

# The Parish of St. Edmund, King and Martyr

Waterloo, Ontario  
www.stedmund.ca



The Anglican Catholic Church of Canada / The Traditional Anglican Communion

## UPDATE

October 9, 2008 - **St. John Leonardi** (1541 - 1609)

### November Schedule

November 1	Saturday	All Saints' Day
November 2	Sunday	All Souls' Day
November 9	Sunday	Remembrance Sunday
November 16	Sunday	St. Edmund, King and Martyr
November 23	Sunday	Christ the King / The Sunday Next Before Advent
November 30	Sunday	The First Sunday in Advent

### 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 **10:00a.m.** (The **Litany** on the first Sunday of the month), and the **Holy Eucharist** is celebrated (sung) at **10:30a.m.**

(3) On weekdays - **Major Holy Days** - the **Holy Eucharist** is *usually* celebrated at **7:00p.m.**, **10:00a.m.** on Saturday.

## Notes and Comments

- 1) Important and urgent - **A Straw in the Wind?** - this page.
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- 3) They are related! - **Women's Ordination and Gay Marriage** - see page 4.
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## St. John Leonardi

John Leonardi was born at Diecimo, Italy. He became a pharmacist's assistant at Lucca, studied for the priesthood, and was ordained in 1572. He gathered a group of laymen about him to work in hospitals and prisons, became interested in the reforms proposed by the Council of Trent, and proposed a new congregation of secular priests. Great opposition to his proposal developed, but in 1583, his association (formally designated Clerks Regular of the Mother of God in 1621) was recognized by the bishop of Lucca with the approval of Pope Gregory XIII.

John was aided by St. Philip Neri and St. Joseph Calasanz, and in 1595, the congregation was confirmed by Pope Clement VIII, who appointed John to reform the monks of Vallombrosa and Monte Vergine.

He died in Rome on October 9<sup>th</sup> of plague contracted while he was ministering to the stricken.

He was venerated for his miracles and religious fervor and is considered one of the founders of the College for the Propagation of the Faith. He was canonized in 1938 by Pope Pius XI.

From [www.catholic.org](http://www.catholic.org)

## A Straw in the Wind?

The following paragraphs are an extract from a new and slim volume published by the Oxford University Press, *Ratzinger's Faith*, by Mrs Tracey Rowland, an

Australian theologian, Dean of the John Paul II Institute in Melbourne. She pays tribute to a comparable study by Fr Aidan Nichols OP which she describes as "the gold standard for this field". However, his work is chronological in its arrangement whereas hers is thematic. There is of course much throughout the book to interest readers. Of special interest to traditional Anglicans is chapter 5 about ecumenism, *The Shape of the Communion*, from which the following paragraphs are taken.

**+Robert Mercer CR**

## ***The Straw***

When it comes to the more practical questions about the way of moving forward toward Christian unity, Ratzinger has stated that Catholics cannot demand that all the other Churches be disbanded and their members individually incorporated into the Catholic Church. However, Catholics can hope that the hour will come when 'the churches' that exist outside 'the Church' will enter into its unity. They must remain in existence as churches, with only those modifications which such a unity necessarily requires. In the meantime the Catholic Church has no right to absorb the other churches. The Church has not yet prepared for them a place of their own to which they are legitimately entitled. Here his position appears to be that the various contemporary Protestant denominations may ultimately be received back into full Communion as Uniate rites, retaining something of their own cultural patrimony in the process. For example, the Traditional Anglican Communion (TAC), which is currently seeking Uniate status within the Catholic Church, would, if accepted, be permitted to keep its Anglican liturgy with its particular English cultural accoutrements. Members of this communion may, if accepted, be entitled to receive the sacraments in any Catholic Church in the world, but provision may be made for them to retain certain distinctive cultural elements of their Anglican heritage which are perfectly consistent with the Catholic faith. The [400,000] or so members of TAC would not be expected to be individually absorbed within existing Catholic parish structures as such. They would have their own parishes, their own clergy, and their own liturgy.

With reference to ecumenism with the Church of England and its derivatives throughout the British Commonwealth more generally Ratzinger has written the following with a certain tone of frustration:

Jesus did not found a Catholic party in a cosmopolitan debating society, but a Catholic Church to which he promised the fullness of truth. . . A body which reduces its Catholics to a party within a religious parliament can hardly deserve to be called a branch of the Catholic Church, but a national religion, dominated by and structured on the principles of liberal tolerance, in which the authority of revelation is subordinate to

democracy and private opinion.

The problem for Anglican-Catholic ecumenism in the present era is not so much that of the theology of the Petrine office but more significantly the problem of the decision of the Anglican communion to ordain women and to take fuzzy positions on questions of sexual morality. It may be, however, that some of the strong evangelical elements within the Church of England and its affiliates worldwide will come to find themselves more comfortable within the Catholic Church precisely because Catholic moral teaching is more clearly recognizable as consistent with Scripture.

