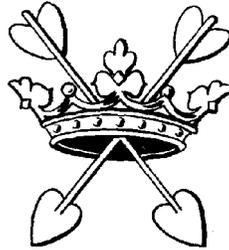


The Parish of St. Edmund, King and Martyr

(Waterloo, Ontario)



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

UPDATE

May 9, 2006 - **St. Gregory of Nazianzus**

June Schedule

June 4	Sunday	The Day of Pentecost / Whitsunday
June 11	Sunday	Trinity Sunday / Octave Day of Pentecost
June 13	Tuesday	St. Barnabas the Apostle
June 15	Thursday	Corpus Christi
June 18	Sunday	The First Sunday after Trinity
June 24	Saturday	The Nativity of St. John the Baptist
June 25	Sunday	The Second Sunday after Trinity
June 29	Thursday	St. Peter and St. Paul the Apostles

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) "The man who learns to believe learns also to kneel" - **To kneel or not to kneel!** - this page.
- 2) For **Robert's Ramblings - The things they said!** - see page 3.
- 3) Commentary on - **THE CONSECRATION AND CONSECRATION** - from a booklet entitled **The Ceremonial of High Mass** - see page 5.
- 4) Rather than ignore *The Da Vinci Code*, Christians now have an opportunity to share their faith and sharpen their own beliefs - **Dan Brown's Gift to the Church** - see page 6.
- 5) **The Seven Ecumenical Councils** - see page 9.
- 6) About the First Bishop of The Anglican Catholic Church of Australia - **Albert Naunton Haley, Bishop: RIP** - see page 9. (From the archives - Bishop Haley died on June 6, 2000.)

To kneel or not to kneel!

There are groups, of no small influence, who are trying to talk us out of kneeling. "It doesn't suit our culture", they say (which culture?). "It's not right for a grown man to do this - he should face God on his feet". Or again: "It's not appropriate for redeemed man - he has been set free by Christ and doesn't need to kneel any more".

If we look at history, we can see that the Greeks and Romans rejected kneeling. In view of the squabbling, partisan deities described in mythology, this attitude was thoroughly justified. It was only too obvious that these gods were not God, even if you were dependent on their capricious power and had to make sure that, whenever possible, you enjoyed their favor. And so they said that kneeling was unworthy of a free man, unsuitable for the culture of Greece, something the

barbarians went in for. Plutarch and Theophrastus regarded kneeling as an expression of superstition.

Aristotle called it a barbaric form of behavior. Saint Augustine agreed with him in a certain respect: the false gods were only the masks of demons, who subjected men to the worship of money and to self-seeking, thus making them "servile" and superstitious. He said that the humility of Christ and His love, which went as far as the Cross, have freed us from these powers. We now kneel before that humility. The kneeling of Christians is not a form of inculturation into existing customs. It is quite the opposite, an expression of Christian culture, which transforms the existing culture through a new and deeper knowledge and experience of God.

Kneeling does not come from any culture - it comes from the Bible and its knowledge of God. The central importance of kneeling in the Bible can be seen in a very concrete way. The word *proskynein* alone occurs fifty-nine times in the New Testament, twenty-four of which are in the Apocalypse, the book of the heavenly Liturgy, which is presented to the Church as the standard for her own Liturgy.

For me, the most important passage for the theology of kneeling will always be the great hymn of Christ in Philippians 2:6-11. In this pre-Pauline hymn, we hear and see the prayer of the apostolic Church and can discern within it her confession of faith in Christ. However, we also hear the voice of the Apostle, who enters into this prayer and hands it on to us, and, ultimately, we perceive here both the profound inner unity of the Old and New Testaments and the cosmic breadth of Christian faith.

The hymn presents Christ as the antitype of the First Adam. While the latter high-handedly grasped at likeness to God, Christ does not count equality with God, which is His by nature, "a thing to be grasped", but humbles Himself unto death, even death on the Cross. It is precisely this humility, which comes from love, that is the truly

divine reality and procures for Him the "name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth" (Phil 2:5-10).

