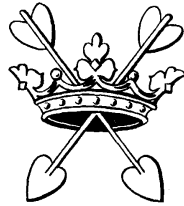


# The Parish of St. Edmund, King and Martyr

(Waterloo, Ontario)  
www.stedmund.ca



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

## UPDATE

November 2, 2007 - All Souls' Day

### December Schedule

December 2	Sunday	The First Sunday in Advent
December 8	Saturday	The Conception of the Blessed Virgin Mary
December 9	Sunday	The Second Sunday in Advent
December 16	Sunday	The Third Sunday in Advent
December 21	Friday	St. Thomas the Apostle
December 23	Sunday	The Fourth Sunday in Advent
December 24	Monday	Christmas
December 26	Wednesday	St. Stephen the Martyr
December 27	Thursday	St. John the Evangelist
December 28	Friday	The Holy Innocents
December 30	Sunday	The Sunday after Christmas

### 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) **St. Edmund's Day** - Thursday, November 22 - please mark your calendar - Mass at 6:00 p.m. and dinner immediately following. (Transferred from November 20.) Our Rural Dean, The Rev. Roberts S. H. Mansfield SSC, will be the celebrant and preacher. Please note the change in the time!

2) More on the **rubrics** in the **Prayer Book**. From a Tract by the Alcuin Club - *English or Roman Use?* - 1913:

"The most superficial examination of the rules and directions for the celebration of public worship in the Prayer Book of 1549 is sufficient to show that they certainly were never intended to form a complete code of instructions.

The fact is that the book is unintelligible except on the theory that it presupposed the existence of a well-known system, and only gave such directions as were necessary to carry out and explain the changes which had been made."

and . . .

"It is to be noted that the book does not everywhere enjoin and prescribe every little order, what should be said or done, but takes it for granted that people are acquainted with such common . . . things, . . . and *let ancient customs prevail*, the thing which our Church chiefly intended in the review of the service."

and . . .

"It may be noted that the scanty and incomplete nature of the rubrics in the Prayer Book simply followed the universal practice which had previously obtained in all service books, such as breviaries and missals. For complete directions as to the method in which services were to be performed, reference had to be made elsewhere, e.g., to the *Ordinale* or *Directorium*."

3) **Great news!** A Letter [from the Traditional Anglican Communion] to the See of Rome **seeking full, corporate, and sacramental union** - **COB Meeting in Portsmouth** - this page.

4) A report on the consecration of Fr. Michael Gill, et al - **My trip to the UK in September / October** - see page 3.

5) **A bit about Bishop Michael Gill** - see page 3.

6) The Communion of Saints! Life Everlasting! - **Our Beloved Dead** - this month we start serializing this booklet - see page 4.

7) For **Robert's Ramblings - The Foolishness of Preaching** - see page 5.

8) **Claims every Catholic should be able to answer** - the ninth of twelve parts - see page 6.

9) **Priesthood and the Church** - see page 8.

## **COB Meeting in Portsmouth**

The College of Bishops of the Traditional Anglican Communion met in Portsmouth, England in early October. The Primate (Archbishop John Hepworth), Bishops Robert Mercer CR and Peter Wilkinson flew to Rome on the 8<sup>th</sup> of October to deliver a Letter to the Congregation for the Doctrine of the Faith on the 9<sup>th</sup>.

The Primate has issued the following statement:

*The College of Bishops of the Traditional Anglican Communion (TAC) met in Plenary Session in Portsmouth, England, in the first week of October 2007.*

*The Bishops and Vicars-General unanimously agreed on the text of a Letter to the See of Rome seeking full, corporate, and sacramental union. The Letter was signed solemnly by all the College and entrusted to the Primate and two bishops chosen by the College [Bishops Robert Mercer CR and Peter Wilkinson OSG] to be presented to the Holy See.*

*The Letter was cordially received at the Congregation for the Doctrine of the Faith.*

*The Primate and College of the TAC have agreed that no member of the College will give interviews until the Holy See has considered the Letter and responded.*

The following bishops and vicars-general attended the Portsmouth meeting:

