

The Parish of St. Edmund, King and Martyr

Waterloo, Ontario
www.stedmund.ca

UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

January 14, 2009 - **St. Hilary of Poitiers** (300 - 368)

February Schedule

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|-------------|-----------|--|
| February 1 | Sunday | The Fourth Sunday after Epiphany |
| February 2 | Monday | The Presentation of Christ in the Temple / The Purification of the Blessed Virgin Mary (Candlemas) |
| February 8 | Sunday | Septuagesima |
| February 15 | Sunday | Sexagesima |
| February 22 | Sunday | Quinquagesima |
| February 24 | Tuesday | St. Matthias the Apostle |
| February 25 | Wednesday | Ash Wednesday |

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) Father Marriott remembers - **ST. MADELEINE'S ABBEY** - this page.
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ST MADELEINE'S ABBEY

It was delightful for me to read the article by Stefano Paci about the monastery de Ste. Madeleine, at Le Barroux in France [in the December UPDATE]: the reason is simple: after a drive around Mt. Ventoux, inland from Avignon, I had found an ancient abbey: l'abbaye de Thoronet, now a historic monument, but with a chapel in good order, and sisters who maintain a Christian presence in this state monument. The remarkable thing about the chapel was that being built and founded in 1146, and with Cistercian design, was that the acoustics were memorable: so much so that it is used for musical recordings of the highest quality. But it is a relic, it was with some sadness that I walked the cloister, and looked all around the site: it was replete with the former life of the brothers, but empty of faith now: rather like the reports we hear of from France, as a secular society that has turned its back on the Christian faith.

So, as I drove along country lanes, heading in the general direction of the town of Carpentras, I was drawn to a little road, signposted: 'Abbaye de Ste. Madeleine': and there was a church, very similar in design to that of Le Thoronet, but with the great difference that this was alive with the life of the monastery adjacent. And what a

monastery: I was able to have a long conversation with the monks at the reception

area: and also with brethren in the gift store: 'But Father, why not buy our wine: it really is excellent: and of course, there is our own olive oil from our fields.' I didn't buy olive oil or wine: too heavy for the plane: but I spent a long time with the books: an excellent selection of current theology texts. Mr. Paci has already given the details: but I can add that Dom Gérard, the founder of the house, died on the 28th February 2008: a great loss for the brothers, but who are now so well established that the future is secure. As Mr. Paci writes this abbey has attracted attention from around the world: they have shown that young men (and women for the convent across the valley), are drawn to the discipline and rigour of the formal religious life: from the Latin of the offices and the Mass, to the discipline of the work in the fields, to the cycle of prayer leading us through life.

And, of course, the abbey is dedicated to Ste. Madeleine: St. Mary Magdalene: so highly regarded in the south of France, and whose grotto is to be found not that far away above St. Maximin-La Ste. Baume, where is to be found her shrine, and her relics.

You can read more about the abbey at www.barroux.org but watch out, if you go, you will find that the visit stays with you, and will draw you back: you'll want to be there again!

By The Reverend David Marriott SSC

BARCHESTER SOUTH OF THE EQUATOR

"Why spoil a story for the sake of truth?" (Brother Roger Castle CR).

Grahamstown had but one traffic cop, Mr Archer: massive motor bike, massive man, much leather, gauntlets, goggles. He would brom brom, vroom vroom up and down High Street, a double carriage way, the meridian traffic island of which was bright with flowering trees and shrubs.

His opponent was Canon Synge MA (Cantab), Warden of St Paul's Theological College. He had been itinerant with the Railway Mission, and domestic chaplain to Bishop Geoffrey Fisher of London. He published commentaries on *Ephesians*, *Hebrews* and *Mark*. It is hard to decide his former churchmanship, whether central, low or modern, but he had had a Barthian conversion. Thanks to that theologian's Römerbrief the canon was now a committed Barthian dedicated to controverting the alleged catholicism of the South African church. He held that bishops were not an order necessary to Christ's church. If all the bishops were carried off by episcopal flu the church would still be the church. He taught his ordinands to prophesy not only against their future training rectors but also against their bishops. But then like our Godfrey Pawson CR MA (Cantab) he was compulsively contra suggestible. Later when Canon Synge taught in New Zealand he held that bishops were the only order necessary to Christ's church. He was there committed to controverting low churchmanship.