Here the hymn of the apostolic Church takes up the words of promise in Isaiah 45:23: "By myself I have sworn, from my mouth has gone forth in righteousness a word that shall not return: 'To me every knee shall bow, every tongue shall swear'". In the interweaving of Old and New Testaments, it becomes clear that, even as crucified, Jesus bears that "name above every name" - the name of the Most High - and is Himself God by nature. Through Him, through the Crucified, the bold promise of the Old Testament is now fulfilled: all bend the knee before Jesus, the One who descended, and bow to Him precisely as the one true God above all gods. The Cross has become the world-embracing sign of God's presence, and all that we have previously heard about the historic and cosmic Christ should now, in this passage, come back into our minds.

The Christian Liturgy is a cosmic Liturgy precisely because it bends the knee before the crucified and exalted Lord. Here is the center of authentic culture - the culture of truth. The humble gesture by which we fall at the feet of the Lord inserts us into the true path of life of the cosmos.

There is much more that we might add. For example, there is the touching story told by Eusebius in his history of the Church as a tradition going back to Hegesippus in the second century. Apparently, Saint James, the "brother of the Lord", the first bishop of Jerusalem and "head" of the Jewish Christian Church, had a kind of callous on his knees, because he was always on his knees worshipping God and begging forgiveness for his people (2, 23, 6). Again, there is a story that comes from the sayings of the Desert Fathers, according to which the devil was compelled by God to show himself to a certain Abba Apollo. He looked black and ugly, with frighteningly thin limbs, but most

strikingly, he had no knees. The inability to kneel is seen as the very essence of the diabolical.

But I do not want to go into more detail. I should like to make just one more remark. The expression used by Saint Luke to describe the kneeling of Christians (*theis ta gonata*) is unknown in classical Greek. We are dealing here with a specifically Christian word. With that remark, our reflections turn full circle to where they began. It may well be that kneeling is alien to modern culture - insofar as it is a culture, for this culture has turned away from the faith and no longer knows the one before whom kneeling is the right, indeed the intrinsically necessary gesture. The man who learns to believe learns also to kneel, and a faith or a liturgy no longer familiar with kneeling would be sick at the core. Where it has been lost, kneeling must be rediscovered, so that, in our prayer, we remain in fellowship with the apostles and martyrs, in fellowship with the whole cosmos, indeed in union with Jesus Christ Himself.

By **Joseph Cardinal Ratzinger (Pope Benedict XVI)**

Robert's Ramblings

The things they said!

"I hate quotations" (Ralph Waldo Emerson).

Richard Barnes, who in old age suffered from Alzheimer's, used to mutter in choir, "How long, O Lord?" Neighbours wondered if he were praying for death or complaining about the service. Once when he was preaching in St Luke's, Cardiff, a passing tram drowned him out, so he shouted back at it, "O ye buses and trams, bless ye the Lord: praise Him and magnify Him for ever".

Robert Hugh Benson even after he had become a famous Roman Catholic preacher: "It will be impossible for me ever to acknowledge adequately the debt of

gratitude which I owe to the Community of the Resurrection, or the admiration which I still feel toward their method and spirit".

Waiter Frere: "Christians should grow in appreciation of art and nature, regarding this too as their training (*ascesis*) for heaven". Miss Evelyn Underhill about Walter in the memoir of him edited by C S Philips: "He had little sympathy for formless prayer. He used to tell against himself the story of a discussion on prayer at an Anglo Russian conference. A student from Cuddesdon opened the discussion with an account of his own methodical devotions: carefully prepared daily meditations, special intercessions and thanksgivings for each day of the week. "I was just thinking," said Frere, "how nice all this is, how very nice, "when a Russian girl exclaimed in horror, "But I thought we were going to discuss prayer".

Charles Gore: "The place which Mohammed holds in Islam is not the place which Jesus Christ holds in Christianity, but that which Moses holds in Judaism. The Arabian prophet made for himself no claim other than that which the Jewish prophets made, other than that which all prophets, true and false, or partly true and partly false, have always made - to speak the word of the Lord".