### **Bishops**

Samuel M. Banzana - Port Elizabeth - Umzi Wasi  
Tiyopia - HCC\*

Craig Botterill - Canada  
 John Broadhurst - FiF\*\* International  
 Louis Campese - USA  
 David Chislett SSC - Australia - and FiF  
 Harry Entwistle SSC - Australia - and FiF  
 Louis Falk - USA  
 Rocco Florenza - USA  
 Juan Garcia - Puerto Rico  
 Michael Gill - Southern Africa  
 John Hepworth - Australia  
 Patrick Hosea - India  
 Raphael Kajiwara - Japan  
 James Lall - India  
 George Langberg - USA  
 Robert Mercer CR - Canada  
 Michael Mjekula - South Africa - Umzi Wasi  
 Tiyopia  
 Matthew M. Ngqono - South Africa - Umzi Wasi  
 Tiyopia  
 Tolowa Nona SSC - Torres Strait  
 Samuel Thangaraj Ponniah - India  
 Samuel Prakash - India  
 Carl Reid - Canada  
 David Robarts - Australia - and FiF  
 Ruben Rodriguez-Molina - Guatemala  
 S.J.E. Tuti - India  
 Peter Wilkinson OSG - Canada  
 Daren Williams - USA  
 Michael Wright - England - HCC

#### ***Vicars-General***

Brian Gill - England  
 Andrew Mukuyamba - Zambia  
 Jeremiah Wellington Ncube Murinda - Zimbabwe  
 Ian Woodman - New Zealand

\* The Holy Catholic Church (Anglican Rite)

\*\* Forward in Faith

#### ***My trip to the UK in September / October***

When I left the UK in May 2007 it had been my intention to wait until April-May of 2008 to return. My visit in May 2007 had been for the purpose of attending Bishop Mercer's 30<sup>th</sup> anniversary of consecration to the episcopate as 4<sup>th</sup> Bishop of Matabeleland in what is now Zimbabwe. On that occasion we had no conversation despite the fact that I was staying in his flat in Worthing, W. Sussex. I had been well looked after by his sister and brother-in-law who lived nearby. I had met them some years before at Tshipise, a vacation spot with hot springs in the northern province of Limpopo in South Africa. As well I had visited

them in Bulawayo. On a couple of occasions I had visited them at Tshipise when they had driven south for a vacation and I had driven north with a car full of parishioners from All Saints, Polokwane.

In correspondence after the memorable anniversary, Bishop Robert urged me to return so that we might have a proper visit and he offered to take me on a walking tour of Arundel Castle and to see some of the sights of Portsmouth harbour. I wanted very much to accept his invitation.

The sudden death of Bishop Trevor Rhodes in Johannesburg on 10 June started the train of events which led to the election of Fr Michael Gill to succeed Bishop Rhodes at an electoral synod convened immediately after the funeral. His consecration was set by the Archbishop for 2 October in Portsmouth where the bishops of the TAC were to meet at St Agatha's Church there. [St Agatha's has a sign outside which states flatly that it is not a part of nor has any connection with the Church of England. The people who go to Mass there are few but go from near and far. Fr Maunder, the priest, is a schoolteacher and has recently recruited about 5-6 boys who are learning from the older men all they must do as servers.] It was at St Agatha's that Bishop Mercer had had his anniversary celebrations less than six months before. It seemed to be a good opportunity for me to visit Bishop Mercer and to lend support to Fr Gill. I suspected rightly that few South Africans could be present given the cost of everything in the UK.

Bishop Mercer was agreeable and again I flew overnight from Toronto with restless and vocal children near me on the plane. And again I went to a friend in Oxford, Fr Ralph Martin SSM, whom I have known from university days now over fifty years ago. He is in his retirement a chaplain at All Saints Sisters of the Poor. They have there a hospice for small children and what they call a 'respite' for teenagers and young adults. There is as well a home for the aged on the convent grounds. It was a pleasant 4-5 days before I went to Worthing on 22 September to Bishop Mercer. On the 23<sup>rd</sup> I preached at the High Mass in St Agatha's with all the ceremonial which I had all but forgotten.

In the week following I had the tour of Arundel and other places in Sussex. When Bishop Mercer went to Croydon for the patronal festival of a church dedicated to St Michael I was well looked after again by Pat and Peter Lovell. On Sunday the

30<sup>th</sup> I went back to St Agatha's in Portsmouth on the train for the High Mass with Fr Shane Janzen as the preacher. I spent the greater part of the week there only returning to Worthing on the Thursday and then back to Toronto on the Friday.

