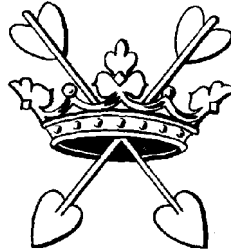


The Parish of St. Edmund, King and Martyr

(Waterloo, Ontario)



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

UPDATE

September 14, 2006 - **Holy Cross Day**

October Schedule

October 1	Sunday	The Sixteenth Sunday after Trinity
October 8	Sunday	Harvest Thanksgiving
October 15	Sunday	The Eighteenth Sunday after Trinity
October 18	Wednesday	St. Luke the Evangelist
October 20	Friday	Feria (Deanery Meeting)
October 21	Saturday	St. Hilarion (Deanery Meeting)
October 22	Sunday	The Nineteenth Sunday after Trinity
October 28	Saturday	St. Simon and St. Jude, Apostles
October 29	Sunday	The Twentieth Sunday after Trinity

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) **Electronic UPDATE!** If you received this 'issue' by snail mail and would prefer to receive it by email (our preference), please let us know.

2) Another reminder! **Deanery Meeting** - The Parish is hosting the meeting - from Evensong (7:00), Friday, October 20, to Evensong (4:00), October 21.

3) Walking on water (not ice)! - **Miracles Need Not Apply** - this page.

4) For **Robert's Ramblings** - **The Communion of Saints** - see page 3.

5) Commentary on - **THE COMMUNION** - from a booklet entitled **The Ceremonial of High Mass** - see page 6.

6) Free speech! - **Canadian Professor Fined for Stating Opposition to Homosexuality** - see page 7.

7) The reason we genuflect while approaching the Altar, or when entering a Church with a tabernacle - when the Blessed Sacrament is present - **The Real Presence** - see page 8.

8) A reminder about - **Fasting and Abstinence** - see page 9.

9) A remarkable - **Obituary for Mr. Common Sense** - see page 10.

10) **Some feedback:** A reader took exception to a sentence in the article in last month's UPDATE - **Abortion rights: A form of discrimination?** - which read "As a start, as a bare minimum beginning, we must recognize the reality of the child in the third and second trimesters." The reader's point was that we should object to all abortions, including those in the first trimester. I agree, as I think the author does; he does preface his remark with "as a bare minimum."

The reader goes on: there is, logically, no difference in how we should treat the baby

the day before his/her birth than the day of the birth. If the normal time in the womb is 274 days (9 months), the baby is a human being on the 274th day and on the 275th day - the day of his/her birth. What about the 273rd compared to the 274th? What about the 200th compared to the 199th? What about the 30th compared to the 29th? The day of conception and the day after?

Miracles Need Not Apply

Ever since the Enlightenment, scientists have gone to great - and often ridiculous - lengths to explain away the miraculous events described in the Bible.

Such efforts have even wormed their way into the Church. Have you ever heard a homily that dismissed the multiplication of the loaves as a grand instance of neighbor sharing with neighbor? Unfortunately, so have I.

The most recent attempt to debunk the Bible is at least entertaining, if not at all convincing. Recall the miracle of Christ walking on the water, as described in Matthew 14:

And in the fourth watch of the night [Jesus] came to them, walking on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately he spoke to them, saying, "Take heart, it is I; have no fear." And Peter answered him, "Lord, if it is you, bid me come to you on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus.

The Gospel account is unambiguous: Jesus walked on water. The reader may believe it or not, but at least it's clear in what it claims.

Not so fast, says Professor Doron Not of Florida State University. In the April 2006 issue of the *Journal of Paleolimnology*, Not

argued that Jesus may have actually walked on ice. Yes, ice - in the middle of sun-bleached Israel.

According to Not, the combination of a cold section of the lake, a nearby saltwater spring, and favorable weather conditions could conceivably create floating sheets of ice large enough to support a man's weight. Furthermore, by his calculations, such a thing could have occurred (roughly) every 160 years, in the period between 1,500 and 2,500 years ago. This, he argues, may be the origin of the story that Jesus walked on the water.