Jonathan Graham in a retreat address about *Psalms* 102: "One can not feel like a pelican in the wilderness every 20th morning of the month". I regret I did not hear his sermon on the text, "But the name of the city was Luz at the first" (*Genesis* 28,19), though I did hear his sermon on the punctuation in the Greek of a text from *Acts*. To a postulant newly arrived from a warmer climate: "When are you leaving?" "I'm not". "You'll not survive our weather, but there's plenty of room in the cemetery".

Former student James Hughes, successively Bishop of Belize, Barbados, Matabeleland and Trinidad: "It's because they don't have wives that Roman Catholic clergy like lace all over the place". In Zimbabwe he failed five driving tests. He

then presented himself to a young policeman at Figtree, a hamlet with only three buildings: post office, pub and police station. "I have come for a licence". "But sir, regulations stipulate that you must obtain it where you live." "Nonsense, I'm bishop of the diocese and reside where I choose. At the moment I'm in Figtree". The policeman surrendered. But the only instrument which Matabele Jim really mastered was the hooter. Children, chickens, goats, would scatter at its approaching sound.

Dean Inge of St Paul's cathedral in his diary for 8/12/1917: "A Mirfield monk came to stay and preach for me. He ate up all the food in the house".

Samuel Lounds about a new Prior of Mirfield who had exacting standards of cleanliness: "This place becomes more and more like a convent". About himself as Caterer when serving cheese and prunes at the same meal: "I exercise the Kitchen Steward's powers of binding and loosing".

C S Mann, a New Testament scholar, reviewing "*Mirfield Essays in Christian Belief*" in 1963: "Whatever may have been the temptations of members of the Community of the Resurrection, a savage Jansenism has never been among them".

Christopher Millington was at an interview with Bishop Geoffrey Clayton of Johannesburg and happened to be off colour at the time. The phone rang. The bishop answered, "I'm afraid I can't accept your invitation to dinner. I am nursing a Mirfield Father. Tomorrow? No, by then he'll be worse? The next day? By then he'll be dead and I shall be busy with the funeral. Goodbye."

Rupert Mounsey muttered on a staircase when he heard hasty steps coming down behind him: "If this is a novice I'm a gonner". Once when he was away, the novice Brother Roger Castle put on Rupert's cope and mitre and swept into the room of a fellow novice. Novice Guardian Hubert Northcott happened to be in that

room. Hubert heaped coals of fire on the offender's head by not once mentioning the incident, neither to him nor to anybody else.

Godfrey Pawson after reading an epistle he disliked: "This is the word of St Paul". Another brother after reading from *Wisdom* 7 in place of an epistle: "This, according to the 39 Articles of the Church of England, is not the word of the Lord". The same brother at the offertory when the wine cruet ran out, turned to the congregation with the water cruet: "Is there a charismatic in the house?" (*John* 2).

Miss Monica Warren of Ekutuleni in Sophiatown, afterwards Mrs Francis Boatwright of Mocambique and Matabeleland, was teaching Vaughan Jenkins to drive. Raymond Raynes needed a lift somewhere and was in the car. Vaughan reversed over a burning brazier in the the street. Monica panicked. "The angels will look after us," said Vaughn. Came a sepulchral voice from the back, "The angel of death". On a murky afternoon at Mirfield, Raymond who pined for South Africa, peered through a window: "This country is only fit for waterfowl". On the other hand, Jonathan Graham newly returned to Mirfield from Barbados: "I like my evenings to begin at half past two".

Former student Harry Richardson, successively vicar of All Saints, Leeds, and St John's, Middlesborough: "I am the last Tory Tractarian in the Church of England". He used to rise "a great while before day" (*Mark* 1,35) to clean the shoes of his guests and to cook their porridge.

Aelred Stubbs after two brethren in Stellenbosch were deported from South Africa by the government: "Goliath slew David".

Lawrence Wrathall who saw a naked novice dash from his room to the bathroom opposite and fall: "We see more and more of our novices". To a postulant: "If you must levitate, take a duster with you. We find it hard to clean the windows of our

church."

Ralph Waldo Emerson: "By necessity, by proclivity, and by delight, we all quote".