The consecration of Fr Michael Gill took place on Tuesday the 2<sup>nd</sup> October at noon during a plenary meeting of the house of Bishops of the Traditional Anglican Communion. Present were bishops and vicars-general from India, Africa, the United States, Canada, Central America, Australia, New Zealand, Japan, Zambia and Zimbabwe. As well, there were representatives of another continuing Anglican group which was accorded full status and voting rights. It was a grand sight to see the 25 bishops fully vested in copes and mitres walking in procession. Most moving was the exchange of the kiss of peace by each of the bishops present with the new bishop and particularly the placing of their hands individually on the head of the new bishop as the book of the Gospels was held over his head. All could see each bishop place his hands on Fr-or rather-Bishop Gill's head one by one. There was none of the huddle or 'scrum' of bishops around the new bishop which is the usual sight at the consecration of a Canterbury bishop.

Bishop Gill had the support in the church of two former parishioners from Pretoria at Christ Church. This couple had also left the Canterbury group and the man, as a retired head teacher, is now prepared to offer himself for ordination. Bishop Gill will continue to be Deputy Principal of Jeppe High School For Boys in Johannesburg. This is an old school there with an enrolment of about 1200. Bishop Gill will continue his administrative work in the school as well as teaching history. Along with the church responsibilities he will never have to cast about for something to do. Please pray for him and the Anglican Church of Southern Africa. Ahead are important decisions to make and first steps have been taken in the restructuring of the TAC. Of that I can say nothing but, as they say, watch this space for further events!

Bishop Gill assured me that he was grateful for my presence there and I am certainly happy I went to share in the consecration as much as I was able. The weather was not all that good and I had a bad head cold but it was a small price to pay.

**By The Rev. Raymond Ball**

### **A bit about Bishop Michael Gill**

***B.A., B.Th., Dip.Th.  
Deputy Principal: Finance***

Michael Gill grew up in Kensington but went to his father's old school, St John's College. Apart from the fact that his sister went to the Girls' School, his closest link with Jeppe was that he swam for Jeppe Quondam.

After leaving school he worked in the freight industry. He then studied at St Paul's College in Grahamstown, and at the University of South Africa.

He is an ordained Priest, and was appointed as the Chaplain to St Mary's DSG [Diocesan School for Girls] in Pretoria where he served for 16 years. He taught at St Peter's College, and was Executive Deputy Principal at the Dominican Convent in Belgravia. In Pretoria, he received the Paul Harris Fellowship, a prestigious Rotary Award for service to the community. He has worked in churches and in the Army and Prison services, as a Chaplain.

[Fr.] Gill has traveled extensively, and has led many tours to places of historical interest. He is a motor enthusiast, and an avid biker, having driven competitively for some years. He is also a jazz bassist and guitarist, and has written, performed and recorded jazz and gospel music. He enjoys reading, and painting.

His wife, Dalene, is an attorney and they have three grown up children.

Mike teaches History, Guidance and Life Orientation at Jeppe. He has oversight of the school's finances and properties, and is responsible for Grade 8 in 2007.

From the website of ***Jeppe High School For Boys***

### **Our Beloved Dead - 1 of 7**

It has been said that "every heresy is the intellectual vengeance of some suppressed truth." Ever since the Reformation period, members of the Anglican Church have had withheld from them the full truth concerning the condition of the faithful dead and of the Saints in Heaven. The result has been that throughout the Anglican world there have for many generations been everywhere confused and anxious questionings about our

beloved Dead. The instinct of man's heart refuses to forget those whom we have "loved long since and lost awhile." It demands to know something of their condition, what relations they maintain with us, what they can do for us and we for them.

The Catholic Church has a perfectly clear and exact answer to all these inquiries, but for many generations a timid silence has been maintained by some of our teachers and theologians which, in certain cases, has really amounted to a definite suppression of the revealed truth of God, even in some instances to a perversion of the actual letter of Holy Scripture.

The suppressed truth has been terribly avenged. We find men everywhere propounding questions, grotesque and pathetic, concerning their beloved dead, and when those to whom they have the right to go for instruction, refuse to give them the Church's truth, they seek unto familiar spirits, and run to necromancy and spiritism, reaching in an illegitimate way after that knowledge and comfort which is their right, and which has been denied them.

The remedy for the heresy of spiritism is the Church's complete teaching concerning the Communion of Saints. What then does the Church teach concerning the Faithful Departed?