Forgive me for not being impressed. For the sake of argument, let us grant that the ice phenomenon occurred every 160 years or so. What are the chances that it would happen at the exact moment and in the precise place where Jesus was standing? Such a thing would be a miracle in itself.

Additionally, the Gospel writers claimed that Jesus (and Peter) walked on *water*. This was, for them, a demonstration of the power given Christ by the Father. Walking on ice, while regionally unusual, is by no means miraculous. Of course, the apostles could have been lying, but it's difficult to square that notion with their later behavior. Once they were arrested, tortured, and headed toward execution, why would they continue to maintain their hoax? Why would they knowingly die for what they knew to be untrue?

Of course, the real question is this: If secularists want to reject the miraculous element of the event, why bother maintaining the story at all? Why don't they simply assume the entire thing is fabricated? Why do critics feel the need to acknowledge the roof while denying the house that supports it?

It looks to me like an implicit acknowledgment that at least some of the fantastic elements of Jesus' life pass even secular standards of history. All that remains is for critics to abandon their unscholarly *a priori* rejection of the

miraculous. They may in the end discover that the most reasonable explanation for Christ's apparent power over nature was the one given by the apostles themselves.

By **Brian Saint-Paul** - editor of **crisis Magazine**

Robert's Ramblings

The Communion of Saints

(A Sermon for the Patronal Festival of St. Agatha's, Portsmouth, U.K.)

"I believe in the communion of saints".

Twice every day, 365 days a year, the Anglican church says this in the daily office, in the *Apostles' creed*, "I believe in the unity together of all believers who are baptized into Christ," in other words, "I believe in the communion of saints".

You may object - and I sympathize if you do - that I ought to take my text from Holy Scripture. Very well then, I give you two texts from the Epistles:

1. St Paul to the baptized believers, to the saints, in the city of *Colosse*: "Your life is hidden with Christ in God" (3,3).
2. St Paul to the baptized believers, to the saints, in the city of *Ephesus*: "God raised us up with Christ and made us to sit with Christ in the heavenly places" (2,6).

We are accustomed to picture Christ after His Ascension as seated on His Father's right. We picture Him there as the All Ruler (*Ephesians* 1,10), our absolute King, (*Revelation* 19,16), our High Priest who ever lives to make intercession for us, (*Hebrews* 3,1, *Hebrews* 7,25), our Barrister or Brief who defends us in the judgement (*I John* 2,1), our Redeemer who pays the ransom for our kidnap by the Enemy (*Mark* 10,45), our Saviour who rescues us from death and damnation (*I John* 3,2). He is equal to the Father, and as eternal as the Father. He

therefore sits. He is the Father's agent or instrument in creation, preservation and rescue. He is therefore on the Father's right (*Colossians* 1,13 - 22).

We are accustomed to picture ourselves as far removed from the Father and His Son, far away on earth. But in my two Biblical texts St Paul says something startling. We are not far off. We are already in some measure in heaven. We are not flat on our faces before the throne. We are not kneeling before the throne. We are not standing before the throne. We are not even seated before the throne. No, we are seated on the Father's right. And we are thus seated because we are integral to, inseparable from, part of Christ. We are, as it were, bone of His bone and flesh of His flesh. We are with Christ. We are in Christ. Christ is in us. We are as much parts of His body as your fingers and toes are parts of you. The Spirit of Christ, the Holy Spirit, is the Breath of God within us.

As you wash dishes in your kitchen, as you shop for fish and chips, as you weed your garden, you are even now "with Christ in God", you are even now "sitting in Christ in the heavenly places". St Paul says that your own Easter and Ascension are not future events. St Paul says that even now you are involved in them. "Your life is hidden with Christ in God". "God raised us up with Christ and made us to sit with Christ in the heavenly places".

