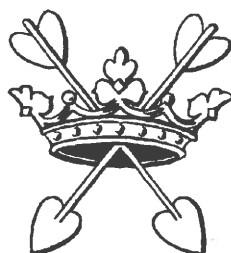


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

April 4, 2002 - St. Ambrose

May Schedule

May 1	Wednesday	-	St. Philip and St. James
May 5	Sunday	-	Easter V
May 9	Thursday	-	Ascension Day
May 12	Sunday	-	Sunday after Ascension Day
May 19	Sunday	-	Whitsunday / Day of Pentecost
May 26	Sunday	-	Trinity Sunday / Octave Day of Pentecost
May 30	Thursday	-	Corpus Christi

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 said at 10:00 a.m. (The Litany on the first Sunday of the month), and the Holy Eucharist is celebrated at 10:30 a.m.
- (3) On weekdays - Holy Days and Days of Obligation (Diocesan Ordo) - the Holy Eucharist is *usually* celebrated at 7:00 p.m., 10:30 a.m. on Saturdays - when the Chapel is available - please phone to confirm.

Notes:

(1) This month you will find several articles/pieces on the *Real Presence - This is My Body . . .* on Page 5, *Transubstantiation* on Page 7, *The Holy Eucharist* on Page 9, *Real Presence* on Page 10, and *The Reserved Sacrament* on Page 11. The subject was a natural one after being asked by a couple of people why one genuflects at certain times and not others. (Our Chapel does not have the Blessed Sacrament reserved - i.e. we do not have a tabernacle nor an aumbry in which to keep It, and one therefore only genuflects when approaching or leaving the altar during the Communion of the people.)

(2) The fourth and concluding segment on *The Virgin Birth* starts on Page 3. Remember what the author says, "The Virgin Birth - one of those essentials of our Faith, like the Resurrection and the Ascension. . . . Christianity would never have emerged from Judaism [without belief in the Virgin Birth]. For what Jew could have brought himself to worship as Incarnate God a man of human stock?"

(3) Please remember to support the Food Bank - bring non-perishable food stuff on Sundays.

(4) The third and final segment on traditional Anglicanism begins on Page 6 - *Some Thoughts on Classical Anglicanism*.

(5) The second of three parts of a Sermon by Canon Arthur Middleton on the state of the Canterbury Communion - *The Tower of Babel* - starts on Page 8.

(6) Information about the Silver Anniversary of the Affirmation of St. Louis, in St. Louis, Missouri on September 11, 12 and 13 is enclosed.

The Bishop's Bit

THE JOY OF MUSIC

"Let us now praise famous men - such as found out musical tunes in writing"
(*Ecclesiasticus* in the *Apocrypha* 44,1 - 5. See also blue, chant appendix.)

The late Father Mel McLenaghan of our small cathedral in Ottawa was a fan of Miss Diana Bisch, the American organist who used to give us a half hour recital on TV. She called her programme *The Joy of Music*. Father Chris LePage of Toronto who

is a professional organist by education and training, described her as good, so she must be. He, by the way, claimed to be able to tell just by listening whether an organist is male or female. Another of our Toronto clergy, Father Graham Eglinton, studied organ before he studied law. (What a lot of light is hidden under bushels. *Matthew* 5,15).

There must be many glossy books and many TV programmes with titles like *The Joy of Cooking* or *The Joy of Gardening*. But today I think about music. It is one of God's gifts to man. If there is silence in heaven (*Revelation* 8,1), there is also music. As for musical geniuses, I like to think of a door opening in heaven (*Revelation* 4,1) and of heaven pouring down into the hearts and minds of the great composers. They were surely inbreathed by the creative Spirit of God even if they themselves were unaware of this fact - though Handel knew it when *Messiah* just came to him in so short a time.

In junior school the singing mistress turned to me, "Don't - ever". The same again in high school, and in theological college where Dr Kirby, the organist of Grahamstown cathedral, who took us one by one said, "Don't". In the novitiate at Mirfield Brother Roy France, the precentor, repeated the refrain. In Matabeleland the very able young Welsh archdeacon, who could sing, said scornfully, "You have a range of two notes, one up one down". But it was as the pale young curate of Hillside that I came into my own.