Before giving a reply to this question, let us first settle in our minds who are referred to when the term Faithful Departed is used. It means those who died in the Faith and unity of the Church of God, not being in mortal sin.

When this statement is made, the further question arises - By what sure method can we judge whether a certain soul is lost or saved, i.e., whether it is, or is not, among the Faithful Departed? There is no such method of judging. The Holy Spirit has revealed to us that there is a certain condition in which, if a man dies, he is lost; but what individuals are in that condition, no man can tell. We have the right, therefore, to give the benefit of every doubt to the soul that has passed from this world.

A man may have lived a life of wilful indifference to God; another may have lived a life of the deepest evil; another may have been a blasphemer of God and His Holy Religion. But if, even in the last conscious moment of his life, facing the awful realities of the Judgment, that soul has turned to God with sorrow, He who said, "Him that cometh to Me I will in no wise cast out," will receive it,

and it will find its place at the last amongst those who are counted worthy to rejoice in the eternal vision of God.

Again, there are those who have rejected the revealed truth of God, who have persisted in false doctrine or heresy, and died in that unbelief.

But here again the quality of God's mercy is not strained. The Church has ever taught that such souls, if they have acted conscientiously, believing that the doctrine they held was the truth, will not be condemned on account of an intellectual error. We have all known devout, God-fearing persons who all their life long have denied the Faith. But they have not wilfully and knowingly rejected the truth. They have been sincere, and have sought to live up to the light they had. The Church holds that these souls will not be condemned of God.

In any of these cases, we give the individual the benefit of the doubt, although where there has been no formal communion with the Catholic Church, she reserves the right to say who shall, and who shall not, be formally prayed for at her altars. But so far as our individual action is concerned, the Church leaves us free to consider these souls as included, by the mercy of God, in the Communion of Saints, and to number them among the Faithful Departed.

From *Our Beloved Dead*, a booklet by **The Rev. S.C. Hughson, OHC** - published for *The Guild of All Souls* in 1950

### **Robert's Ramblings**

#### ***The Foolishness of Preaching*** (*I Corinthians 1,21*)

"The Lord gave the word: great was the company of preachers" (*Psalms 68,11*).

Preparing sermons can be a chore, sometimes a pain. Hearing sermons can be a bore, sometimes a strain - not least if before breakfast and lengthy. Dr Eric Mascall reminds us that his friend Dr Austin Farrar practised, "an admirable but unusual discipline about sermons at early services: no longer than the Gospel for the day." Some of the results are to be found in a small volume entitled "*The Crown of the Year*" (*Psalms 65,12*). For my part I dissent from the doctrine that sermonettes make Christianettes. I find Fr Farrar's sermons in "*Crown*" to be as packed with food for thought as

any Prayer Book collect. (I pass hastily over the subject of contemporary collects.)

Sermons can be an art form, so pleasing to the ear, imagination or intellect that hearers end up focussed on the art rather than on Him Whom the art proclaims. However, there is little danger of such idolatry in our own times, when oratory is neither admired nor practised in law courts, politics or pulpits. Television exercises our eyes not our ears. Off hand the last political orator I can think of is John F Kennedy, "Ich bin ein Berliner" and, "Ask not what your country can do for you". He was of the 1960's.

In the late 60's and early 70's people still read sermons, such as those of Austin Farrar, Helmut Thielicke and Harry Williams. Collins Fontana could even bring out a paperback of sermons preached by visitors to the pulpit of Great St Mary's in Cambridge (Harry's in there too.) I still remember two ordination sermons which I read in the 50's. One was preached by Canon Cecil Wood of Cape Town cathedral, one of South Africa's more talented preachers, on the text, "Moreover it is required in stewards that a man be found faithful" (*I Corinthians* 4,2). He contrasted two ways of seeing history, one dealing with overviews and sweeps, such as you find in Charles Williams' "*Descent of the Dove*", and the other dealing with the lives of ordinary people as seen through the eyes of an ordinary parish priest. Much longer was the sermon by Dean Ted King of the same cathedral, another of South Africa's talented preachers, on the text "Nay but as captain of the Lord of hosts am I come" (*Joshua* 5,14). He contrasted the milk and water image of the stage curate with the manly ministry of the church militant. Only some years later did I discover that Ted had lifted the sermon from Dr N P Williams of Christ Church cathedral, Oxford, as printed in the memoir edited by Dr Eric Kemp.