A good and devout evangelical lady said to an Anglican, "I have no need of Agatha and all the saints". In a sense she was right. We have our Saviour Who is all sufficient. St Paul to the baptized believers, the saints in *Rome*: "If thou shalt confess with thy mouth Jesus as Lord and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved. For with the mouth creed (or confession) is made unto salvation" (10,9 - 10). The terrified jailer in *Philippi* asked Paul after the earthquake, "What must I do to be saved?" Paul answered, "Believe in the Lord Jesus and thou shalt be saved". The jailer was immediately baptized, he and his (*Acts*

16,26 - 34). St Agatha does not and can not save us. And in this sense we do not need her. We believe in Jesus. We are baptized into Jesus.

BUT. But. Could you imagine a scene like this taking place? Jesus calls, say, Mathew to be first His student or disciple, then His messenger or apostle. And Matthew says, "OK but on one condition. You must first sack Peter and Andrew, James and John". The idea is absurd. If Matthew wanted Jesus, needed Jesus, he'd have to welcome Peter and Andrew as well. If we need Jesus as Saviour, then with Him we share all others who are in Him. If we need Jesus, then with Jesus we welcome Agatha because she is His.

However, thanks to Easter, Ascension, Pentecost, holy baptism, we are now closer to Jesus than were the twelve disciples during their student days. We are not just followers of Jesus, trailing along behind Him. We are part of Christ, members of Christ, in Christ. Christ is in us. He fills us with His Spirit.

So we can not say to Jesus, "OK but on one condition. First you must sack Agatha and all the saints". In His body Christ unifies all who are in Him. In a sense Agatha is bone of our bone, flesh of our flesh, inbreathed by the same Living Spirit of God. It will not do to dismiss our fellow saint as a dead Sicilian.

In another sense, then, the good and devout evangelical lady was wrong. St Paul in his first letter to the baptized believers, the saints in *Corinth*, might have been writing specially to her: "The body is one and has many organs. If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smelling? The eye can not say to the hand I have no need of thee. The hand can not say to the feet I have no need of thee. God hath set each organ in the body as it pleased Him" (12,12 ff). St Paul might not be amused to hear that lady say to St Agatha, "I don't need you, or any of the others".

Of course limited we can not know all about all the saints. *Revelation* tells us they are "a multitude which can not be counted" (7,9). But here in our Portsmouth church stained glass windows remind us of some saints. The church has altars dedicated to St Agatha, St George, St Patrick, All Souls and St Mary. There is also a bust of King Charles I, martyred by Puritans. Altars, statues, relics, remind us of other saints. A young lady from Sicily, killed because she believed in Jesus and was baptized into Him. A soldier in the Roman army of occupation in Turkey, who met a similar fate. A King of England who knew by heart and who was glad to recite the Apostles' creed from our Anglican Book of Common Prayer. A Celtic Briton who became first the slave of and then the missionary bishop of the Irish. Nameless forgotten men, women and children who were the living stones of this parish. And best of all, an obscure mum and housewife who is only remembered because of her Famous Son.

Our all sufficient Saviour has made us one body in Him, the holy catholic and apostolic church, the unity together of baptized believers, the communion of saints, the whole company of heaven, with whom we sing Holy, Holy, Holy.

Colossians 3,3: "Your life is hidden with Christ in God".

Ephesians 2,6: "God raised us up with Christ and made us to sit with Christ in the heavenly places".

Therefore, I believe in, I rejoice in, the communion of saints.

+Robert Mercer CR

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

From here and there

1) Ignorance, allied with power, is the most ferocious enemy justice can have. **James Baldwin**

2) The sign outside the Dortches, North Carolina Baptist Church offers a wry comment on the recent high summer temperatures in North Carolina - **contrary to popular belief, it is not hotter than hell!**

3) Excerpts from *A Left Lexicon*

(By Ingo Wilson who manages community affairs for a large telecoms company in England.)

- 'child-centred education': "we can't be bothered to teach them", "perhaps they'll do it themselves".

- 'consultation': a formal system for ignoring public views while patronising them at the same time.