In those old fashioned days RBC used to broadcast live church services. The rector, Archdeacon Humphrey Pugh, was an able radio preacher. But he was genuinely tone deaf, like King George V unable to distinguish between The King and Pop Goes the Weasel. (The King recognized "his tune" because everybody stood at attention.) My rector could only get one up one down by wobbling his head. I therefore got to sing evensong over the radio.

Queen Victoria and Prince Albert were musical. They were friends of Felix Mendelssohn. The Prince Consort composed some pleasant anthems for "*quires and places where they sing*", as the English Prayer Book puts it. Their son in law, the Marquis of Lorne, wrote hymns such as "*Unto the hills around do I look up*" (blue 520), after whose wife Alberta is named. But the talent of the royal couple did not necessarily descend to all their heirs. King George V was hosting a garden party at Buckingham Palace. The band played a tune

from *Electra* by Richard Strauss. The King sent his compliments to the bandmaster, "His Majesty has no idea what that was, but on no account must it played again." King Edward VIII said of his cousin, the Honourable Gerald Lascelles, the opera buff and promoter, "Odd about Gerald and music. His parents were both quite normal."

What a deprivation real tone deafness must be, like colour blindness perhaps. Think of the vast amount of joy we derive from colour. I will remember the first records I ever bought, pre LP, with money given me at Christmas: Greig's piano concerto, Chopin's most popular polonaise and Schubert's *Marche Militaire*, all of which still delight me 51 years later. Music can be a cure for depression of spirit (Gottschalk, Joplin). Warmth in cold weather (trumpet concerti, brass bands). Coolth in hot weather (Delius, Vaughan Williams). An experience of transcendence when one is lifted up, out of and beyond oneself (my first attendance at a live performance of Beethoven's ninth symphony). Make one weak at the knees (my first hearing of Beethoven's *Archduke* trio). Make one burst with laughter (the overture to *Zampa*). Music can be a tool used by unscrupulous politicians (Richard Strauss, Wagner). Music can irritate or annoy. I think of a lecturer in the music faculty of a university who was enraged by Liszt, of a cathedral organist who was enraged by Schubert. Sopranos and tenors who sing vibrato make me cross. I dislike most opera. Music can make one's hair stand on end in distress, curdle the milk (new music). But most of all, music is just joy, joy, joy.

All very subjective, you say. Quite. For those who can not sing or play an instrument, who have difficulty in carrying a tune, the more mathematical kind of music, the arranging and rearranging notes, is surely a blind spot. How we puzzle over Bach's *Goldberg Variations* or even Beethoven's *Diabelli Variations*. At Leicester University in England you can take a degree in mathematics/music. But I admit that when Bach does condescend to give us a tune, I am hypnotized, able to listen non stop to the same piece for hours on end, *Jesu Joy, Melody on a G String, O Sacred Head, Sheep May Safely Graze, Sleepers Awake*. Subjective emotionalism again, no intellectual content? Quite. But joy all the same. Thanks be to God.

+Robert Mercer CR

P.S. Music in small congregations is a challenge. You are fortunate to have Dorothy and Dora, and you are to be congratulated on your singing of

Matins and The Litany. +RM CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

Worth thinking about

- ⊗ No God. No peace.
Know God. Know peace.
- ⊗ Belief in the Real Presence is 'part and parcel' of being a Catholic!
- ⊗ Mathematics is the language with which God has written the universe. Galileo Galilei

The Virgin Birth - IV

For what are the facts? God redeemed us, that we might be the slaves of sin no longer, nor yet the puppets of that enigmatic abstraction, Nature, but his own heirs and children. To that end, in the Person of the Eternal Son, he became Man. And the Virgin Birth is not only a Divine event, but also an article of Faith, because, without it, belief in the Incarnation is practically impossible either to accept or to defend. For this - the supreme doctrine of Christianity - means much more than that Jesus was Divine. It means that he who was born at Bethlehem, and, some thirty years later, in or near Jerusalem, within a period less than two months in length, died, rose, ascended, and launched his Church upon the world with the admission of three thousand Jews, was, and is for ever, Almighty God, made *Man* for our salvation.