+Robert Mercer CR

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

The Ceremonial of High Mass

THE PRAYER OF CONSECRATION

The dialogue and preface have led us, through the Sanctus, into the prayers of the Canon of the Mass. The word "Canon" means "rule," for here we have prayer that does not change from day to day (as, for example, the Collects do), but is a constant feature of the service.

The prayer is addressed to God the Father, who gave his Son to die on the Cross to redeem us. By that death, Our Lord has done something for man that no other could do, offering an all-sufficient Sacrifice. To this Sacrifice we are united by the will of Our Lord himself, as on the night before he died he instituted the Holy Eucharist to be a perpetual memorial of his death on Calvary, until his coming again (I Cor. 11:26). Our offering of the Holy Sacrifice is not something apart from his offering on the Cross, but rather the means by which we are made to take part in his offering, as it is also the means by which we take part in his life.

The blessed Eucharist is therefore the heart of Christian worship. From the earliest days, the Catholic Church in all its branches has expected its children to be "steadfast in the breaking of bread" (Acts 2:42), for it is in this offering that they are united to the redemptive activity of their Lord. As he continues the prayer, the Priest spreads his hands over the oblations, indicating by his action the desire of the Church that God will send his blessing on the gifts of the altar. The gift of man to God is that of bread and wine, themselves the creatures of the God to whom they are

offered. God's gift to man is his Son, the Bread of life and the true Vine. As our bodies are nourished by bread, so our souls are nourished by the Body of the Lord in the most holy Sacrament; as our bodies are refreshed by "wine that maketh glad the heart of man," so our souls are refreshed by the precious Blood of the Saviour.

The Sacrifice of Christ was the offering of perfect obedience; he came into the world to do the will of his Father. The Eucharistic Sacrifice is also offered in obedience, "according to our Saviour Jesus Christ's holy institution," and in fulfillment of his command. By uniting ourselves to him, we are making our wills one with his, so that in all things we may obey his heavenly Father. The obedience of Our Lord led him to the death of Calvary; of that death, the sacred Mysteries are a perpetual memorial. By the indwelling of Christ in our souls through the Blessed Sacrament, we shall in our turn be able to endure all the sufferings of this life, and to make them an offering to God. The Church's prayer is therefore not merely part of a rite to be performed, it is the plea for that intervention of God into our lives that will transform them. Being "partakers of the divine nature" we shall, here in this world, "have eternal life."

THE CONSECRATION

The second act of Our Lord at the Last Supper was to bless the bread and wine that he had taken. The Church follows his example in the Liturgy at the Consecration. In the strictest sense, the name is used for the central act of this part of the service - the recital of the Words of Institution in the prayer over the bread and wine - but Consecration is the theme of all that is included between the short dialogue before the Preface and the Amen after the Doxology. The Offertory is the gift of men to God, made through their union with Christ; the Consecration is the occasion of God's great gift to man effected "through Jesus Christ our Lord" and dependent on his action through his mystical Body the Church. The gift is no less than the

presence of our incarnate Lord in his Body and Blood, under the sacramental veils. It is therefore with the deepest reverence that we must approach so great a mystery.

The doctrine of the Real Presence, like all other doctrines, takes us beyond the limits of our human understanding. Yet the idea of God's presence in any way is bound to be beyond our complete comprehension. In one way, he is present to us in the world of nature, in another he is present by grace in the soul; in the earthly life of Our Lord, he was present by means of our human nature and the incarnate presence is still with us in the Most Holy Sacrament. We rightly see in the Blessed Sacrament a special fulfillment of Our Lord's own words: "Lo, I am with you always, even unto the end of the world." As with the Offertory, the action again is the primary thing; it has been enshrined in the solemn words of Christian liturgy, so that as far as possible its meaning may be made explicit.

In the midst of the altar, the Priest opens and raises his hands, as though silently calling down the blessing of heaven, and then joins them and bows to kiss the altar in reverence for the sacred gifts that are to lie upon it. He begins the Prayer, making the sign of the Cross over the oblations.