- 'community leader': someone plucked from obscurity to represent "the views of the community" for the purpose of "consultation". N.B. never elected to this position.

- 'inclusive': means drop entry standards until anyone can get it.

- 'in partnership with government': this way, none of us get the blame when nothing happens.

- 'Islamophobic': anyone who objects to having his/her transport blown up on the way to work.

4) The story is told about the great Anglo-Catholic churchman, Fr Samuel Fleming, long-time rector of the Church of the Holy Communion in Charleston. At the Church of the Holy Communion the Blessed Sacrament is reserved at the side altar in Starr Chapel. One Sunday an evangelical bishop visited the church. Walking with Fr Fleming to the sacristy, the bishop genuflected before the Tabernacle. Fr Fleming, knowing that the bishop rejected the catholic understanding of the Real Presence, asked, "Bishop, why did you genuflect?" "Out of courtesy to you and your beliefs, Father," the bishop replied. Fr Fleming rejoined, "For God's sake, bishop,

don't commit idolatry for me!"

5) A new pastor was visiting in the homes of his parishioners. At one house it seemed obvious that someone was at home, but no answer came to his repeated knocks at the door. Therefore, he took out a business card and wrote "Revelation 3:20" on the back of it and stuck it in the door.

When the offering was processed the following Sunday, he found that his card had been returned. Added to it was this cryptic message, "Genesis 3:10."

Reaching for his Bible to check out the citation, he broke up in gales of laughter. Revelation 3:20 begins "Behold, I stand at the door and knock." Genesis 3:10 reads, "I heard your voice in the garden and I was afraid for I was naked."

6) "The bread and the wine of the Eucharist before the holy invocation of the adorable Trinity were simple bread and wine, but the invocation having been made, the bread becomes the body of Christ and the wine the blood of Christ".

"Do not, therefore, regard the bread and wine as simply that; for they are, according to the Master's declaration, the body and blood of Christ. Even though the senses suggest to you the other, let faith make you firm. Do not judge in this matter by taste, but be fully assured by the faith, not doubting that you have been deemed worthy of the body and blood of Christ. . . . [Since you are] fully convinced that the apparent bread is not bread, even though it is sensible to the taste, but the body of Christ, and that the apparent wine is not wine, even though the taste would have it so, . . . partake of that bread as something spiritual, and put a cheerful face on your soul".

Cyril of Jerusalem - *Catechetical Lectures*, A.D. 350

The Ceremonial of High Mass

THE COMMUNION

The fourth thing that Our Lord did at the Last Supper was to give the disciples the sacred gifts of his Body and Blood in the Holy Communion. The Church therefore now passes to the fourth part of the Eucharistic action: the Communion. It consists of prayers before Communion, the actual reception of the Blessed Sacrament, and prayers afterward.

The Communion is an essential part of every Mass, and at least the celebrating Priest is bound to receive the Blessed Sacrament. If the Holy Sacrifice is offered at a time when there are no others to do so, those present should at least associate themselves with the Priest's Communion by an act of spiritual communion. By the law of the Universal Church, we are required to receive Holy Communion at least once a year, at Eastertide. Traditional Anglican practice adds two other days: Christmas and Whitsunday. We should prepare for our Communion by prayer and by penitence for our sins, and when necessary, by seeking Absolution in the Sacrament of Penance.

The Blessed Sacrament was the weekly food of the members of the early Church and frequent Communion should be the practice of all who are striving to lead a devout Christian life. Our Lord himself has spoken of the blessings that are conferred on those who feed on his Sacred Body and Blood: through the Blessed Sacrament they enter into the eternal life which Christ imparts to his disciples even here on earth; in the Sacrament, they find the pledge of their immortality and by it they are strengthened to do God's most holy will.