Now, it savours of impiety to argue as to how things would have fallen out if God had *not* done what, in point of fact, he did. Since, however, he commits his revelation to his Church, and in that sense depends upon the fidelity of men, we may perhaps ask what consequences would have followed, if the foundation members of that Church had neglected to hand on the tradition of the Virgin Birth. Supposing, then, that, although the miracle occurred, the fact of its occurrence had been kept a secret, what results would have followed from this silence? Chiefly this: Christianity would never have emerged from Judaism. For what Jew could have brought himself to worship as Incarnate God a man of human stock? He might indeed have accepted Jesus as God: but only on the supposition that he had not been born at all, that he was in no sense human, that, like "the Angel of the Lord," he was a Heavenly Visitant and nothing more. Even a

modern Gentile, lacking the deep Hebrew and Christian knowledge of what the word "God" means, should not take long to see that to regard as God Incarnate a Jesus believed to have been born by human generation has the effect of reducing Jesus to a kind of freak or "sport" in Nature - a Jesus, that is to say, whose sinless perfection repels rather than attracts, being now attributable only to his Godhead and no longer recognizable as the seed and source of a sanctity intended (and here re-created and recovered) for mankind. Such a Jesus would be no Redeemer, no Final Adam, no Second Man, no New Creation. We should be left, at best, with nothing more than the Figure, so strangely dear to erudite doubters, of One who "reveals God," but neither does; nor can, redeem.

Redemption required the birth of a New Man - body and soul. Redemption required a New Creation: Someone - if such a thing could be - had to be physically, genuinely born yet born "from above." Someone had to come in the flesh, who was yet not *of* the flesh, but *of* the Spirit. And this - as all our witnesses assert and all our experience (experience, that is to say, resultant upon faith) confirms - is precisely what did in fact so marvelously and gloriously happen. Which, being so, it becomes easy to understand why St. Matthew devotes nearly one twentieth of his Gospel, and St. Luke, more than one tenth of his, to recording the Birth and Childhood of Jesus Christ, and why, as soon as baptismal formulas began to be drawn up, it was recognized that no one was a fit subject for normal Christian baptism who had not first affirmed, in person or through sponsors, his belief in the Virgin Birth of the Redeemer. For the Virgin Birth is always connected by the Church, not so much with the Godhead as with the Manhood of the Saviour, whether it be by Apostles like St. Paul, by Evangelists like St. Luke, St. Matthew and St. John, by creeds and canticles and carols, or, again, by the festivals of Christmas, Circumcision and Epiphany, as well as those of the Maiden Mother herself. It becomes clear, then, where its value lies. The doctrine of the Virgin Birth (as no other Christian doctrine does) mediates effectively the fundamental truth that the Divine Redeemer of mankind, albeit truly God, is none the less truly and completely Man - not just one man among others, who is an example and inspiration to us all - but the New Man, who is the stock and stem of a redeemed mankind, and is not only our Example, but our Life.

In brief, the Virgin Birth is integral to our redemption. Without it, the God-Man dissolves into thin air before the despairing and resourceless

gaze of those whom the Devil thus succeeds in robbing of their birthright. Like the Cross, like the Resurrection, it is presented as a fact, not as a theory. It was no idea of man's. That is to say, it was an event first, and a doctrine afterwards. There is a great prejudice against it. But then there is a great prejudice against the Cross - and an almost greater prejudice against the Resurrection from the Tomb on the Third Day. There is a great prejudice against the Church. In a word, there is a great prejudice against Jesus Christ.

The present pamphlet is addressed in the first instance to the believing Church. For once mind and heart have been opened to the saving truth of "God made Man for our redemption," the Virgin Birth and the Incarnation illuminate each other.

This series is a reprint of a pamphlet by Douglas Edwards, CR, printed by the Church Union in 1949.

From here and there

✘ An honest man can feel no pleasure in the exercise of power over his fellow citizens.
Thomas Jefferson

✘ Til Death . . .

A funeral service is being held for a woman who has just passed away. At the end of the service the pall bearers are carrying the casket out when they accidentally bump into a wall, jarring the casket.

They hear a faint moan. They open the casket and find that the woman is actually alive! She lives for ten more years, and then finally dies.

A ceremony is again held at the same place, and at the end of the ceremony the pallbearers are again carrying out the casket. As they are walking, the husband cries out, "Watch the wall!"