Cathedral deans in Southern Africa tended to be colourful controversial characters, orators whose sermons might make the Monday papers. People specifically went to hear Osmund Victor CR, Gonville Aubie French-Beytagh, Mark Wood, John da Costa, all of Harare; John Daragh, William Adolph Palmer, Roy Beverley Randolph, Timothy Bavin and Desmond Mpilo Tutu, all of Johannesburg; Tom Savage of Cape Town; Frank Synge of George. Some of the bishops were gladly heard, such as Jimmy Hughes of Matabeleland and Joost de Blank of Cape Town; as were some of the canons, such as Norman Blamires of Grahamstown; and laymen like Mr

Alan Paton of Natal and Professor Guy Butler of Grahamstown. Towering over all was the gigantic intellect, personality, ugliness and voice of Archbishop Geoffrey Clayton in whom Churchill met his oratorical match, and who made use of his eyebrows as Charles Gore is said to have made use of his beard. Methodists had Dr Joe Webb in Johannesburg and on the radio. As to those who preached in one of the many other languages of South Africa, I am in no position to comment.

The Roman Catholic church has a religious community called the Order of Preachers. These Dominicans looked to the Rule of St Augustine for the inspiration of their own rule. According to tradition, the Augustinian rule was intended for clergymen hoping to combine the religious life with the work of the ordained ministry, whether academic, contemplative, educational, evangelistic or pastoral. The founders of CR also looked to the Rule of St Augustine, and in particular to two of its texts, *Acts* 2,42 and 44. Without in any way wishing to ape the Dominicans, and without being committed to the philosophy of Aristotle and St Thomas Aquinas, preaching has been among the many and varied works of CR. Brethren have been invited to preach on august occasions, Keble Talbot in Keble College quadrangle, Oxford, for the centenary of the Oxford movement; Trevor Huddleston in St Mary's, Oxford, for the 150<sup>th</sup> anniversary of the movement. I myself am glad to testify to grace received through the pulpit ministry of Jonathan Graham, who "made the heart burn within as he opened up the Scriptures" (*Luke* 24, 32). We know that Neville Figgis and Walter Frere got through to the undergraduate Geoffrey Clayton at Cambridge; that Raymond Raynes affected a parish in the USA; that Augustine Hoey called out vocations to the priesthood and to the religious life.

There are social and psychological reasons why people practise sermon tasting. The working class men who packed Westminster Abbey on Sunday afternoons to hear Gore preach courses on *Ephesians*, *Romans* and the *Sermon on the Mount*, when he did no talking down to them, had no radio, TV or cinema to amuse them. Park concerts by brass bands weren't necessarily within easy reach. And fashion must be followed, whether by working men or by undergraduates flocking to hear John Henry Newman in the University church of Oxford in the 1830's, or Harry Williams in Trinity college, Cambridge, in the 1950's. There is mass emotion. Crowds have been swayed by Dr Billy Graham as much as by Adolph Hitler. I once asked a Rhodesian teenager why she had gone up

at the altar call. She replied in our very best accent, "It was narce. I larked it". She had not been converted (which is not to say that thousands of others have not been genuinely turned around by crusades as in *Acts* 2,41). However, there is more to the "success" of sermons than art form, emotionalism, entertainment, fashion, or hysteria.

There is God the Holy Spirit, and irony is characteristic of Him. He, the giver all gifts, whether "natural" or "supernatural", may endow a speaker with a gift for oratory as much as He endows another with a genius for music. And talented people may study and work hard to improve on their born aptitude. Yet however much a sermon may succeed as an entertainment or as an intellectual exercise, it is just "sounding brass, clanging cymbal" (*I Corinthians* 13,1).

Conversely, if it please the Spirit then the most trite remarks by the most unskilled of public speakers can move hearts and minds, change lives. The holiness of the preacher may perhaps have something to do with this, as in the case of Father Andrew SDC, but perhaps not. Prophecy can be given through Balaam's ass (*Numbers* 22,28). God can speak through the most venal of clergymen (*John* 11,49-51)

The elderly preacher at an ordination said nothing original, just that the new priests were to love God and their neighbours. But the result was that truism turned into truth: we wanted to love - at least for the time being. Archie was a conventional curate in a conventional suburb preaching an unexceptional Three Hours on a Good Friday. Yet the Spirit touched Pam's heart, "My God, this is true", and a nominal member of the C of E became a believer with a thirst for God.