Mr Synge insisted, though Mr Archer denied this, that High Street was not a dual carriage way, that cyclists and motorists could travel in both directions on whichever side of the traffic island they preferred to use. To prove his point he often broke the law, cycling against the flow of any traffic he could find, perched high on an old push bike with its big wheels, seated beneath a Panama hat, with upright back, long legs, boney knees. Mr Archer would wobble angrily beside him - it's hard to balance while dawdling on a high speed motor bike - "No reverend, you've got it all wrong".

Mr Synge's successor at St Paul's was Canon Blamires MA (Oxon), Chancellor or Subdean of the cathedral, Theological Tutor to the diocese.

He so disliked Christmas carols in Advent that he'd walk out in protest if they were sung for "the benefit of university students soon going on their long summer vacation". (Southern hemisphere, remember.) When South Africa declared itself a republic he managed to stop the cathedral from singing *The Queen* in protest at all services." The church is here to promote the kingdom of God not the British Empire." In his Sarum surplice and Percy Dearmer hood and scarf Fr Blamires would glide along cathedral aisles graceful as a goldfish in its glass bowl, in marked contrast to the muscular-Christianity stride of Dean Hodson. Fr Blamires had formerly suffered under Mr Synge when Subwarden of St Paul's. Change was in the air. As a later college song would put it in words sung to the tune of the Cornish *Floral Dance*, though with the following verse in plainsong:

"The next Warden to come along
Had catholic convictions.
He loved his solemn evensongs,
His beads and benedictions."

There were many other clergy to provide entertainment. His biretta and buttons were not an exact guide to the churchmanship of Fr Bowers MA (Oxon) PhD (Dublin). True, he held that the only two orders necessary to Christ's church were popes and priests. But then he also taught that the only decent commentary on *Ephesians* (pace Mr Synge) was Calvin's, that the only decent commentary on *Romans* (pace Dr Barth) was Luther's, preferably in German. Dr and Mrs Bowers were polyglot polymaths who could teach anybody anything. He did ecclesiastical history at Rhodes university, Greek at St Paul's. He was Warden to the sisters of the Community of the Resurrection of our Lord and chaplain to their renowned Teacher Training College (Principal: Sister Truda CR Bsc PhD (Rhodes)). He later went on to teach English at Cape Town university. His sermons in Cape Town cathedral were published posthumously. Rumour alleged that he and his wife spoke to each other in a different language each day of the week. He said mass with stiff mechanical actions like those of a clockwork doll. Severs claimed

that they wound him up in the vestry beforehand.

The retired and aged former Warden to the Sisters was the holy Fr Hewitt MA (Oxon), veteran of many educational and pastoral jobs around the diocese. When archdeacon he would inspect the lavatories of rectories rather than the sacristies of churches. He was our confessor at St Paul's. He advised a penitent, "Tell the devil to go to hell". Though himself an extreme catholic he was trustee of Christchurch, whose duty it was to give that church to Methodists if anything so papistical as a procession took place. Its ministers had to sidle into the sanctuary from the vestry. Canon Hewitt could get away with anything, even in Christchurch, where he held up a Bible, "See this. It brings you the Word. But our blessed Lady brings you the Word even better". When preaching in the cathedral he'd treat academics and students like small children, to their great delight, "Think of the Holy Family, of our dear Lady calling out, "Jesus, Jesus, where are You? It's time for Your bath""