✘ What to say to phone solicitors:

(1) The police photographer is still here, and the county medical examiner hasn't released the body to the coroner yet. Can you call back a little later?

(2) What's that you say? Speak up, please,

will you? The battery has run down on my hearing aid. Louder, please, louder. Is that the best you can do? I'm afraid we're just not communicating.

(3) I'm gonna have to put you on hold. The baby is due any minute now. Quick someone, get some hot water. Lots of it. Sorry, gotta hurry now, don't go away.

(4) Oh, it's you again. I was hoping you'd call back. The better business people said I need more positive identification to file my complaint. Now first let me have your name and telephone number . . .

Thanks to Bob Allan

"This is my Body . . . This is my Blood"

Our Lord said "This is my Body . . . This is my Blood". OK, we do not understand what he meant by these words, but whatever he meant THEN is what we mean NOW. Likewise "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day . . . He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him". Whatever our Lord meant THEN is what we believe NOW. Likewise again, "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord . . . For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body". Whatever St Paul meant THEN is what we believe NOW.

It is perhaps easier to say what our Lord and St Paul did *not* mean than to say what they did. Clearly the consecrated elements are not just a symbol of something, no matter how wonderful that something may be. Clearly too, the bread and wine when used in the Eucharistic context were no longer regarded as ordinary bread and wine. It is also clear that 'unworthily' receiving the consecrated elements is spiritually disastrous.

For about the first 1000 years of the Christian era there was surprisingly little controversy about the difference between the bread and wine before and after its consecration. Almost everybody simply accepted that 'the consecrated elements' were 'the Body and Blood of Christ' without further definition. They accepted what we now call the doctrine of the 'Real Presence' of Christ in the consecrated elements, although (I think) that

particular phrase is only a few centuries old. The present discussion on ttmbo would probably have been regarded by the first millennium of Christians as 'ultra vires'. But of course, humans being what they are, later Christians were not content with such apparent vagueness. In the west, Aquinas (but not only Aquinas) worked out a philosophical theory of the change involved in consecration - transubstantiation - and he used Aristotelian philosophy in order to do so.

Catholics of all stripes are committed to the doctrine of the Real Presence. Some Catholics are also convinced by Aquinas's philosophical explication of it. RCs very much so, but many non-Roman Catholics are as well. Bishop Crawley, who is not a Roman Catholic but a Traditional Anglican Catholic, said that "because I happen to be an Aristotelian I am quite happy with this explanation . . ." [See Page 7 - *Transubstantiation*] In my case I do not actually reject Aquinas's Aristotelian explication, but I am unconvinced by it because I am unconvinced by much of Aristotle's philosophical approach. However I strongly, adamantly, and without any reservation whatsoever, affirm the doctrine of the Real Presence as do all Catholics. For Catholics it is simply not negotiable.

An important corollary of all this is the human person who is able to consecrate the bread and wine so that they become Christ's Body and Blood. Catholics believe, on New Testament grounds, that our Lord gave this ability to the apostles only. The apostles may or may not have been 'charismatics' in the modern sense, but our Lord gave them a 'charisma' in the New Testament sense. (It is very VERY important to understand the NT meaning of the word 'charisma'.) The apostles passed on this charisma to the episcopoi and presbuteroi who succeeded them, and this has happened down to the present day. What we call 'the apostolic succession'. So a bishop (episcopos) or priest (presbuteros) is able to consecrate bread and wine to bring about Christ's Real Presence in them, whereas if anyone else tries to do so the bread and wine . . . well, just remain bread and wine. Symbols, if you like.

From an email by Father Roy H. Bowler

Chinese in 5!

THE KEY? READ THEM OUT LOUD!