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

Dan Brown's Gift to the Church

When I first heard about *The Da Vinci Code* a few years ago, I figured nobody would believe author Dan Brown's ridiculous claims - including the allegation that Jesus was married to Mary Magdalene and that they had a child. *After all*, I thought, *it's just a novel. Pure fiction.*

I was wrong.

The book has gone on to sell over 40 million copies, and is now poised to release as a major motion picture on May 19. And

many people *do* believe the story; a [recent poll](#) showed that 17 percent of Canadians and 13 percent of Americans think its claims are true.

So, how should Christians respond to all of this, especially as the movie brings the *Code* to the fore of the cultural conversation?

We could opt to skip the movie, and if the Holy Spirit so directs you, that's a viable response.

We could boycott it with loud protests, but I think that would only drive ticket sales even higher. Another option is a "quasi protest" by going to another movie on opening weekend, trying to offset *Da Vinci's* box office - but I doubt this strategy will work well.

My personal advice: Go to the movie, but not with other believers. Go with unbelievers/seekers; the ensuing conversation could eventually lead them to faith in Christ. Christians, if they are strategic, will be in prime position to answer seekers' questions.

But that brings up my greatest concern: Are Christians prepared to answer questions about who Jesus is? Are we prepared to make the case for the reliability of the New Testament?

My desire for wanting Christians to "know the *Code*" is for more than merely evangelistic reasons. It's also a great opportunity to sharpen our own faith by deepening our biblical and historical understanding.

I'll even go so far as to say that Dan Brown and his novel - and now the movie - have done the church a great favor.

Open door for apologetics

In any discussion of apologetics, 1 Peter 3:15 is often quoted, where we are to "be prepared to give an answer to everyone who asks you to give the reason for the hope

that you have." This verse is usually quoted with the emphasis on the ones receiving our "answer" - unbelievers. But I want to focus on the first part, about being *prepared*.

In 2004, Peter Jones and I coauthored *Cracking Da Vinci's Code*. After a live interview to discuss it on CNN, we ran into a national news anchor in the hallway who asked, "I do not mean to be indelicate or crass, but did Jesus have sex with Mary Magdalene?"

No evangelism class ever taught me that a discussion of Jesus' alleged sex life might be my "intro" to an unbeliever! I would have preferred something "tame" like, "What are the four spiritual laws?" But that's not what this anchorperson asked - and that's not likely what any of us will be asked by seekers when it comes to the *Code*.

This question - and others that might be asked - illustrates what I mean by Dan Brown's gift to the church: We now have a compelling reason to be prepared.

How will we prepare? We can't simply reply with, "Because the Bible says so." We cannot summarily dismiss the *Code* as something "of the devil," as I heard one believer do recently. We need more persuasive answers than that.

Learning how to decode *Da Vinci*

The key issues regarding the *Code* don't concern art history or details of the life of Leonardo Da Vinci. (For the record, Da Vinci had no "code"; art historians are as frustrated with Dan Brown's misstatements as are Catholic and evangelical theologians.) The key issues are historical and theological in nature.

The Da Vinci Code claims that Jesus was not perceived as being divine until the 4th century, that his divinity was an "invention" by the Council of Nicea in 325, done for purely political reasons - and passing by only "a close vote." In fact, the vote was lopsided, probably 218-2. Nor

was it a "declaration." It was an "affirmation" of a truth for which Christians had been willing to die for 300 years.

And then there is the *Code's* claim that Jesus was married to Mary Magdalene. But there is not one shred of credible evidence that Jesus was married - not in the New Testament, not in the writings of the early church fathers, and not in the Gnostic Writings, with which Dan Brown is so enthralled.

Yet, the "marriage claim" will launch many believers into an examination of the Nag Hammadi texts, specifically the Gospel of Philip, which does not say, "Jesus kissed Mary often on the lips" as Dan Brown claims. It actually says "Jesus kissed Mary on the . . ." - and at that point the manuscript is torn. Was it "forehead"? Was it "cheek"? "Hand"? Looking at the text more closely, a Greek word meaning "fellowship" is used in the context, which has no sexualized "content" at all. In other words, the infamous kiss was a greeting, not unlike that which is used in the Middle East today.