Leonard Fisher MA Hon DD (Cantab) was the older and gentler, kinder brother of Archbishop Fisher of Canterbury. He and his gracious wife invited us to dainty teas on Sundays. Earlier he had been a Subwarden of St Paul's, then Bishop of Lebombo, then Bishop of Natal. Another who with his wife did the same was Canon Mogg LTh (S. Africa), himself an old Pauline, whose active ministry had been as a missionary and educator in the sandy wastes of Kimberley diocese. He was nicknamed Mogilalos because of the Greek word in *Mark* 7,32 meaning "with a speech impediment". Fr Mogg had no control over his voice which leapt and darted unexpectedly from basso to falsetto. Once when preaching about the labourers in the vineyard (*Matthew* 20,1ff) he mentioned workers in a factory busy with ladies' silk underwear. As he reached these three words his voice broke into a high pitched squeak. I regret to report that the cathedral congregation broke into loud laughter. We could if we preferred go for our confessions to such godly old men as these. And there were others, Fr Kitkat at St Bart's, Fr Knowles at St Clement's.

There was sadness as well as entertainment in

the row of 1876. Bishop Merriman was a heroic pioneer of legendary fame. Once as an archdeacon he had walked some 600 miles to attend a synod and had walked through a frontier war in the process. The Dean was an erastian quarrelsome Irishman who owned a local paper and in it wrote articles against the Bishop. After three years of exemplary patience the latter had had enough. He attempted to preach in his own cathedral. The Dean omitted the customary pre sermon hymn and got to the pulpit first. The Bishop withdrew and set up his cathedral elsewhere, temporarily in a skating rink. When the Grahamstown sisters were founded not all that long afterwards, prayer in reparation for this schism was to be one of their intentions. It was eventually healed.

In my time at St Paul's the Bishop was Archibald Cullen Bsc (London) MA (Cantab) Hon DD (Rhodes). No Dean ever crossed him. He was a square sort of man with large specs, looking rather like grandma in the Giles cartoons. The Old Testament was his subject. How superbly he read from it in his rumbling voice, but what a palaver to get him to the pulpit, preceded by vergers with mace and followed by chaplain with crozier, Fr Hinchliffe BA PhD (Rhodes) MA DD (Oxon). At the brass eagle his lordship would hand over his Canterbury cap, never worn, with a bow and an over arm action as though he were about to bowl at cricket. At the start of evensong all the clergy in choir would line up in rows before the throne, an elaborate affair of crockets, ogees and pinnacles. After the Bishop had mounted up into it he'd bark, "Reverence the Bishop", and down they'd all bow. If a clergyman absented himself from synod he'd summon his crozier, rise to his feet and rumble, "I declare the Reverend XYZ to be contumacious". New young deacons would arrange for one of their number to play truant that the rest could enjoy such a scene.

Happy days, happy memories, "but we must take leave of Mr Siope, of the Bishop and of Mrs Proudie. These leave takings are as disagreeable in novels as they are in real life" (Anthony Trollope in *Barchester Towers*).

+Robert Mercer CR

ADVENT I HOMILY

+ May the words of my mouth and the meditations of all our hearts be now and always acceptable in thy sight, O Lord our strength and our Redeemer. *Amen.*

Advent, a season of preparation. But a preparation of what or for what? Most non-Christians see it as a preparation for what they call the Holidays. But we as Christians should see it as a preparation for the Holy days, through Advent, Christmas and Epiphany and further ahead to the end times when Christ will return in Glory. As St. Luke writes in Acts 1: the Angels told the disciples after the Ascension he ". . . shall so come, in like manner as ye have seen him go into heaven."

Our sights should be set on this Second Coming of Christ for it is then that we shall know our own ascension into heaven or descent into Hell.

There is a great deal of misunderstanding on what happens to us when we die, understandably so, since no one has ever returned to give us a full explanation. We have to rely on what God has revealed to us which is not a great deal.

First of all we have to understand what and who we are, how we compare with the lower animals and what are the differences. It is true that humans are animals, and although we have many of the same physical traits and desires as other animals, we are a unique specie. Like other animals we have a Body (Soma) and a Soul (Psyche) which makes the animal alive. But unlike other animals we also have a Spirit (Pneuma) and it is this last, the spirit which makes us so different. All humans while alive have these three parts to their make up.

Other religions talk of the soul as being immortal, which means it can be used again in another living person. This is no part of our belief. We recite at every Service "I believe in the resurrection of the dead and the life everlasting" and as St. Paul says in Hebrews 9: 27 "It is appointed unto men once to die but after this the

judgment". We have but one life to live.