1) That's not right Sum Ting Wong

- 2) Are you harboring a fugitive? Hu Yu Hai Ding
- 3) See me ASAP Kum Hia Nao
- 4) Stupid Man Dum Gai
- 5) Small Horse Tai Ni Po Ni
- 6) Did you go to the beach? Wai Yu So Tan
- 7) I bumped into a coffee table Ai Bang Mai Ni
- 8) I think you need a face lift Chin Tu Fat
- 9) It's very dark in here Wao So Dim
- 10) I thought you were on a diet Wai Yu Mun Ching?
- 11) This is a tow away zone No Pah King
- 12) Our meeting is scheduled for next week
Wai Yu Kum Nao?
- 13) Staying out of sight Lei Ying Lo
- 14) He's cleaning his automobile Wa Shing Ka
- 15) Your body odour is offensive Yu Stin Ki Pu
- 16) Great Su Pah

Thanks to The Reverend Edward C. Goodwin

Some Thoughts on Classical Anglicanism

(This is the *third* of three parts of an email by Mr. Michael La Rue which was prompted by an email by Dr. Peter Toon. Mr. La Rue was an Episcopal priest and is now a Roman Catholic layman. He is a cataloguer and appraiser of books and manuscripts specializing in printed Anglicana and Catholica, European early printed books, and liturgical printed books and manuscripts.)

The Anglican way also provides both a theological and ascetical approach of radical faithfulness to Jesus which is unique and powerful. Rarely elsewhere nowadays, and then only in limited circles in the R.C. Church or the Orthodox churches, does one find such a powerful witness to the integrity of Scripture or the message of the Fathers. I still have found no better source for English translations of the Fathers or for Patristic scholarship in English than that provided by Anglicans of previous generations. Frequently this scholarship is of a quality found nowhere else in any language. Nor does one find elsewhere a more reasoned critique of some of the key issues of the faith, especially some aspects of the creedal orthodoxy of the first four centuries, than that provided from a traditional Anglican perspective. In addition the tradition of English Spirituality represented by the Middle English mystics, continued by the likes of John Keble, and represented in more recent times by the early

works of Martin Thornton seem especially adapted for the struggles of ordinary folk of this time. One could further add the tradition of Anglican hymnody, and the whole tradition of Anglican worship, especially as it was renewed in the 19th and early 20th centuries, as providing a very powerful and balanced experience of Christian worship: real worship as opposed to the banalities and sentimentalism (not to mention the cruelties of various modern ideologies) with which we are now so sorely afflicted on a weekly basis.

If we are going to be radically faithful to Jesus in this era of apostasy in all the churches, then those of us who have familiarity with the Anglican heritage could hardly do better than to attempt to preserve, develop, and pass on to those willing to receive it the riches of that heritage. This requires a degree of cooperation from all kinds of folks who are interested in the Anglican heritage, whether they are now in the [Canterbury] Anglican communion, in the continuing churches, or have gone to the Orthodox or Roman Catholic churches. I think we have to work together to preserve the witness to the Gospel, and we have to do so with the understanding that many, if not most of those in the Churches to which we belong simply won't understand what we're about and may be positively hostile. It is my belief that eventually such an Anglican movement would naturally find its place in communion with the Holy See, as the end of the aspiration for unity among Christians. However I have no illusions about the present state of things in the Roman Catholic Church. Attachment to the present order of things and a hostility to criticism of the present liturgies and the present translations make it at this point impossible that any of our criticisms of the present liturgies and the present state of affairs would be heard or taken seriously. I think we must simply agree to act together as much as we can without reference to the institutional question.

I do not know on what basis we must act together, but I think the time has come to provide occasion to study, pray, worship together, and coordinate a witness among those who believe that the Anglican tradition provides the only real critique in the English-speaking world for the root causes of the present crisis and for a return to creedal orthodoxy. I certainly am happy to pray and work and worship with non-RC's to the very limit of what my Church will allow. Radical faithfulness to the God and Father of our Lord Jesus Christ and to the witness provided in the

deposit of faith must be an overriding concern in this matter. I do not see how we can otherwise proceed. There is no political solution to this crisis of faith in any of our Churches. There never was, and we have wasted years of precious time looking for one. The enemy will not compromise with us, and every attempt we have made to appease him (and I have seen a lot of them) has merely weakened our witness.

Pax in Christo,
Michael La Rue

Thanks to Father Graham Eglinton for forwarding this email to me in the first place. Thanks also, of course, to Mr. Michael La Rue for allowing me to include his email in UPDATE. Ed.

English gone awry!

These are signs in hotels and other public places in foreign countries where they make the effort to write signs in English but their efforts go astray.

In a Vienna hotel: In case of fire, do your utmost to alarm the hotel porter.