## **Robert's Ramblings**

### **WENWE**

On September 13, 1890, the first white settlers arrived in Harare, which they named after the Prime Minister of the United Kingdom, the Marquis of Salisbury (a devout Anglican). They ran up the Union Jack, sang The Queen. Canon Francis Balfour, chaplain to the pioneer column of covered wagons, said the well known collect, "Prevent us, O Lord, in all our doings". That date was thereafter observed as Occupation Day, when identical ceremonies were observed on that very spot, Cecil Square, named after the founder of modern Rhodesia, Cecil John Rhodes (his father an Anglican priest). Needless to say, such ceremonies ceased when Robert Mugabe came to power in 1980. The House of Parliament and the Anglican cathedral of St Mary and All Saints were eventually built opposite that Square, laid out with flower beds, fountains and jacaranda trees, heavy with mauve flowers in September (ie spring).

Mr Peter Sladden is a successful civil engineer who has contributed to the development of Botswana, South Africa and Zimbabwe. He and his wife Eve are now retired in Norfolk where they live in a country manor house and farm broad acres. On their estate they have planted an avenue of 200 lime or linden trees which they call Southern Rhodesia Avenue. Each tree has been planted to commemorate an event, institution, organization, person or place in the history of Zimbabwe. Plaques tell you about the persons remembered. In some cases ashes are buried beneath the trees. The Queen Mother planted one tree, rebel Prime Minister Ian Smith another. Yet a third tree commemorates Edward Paget, diocesan bishop for over 40 years.

Each year on the Sunday nearest September 13 Mr and Mrs Sladden organize a flag raising ceremony on the estate called "*Southrepps*". Prayer is for Zim and its peoples, the anthem is sung accompanied by a band. Zimbos or Rhodies gather for this Wenwe occasion, "Do you remember when we - - - -?" In 2008 Bishop Robert was invited to officiate.

The famous shrine of our Lady of Walsingham is of course in Norfolk. Bishops Hepworth, Peter, Carl, Craig and Robert went there in May 2007 to pray and to post from there their letter of request to the Pope. Fr David Marriott of metro Vancouver had led three parties of Canadian pilgrims there. The party of 2008 took a side trip to the shrine of Lady Julian of Norwich, the medieval mystic, author of the classic, *Revelations of Divine Love*. This shrine is beloved of Mrs Judith Hubbard of Nova Scotia. Fr Lloyd Gedge of Alberta was once rector of the Assumption, the medieval parish church of South Creake in the same county. Admiral Lord Nelson's father was a country parson in Norfolk. On our trip I saw a small train which shuttles between Norwich, the county capital, and the neighbouring county of Suffolk. *One of its cars was named Saint Edmund*. No prizes for guessing whose patron he is.

### **Occupation Day: Norfolk 2008**

Some of you may remember a spoof history book by Messrs Sellar and Yeatman called "*1066 and All That*". The authors divided history into two. Good Things, capital G capital T, and Bad Things, capital B capital T.

1066 was a Good Thing for William the Conqueror. He got a new country to own. 1066 was a Bad Thing for King Harold. He got an arrow in his eye.

How are we to judge 1890? For our ancestors and for us it was the beginning of an idyllic life in an idyllic land. True, there were some troubles. Malaria in parts of the country, economic depressions, the Ndebele and Mashona risings. Our grandparents and parents went off to help out the Old Country with the Boer War, the First World War, the Second World War, the Malaya Campaign. But generally speaking, we saw our history as progress. Agriculture bloomed, mining and industry flourished, towns and cities grew, the white population expanded. We brought, so we claimed, culture and civilization to darkest Africa. How lyrical we were, and still are, about climate and nature. Sunrise in \*Matopos, the cry of the go way bird, the smell of rain after drought, the \*\*smoke that thunders, blue hills on the horizon, majestic domes of granite rock, real summer, real sunshine, eland, elephant, kudu. For our ancestors and for us 1890 was certainly a Good Thing.

Norfolk is not unconnected with this Good Thing. Thomas Baines, explorer, pre pioneer, artist, after whom a school in Bulawayo is named, was a native of this county. Another Norfolk native was Archdeacon John Hay Upcher, affectionately nicknamed The Old Arch, one of the first Anglican priests in Rhodesia, who worked among black and white, among Ndebele and Shona. He is buried at Hunyani. David Candler, a native of Rhodesia, for many a long year chaplain of Plumtree School, came to Matlaske because the parish wanted a vicar who could improve its cricket. Dr Alan Dodds and his wife Noel, former parishioners of mine in Hillside, retired to the Broads so as to mess about in

boats. Mrs Pat Dutton of Kirstead Green is secretary of a small missionary society which still helps Zimbabwe. There are other connections between Norfolk and the beloved country, not least our gracious host and hostess of today.