But what after this one life? After death? The question has occupied philosophers throughout history. We can only be concerned with what our Heavenly Father has revealed to us. We cannot base our hopes on what stories we hear of near death occurrences which may or may not be true, of peace and happiness. They tell us nothing of Immortality!

Our Earthly life can be seen as a sort of apprenticeship in which we are tested of our suitability for admission to the presence of God. At the end of this apprenticeship we are examined in what is sometimes called the Particular Judgment. Jesus' sermon found in Luke 6: 20 in which he says "Blessed are the poor", and "Woe unto ye who are rich" is followed in St. Luke's Gospel 16:19-31 by Jesus' parable of the Rich man and Lazarus which tells us that Lazarus was carried by the angels into Abraham's bosom, while the Rich man was in Hell. This expression Hell needs some explanation. Hades used in this context means the place of departed spirits not the final home of the condemned which is Gehenna. We have no revelation of what happens to those spirits in Hades. Incidentally it is not riches as such which is condemned, only the misuse of them.

Those who have passed the test of the Particular Judgment are then admitted to Paradise, the Church Expectant, an intermediate state which is a place of instruction and conditioning for acceptance into Heaven as a member of the Church Triumphant at the end of time.

This is what we should all be looking forward to in this Advent season.

+ In the name of the Father and of the Son and of the Holy Spirit. *Amen.*

By **The Reverend Mervyn Edward Bowles**, 2008

ZAM AND ZIM

Those are my own names for the two countries I decided to visit in 2008. I had been saving for

something else and decided it was not to take place soon. At the consecration of Bishop

Michael Gill for South Africa in 2007 I met Fr. Andrew Mukuyamba from Lusaka, Zambia. Also present was Fr. J. W. Ncube-Murinda of Zimbabwe whom I had known for a few years. He had come to Fr. Paul Setati and me at Polokwane in Seshego, South Africa looking for information about the Traditional Anglican Communion. We were able to tell him what he wanted to know and to recommend him to Bishop Trevor M. Rhodes to be received into Communion along with those who Fr. Murinda represented. We all shared there in the consecration of Bishop Gill and signed the letter which Bishops Robert Mercer and Peter Wilkinson took to Rome after the consecration there in St Agatha's Portsmouth.

I had been invited in my retirement to visit the region and in 2008 I began to plan to visit. First was to tell the two that I was ready to visit and we went on from there. On 19th November I set out in a snow storm for London and then to Lusaka. I broke my journey in England both in going to Africa and on returning. These two stops were my vacation.



I landed in Lusaka in the early morning of 25 November and was met by Fr Mukuyamba who is the Vicar General for the TAC in Zambia. He had arranged a series of visits over the next few days to the churches and congregations under his charge. Some 3 of the buildings had been started by gifts from Canada arranged by Fr. David Marriott [The Parish of St. Peter and St. Paul, Vancouver, BC] and one had a plaque to state that the building had been erected by the clergy and people of St John the Evangelist Church in Victoria, BC, in memory of Muriel Beverley Law. In all I visited 4 churches in all sizes and stages of development. One congregation had been using a school-room but had been asked to leave as the school was being rebuilt. I saw where they planned to build and,

indeed, the floor was marked out and tentative thatch walls erected.

I also met the 4 clergy and 5 seminarians whom Fr. Mukuyamba had been instructing in makeshift quarters. I think a lot of Traditional Anglicans will remember their own beginnings as they attempted to be true to their Anglicanism. I admired the determination and enthusiastic good-spirits of the young men and their wives and families.

It was the same in Zimbabwe. We all know of the trial all the people of Zimbabwe have had to face and are still enduring. There, too, I found determination and courage in clergy and catechists. I even made a short trip into Mozambique and saw the site where a church will be built not too far inside the border. St Cyprian's Church west of Mutare is only some few boards and old pieces of zinc for a roof but the clergy and catechists and people are striving under Fr. Murinda, the Vicar General who also goes to Botswana and other places. I was not able to go to St Patrick's Maranganyika because of cholera but I knew it from South African days as a large building built of bricks made by the parishioners themselves.



