language, the language of every single one of the great books of Western civilization written in English, as exclusive because it uses "he" and "man" to include women; and they've labeled their new artificial ideological invention, which insists, contrary to historical fact, that "he" and "man" exclude women - they've labeled this "inclusive" language. And amazingly, nearly everyone follows like sheep! So it will be easy, I think, for them to redefine marriage. Hell, they've already redefined "human beings" or "persons" so that they can murder the littlest ones whenever they want to. Why should they feel any guilt about dishonesty when they don't feel any guilt about murder?

I think you will find that there is an overwhelmingly strong connection between these three agendas: gay marriage, feminism, and abortion. Very seldom do you find people who are for one but not the other, or against one but not the other. And what they all have in common is this attitude toward language: it is what the most powerful and insidious propaganda film in history called "the triumph of the will." Already in Canada it is a crime, punishable by a fine or even imprisonment, to speak against homosexuality in

public. Politically incorrect ideas, such as Biblical morality, are now defined as "hate speech."

One of the things I fear from this is an ugly backlash against homosexuals. If the truth is now whatever we will, then just as there is nothing to stop society today from redefining marriage, there is nothing to stop it tomorrow from redefining personal dignity and rights so as to take them away from homosexuals. The Nazis did exactly that. The Church is the best friend of homosexuals, both because she tells them they are made in God's image and have intrinsic dignity and rights and are called to be saints, and because she is the only social force left that insists on moral absolutes - so when they sin against themselves she says NO, just as she does to heterosexuals who sin against themselves sexually, but when others sin against them she says NO also. No one else dares to say NO. She speaks up for everyone, including homosexuals.

**Peter Kreeft** is a professor of philosophy at Boston College - the entire interview is at <http://www.catholiceducation.org:80/articles/apologetics/ap0275.htm>

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## THE SACRED LITURGY

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### *The First School of the Faith*

Speak to most any teacher and they will tell you that students learn through more than just their intellect. They know that students also learn through their experiences and through their senses. Ideally, for optimal learning, both the intellect and experience need to be engaged. Our nature is very much tied to these two aspects, for while we are creatures gifted with an intellect, we are also physical beings who learn through our senses, and the latter often engages the former.

**"It [the sacred liturgy] is therefore the privileged place for catechizing the people of God." \***

But what does this have to do with the liturgy? Our approach to the liturgy shares in these two aspects: the sensory/experiential and the intellectual. Sometimes there are those who focus upon the intellectual teaching of the Faith who question the importance of the liturgy in its outer aspects; they would suggest that what matters is not so much how we do something, but rather that we simply know (intellectually) what we are doing. In regards the sacred liturgy, they often think that it does not matter so much how the liturgy is celebrated so long as one knows what the liturgy is all about in general. But,

this thinking is not in accord with the mind of the Church and fails to understand how the actions of the liturgy connect to doctrine and pass on the Faith; it also fails to recognize the importance of the experiential aspect of human learning. Two comments that often reveal a lack of understanding of the liturgy-doctrine connection are these: "all that matters in the Mass is that Our Lord is present in the Eucharist" or "to be concerned about vestments, music, and other externals in the Mass is pharisaical."

Now, we should be clear from the outset that the didactic aspect of the liturgy is not its primary aspect; rather, the worship of God is the primary aspect. But this said, the Church teaches us that the liturgy, by its nature, does have a didactic dimension. This didactic, or catechetical dimension comes to us not only through the intellect (e.g. studying our catechism and homilies) but it also comes to us through our experience of it; that is, through our senses.

**Lex orandi; lex credendi (The law of prayer is the law of belief.)**

I spoke earlier of our human nature and how we learn, and who would know this nature better than God, our Creator? It makes perfect sense, then, that God would provide and inspire, through the authority of the Church, all that is necessary for the faithful to learn about Him, to worship Him and ultimately draw closer to Him through the liturgy by way of its words, beauty, ceremonies, gestures, postures, signs, symbols, sacred art, and sacred music. All of these visible things help to draw us from the visible to the invisible; they draw us toward the transcendent that we may be able to more deeply unite ourselves to the sacred mysteries taking place in our midst. Of course, this is not to deny the place of intellectual catechesis as well. It is also through mystagogical catechesis - the intellectual explanation of the sacred mysteries, gestures, etc, within the liturgy - by way of the homily, personal study, catechism classes, and so forth, that the faithful are able to know what the visible realities represent in terms of spiritual realities.