"Except the Lord build the house: their labour is but lost that build it. Except the Lord keep the city: the watchman waketh but in vain" (*Psalms* 127,1-2). This is as true for the preacher as it is for the builder or the sentry. May the Lord give the word!

+Robert Mercer CR

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

***Claims every Catholic should be able to answer - 9 of 12***

Freedom of speech is a great thing. Unfortunately,

it comes at an unavoidable price: When citizens are free to say what they want, they'll sometimes use that freedom to say some pretty silly things. And that's the case with the 12 claims we're about to cover. Some of them are made over and over, others are rare (though worth addressing). Either way, while the proponents of these errors are free to promote them, we as Catholics have a duty to respond. These errors are widespread, and it's our responsibility to correct them. So, at long last, I present to you 12 claims EVERY Catholic should be able to answer.

**9. "Catholics should follow their conscience in all things . . . whether it's abortion, birth control, or women's ordination."**

It's true - the Catechism says quite plainly, "Man has the right to act in conscience and in freedom so as personally to make moral decisions. 'He must not be forced to act contrary to his conscience. Nor must he be prevented from acting according to his conscience, especially in religious matters' ". This teaching is at the heart of what it means to have free will.

But that doesn't mean that our conscience is free from all responsibility or can be ignorant of God's law. This is what the Catechism refers to as having a "well-formed conscience."

The Catechism assigns great responsibility to a person's conscience: "Moral conscience, present at the heart of the person, enjoins him at the appropriate moment to do good and to avoid evil. . . . It bears witness to the authority of truth in reference to the supreme Good to which the human person is drawn, and it welcomes the commandments. When he listens to his conscience, the prudent man can hear God speaking".

In other words, our conscience isn't just "what we feel is right" - it's what we judge to be right based on what we know of the teachings of God and the Church. And in order to make that judgment, we have a responsibility to study and pray over these teachings very carefully. The Catechism has a section dedicated entirely to the careful formation of our conscience - that's how important it is in making right decisions.

And in the end, whether right or wrong, we're still held accountable for our actions: "Conscience enables one to assume responsibility for the acts performed". When properly formed, it helps us to see when we've done wrong and require

forgiveness of our sins.

By seeking a fully-formed conscience, we actually experience great freedom, because we're drawing closer to God's infinite Truth. It's not a burden or something that keeps us from doing what we want; it's a guide to help us do what is right. "The education of the conscience guarantees freedom and engenders peace of heart".

By **Deal W. Hudson**

### **From here and there**

#### 1) **Apronym**

(apronym/apronym/namephreak/ND\*/PFLN\*/onomastic determinism):

*C. Sharpe Minor* - an organist

*Jamie L. Sin* - the former Archbishop of Manila - known as Cardinal Sin

*James R. God* - Baptist minister in South Carolina

*Terry Godlove* - Professor of Religion, Hofstra University

*Dennis Peters* - urologist

*Jules Angst* - Emeritus Professor of Psychiatry, University of Zurich

*Randall Toothaker* - dentist

\* Nominative Determinism and Perfect Fit Last Names

#### 2) While visiting Arundel Castle

I sent my sick uncle a parcel.

The contents of it

Were the local grey grit

To rub on his sore metatarsal. **Victor Gray**

3) **Q:** Recently, a priest from another part of the country was "**incardinated**" into our diocese. I've been a Catholic for 40 years, but I have never previously heard that term. What does it mean?

**A:** "**Incardination**" is a legal term meaning that a priest has formally joined the priests of a particular diocese. This practice dates back to the Council of Nicea (325 A.D.) and emphasizes that a person cannot be ordained except for service to a local Church or to a religious congregation.

Incardination establishes to whom a diocesan priest promises obedience, one of the pledges made at ordination. Members of religious congregations cannot be ordained priests until they have made their permanent profession in that congregation. They likewise cannot exercise a

public ministry in any diocese unless they have obtained "faculties" from that local bishop.

If a diocesan priest transfers to another diocese, the bishop of the previous diocese must agree to the transfer. Excardination refers to a priest transferring permanently out of a diocese. By agreement between two local bishops, a priest could remain incardinated in his original diocese while working in another one.