I saw some apples in a shop in Mutare and found them to be quite good in appearance. The cost of 2 million dollars in Zimbabwean currency was unsettling. It is hard to answer the question put to me so often since my return: What is that in Canadian dollars? I had no answer. Often prices are quoted in US dollars but even so it takes no account of wages and the fact that prices change as often as twice a week.

When I left Canada I had 2 big suitcases of some 23 kilograms weight each. Inside were items I judged would be useful in many ways. Some medications and vitamins for adults and children,

some office supplies and even some dried food packages, some skin creams for the ladies given to me by a cousin. I had disposable razors and soaps. Right now I cannot recall all the items I had been buying for weeks in advance. Then I had a great number of towels no longer needed by my sister who had just moved into a facility where these were provided. The used towels in good shape with lots of use still in them went to an orphanage in Lusaka and to the poor in Zimbabwe. Not a thing I took was rejected I am glad to say.

I really think I am too old to try that trip again but if anyone wants advice on things to take - here I am. I want to try to buy a concrete block-making device that Fr Mukuyamba told me about in which some six blocks can be made at a time instead of one only. I am awaiting his information about the cost of such a machine. I don't think it will be too much and it will be of great use in building churches. Maybe I will go and see it at work! Just dreaming.

By **The Reverend Raymond Ball**

THE MOTHER OF GOD

"Only since the Oxford Movement have we recovered the realization that Christianity without Mary is a monstrosity, and even so this recovery has as yet affected only a tiny portion of the Anglican Church and has received neither encouragement nor understanding from the ecclesiastical authorities in these islands, who have, almost without exception, condemned it as dangerous, ignored it as irrelevant or, when all else has failed, connived at it as an eccentricity. Still, *lex orandi lex credendi est*, and we have now, in an increasing number of churches, our Aves and Salves, our statues and candles, and our May processions in honour of the Lord's mother. The ringing of the Angelus bell has become a widespread custom and has even penetrated to some of our cathedrals, though it may be doubted whether the authorities in question always encourage, or indeed themselves know, the forms of prayer which traditionally accompany it. The use of the rosary has become a normal part of the devotional life of countless Anglicans, and pilgrims flock in their thousands to our Lady's shrine at Walsingham as they did in the days before the Reformation. And what is most significant is that all this has taken place, not in response to exhortations from above reinforced by the inducement of indulgences, but very largely in the teeth of ecclesiastical authority, simply because ordinary parish priests and their people have discovered in their own religious experience that devotion to Mary is the natural outcome and accompaniment of adoration of her Son."

"I do not believe that an Anglican is bound to accept what is sometimes, by a peculiar piece of wishful thinking, described as 'the Reformation settlement'. I believe that we need a new and

more drastic reformation, though I hope it will be a less violent and blood-thirsty one, which will, in some respects, be a reversal of the Reformation of the sixteenth century, but much more than merely a reversal. For, very largely through ignorance, the sixteenth century reformers abolished many laudable practices which were primitive, and stereotyped many abuses which were merely western and medieval. I maintain that in saying this I am speaking as a perfectly loyal Anglican; and I do not think at any rate that the supporters of the Reformation are in a position to claim that loyalty necessitates adherence to the *status quo*. On one point at least I hope that all Anglicans are agreed - that an Anglican is not committed to believing anything because it is Anglican, but only because it is true. And this is a further reason why I have not followed the historical method, but the more purely dogmatic one. That there have been, in certain parts of East and West, distortions of belief and practice in connexion with the Blessed Virgin I am quite prepared to admit; the worst of them, I am convinced, is to ignore her altogether, for this almost always either arises from, or else leads to, a defective belief in the Incarnation. That Jesus Christ is both God and man is the foundation of Mary's dignity, and the greatest of her titles is that which was proclaimed at Ephesus: Mary is *Theotokos* Mother of God. When devotion to Mary is belittled this is, I think, almost always due to an inadequate understanding of the majesty and splendour of God. It is because people have so low a view of God that they are afraid of setting Mary above him. But if we are prepared to recognize in their fullness the dignity and glory of Mary, without hesitations or inhibitions, we shall then be in a position to form some remote idea of the

superexceeding glory of God. For Mary, Queen though she is of heaven and our mother, is a creature when all is said and done, though the greatest of all creatures and endued with graces unimaginable; and she is infinitely exceeded by her Creator. Our last word on Mariology can be summed up in the lines of a Roman Catholic poet of the last century:

"If Mary is so beautiful,
What must her Maker be?"