What is this Gospel of Philip? Who wrote it? The "Philip" of the New Testament? No. Then who? And why is it not a part of our New Testament? The answers to these questions, and plenty of others, have been covered by many authors, but the answers are not my focus. My focus is the "process." Once again, we see that Dan Brown has blessed the church by agitating her into careful study.

There are likely thousands of Christians about to study the Gospel of Philip - along with the other Nag Hammadi discoveries - for the first time. The Gospel of Thomas will likely be discussed, as will the never-seen, never-discovered, elusive "Q" source. And what will be the result? If carefully examined, they will come to a much deeper appreciation of the authority and reliability of the New Testament.

Christians who previously took the 27 books of the New Testament for granted are

about to learn how those books came together. The movie will state that Constantine, through the Council of Nicea, commissioned and financed a "new" Bible in the 4th century. Believers will be forced to examine Dan Brown's claim that Constantine made a "quick switch" of sorts, taking out the "original" Gospels, replacing them with Matthew, Mark, Luke and John, all done for purely political purposes.

Is this true? Of course not. The famous Council of Nicea never dealt with the issue of what should be in the New Testament.

The intrigue doesn't stop with textual analysis. Dan Brown claims that the church led a smear campaign against women - specifically defaming Mary Magdalene. True? No. But to come to that conclusion, you'll have to examine the confusion created by Gregory the Great in the 6th century, when he associated Mary Magdalene of Luke 8 with the unnamed sinful woman or prostitute of Luke 7. In the process, you'll discover the exalted role that Mary Magdalene held in the Bible - as the first witness of the Resurrection.

Readers and moviegoers will be shocked at Dan Brown's assertion that the church killed 5 million women during the Middle Ages - for being witches. Careful study will reveal it was not 5 million, but more like 50,000. Then they will discover that it was less the church than it was the government - and that approximately 20 percent of those killed were not women, but men. And they will learn that the church condemned the killings. But what is the value of this process? Not the facts themselves, but rather the confidence that will come from the process of becoming better informed about the history of the church - with its glory, and yes, with its sins and failures.

When Dan Brown states that the church demonized sex, they will know this not to be the case (with the exception of some unfortunate, and sub-Scriptural, writings by some of the early church fathers). Instead, Christians can reflect on the

beauty of sexual expression found in the "one flesh" statements of Genesis, the loving imagery of the Song of Solomon, and the "undefiled" nature of the marriage bed in Hebrews.

In the end, it may be that what Dan Brown has revealed is not that we are not so much "short" on faith, as we are weak in church history. We don't really know "our story." But a novel and movie may help us all become better students.

Brown is helping to motivate the church to learn its story. And if it learns its story, it will be able to defend itself against not only *The Da Vinci Code*, but other attacks on Christianity.

Thank you, Dan Brown, for what you have done. You have helped us connect with ourselves - our church!

By **Dr. Jim Garlow**, senior pastor of Skyline Wesleyan Church in San Diego. From *ChristianityToday.com*.

The Seven Ecumenical Councils

The Fifth Ecumenical Council

Held in Constantinople in 553, under Emperor Justinian the Great. 165 Bishops were present.

The Council was held in hope of putting an end to the Nestorian and the Eutychian (Monophysite) controversies. The Council confirmed the Church's teaching regarding the two natures of Christ (human and divine) and condemned certain writings with Nestorian leanings. Emperor Justinian himself confessed his faith in the form of the famous Church hymn "only begotten Son and Word of God".

Albert Naunton Haley, Bishop: RIP

Albert's training was in engineering, a practicality that was later to prove useful

when he worked in far away places without amenities, when he had to travel by boat or fix trucks that had broken down in the outback or erect churches and rectories. During World War II he saw service in India, an experience that enthused him with zeal for missionary work.

He entered a Baptist seminary to prepare for ordination in that his own denomination. But one day the college head handed him a copy of the Book of Common Prayer, "Haley, I want you to read this with care. Take your time. Then tell me what you think of it." "Sir, this is beaut." "As I suspected, Haley, psychologically you are Anglican." So Albert converted and, after study at Ridley Theological College in Melbourne, was in due course ordained in his new denomination.