For many if not all the Ndebele and Mashona 1890 was a Bad Thing. They called us *amakiwa* wild figs, soft, pink and sticky. We occupied their land, took away their freedom. Not how we saw things. Had we not brought roads and railways, hospitals and schools, agricultural and teacher training colleges, even a university? Had we not stopped the Amandabele ethnic cleansing of the Mashona? We saw the occupation in terms of education, health and peace. Did not their population explode thanks to such benefits?

But the book *1066 and All That* was a spoof. Neither historical events nor humans can be wholly good or wholly bad. Historical events have mixed results. About people we have mixed feelings. As we survey the rise and fall of the kingdom of Mwenematapa, the coming of the Amandabele, the coming of the *amakiwa* the civil war, the rise and fall of the whole British empire, there is within us a confusion of judgements, a confusion of emotions. We celebrate much. We mourn for much.

Many black Zimbabweans, whether of the dispersion or still at home, have longed for freedom, for independence. Yet now they feel the truth of the proverb, "There is only one thing worse than not getting what you want, and that is getting what you want." Mixed emotions indeed!

As for us, descendants of September 13, 1890, we thank God for the privilege and sheer delight of having been Rhodesian, and we pray for the peoples of that land which we love:

"God bless Zimbabwe. Guide her rulers. Guard her children. Give her peace. For Jesus' sake. Amen."

\* granite hills near Bulawayo

\*\* the African name for the Victoria Falls

**+Robert Mercer CR**

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

### When children writeto their Parish Priest

Dear Father. . .

Who does God pray to? Is there a God for God? Sincerely, Christopher, age 9.

My father says that I should learn the Ten Commandments but I don't think I want to because we

have enough rules already in my house. Joshua, age 10.

Are there any devils on earth? I think there may be one in my class. Carlo, age 10.

My mother is very religious. She goes to play Bingo at church every week even if she has a cold. Yours truly, Annette, age 9.

Please pray for all the airline pilots on Sunday. I am flying to California on Monday. Laurie, age 10.

I know that God loves everybody but he never met my sister. Yours sincerely, Arnold, age 8.

I would like to go to heaven someday because I know my brother won't be there. Stephen, age 8.

I hope to go to heaven some day but later rather than sooner. Love, Ellen, age 9.

How does God know the good people from the bad people? Do you tell Him or does He read about it in the newspapers? Sincerely, Marie, age 9.

My father should be a priest because everyday he gives us a sermon about something. Robert, age 11.

I liked your sermon on Sunday - especially when it was finished. Ralph, age 11.

Please say in your sermon that Peter Peterson has been a good boy all week. I am Peter Peterson. Sincerely, Pete, age 9.

Please say a prayer for our school football team. We need God's help or else a new goalkeeper. Thank you, Alexander, age 10.

I think a lot more people would come to your church if you moved it to Disneyland. Loreen, age 9.

I liked your sermon when you said that good health is more important than money but I still need a rise in my pocket money. Sincerely, Eleanor, age 12.

I am sorry I can't leave more money in the collection plate, but my father didn't give me a rise in my pocket money. Could you please give a sermon about a rise in children's pocket money? Love, Patty, age 10.

From the parish newsletter of **Father Ralph Beaumont** of the Lake District, U.K.

### Women's Ordination and Gay Marriage

While at this Lambeth Conference, it is sometimes easy to feel that you have somehow fallen down a rabbit hole. It is a "Through the Looking Glass" kind of world and you begin to question the very nature of sanity and

rationality.

We call ourselves the third largest communion in the world behind Rome and Orthodoxy. But even the most generous estimates of our numbers make us but a small fraction of these older Churches. Getting realistic about the numbers makes us far smaller.

Archbishop [of Canterbury] Rowan Williams says that other churches are experiencing similar turmoil over these issues. But neither the Pope nor any major Patriarch shows any signs of waffling, nor do their churches display signs of the fault lines and consequent stress displayed in the Anglican Communion and particularly in the west of it.

The Archbishop claims that the ordination of women and that of practicing homosexuals are "secondary" issues, as is the blessing of same sex unions. Both Rome and Orthodoxy view them as of the first order, seeing them not primarily as a question of human rights and inclusion but as symptoms of a fundamental misunderstanding of the Doctrines of Creation and Redemption. Further, they do not separate these issues but view them as linked.