Deacons follow the same excardination/incardination process as priests.

#### 4) **Why We Love Children!**

##### *Nudity*

I was driving with my three young children one warm summer evening when a woman in the convertible ahead of us stood up and waved. She was stark naked! As I was reeling from the shock, I heard my 5-year-old shout from the back seat, "Mom, that lady isn't wearing a seat belt!"

### **Priesthood and the Church**

In 1995 I was in Chicago at an art museum, enjoying French Impressionism, elongated El Greco paintings, and so forth. But, in a special section I saw an archaeological find, several identical little statuettes of a woman's body, from the neck down to the vagina. A modern Westerner might assume that these ancient, mostly forgotten, people were obsessed with sex and had produced pornography; and this would say more about the modern Westerner than about the people who actually carved these little sculptures. The fact is, they were found in graves, clearly sculpted to be buried with the dead. The most logical thing to conclude is that these statuettes showed the part of a woman's body most clearly identified with bearing children, giving birth and nourishing infants in order to help assure the safe delivery of the departed spirit into another world. There the dead would be reborn and nourished as spirit children.

In a sense, if I am right about their meaning, these ancient pagans had a clearer understanding of a sacredness of the feminine than modern theologians who want to convert the Church into a religion with a Divine Feminine. Their idea even carries a little bit of the ministry of the Church in its role of administering, as well as proclaiming,



salvation. Christians do not worship a goddess, and I have commented on that rather extensively in *Revelation and Imagination*.

But, the imposition of women trying to fulfill the role of the priesthood, and the new "Feminist Theology" of goddess worship meant to overtake and replace the worship of the Father and the Son and the Holy Ghost, have come together in time, and among the same apostate sections of Anglicanism, as well as the Church of Sweden, and among the Old Catholics of the Utrecht Union. It is not an accident or mere coincidence that women priests and the new "Divine Feminine" are contemporary with each other.

The Russian Orthodox theologian Dr. John Meyendorff once wrote: "There is no doubt that the Protestant rejection of the veneration of Mary and its various consequences (such as, for example, the really 'male dominated' Protestant worship, deprived of sentiment, poetry and intuitive mystery-perception) is one of the psychological reasons which explains the recent emergence of institutional feminism." Eric Mascall, building on this, went on to say:

"It was male human nature that the Son of God united to his divine person; it was a female human person who was chosen to be his mother. In no woman has human nature been raised to the dignity which it possesses in Jesus of Nazareth, but to no male person has there been given a dignity comparable to that which Mary enjoys as Theotokos, a dignity which, in the words of the Eastern liturgy, makes her 'more honourable than the cherubim and beyond comparison more glorious than the seraphim.' The centrality of womanhood in redemption is shown by the fact that the incarnation itself waited for the courageous and obedient Fiat of Mary (Luke 1: 38)." <sup>1</sup>

We see that redemption cannot be separated from the feminine presence of Mary, as the only human person to share in the miracle of the Incarnation with Jesus Christ. In fact, not simply a feminine presence, but a female presence. This distinction is necessary in order to clarify its significance to an age that confuses the meanings of the word "sex" and "gender." People come in two sexes, male and female, rather than in genders. The Mother of God is a woman. However, the Church is not a woman, but it is the Bride of Christ, and as such is of the feminine gender, though not of the female sex. Jesus is a Man, a member of the male sex in His human nature. But, as God he is of the

masculine gender, together with the Father and the Holy Ghost. God, speaking strictly of the Divine Nature shared by the three persons of the Trinity, is "without body, parts or passions." <sup>2</sup>

It is necessary to distinguish between the two natures of Christ, the Nature that is proper to His Divine Person as one with the Father, and His nature that has been taken into the Divine Person of the Logos, an alien nature, that is a nature created taken into the uncreated Person of the Logos; a physical nature taken into a nature of Spirit (and different from every created spirit), and a nature fixed in time taken into eternity. Our redemption necessitates this deifying grace, "The Word was made flesh and dwelt among us, and we beheld His glory . . ." Clearly revealed from the beginning, and more clearly revealed by the naming of God as "Father" by Jesus Christ, God is masculine in gender. This makes the creation, and the human race in particular, feminine in relation to Him. Our redemption was not accomplished without the Son of God appearing in the material world by assuming our nature, and this requires both the female sex and the feminine gender in order to be effective.