A sign posted in Germany's Black Forest: It is strictly forbidden on our black forest camping site that people of different sex, for instance, men and women, live together in one tent unless they are married with each other for that purpose.

In a Zurich hotel: Because of the impropriety of entertaining guests of the opposite sex in the bedroom, it is suggested that the lobby be used for this purpose.

In an advertisement by a Hong Kong dentist: Teeth extracted by the latest Methodist.

A translated sentence from a Russian chess book: A lot of water has been passed under the bridge since this variation has been played.

In a Rome laundry: Ladies, leave your clothes here and spend the afternoon having a good time.

Advertisement for donkey rides in Thailand: Would you like to ride on your own ass?

In the window of a Swedish furrier: Fur coats made for ladies from their own skin.

On the box of a clockwork toy made in Hong Kong: Guaranteed to work throughout its useful life.

Detour sign in Kyushi, Japan: Stop: Drive Sideways.

From the Oxymoron Humour Archive

Transubstantiation

It is difficult to answer questions regarding the Mass and what happens to the bread and wine by just saying "transubstantiation" because that term itself is so much misunderstood.

Any attempt to give a simple 'explanation' of the doctrine of Transubstantiation is fraught with danger, so I will limit myself to a brief outline and then don my suit of armour.

Essentially, unless you have studied metaphysics and are happy with Aristotle's system it is almost impossible to understand it in its depth of meaning. That great theologian, S. Thomas Aquinas, was steeped in it, and it is to him we owe our thanks for it.

Aristotle taught that all matter consisted of "substance" and "accidents" (not to be confused e.g. with falling off a bike, etc).

Substance is the unseen, underlying reality of a thing - and not discernable by the senses.

Accidents are its 'seen' properties - i.e. feel, smell, touch, taste, look.

So that the bread and wine, after "consecration" by a priest are still bread and wine as far as their "accidents" are concerned, but the miracle of our Lord's love transforms the "substance" i.e. its underlying reality, into His very life in order to strengthen us by His love and power.

It is the very life of the Real, Risen Lord, as He promised, and it is a mystery (the original Greek for Sacrament-its Latin derivation - is 'mysterion') and, in my view, perhaps best left uncodified.

S. Thomas lived at a time of theological conflict and this was his attempt to solve the arguments which were sizzling at that point in history.

Now, because I happen to be an Aristotelian I am quite happy with this explanation - but many

people are either confused by or reject the Aristotelian metaphysical position, so the term "The Real Presence" of our Lord IN THE ELEMENTS of bread and wine is held by many to be a sufficient statement.

In other words - in every Mass a miracle happens - a most wonderful miracle, and Jesus' followers are the recipients, to which we give thanks, glory and honour, and leave the altar strengthened with our Lord's very life in order to do His will. It is a perfectly valid exercise to wonder 'how' such a marvellous miracle takes place, but more wonderful to accept that it does, and to give thanks.

By The Right Reverend Robert C. Crawley, SSC,
Assistant Bishop, The Anglican Catholic Church of
Canada

The Tower of Babel

SOME OBSERVATIONS ON THE CANTERBURY COMMUNION

(The second of three parts of a sermon preached on August 26, 2001 by The Reverend Arthur Middleton at Christ Church, Brunswick (Melbourne), Victoria, Australia on the occasion of the 20th Birthday Conference Eucharist of The Australian Prayer Book Society.)

Obsession with the "new"

Bishop Beveridge, in the 17th century, described his "senseless age" as a time when everything in Christianity was called into doubt in private, and made a matter of controversy in public. More absurdly, the newer anything is, the more support it gets, the more it pleases and the more anxiously it is defended. Bishop Knapp-Fisher has made the same criticism of our own age in its "frenetic preoccupation with the present". Life is nothing but today. People pay little or no attention to the past, of which we can know something, or to the future, of which we can know nothing. Like the Athenians in St Paul's time, they are obsessed with anything new, precisely because it *is* new.