Men and women - male and female - are complements. They are not interchangeable. Each is uniquely designed and created. God made Adam and Eve, not Adam and Steve (admittedly this is a bit cheesy but it points out the truth rather simply). Priesthood is derivative of the role of Adam who provided spiritual covering and protection for Eve. With the Fall of Adam and Eve the created order went askew. But Jesus, as the new Adam, is our redeemer. In Him and through His Church the created order is being restored to its original design. Chance did not dictate that the Savior was a male. And, a male priesthood is key to our witness to the redemption of this fallen world. The male priest represents Christ. If it wasn't chance that dictated that Christ be born male, how can a female stand in the place of Christ? Mary birthed the Christ and she had the good sense to follow Him, not supplant Him. Not even after his crucifixion.

If the two issues are linked and the resultant controversy springs from a misapprehension of the Intentional Truth of the created order, then getting them wrong and incorporating these innovations is a colossal error. Get this wrong and your compass no longer points true. Following it will not bring you in line with God's Will. Neither you nor the people you lead can find your way home. Home is not where this "through the looking glass" compass points. In which case, this is not simply a rabbit hole we've stumbled into but a bottomless pit.

While here, several individuals including reporters have sought to convince me of the "blessing" of same sex relationships. This wouldn't bother me so much except they seem to be preaching to the choir. Few are sounding a discordant note to that preaching.

We are bombarded by the pro-gay lobby and their thorough marketing effort evidenced by multiple booths in the display area as to the "naturalness" of the homosexual relationship.

But, reproduction is essential in the natural realm. The coming together of two men or two women is a biological dead end street. The outcome of a homosexual relationship is the absence of the next generation. It is a violation of the complementarity inherent in the creation. Such relationships cannot point to a redeemed order but are evidence of the Fall. Is this really so difficult to understand? Gene Robinson may be a nice and very articulate person, but his message is wrong. I thank God for GAFCON and the Sudanese delegation present here who found the courage to clearly say so.

Has our ability to discern God's Will fallen to such a low state that we exchange the truth for a lie on the evidence of a seductive smile?

The United States and the western provinces are fronting a "through the looking glass" world. Both theirs and the siren sound of these linked innovations have merged to a single tune, and it is being played loudly.

By **The Rev. Todd H. Wetzel**, Executive Director of *Anglicans United*, in a report from Canterbury about the Lambeth Conference - July 28, 2008

### **A Message from the Anglican Use Society**

Dear Brothers and Sisters:

Did you know that some Christians of the Anglican Tradition in the United States have formed Anglican Use congregations that live in full communion with the Bishop of Rome and thus are fully integrated into the Catholic Church? This has come about as a result of the Holy See's Pastoral Provision of 1980, given at the urgent request of some former Episcopal clergy and laity active in our country at that time.

To this date seven congregations have formed - in San Antonio, TX; Columbia, SC; Houston, TX; Corpus Christi, TX; Arlington, TX; Boston, MA and Scranton, PA - and additional groups are in formation. Currently each parish or congregation is under the local Latin Rite Ordinary, but retains many elements of the Anglican/Episcopal liturgical tradition in the Book of Divine Worship, basically a revision and enrichment of The Book of Common Prayer (1928, 1979). Their clergy have received Catholic ordination or have made application to be ordained as Catholic priests. Each prospective member of the "common identity" congregation or parish makes his or her individual profession of faith and is received into the Catholic Church individually, within the appropriate sacramental rites. Clergy - married, single or celibate - are welcome

to make application for Catholic ordination. Clergy or laity of the Anglican Tradition may also be received directly into the Roman Rite if they so prefer.

Anglican Use congregations may be established anywhere in the United States, wherever Christians of the Anglican/Episcopal tradition wish to be reconciled to the Holy See and embrace the integral faith of the Church as professed by all the Churches, Eastern and Western, in communion with the See of Rome. Establishing such a congregation presumes, of course, a group sufficient in number to insure its identity, stability, and vitality. When the formation of such a congregation is not currently feasible, worship in any Catholic Church of the Latin Rite or of the Eastern Rites is our alternative.

Those of us who have entered into full communion with the Catholic Church have taken with us our Anglican/Episcopal heritage of faith and liturgy, devotion, hymnody and scholarship developed and matured especially as a result of the Oxford Movement and the Anglo-Catholic Movement as represented by figures such as Lord Halifax (1839-1934), Dr. Darwell Stone, Dom Gregory Dix, Dr. Francis J. Hall, Dr. Trevor Jalland, Dr. Eric L. Mascall, Dr. John Macquarrie, Professors Henry Chadwick, J.N.D. Kelly and Dr. Graham Leonard, the latter sometime Anglican Bishop of London and now a Catholic priest. Doctrinal points once neuralgic for us as Anglicans separated from Rome have received convincing solutions in the writings of these and other twentieth century leaders of the Catholic Movement within Anglicanism, in the Second Vatican Council and in some documents of the Anglican-Roman Catholic International Commission. Nor do we consider ourselves without debt to those Anglicans emphasizing strongly the authority of the biblical message and referring to themselves as Evangelical Anglicans.