We see that the Blessed Virgin Mary was the woman, the new Eve, mother of a new humanity in the Last Adam, Jesus Christ, in whom all are made alive. The female sex was necessary for our salvation, since the redemption that has been revealed by God is not merely a spiritual idea supported by speculation, but a real life drama that involved everything that was part of the Incarnation, including the cross and the empty tomb.

Furthermore, the Church provides our need for the feminine gender. It is the Bride of Christ and the mother of all believers. Some Protestants do not understand the Church as an extension of Christ's Incarnation; but Saint Paul clearly taught that the Church is the Body of Christ in this world (I Corinthians 12), and that in the Church Christ reveals His mind, and within her He acts to give new life and salvation to all who truly believe. Knowing that the Church not only proclaims salvation by the ministry of the Word, but also gives and administers salvation through specific sacraments, and that reconciliation to God involves walking in the light with others in the Church <sup>3</sup>, we see the necessity of a sacred, though not Divine, feminine. Mary is the woman who bore the Son of God for our salvation, and the Church is the Bride of Christ within which we are born again and nourished unto life eternal.

## The Priesthood

The priesthood of the Church is not simply a function, or job to be done. It is not the possession of any man, even of those who are part of it. Rather, it is the extension of Christ's own ministry in the world. It is uniquely apostolic, and even to a greater degree when it is taken into the episcopate. The priesthood was established with unique power and authority, and it cannot be assumed or granted by any human power. The Church does not authorize the role of bishops, priests or deacons, because they are sent by Christ.

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained (John 20:21-23)."

Among the many reasons we give for the all male priesthood (and for all three of the sacramental orders) is that it is not the ministry of the men themselves, but that of Jesus Christ working in His Church. When the priests forgive sins it is the extension of the ministry of Jesus Christ, who gives this power unto men (Matt. 9:8). And, when they stand at the altar and offer the Eucharist, it is Christ who says, "this is my Body . . . this is my Blood." The priesthood belongs to Jesus Christ, not to the Church as such (II Corinthians 5:20). It belongs to the bridegroom, and represents Him in an exclusive sense not shared by any layperson, no matter how gifted and holy. Furthermore, it is not the privileged position of men who belong to the priestly order, and it is not about their desires or status; it is, rather, for the benefit of the Bride of Christ, and the gifts of the priesthood are given for the salvation of all the children of the Church.

At this point we must teach that the priesthood is not only the ministry of the altar. To reduce anything to its main function at the expense of its entirety is a serious mistake. When the Archbishops of England wrote *Saepius Officio*, they made it very clear that they fully agreed with the teaching of *Apostolicae Curae*, from the Roman Magisterium, about the nature of the priesthood and Eucharistic sacrifice unique to that office. But, they found fault with the papal document for failing even so much as to mention the pastoral ministry of the priesthood. A priest is always alter Christus, not only when he offers the Eucharist. And, this gives a special sacramental charism to his teaching, his advice, and his fatherly

love for the people of God. An individual priest may fail to exercise all the gifts of his office, but he does not lose the sacred character implanted in him. So we do not agree with those who say that the priesthood is only about the ministry at the altar and nothing else. Rather, as the ministry of the Church extends the grace of the Incarnation among mankind, the priesthood extends the graces of the Incarnation among the people of the Church, and does so at all times by the sacramental charism of the indelible character added to the man who is ordained to the priesthood.

Indeed, laypeople may function as teachers and prophets, and also carry on a kind of priestly ministry as those who are called to be saints. The Sacrament of Confirmation gives each member of the Body of Christ not only a special place, but a special function due to the manifold gifts of the Holy Spirit. The ordained priesthood, however, belongs to the Bridegroom in a special way that makes it the embassy of Christ among His own people. For this reason, among the others we have cited, it is reserved to men who are called and ordained, and only to them.

<sup>1</sup> For these quotations see *Whatever Happened to the Human Mind?* E.L. Mascall, 1980, London, chapter 5, *Sexuality and God*.

<sup>2</sup> From the first of the Thirty Nine Articles

<sup>3</sup> In the Fifth chapter of the Book of Acts, Saint Peter made it clear that to lie to the Church is to lie to the Holy Ghost (which caused the death of a greedy and dishonest couple).

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