This cult of the new leads to a solitary confinement of everyone and everything in the present and this is at the heart of the *new theology*. Today's theologians have misunderstood their vocation. That vocation must always be ". . . to relate the revealed datum of Christian truth, final, absolute, and fundamentally permanent . . . to the essentially changing intellectual framework of the world in which he lives". A solitary confinement in the

present ignores God's involvement in the past and his purposes for the future. It results from an accommodation to the contemporary world's diminished awareness of eternity and the significance of time. It over-identifies the spirit of the age with the Holy Spirit of God. It leads ultimately to innovation rather than renovation; because there is a failure to recognize that history is the accumulated experience of past generations confronted by situations similar to those we face. The traditions we inherit, if we will heed them, can assist us in solving problems which are not peculiarly our own; and we cannot afford to dismiss as irrelevant the lessons of the past. The present is but a fragment of history. Our contemporary experience can only be understood and evaluated in the light of those who have lived before us. So, instead of converting the culture, we are encouraged to make a 'quick fix' with it. But, because it is secularized there is no common point of view. Thus, like the men of the Genesis story who "left off to build the city," our Anglican Communion is broken and fragmented because we are not united in the Spirit of God.

Traditional wisdom

As we are pushed *to the edge*, the Tower of Babel reminds us of the confusion in a community which looks only to the spirit of man for the guarantee of success. *On the Edge* is the title of a film I watched in July. It is the story of three men whose plane crashes in the forests of Alaska. They are stranded, lost, confused about what to do. Two of them have their own ideas. The third, Anthony Hopkins, has a number of ideas which are not his own. On the plane he had been reading a book about the fundamental principles of survival. It was a digest of traditional wisdom from the experience of those who had survived similar situations. "Put away our own ideas and follow these principles from people who have done it", says Hopkins. So he makes a compass from a paper clip on a leaf that he floats on water. In response to the earth's magnetic field it points them southwards, the direction they seek. "The secret is not to stop thinking", says Hopkins. So when a bear eats one of them and stalks the other two, the book advises them how to lure it into a situation where, leaping towards them, it impales itself on their prearranged wooden spears. Eventually the other man betrays Hopkins and dies but Hopkins survives by remaining faithful to his own integrity and taking note of the wisdom of those who had been through the same experience.

Molly, who was blind, found herself in the

confused world of Alzheimer's disease. With husband Billy she had been a weekly communicant all her life until she could no longer come to church. Billy said it was a waste of time taking the Sacrament to the house because not only was she blind but also she could not remember anything from one minute to the next. I protested and went. From the start, with the Collect for Purity from *The Book of Common Prayer*, Molly, without a card, joined in and never hesitated. It was a numinous experience. She knew what was happening and what she was doing and asked Billy to telephone to tell me it had been the most wonderful experience of her life. These Communion became moments of reality in her confused world, because for decades her life had been immersed in the Church's common prayer and common tradition. *The Book of Common Prayer* had remained her compass in the confusion of Alzheimer's disease. In Newman's words, those who adhere to it are people who "receive the gospel literally on their knees, and in a temper altogether different from that critical and argumentative spirit which sitting and listening engender".

The Reverend Arthur Middleton is the Rector of Bolden, and a Canon of Durham Cathedral. He is a prominent member of the Church Union, Forward in Faith, and the Prayer Book Society.

The Holy Eucharist

The Holy Eucharist is one of the Sacraments which our Lord declared to be necessary to salvation. He said, "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you" (St. John 6:53). The words *eat* and *drink* do not mean receiving the Sacrament once only. Their tenses show that they imply a habitual receiving of the Holy Communion.

The Holy Eucharist was instituted by our Lord in the night in which He was betrayed. The accounts of it are given in St. Matthew 26:26-28; in St. Mark 14:22-24; in St. Luke 22:19, 20; and by St. Paul in I Corinthians 11:23-29.

The matter used in the Eucharist must be wheat bread and wine made from the juice of the grape. The so-called "grape-juice" of commerce is not allowed, however.

The form of words is that used by our Lord Himself when He instituted the Eucharist "This is My Body, This is My Blood." The priest in

celebrating does just what our Lord did, in obedience to His command, "Do this in remembrance of me."

The minister of the Eucharist is a man who has received ordination to the priesthood from a Bishop of the Apostolical Succession. The recipient of the Eucharist is one who has been baptized. Confirmation ordinarily precedes Communion, but this is not a necessary condition. Those who are "ready and desirous to be confirmed" may receive Communion under exceptional circumstances.