But we have taken one additional step: we are reconciled with the See of Rome. In doing this we have not generated a schism but healed a long-standing one. We have restored our full communion with the Catholic Church and we identify ourselves as at once Evangelical, Anglican and Catholic.

We have left behind us only those misunderstandings, misconceptions and mistakes, which, resulting from our long ecclesial separation, from doctrinal modernism and from lack of a unified teaching authority, have troubled us so painfully, especially over the last half-century. Taking this step has involved sacrifices, but the central issue for us is truth, the truth of God's Word and the truth of Christ's Church.

It is possible for you, also - clergy, members of Religious Communities and laity from the Anglican Tradition - to retain your cherished Anglican/Episcopal spiritual heritage and live in full communion with the Apostolic See of Rome. THE ANGLICAN USE SOCIETY (in full communion with the Apostolic See of

Rome), is ready to help those who wish to explore this step.

#### *Our Liturgy: The Book of Divine Worship*

This worship book is composed of elements of The Book of Common Prayer (1928, 1979) revised and adapted, with elements of the Roman Rite for interim use by groups of Christians of Anglican Tradition received into full communion with the Catholic Church. It has been approved by the United States Conference of Catholic Bishops and confirmed by the Apostolic See. The Book of Divine Worship is currently available at [www.bookofdivineworship.com](http://www.bookofdivineworship.com)

This Message is from a booklet received (August 21, 2008) from **The Rev. Msgr. Daniel S. Hamilton** Anglican Use Society - Our Lady of Perpetual Help in Lindenhurst, New York. The full booklet title is: *A Message from Members and Friends of the Anglican Use Congregations in the Catholic Church of the United States to other Christians of the Anglican Tradition on Restoring Communion with the See of Rome.*

#### **From here and there**

1) From the **Customary of The Parish of St. Edmund, King and Martyr**: As a Parish, we have confirmed our desire to have Mass on all Holy Days and Days of Obligation, in addition to Mass every Sunday. If a priest is not available, Matins or Evensong will be said.

In line with this desire, we have agreed to follow the Diocesan *Ordo*, to the best of our ability, keeping in mind (a) episcopal directives/approvals which may vary from the *Ordo* and/or the Prayer Book, and (b) our own customs.

We use the Minor Propers (Introit, Gradual (etc.), Offertory Verse, and Communion Verse) from Francis Burgess' *The English Gradual - Part II - The Proper*, or from the *Supplement* to it, or, failing those, the *English Missal*, or *The Canadian Book of Occasional Offices*.

2) Working mothers are guinea pigs in a scientific experiment to show that sleep is not necessary to human life.

3) "God deserves the very best we have to offer." "The sanctity, the silence, the respect, and the dignity of the service is the best we have to give." **Dottie Fresolo** speaking about the Latin Mass

4) **Offspring** Ah, children. A woman knows all about children. She knows about dental appointments and romances, best friends, favorite foods, secret fears and hopes and dreams. A man is vaguely aware of short people living in the house.

## 5) **The Seven Deadly Sins and Their Opposites**

### ***The Seven Deadly Sins***

1. Pride 2. Greed 3. Lust 4. Envy 5. Gluttony 6. Anger 7. Laziness

### ***Their Opposites***

1. Humility 2. Generosity 3. Chastity 4. Gentleness 5. Temperance 6. Patience 7. Diligence

When tempted to any sin whether in thought, word or deed, pray the Jesus Prayer:

LORD JESUS CHRIST, SON OF GOD, HAVE MERCY ON ME A SINNER

Pray until the temptation is banished and Satan flees defeated.

From the *Community of the Transfiguration* blogspot

6) **Liase** - the day-to-day process of Lefty Government. Replaces 'work'.

## **Pilgrimage**

It means journey, but more than just journey: it defines a journey with a moral or spiritual goal, and that goal can be internal, or external: such as a pilgrimage to a specific place, like Our Lady of Walsingham: but often, in its very execution, becomes both external - the journey physically made, from one place to another - as well as spiritual, in the impact of the time for prayer, worship, reflection, and meditation has a sacramental effect.

Indeed, the whole concept of pilgrimage meets the very concept of sacrament, in that there are two parts, the visible and concrete, and the hidden and abstract: the very impact of the time set apart from everyday, to think, to live in a spiritual domain.

In early September, the small group of pilgrims met in Worthing, at Bishop Mercer's home: and from there, the journey commenced. First to St. Agatha's, Portsmouth, where Mass was celebrated, Fr. David preached, buns and sandwiches were eaten, and perhaps most important, people were met.