He served in a variety of places: respectable parishes in the diocese of Melbourne; the islands of Torres Strait; Mount Darwin in the far North; and ten years on the off shore islands of Papua New Guinea, a scattered "parish" that was to grow into a new diocese. Many were the stories he could tell about sea crocodiles, monsoons, and mildew (Vinegar is the cure for this last.) His successor in Rabual, Bevan Meredith, became Archbishop of PNG. Albert then became organizing secretary in the province of Queensland for the Australian Board of Mission. He had to raise funds for and give other kinds of support to missionaries working abroad. His last job, one that he greatly enjoyed, was as rector of All Saints, Wickham Terrace, in the city of Brisbane, a down town parish with a ministry to street people, teen agers and drug addicts.

By now Albert's health had had it. He retired to a house by the sea on Bribey Island to garden and, above all, to grow orchids. All his life he was a passionate gardener with a talent for landscaping. In the early days of our Continuing diocese in Australia, he raised good sums of money by selling orchids.

BUT. The Anglican Communion was degenerating into the Impaired Anglican Communion. Albert was in deep distress. He had not become a catholic Christian in order to see his beloved Anglican church abandon the authority of Holy Scripture. He paid several holiday visits to British Columbia to visit one of his daughters, who was then living there. Albert and his wife Grace had a large and affectionate family. In BC the Haleys would meet with the Crawleys, and the two couples became firm friends. Albert was converted to the idea of Continuing Anglicanism.

In the fall and early winter of 1987 I completed a three month tour of Canada. Bishop Crawley then arranged with Father Haley for me to do a two month tour of Australia. The Crawleys (two visits so far) and I (three visits so far) were to learn how Albert could exact his pound of flesh from visitors, "Today you are taking a quiet day for a parish on the Gold Coast. But on the way there, you stop off in Brisbane for a half hour radio interview. Then this evening you are to give a public lecture. Oh, didn't I tell you any of this? Well, I don't want to overwork you. Perhaps we'd better fit in a swim also? When we're on the beach you can think about your lecture. Then you fly to Rockhampton. There's a deacon in that city called Owen Buckton who has been in touch with me. I want you to see what he's like. As you travel round the country, sound out the mainline bishops. Donald Robinson, Ian Shevill, John Hazlewood, and Lionel Renfrey are friends or sympathizers." Compensation for us tourists was in the brilliant birds and flowers and fish, and in the exotic animals, that Albert delighted to show us, "Banksia, related to your South African protea, named after Sir Joseph Banks, the botanist who accompanied Captain Cook, your Yorkshireman from Whitby."

The result was that our Australian cousins decided to start their own movement, with Albert as its vicar general. Archbishop Falk advised them to place themselves under Bishop Woolcock. A year or so later a

postal ballot was held. The votes were sent to Canada to be counted by Bishop Alfred and me. Inevitably, Albert was elected founding bishop. Albert and Grace returned to Canada for his consecration in Ottawa by Bishop Alfred, the two other Canadian bishops, Archbishop Falk and Bishop Chamberlain of New England. In preparation, a quiet day was conducted for Albert by Anselm Genders CR, Assistant Bishop of Wakefield in England, who was then touring us Continuers in Canada. Thereafter Albert held Bishop Woolcock in deep affection and kept in touch with him.

We wanted Albert to play up to our image of an Ozzie, and he did: he was real dinkum, mite. He signed his letters, "Beers and cheers." He was a forceful and driving personality who found retirement difficult to live with. Any sinner who had got his or her life into a mess, discovered Albert to be not only a practical but also an uncensorious and compassionate listener. And of course it was he who eased the Church of the Torres Strait into being, and who consecrated Gayai Hankin its founding bishop. I shall miss his godly admonitions, "That's a b---- silly thing to do. Can't you mend a gear box?" But medieval liturgists assure us that as a gardener Albert now finds life to be more beaut;

"Thy saints, O Lord, shall blossom as a lily, alleluia, and as the perfume of rose shall they be before Thee alleluia."

+Robert Mercer CR

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