Before the Priest's Communion, he bows down in prayer for the worthy receiving of the Blessed Sacrament. As we are about to receive the sacred Body and Blood of Our Lord, we are bound to be conscious of our unworthiness and to pray God to make us worthy. The Body and Blood of the Lord

are given us for the hallowing of our souls and bodies; through them we dwell in Christ and he in us (John 6:56). After praying, the Priest taps his breast three times, as he says, in the words of the Centurion at Capernaum: "Lord, I am not worthy that thou shouldst come under my roof." The Priest bends over the Altar to receive the Blessed Sacrament, first the broken Host, then from the Chalice.

As the minister of God and of the Church, he has been fulfilling his office for the sake of the whole Body, but he can only do this to his own soul's health if he is also sustained by the grace of God. After receiving the sacred Host, he pauses for a moment to meditate on the benefit he has received, and then takes the Chalice in his hands to receive the precious Blood. In leading the worship of the people, it requires constant watchfulness for him not to neglect his own soul; and it is the Bread of life alone that will be his support in his daily ministry. This would be a suitable point in the service at which to offer a prayer to God for his Priests, and especially for the Celebrant of the Mass.

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

Canadian Professor Fined for Stating Opposition to Homosexuality

A Canadian professor has been fined two weeks pay by a Nova Scotia university for telling a student that homosexuality is an unnatural lifestyle. But despite the disciplinary measures imposed against the educator, he says he refuses to succumb to the administration's "intimidation."

Cape Breton University (CBU) fined veteran history professor David Mullan \$2,100 in response to two human rights complaints filed by a homosexual student who coordinates the campus' Sexual Diversity Office. The student took umbrage at two letters the professor had written to his

former Anglican bishop two years ago.

The letters posted on Mullan's website criticized the bishop and the Anglican Church of Canada for their acceptance of homosexual "marriage." [The] CBU student was offended by the content of the professor's letters and lodged a formal human rights complaint with the university.

After the first complaint was lodged, Mullan responded to an unsolicited e-mail from [the student], responding to the charge of a human rights offense and stating that "homosexuality is a repudiation of nature and the apotheosis of unbridled desire." The student then filed another complaint, and CBU officials decided to punish the professor.

Mullan claims CBU has "declared war on free speech." University officials "are trying to send a message about their seriousness concerning this harassment and discrimination policy," he says, "and I do believe the administration wants to use me '*pour encourage les autres*' (to encourage the others) to toe the line. Well, it's an outrage, and I am grieving it."

The history scholar suggests that the same pro-homosexual attitude behind the university's actions seems to be at work throughout his country. He says giving protected status to homosexuals is a "national obsession" in Canada.

"I think a lot of the human rights material and also the substance of many cases in this country, that substance does seem to revolve around the 'homosex' business," Mullan observes. "And there have been many cases across the country," he adds, "both in institutional and provincial human rights tribunals, and also a number of cases going to provincial Supreme Courts and even to the Supreme Court of Canada."

Despite being punished by Cape Breton University officials, Professor Mullan says he does not intend to stop speaking his mind. The school's Faculty Association, which is recognized as a union, is filing a grievance on his behalf.

By **Jim Brown** - *AgapePress* - July, 2006

Best Prayer I Have Heard In A Long Time

Heavenly Father, help us remember that the jerk who cut us off in traffic last night is a single mother who worked nine hours that day and is rushing home to cook dinner, help with homework, do the laundry and spend a few precious moments with her children.

Help us to remember that the pierced, tattooed, disinterested young man who can't make change correctly is a worried 19-year-old college student, balancing his apprehension over final exams with his fear of not getting his student loans for next semester.

Remind us, Lord, that the scary looking bum, begging for money in the same spot every day (who really ought to get a job!) is a slave to addictions that we can only imagine in our worst nightmares.

Help us to remember that the old couple walking annoyingly slowly through the store aisles and blocking our shopping progress are savoring this moment, knowing that, based on the biopsy report she got back last week, this will be the last year that they go shopping together.

Heavenly Father, remind us each day that, of all the gifts you give us, the greatest gift is love.

It is not enough to share that love with those we hold dear.

Open our hearts not to just those who are close to us, but to all humanity.