Then to Our Lady of Walsingham, where Fr. Peter and Deanna Price joined the little band from their home at Much Marcle, where the worship is in a boy scout hut: so similar to the experience of so many across Canada. But at Walsingham, as we do not have access to shrine altars, we were concerned about the daily Mass: but as we had a comfortable sitting room, and Fr. Peter had his Mass Kit with him, the problem was soon solved, and the round of worship: Mattins, Mass and Evening

Prayer continued, with prayers and intercessions for the TAC, for the ACCC and for the Traditional Anglican Church in England.

People wanted to talk to us: the Church of England is starting to suffer from the divisions besetting the ACC and the Episcopal church: people are worried, and so the importance of our presence has changed: no, people are not ready to make any firm decisions as of now, but they are anxious, looking for some reassurance, looking for the future, what it may hold. And we, our little group, seemed to provide some sort of answer: yes, there is a way through, it is hard, but it is not insurmountable. Leaving Walsingham, we said goodbye to the Price's: Sunday duty called them home.

A stay at Ampleforth College and monastery: a Roman Catholic Benedictine house, but when we walked round the crypt, most of the altars would have been quite at home in the typical Anglican parish church. A warm welcome from the Brethren, attendance at the chapel prayers: for one of us (not me) Mattins was added to attendance for the rest of us at Lauds, Mass, Vespers and Compline. The Abbot was gracious in seeking us out and spending some time in conversation, the Brothers were also gracious, in inviting us to join them at dinner, and then for a drink in their common room. And many more questions: great interest in the TAC approach to Rome: friendly and kind-spirited interest.

Aske Chapel, where Fr. Ian Westby had assembled people from Aske and Richmond, Darlington and Newcastle, and Fr. Beaumont from Penrith and Kendal. Bishop Robert celebrated: 1662 BCP. After Mass, and the installation of a new lay reader for Darlington, Bishop Mercer gave an excellent exposition of the situation for the TAC and Rome: with emphasis on the discussions held, the friendly rapport developed, and the respect held by many in Rome for the beauty of Crammer's work, and our desire to keep this liturgy.

Last year we had conversations with one priest at Walsingham: he is now in contact with Bishop Peter, as he may be about to return to Canada: so we tried to visit, but had to limit ourselves to the phone, as his driveway was impossible to find on a little very narrow lane!

We arrived at Rydal Hall: quiet and rest: but also time spent with Fr. Ralph Beaumont in Penrith - at the Coop store of which he is a Director. And time spent with a young priest in Barrow in Furness: with whom Bishop Mercer has been in contact for some time, but whom he had never met.

One of our number travelled to Belfast to visit family. He contacted Fr. John Taylor, Vicar-General of the TAC in Ireland, and accompanied him to Prehen House, Londonderry, where, on the Sunday morning, Fr. John celebrated the Eucharist for the second small congregation in Northern Ireland meeting in an ancient

chapel in the House.

Pilgrimage: a journey, a twofold journey, the outward and visible: the Eucharist, the daily offices, the conversations, the learning even when we might be unaware of it, the people met, the people prayed for, the people spoken with: and the inward and spiritual: how all the above impacted each one of us: what we gained, in this time apart: of immense value, but impossible to price.

Next year, a break from this format of pilgrimage: but in 2010?

By **Fr. David Marriott SSC**

### **The Search for Julian's Shrine**

Our little band of pilgrims, knowing that Tuesday, September 2<sup>nd</sup> was a clear day during our time in Walsingham, determined to travel to Norwich after Mattins and Mass, to see the impressive cathedral and to find the Julian Shrine.

We were most impressed with the architectural attributes of the Cathedral and spent some time with all the other visitors looking at and appreciating the work of man in that place.

After a fair walk and some assistance in direction, we happened on a short unimpressive street called King Street where we found another typical parish church but this one was that of St. Julian which houses the Julian Shrine.

A little background- The woman, whose true name may be unknown, was born in 1342 and, at the age of thirty and one-half years occupied the cell as a recluse until her death believed to be in 1413.

The present cell, about 15 by 20 feet in size, was built in 1952, during the post-war reconstruction of the church, on foundations uncovered in 1906 which have strong claims to be the original site. It has a small window, opening to the church chancel which allowed Julian to hear the Mass and through which she received the Blessed Sacrament.

As we entered the cell, now serving as a chapel, we were impressed with the plain but reverent presentation of the appointments. They spoke loudly of the silence this holy place demanded. Instead of the bustle of the cathedral, individuals entered, sat on the pew against the back wall of the cell and in absolute and total silence contemplated the awesome mysteries of God as demonstrated by Julian and this place.

Julian has never been named a 'Saint', but was included in the Calendar of the Alternative Services Book of the Church of England in 1981, under the title of 'mystic'.