The above quotes are from the paper by **The Reverend E. L. Mascall** (1905 - 1993), presented at **A Symposium** [entitled *The Mother of God*] **by Members of the Fellowship of St Alban and St Sergius** in 1949. There were 6 papers presented - 3 by Anglicans and 3 by Eastern Orthodox.

THE AFRICA APPEAL

In 2008, we received \$43933 and distributed \$47218: a remarkable achievement: the sums raised are from a relatively small base of donors. Consider what could be achieved with a determination to change the life of TAC churches in the four countries with which we have agreements, especially when frequent correspondence keeps us informed about the lives of our fellow TAC Christians.

Does this money represent a loss for other church funding (such as for the diocese)? This is not borne out by comments from donors, who support a variety of projects, local and overseas. **The Africa Appeal** money is part of this variety. In BC's lower mainland, there is no change in revenue to each parish: the opposite in several: additional revenue increased the tithe to the diocese.

Agreements, signed with churches in Zimbabwe, Zambia, Cameroon and Congo (DRC), are in compliance with requirements of Charities Canada - a division of the Canada Revenue Agency (CRA). These requirements are:

1. The Canadian charity has to have an address, phone, etc. in Canada. The Parish of St. Peter & St. Paul meets this criterion.
2. The Canadian charity can appoint an agent for local management of funds: this agent must be affiliated with the Canadian charity in some way. The Parish of St. Peter & St. Paul meets this criterion: our 'agents' are the TAC Vicars General in each country.
3. The Canadian charity must maintain control over projects funded at all times. The Parish of St. Peter & St.

Paul meets this criterion: by specifying where the funds are spent, and requiring back-up documentation - with visits used to verify the projects.

Provided the above criteria are met, tax receipts issued directly from St. Peter & St. Paul will be honoured by CRA, and parishes may send previously tax-receipted moneys for **The Africa Appeal**: their own charitable status is protected. Any money given to a charity with an address outside Canada will not qualify for charitable purposes in the eyes of CRA: claims will be disallowed.

We have sent over \$47000: what did we get for the money?

- 3 rural priests in Congo have an income: they each receive \$100 per month.
- Seminary tuition fees for three ordinands in Congo have been paid.
- Fr. Steven Ayule-Milenge has a place to live, and the church in Congo has an office and chapel, replacing one damaged in the earthquake early in 2008.
- Hospital costs for parishioners in Bukavu, Congo, injured in the earthquake - which happened during Mass - have been paid.
- Seed money was provided for a widow's cooperative in the parish of St. Francois d'Assise, Mosho: a group of women grow produce and market it in the city. The debt is being repaid to the parish, and funds will be used for a second project.
- Three churches are being built in

Congo: Solid brick structures replace mud brick and thatch roof chapels.

- Land has been purchased for a new church of St. Francois d'Assise in Mosho, Congo.
- TAC Cameroon is on its way to becoming a legal entity, registered properly with the government in Cameroon.
- 4 ordinands live in community in Yaoundé, Cameroon: support is sent for their upkeep, courses, etc.
- The chapel in Bachenga, Cameroon has solid covering for the altar, so that rain cannot intrude on the celebration of the Mass.
- In Zambia, the church of St. John the Evangelist in Chawama is being completed: despite inflation following troubles in Kenya, and the worldwide economic crisis.
- Financial support was sent for the 5 ordinands in Zambia. They are working in the parishes and continue their path to ordination.
- Zimbabwe: moneys were sent early in the year which will be used to help pay for two new churches to be built in Harare and Mutare.
- Other funds were sent to Zimbabwe for clergy support: because of inflation and insecurity. A request was made that some funds be spent on support for one catechist whose home and belongings were destroyed in the post-election disturbances.