**"For the Sacred Liturgy is quite intimately connected with principles of doctrine." \*\***

The Holy Father has been drawing our attention, through his words and deeds, to the understanding that everything matters in the sacred liturgy. He has written and spoken of the need to see the liturgy as a whole that cannot be taken apart, added to or subtracted from, without affecting all of the other parts. This is because everything in the liturgy, words and gestures, is intertwined with Catholic doctrine; the Church safeguards this through the authorized texts, rubrics, and instructions. It is for this reason, therefore, that introducing aspects into the liturgy which are not authorized is prohibited. It is for this reason that the liturgy cannot and should not be arbitrarily changed; abuses in the liturgy

obscure Catholic doctrine and subsequently the errors are passed on to the faithful. It is also for this reason that everything (licitly) done within the liturgy, and in continuity with liturgical tradition, can serve as a light to brighten and make clearer the doctrines of the Church and the sacred mysteries being encountered. As the Holy Father has stated and witnesses to us, the external forms of the liturgy are not inconsequential or mere pharisaism rather they are of great importance for the experiential in teaching and passing on the Faith.

**"The entire liturgy, therefore, has the Catholic faith for its content." \*\*\***

The sacred liturgy is an essential means for the transmission of the Faith. The Catholic faith cannot be passed on and learned through the intellect alone; it must be understood that an experiential aspect is necessary to fully teach the Faith and make it incarnate in each of the faithful. The catechical nature of the sacred liturgy is an important aspect to realize since the majority of the faithful do not study the catechism or theology on their own and often the weekly liturgy may be the only contact they have with their Catholic faith. It is through the authorized liturgical rites celebrated with a sense of mystery, beauty, and reverence, evidenced in every word, gesture, and every piece of sacred art, that the truths of the Catholic faith will be learned, experienced and passed on.

\*Catechism of the Catholic Church

\*\**Redemptionis Sacramentum*

\*\*\* Pope Pius XII

By **Deborah Morlani** in *The New Liturgical Movement*, January 30, 2009 -  
newliturgicalmovement.org

## **THE TRADITIONAL ANGLICAN COMMUNION IN JAPAN**

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*Sincere Christmas wishes were received from the Nippon Kirisuto Sei Ko Kai through Bishop Raphael Kajiwara, their Suffragan. In his pleasant letter he informs us about their groups in Hiroshima, Matsuyama, Kobe, Izu Peninsula, Yokosuko, Toyohashi, Toyama, Yamamashi, and his own group in Nishi-Tokyo. Many of the leaders of these groups are academics associated with schools and universities, or former priests in the Nippon Sei Ko Kai, that have been valiantly struggling to hold the traditional Anglican faith. He drew attention to the outstanding witness of Father Ivan Cosby, Church of Ireland, Traditional Rite. Paul Maycock*

Excerpts from his heartfelt message are an encouragement to all continuers everywhere:

"We have been Anglicans, and are Anglicans, and shall always be Anglicans.

We are just a tiny group, like a small religious community left by the major stream of the current secularism and feminism reflecting in the ordaining of women to Holy Orders in the Anglican Communion. Nippon Sei Ko Kai (Anglican) approved ordaining women to Holy Orders in 1998. We, the Nippon Kirisuto Sei Ko Kai departed from

NSKK, decidedly hoping to continue and to be a witness to the faith and order once delivered by the Apostles. (Though NSKK does not want to acknowledge our existence, they ought by right to do so.)

Once as the Bishop of Yokohama, I visited Hokkaido, in the far northern part of Japan, to celebrate with other bishops a diocesan anniversary. The night before, while we were enjoying the dinner in a vicarage, the telephone rang to the Vicar, saying "I spoke with Mr. A in Obihiro. Tomorrow I am going to the diocesan Anniversary with B of . . . Mr C said he is going too. And Mr. D. . . "

Instantly, I realized that they were laymen scattered over this vast unpopulated cold land yet having the burning fire of faith, and that though they or their small groups are so isolated from each other, they easily understood themselves to be an organic body if it is looked down from the sky, or seen from the eyes of God, covered by a wide spread unseen

blanket of faith over this vast land. It is, perhaps, like the geographer standing upon the mountaintop who can grasp the whole grand perspective.

It is much more the case with our NKSCK. Though we are tiny spots scattered out over the whole panorama of Japan, we are encouraged to acknowledge ourselves to be as a Province, a part of the precious Body of Christ, if we are looked down upon from the sky.

By our witnesses, NSKK should be saved, and we NKSCK too should be saved with NSKK. Our fellow people here who have not known Jesus Christ need to be saved. So, let us bear our "own cross" and pray and proclaim our Lord's Gospel of salvation to our "brethren" in Japan and to this wide suffering world."

By **The Right Reverend Raphael Kajiwara**, Bishop Suffragan

## FATHER TED ANSWERS

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### *Why do some people genuflect when approaching the altar to receive Communion?*

The answer requires some comment on the difference between bowing and genuflection.