She is described elsewhere as 'the mother of English prose' for her book "The Revelations of Divine Love" which is the first one known to be written, in the English language, by a woman. It is still in print (in many languages and read around the world). Her subject is love, God's Love for humankind shown forth particularly in the Cross of our Lord Jesus Christ - the starting point of her revelations - and the responsive love in man towards his Maker, Keeper and Lover.

This is what we also felt as we left the shrine in thanksgiving.

By **George Ferguson**

### **From Mainline to Sideline**

#### ***The Death of Protestant America***

Joseph Bottum remembers a time when America was painted in bold Protestant hues. "America was Methodist, once upon a time - Methodist, or Baptist, or Presbyterian, or Congregationalist, or Episcopalian," he explains. But, that was then, and this is now.

Now, Bottum suggests that the average American "would have trouble recalling the dogmas that once defined all the jarring sects, but their names remain at least half alive."

Bottum writes of this Protestant collapse in the August/September 2008 issue of *First Things*, one of the most influential intellectual journals of the day. In "*The Death of Protestant America: A Political Theory of the Protestant Mainline*," Bottum offers a clever and insightful theory of mainline decline - the collapse of liberal Protestantism as a movement and dominant cultural influence.

That dominance was once unquestioned. As Bottum explains:

*And yet, even while we may remember the names of the old denominations, we tend to forget that it all made a kind of sense, back in the day, and it came with a kind of order. The genteel Episcopalians, high on the hill, and the all-over Baptists, down by the river. Oh, and the innumerable independent Bible churches, tangled out across the prairie like brambles: Through most of the nation's history, these endless divisions and revisions of Protestantism renounced one another and sermonized against one another. They squabbled, sneered, and fought. But they had something in common, for all that. Together they formed a vague but vast unity. Together they formed America.*

Bottum then offers his political theory of the Protestant mainline. America, he asserts, was really a *Protestant* nation from the start. This Protestant identity, he argues



further, was an "obvious fact." Jews and Catholics were tolerated, but the central identity of the culture was Protestant.

The American concept of religious liberty was, he argues, actually about making space for intra-Protestant rivalries and was "essentially a Protestant idea." The dominance of mainline Protestantism within the culture represented one leg of a "three-legged stool" that joined democracy and capitalism to establish civic order and national self-consciousness. Protestantism provided the nation's narrative, he offers, along with a moral vocabulary.

Nevertheless, the mainline Protestant denominations began to implode in the 1960s. In Bottum's analysis, this decline meant that the main stream of Protestantism began to run dry in the 1970s. Further:

*In truth, there are still plenty of Methodists around. Baptists and Presbyterians, too - Lutherans, Episcopalians, and all the rest; millions of believing Christians who remain serious and devout. For that matter, you can still find, soldiering on, some of the institutions they established in their Mainline glory days: the National Council of Churches, for instance, in its God Box up on New York City's Riverside Drive, with the cornerstone laid, in a grand ceremony, by President Eisenhower in 1958. But those institutions are corpses, even if they don't quite realize that they're dead. The great confluence of Protestantism has dwindled to a trickle over the past thirty years, and the Great Church of America has come to an end.*

*And that leaves us in an odd situation, unlike any before. The death of the Mainline is the central historical fact of our time: the event that distinguishes the past several decades from every other period in American history. Almost everyone of our current political and cultural oddities, our contradictions and obscurities, derives from this fact: The Mainline has lost the capacity to set, or even significantly influence, the national vocabulary or the national self-understanding.*

Bottum then offers a statistical analysis wedded to his historical review. The collapse of the Protestant mainline has been swift, steady, and self-inflicted. These denominations embraced theological liberalism and adopted accommodationism as a cultural posture. Bottum estimates that less than 8 percent of Americans are now members of "the central churches of the Protestant Mainline."

Accordingly:

*Episcopalian, Methodist, Presbyterian, Lutheran - the name hardly matters anymore. It's true that if you dig through the conservative manifestos and broadsides of the past thirty years, you find one distressed cry after another, each bemoaning the*

*particular path by which this or that denomination lost its intellectual and doctrinal distinctiveness.*

In the course of his article, Bottum offers a sophisticated and compelling sociological and theological understanding of what happened to the churches of the Protestant Mainline as they lost their members and forfeited their influence. He offers a lament that the American experiment is now robbed of a central support.

"We all have to worry about it, now," Bottum reflects. "Without the political theory that depended on the existence of the Protestant Mainline, what does it mean to support the nation? What does it mean to criticize it? The American experiment has always needed what Alexis de Tocqueville called the undivided current, and now that current has finally run dry."

What can replace it? Bottum suggests that neither Catholicism (with its "vast intellectual resources") nor Evangelicalism (unable to offer "a widely accepted moral rhetoric") can replace what America's Protestant identity once provided.