Let us be slow to judge and quick to forgive, show patience, empathy and love.

The Real Presence

The doctrine of the Real Presence asserts that in the Holy Eucharist, Jesus is literally and wholly present - body and blood, soul and divinity - under the appearances of

bread and wine. [This is what happens in the Prayer of Consecration.] Evangelicals and Fundamentalists frequently attack this doctrine as "unbiblical," but the Bible is forthright in declaring it (cf. 1 Cor. 10:16-17, 11:23-29; and, most forcefully, John 6:32-71).

The early Church Fathers interpreted these passages literally. In summarizing the early Fathers' teachings on Christ's Real Presence, renowned Protestant historian of the early Church, J. N. D. Kelly, writes: "Eucharistic teaching, it should be understood at the outset, was in general unquestioningly realist, i.e., the consecrated bread and wine were taken to be, and were treated and designated as, the Savior's body and blood" (*Early Christian Doctrines*, 440).

From the Church's early days, the Fathers referred to Christ's presence in the Eucharist. Kelly writes: "Ignatius roundly declares that . . . [t]he bread is the flesh of Jesus, the cup his blood. Clearly he intends this realism to be taken strictly, for he makes it the basis of his argument against the Docetists' denial of the reality of Christ's body. . . . Irenaeus teaches that the bread and wine are really the Lord's body and blood. His witness is, indeed, all the more impressive because he produces it quite incidentally while refuting the Gnostic and Docetic rejection of the Lord's real humanity" (*ibid.*, 197-98).

"Hippolytus speaks of 'the body and the blood' through which the Church is saved, and Tertullian regularly describes the bread as 'the Lord's body.' The converted pagan, he remarks, 'feeds on the richness of the Lord's body, that is, on the Eucharist.' The realism of his theology comes to light in the argument, based on the intimate relation of body and soul, that just as in baptism the body is washed with water so that the soul may be cleansed, so in the Eucharist 'the flesh feeds upon Christ's body and blood so that the soul may be filled with God.' Clearly his assumption is that the Savior's body and blood are as real as the baptismal water.

Cyprian's attitude is similar. Lapsed Christians who claim communion without doing penance, he declares, 'do violence to his body and blood, a sin more heinous against the Lord with their hands and mouths than when they denied him.' Later he expatiates on the terrifying consequences of profaning the sacrament, and the stories he tells confirm that he took the Real Presence literally" (ibid., 211-12).

From www.catholic.com

Fasting and Abstinence

The Book of Common Prayer Canada - 1962 - gives a list of days of fasting, abstinence, and solemn prayer to be observed in the year on Page xiii.

What is the difference between abstinence and fasting?

According to *Ritual Notes* (Eleventh edition) and *Anglican Services* which are based on the BCP of the Church of England:

abstinence implies refraining from flesh meat (but not eggs or cheese), without regard to the quantity;

fasting means limiting the amount of food taken, in modern practice to one full meal (not before midday) and two small meals in the day, without regard to the quality unless the day is *also* of abstinence.

The Eucharistic Fast is altogether different and is dealt with separately.

The Prayer Book Calendar (Pages ix-xii) lists days to be observed during the year. Before the monthly listings there is an explanation of what these entries mean, and we try to follow the instructions therein contained. There is also the ORDO of the ACCC published by the Parish of St. John the Evangelist in Victoria, B.C. which is very useful since it lists the Propers for the Season or the Observance.

A general instruction would be that all the Sundays of the year are Feast days of our Lord (a remembrance of His Resurrection) and so are not subject to fasting or abstinence. All the Fridays of the year are days of abstinence (in remembrance of our Lord's Crucifixion) except Christmas Day and the Epiphany or, of course, when a Red Letter Feast Day falls on a Friday outside of Lent. All the days of Lent, except Sundays, are Days of Fasting. Some days are Days of Fasting with Abstinence - these include Ash Wednesday and Good Friday and certain Vigils. **Ember Days** are days of solemn prayer for ordination candidates, but are no longer considered to be days of abstinence and fasting.