Genuflection (Latin for bending the knee) is performed by touching the ground with the right knee while bending the left knee, while ordinary bowing is just that, an inclination of the head in the direction of the object of reverence.

It is normal to reverence the altar when approaching or crossing in front of the altar with a simple bow, unless the Tabernacle or Aumbry contains the Reserved Sacrament, which will be indicated by the Presence Lamp being alight, when a genuflection is proper.

At the Communion after the consecration of the elements the genuflection is used as reverence to the Real Presence of our Lord in the consecrated Bread and Wine, so this should be the reverence performed by all on approaching to the Communion

Rail while the Blessed Sacrament is on the altar, whether receiving Holy Communion or not. If the Sacrament is to be Reserved on the altar, the celebrant will place it in the locked Tabernacle after all have communicated. If it is to be taken elsewhere as at the stripping of the altar on Maundy Thursday or to be taken to Communion of the Sick, all genuflect as the Sacrament is carried by.

The Tabernacle is a special construction rather like a small safe lined with white silk, on the Altar often below the Crucifix. It's purpose is to safely contain the Reserved Sacrament under lock and key in order to avoid the possibility of desecration. The Aumbry is a similar locked container built into the wall of the sanctuary and used for the same purpose.

Father Ted is **The Reverend Mervyn Edward Bowles**, the priest-in-charge of our Parish

## WHAT HAPPENED TO FREE SPEECH ON CAMPUS?

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Should a public university, funded by taxpayers, be able to censor controversial speech on campus? According to the University of Calgary, the answer to

this question is a resounding "yes." In spite of its stated mission to "seek truth and disseminate knowledge," and in spite of advertising itself as "a

place of education and scholarly inquiry," the University of Calgary has charged some of its own students with "trespassing" because they set up a pro-life display on their own campus this past November.

It wasn't always so. In 2006 and 2007, the University of Calgary erected signs stating that the pro-life students' large colour photographs of aborted fetuses were permitted under the Charter's guarantee of freedom of expression. On six separate occasions, the pro-life campus club has erected its provocative display without incident, using it to engage other students in debate.

But in 2008, the University of Calgary wholly abandoned its commitment to free speech as a means of pursuing truth, and demanded the pro-life students erect their signs "facing inwards" - so that passersby could not see the signs. While the university described its demand as a "reasonable compromise," the practical effect was akin to total censorship.

Students ignored the university's threats of arrest, and even expulsion for "non-academic misconduct," and erected their controversial display again this past November. Under the watchful eye of numerous media cameras, the university did not arrest the students. But two months later, the university instructed Calgary police to deliver summonses to these same students - privately at their homes, with no media present.

This aggressive censorship flies in the face of the university's *raison d'être*, not to mention the long-standing Canadian tradition of tolerance for the expression of all views.

In cases dating back to the 1930s, the Supreme Court of Canada has made it abundantly clear that the purpose of freedom of expression is to protect minority beliefs which the majority regard as wrong. The majority is not permitted to impose its perception of "truth" or "public interest" by silencing the minority.

For example, in the case of *Edmonton Journal vs. Alberta*, the Supreme Court of Canada declared it

"difficult to imagine a guaranteed right more important to a democratic society than freedom of expression. Indeed, a democracy cannot exist without that freedom to express new ideas and to put forward opinions . . . The concept of free and uninhibited speech permeates all truly democratic societies and institutions."

The Canadian tradition of tolerance extends to polemical speech that is considered extreme in its context. Long before the Charter, the Supreme Court acquitted a Jehovah's Witness of seditious libel for distributing a pamphlet entitled "*Quebec's Burning Hate for God and Christ and Freedom Is the Shame of All Canada*," which contained offensive statements about Quebec society, the clergy and the courts. Even if some listeners perceive it as hurtful, polemical speech plays a crucial role in public debate.

Charter rights aside, the University of Calgary holds itself up as a tolerant and open place of inquiry. So, unless the university alerts the public of an official policy against pro-life speech on campus, it cannot deny equal freedom of expression to all of its students.

Moreover, the university has expressed no qualms about other controversial large colour displays, including ones showing the effects of torture on political dissidents in China, the cruelty of animal testing and the consequences of spousal abuse. It seems gory and disturbing displays on campus are fine - as long as they do not convey a politically incorrect view on abortion.

The University of Calgary receives over \$500-million from taxpayers each year. If it does not reacquaint itself with the ideals of tolerance, it may find taxpayers becoming less tolerant of footing such a hefty bill to support an institution which so blatantly disregards its own mission.

By **John Carpay** - executive director of the *Canadian Constitution Foundation*, and one of the lawyers acting for the *Campus Pro-Life Club* at the University of Calgary - in the *National Post*, February 9, 2009

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