His argument is convincing and his analysis is well documented. Furthermore, his concern for the nation's social cohesiveness is admirable. Joseph Bottum is clearly on the right track with his "political theory of the Protestant Mainline."

Nevertheless, understanding a "theological theory" of liberal Protestantism's collapse is an even greater concern. The health of the church is a far greater concern than the health of the nation. The primary injury caused by mainline Protestant decline is not social but spiritual. These denominations once fueled the great missionary movement that carried the Gospel to the ends of the earth. Now, liberal Protestantism sees conversionist missions as an embarrassment. Committed to a radical doctrinal relativism, these denominations have served as poster children for virtually every theological fad and liberal proposal imaginable. Now, many of these denominations are involved in court fights to keep churches from leaving. The stream has indeed run dry.

The "*Death of Protestant America*" Joseph Bottum describes must serve as a warning to Evangelicals. There can be no doubt where theological revisionism and accommodationism will lead. Why, then, would some argue that Evangelicalism should follow essentially the same path? Can they not see that the liberal Protestant river has run dry?

By **Albert Mohler** - August 26, 2008

## **Refreshing!**

*The following was written by Ben Stein  
and recited by him on CBS Sunday Morning  
Commentary:*

My confession:

I am a Jew, and every single one of my ancestors was Jewish. And it does not bother me even a little bit when people call those beautiful lit up, bejeweled trees, Christmas trees. I don't feel threatened. I don't feel discriminated against. That's what they are: Christmas trees.

It doesn't bother me a bit when people say, 'Merry Christmas' to me. I don't think they are slighting me or getting ready to put me in a ghetto. In fact, I kind of like it. It shows that we are all brothers and sisters celebrating this happy time of year. It doesn't bother me at all that there is a manger scene on display at a key intersection near my beach house in Malibu. If people want a crèche, it's just as fine with me as is the Menorah a few hundred yards away.

I don't like getting pushed around for being a Jew, and I don't think Christians like getting pushed around for being Christians. I think people who believe in God are sick and tired of getting pushed around, period. I have no idea where the concept came from that America is an explicitly atheist country. I can't find it in the Constitution and I don't like it being shoved down my throat.

Or maybe I can put it another way: where did the idea come from that we should worship Nick and Jessica and we aren't allowed to worship God as we understand Him? I guess that's a sign that I'm getting old, too. But there are a lot of us who are wondering where Nick and Jessica came from and where the America we knew went to.

In light of the many jokes we send to one another for a laugh, this is a little different: This is not intended to be a joke; it's not funny, it's intended to get you thinking.

Billy Graham's daughter was interviewed on the Early Show and Jane Clayson asked her 'How could God let something like this happen?' (regarding Katrina) Anne Graham gave an extremely profound and insightful response. She said, 'I believe God is deeply saddened by this, just as we are, but for years we've been telling God to get out of our schools, to get out of our government and to get out of our lives. And being the gentleman He is, I believe He has calmly backed out. How can we expect God to give us His blessing and His protection if we demand He leave us alone?'

In light of recent events - terrorist attacks, school shootings, etc. I think it started when Madeleine Murray O'Hare (she was murdered, her body found recently)

complained she didn't want prayer in our schools, and we said OK. Then someone said you better not read the Bible in school. The Bible says thou shalt not kill, thou shalt not steal, and love your neighbor as yourself. And we said OK.

Then Dr. Benjamin Spock said we shouldn't spank our children when they misbehave because their little personalities would be warped and we might damage their self-esteem (Dr. Spock's son committed suicide). We said an expert should know what he's talking about. And we said OK.

Now we're asking ourselves why our children have no conscience, why they don't know right from wrong, and why it doesn't bother them to kill strangers, their classmates, and themselves.

Probably, if we think about it long and hard enough, we can figure it out. I think it has a great deal to do with 'WE REAP WHAT WE SOW.'

Funny how simple it is for people to trash God and then wonder why the world's going to hell. Funny how we believe what the newspapers say, but question what the Bible says. Funny how you can send 'jokes' through e-mail and they spread like wildfire but when you start sending messages regarding the Lord, people think twice about sharing. Funny how lewd, crude, vulgar and obscene articles pass freely through cyberspace, but public discussion of God is suppressed in the school and workplace.

Are you laughing yet?

Funny how when you forward this message, you will not send it to many on your address list because you're not sure what they believe, or what they will think of you for sending it.

Funny how we can be more worried about what other people think of us than what God thinks of us.

Pass it on if you think it has merit. If not then just discard it, no one will know you did. But, if you discard this thought process, don't sit back and complain about what bad shape the world is in.

My Best Regards, Honestly and Respectfully, **Ben Stein**  
Thanks to Norm Freeman.

**Gary S. Freeman**

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