The year ahead?

The economic crisis hurts us in Canada: the impact of increasing food prices impact more if income is very restricted: in Congo, current fighting in the province of Nord Kivu, north of our

church presence, caused major shortages of food: farms are neglected out of fear of fighting. An increase in support for rural clergy is requested, and rent is due in May for Fr. Steven: we have to respond to more needs, never mind needs which develop, and buildings which still need to have roofs installed!

The Africa Appeal is committed to efforts central to the life of the church: training of ordinands and catechists, financial support for living expenses for clergy, and provision of adequate church buildings. If we maintain the donor base from previous years, then we can continue with programmes established to date: but there is no room for new projects. Provided there is no crisis like the 2008 Bukavu earthquake, we may see the new church buildings completed this year. This would be wonderful for the communities involved: in Zambia and Congo - also for the growth in Cameroon and Zimbabwe. The new church building is a sound investment for the community: the parish of St. Pierre, Baraka, DRC, has been congratulated on radio by the mayor of Baraka for their achievement in building part of the 'new Baraka'.

But we cannot do more: there are many projects outside of our mandate, some of which provide an income for the church as well as work - productive work - for the people. It may be that to fund these valuable efforts we need to look beyond our parishes: we shall see.

Pray that this work might continue, that we shall see churches continue to flourish, bringing knowledge of the salvation of Jesus Christ to many. Tax receipts are issued by the Parish of St. Peter & St. Paul.

By **The Reverend David Marriott SSC**, The Parish of St. Peter & St. Paul, Vancouver, B.C. - 2008 Year End Report

FATHER TED ANSWERS

SANCTUS BELLS

***What is the significance of the sanctus bells,
and why are they used at specific times during Mass?***

The Sanctus bell is used during Mass for the benefit of the Faithful. The bell was, and still is, rung at important points in order that everyone

can be involved in the action. In the Anglican Catholic Tradition the bell is rung at the following points:

(1) Three times, at the Sanctus, i.e. at "Holy, Holy, Holy, . . ."

(2) Once, at the beginning of the words of institution, i.e. at "Hear us, O merciful Father, . . ."

(3) Three times, at the Elevation of the Host, and at the genuflections before and after the Elevation

(4) Three times, at the Elevation of the Chalice, and at the genuflections before and after the Elevation

(5) Once, after the Priest's Communion, to invite the Faithful to come forward to receive the Blessed Sacrament.

The Sanctus Bell is not sounded after the Gloria on Maundy Thursday until the first Mass of Easter, in recognition of our Lord's Passion and Crucifixion.

Historically bells have been used in religious ceremonial for thousands of years. The ephod made for the Hebrew High Priest, as worn by Aaron the brother of Moses, was decorated with a hem of golden bells alternating with golden pomegranates. (Exodus 39: 25-26).

There is evidence that as early as the sixth century Christians were using bells and certainly

the Celtic Christians were. There is even one, reputed to have belonged to St. Patrick, in a museum in Dublin. From the use of these small hand bells by missionaries to call the people together, developed the Church bell in larger and larger sizes until in about the seventh century every new church built had a clock tower to hold the Bell. I say Clock tower advisedly even though they contained no time-piece, because the English word clock derives from the Irish Gaelic word *clog* meaning bell.

However, it was not until the thirteenth century that bells became specifically associated with the Mass when the elevations were introduced into the ritual to signal the Consecration of the Elements. At first it was the church bell that was rung in order that those who were not present could be made aware of the most solemn points in the liturgy. However this was not always convenient, so that the practice of the use of hand-held Sanctus Bells was established; sometimes called Altar Bells, or Sacring Bells.

The Bells themselves have taken various forms over the years, from simple single brass bells to ornate sets of up to four or five bells of precious metal. Whatever the size or shape the Sanctus Bell should be rung with joyous vigor to express our joy at the Real Presence of Christ in the Consecrated Elements.

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

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