The Eucharistic Fast

The rule of fasting communion, although a rule of the Church and not a matter of divine injunction, binds all members of the Church; but it remains the right of the Church to define the law, and if thought fit, to give dispensations.

Hitherto the rule has been understood to involve that each intending communicant whether the celebrant of Mass or one desiring to receive as laity should have abstained from all food, and drink from the previous midnight. This assumed an early morning celebration but now since many celebrations have to be made at a later hour the rule has of necessity been modified in its strictness. In general the rule is that no solid food be consumed later than three hours before reception and no fluid other than plain water, be consumed later than one hour before reception of Holy Communion. The rule is considerably relaxed for those who are unable by reason of a medical condition to conform to the general rule. Bishop Wilkinson is quoted as saying "People with medical problems, pregnant or nursing mothers, labourers, diabetics, children and the elderly, etc. are not expected to fast." The intention of the rules is to induce a spiritual state in anticipation of the reception of the Body and Blood of our Lord rather than a physical state of the stomach. It is of

interest that fasting as a religious exercise is not confined to Christians or the ancient Hebrews: We are told in many places in the Old Testament of fasting; where fasting was used as a form of penance. King David fasted when his son by Bathsheba fell sick and died, 2 Sam 12. Jesus gives some advice on fasting, Mat. 6: 16 and recommended fasting to his disciples, Mat.17: 21. St Paul tells of his own fastings, 2 Cor.11: 27.

The Obligation of Mass

There appears to be no clear cut meaning of "Days of Obligation" in the Anglican Communion. Originally they were days on which it was incumbent on all the faithful to attend Mass. Today these are: All the Sundays of the year; Christmas Day; The Circumcision; The Epiphany; The Ascension; Corpus Christi; SS. Peter and Paul; The Assumption of the BVM; and All Saints.

It is the duty of the Minister to include in the Sunday Notices, notification of upcoming Feast Days, Days of Fasting, Abstinence and of Solemn Prayer for the information of the faithful. (BCP Page 72)

By **The Rev. M.E. (Ted) Bowles** - Priest-in-Charge - St. Edmund's

Obituary for Mr. Common Sense

Today we mourn the passing of a beloved old friend, Mr. Common Sense. Mr. Sense had been with us for many years. No one knows for sure how old he was since his birth records were long ago lost in bureaucratic red tape.

He will be remembered as having cultivated such value lessons as knowing when to come in out of the rain, why the early bird gets the worm and that life isn't always fair. Common Sense lived by simple, sound financial policies (don't spend more than you earn) and reliable parenting strategies (adults, not kids, are in charge).

His health began to rapidly deteriorate when well-intentioned but overbearing regulations were set in place: reports of a six-year-old boy charged with sexual harassment for kissing a classmate; teens suspended from school for using mouthwash after lunch; and a teacher fired for reprimanding an unruly student, only worsened his condition.

Mr. Sense declined even further when schools were required to get parental consent to administer aspirin to a student; but, could not inform the parents when a student became pregnant and wanted to have an abortion.

Finally, Common Sense lost the will to live as the Ten Commandments became contraband; churches became businesses; and criminals received better treatment than their victims.

Common Sense finally gave up the ghost after a woman failed to realize that a steaming cup of coffee was hot, she spilled a bit in her lap, and was awarded a huge financial settlement.

Common Sense was preceded in death by his parents, Truth and Trust, his wife, Discretion; his daughter, Responsibility; and his son, Reason. He is survived by two stepbrothers; My Rights and Ima Whiner.

Not many attended his funeral because so few realized he was gone. If you still remember him, pass this on; if not, join the majority and do nothing.

Posted by **Bob Trecartin** to the *TTMBO forum* - August 25, 2006

Gary S. Freeman

102 Frederick Banting Place
Waterloo, Ontario N2T 1C4

(519) 886-3635 (Home)
(800) 265-2178 or (519) 747-3324 (Office)
gfreeman@pwi-insurance.ca