In studying the Eucharist we have to consider three things - (1) the Real Presence of Christ under the appearances of bread and wine; (2) the Sacrifice which is offered at every celebration of the Mass; and (3) the receiving by the faithful of Holy Communion.

By the Real and objective Presence we mean that the risen, ascended and glorified Christ, all that He is and all that He has, in both His humanity and His Divinity, is present in each separate species of the Eucharist. Being thus present, He is to be worshipped as very God of very God under each species. It is the objective Presence of His Humanity which makes this Eucharistic Presence unique.

How He can be thus present no man can explain. This is a part of the mystery of the Eucharist. We accept without any questioning His words, "This is My Body, This is My Blood." His word is sufficient, and we believe the literal fact as He stated it. This fact depends in no way upon the faith of the communicant, or of the celebrant. If His Presence depended on our faith, we could then make or unmake the Sacrament by believing or rejecting the truth.

Our Lord is therefore as truly present in the Eucharist as He was in the manger at Bethlehem, in the temple at Jerusalem, on the Cross on Good Friday, or at this moment at the Father's right hand in heaven. This Presence is a permanent one, and continues as long as the species of bread and wine continue to exist. This fact is the basis of the practice of reserving the Blessed Sacrament, and our Lord is worshipped in the Reserved Sacrament just as He is in the celebration of the Eucharist.

On the cross on Calvary our Lord made, as our liturgy expresses it, "by His one oblation of Himself once offered, a full, perfect and sufficient

Sacrifice, Oblation and Satisfaction for the sins of the whole world." To quote the Prayer Book again, He instituted the Eucharist as a "perpetual memory of that His precious death and sacrifice until His coming again," and thirty years later St. Paul, writing to the Corinthians, says, "As often as ye eat this bread and drink this cup ye do shew the Lord's death till He come" (I Cor. 11:26).

The important question is, To whom in this service do we show the Lord's death? Is it set forth, as some have thought, before the congregation, to remind them of the Lord's Passion as an event of nineteen centuries ago, or is it set forth before the Father as our pleading, here and now, of that Passion? The Prayer Book gives us the answer. Immediately after the consecration the priest is required to say, "Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly beloved Son, our Saviour Jesus Christ, we, thy humble servants, do celebrate and make *here before Thy divine Majesty*, with these Thy Holy Gifts, which we now offer unto Thee, the memorial Thy Son hath commanded us to make." The words of St. Paul are made clear by the Liturgy. The Eucharist is the offering of the Sacrifice of Calvary to the Father, "here" and "now."

We are not to fall into the crude error of thinking that this means a repetition of that Sacrifice. One of the most exact and complete expressions of the right teaching is found in Canon William Bright's hymn, which is so universally used at celebrations of the Liturgy:

"And now, O Father, mindful of the love
That bought us once for all on Calvary's tree,
And having with us Him that pleads above,
We here present, we here spread forth to Thee
That only Offering perfect in Thine eyes,
The one, true, pure, immortal Sacrifice."

No Sacrifice could be thus described save that which our Lord made on Calvary. Thus are we taught that the virtue and power of Calvary are perpetuated through all ages. In the tremendous moment when through the words and acts of the priest, the bread and wine become the Body and Blood of our Lord, we stand, as it were, on Calvary, pleading that Sacrifice, presenting it to the Father in praise of Him, and as the great intercession for whatever we wish to ask of Him.

In the temple at Jerusalem when the devout Jew offered a lamb to God in sacrifice, a part of it was returned to him, and he took it home, and there

with his family he made of it a solemn, sacrificial meal. Likewise in Holy Communion do we feed on the Divine Sacrifice, on the Lamb of God offered on Calvary.

A careful preparation must be made for this receiving of the Lamb of God. In order to make sure of receiving Him worthily, we have to examine ourselves to find out if we are in any serious sin.

There is also a preparation of the body, and from immemorial times Christians have received the Blessed Sacrament before any other food. This custom was ancient in St. Augustine's time in the fifth century, and he declared this practice of fasting Communion to have been ordained by the Holy Ghost.

We have already thought that in Communion we receive Christ, all that He is and all that He has, so far as we are capable of receiving Him.

His human powers, by the use of which He was able in all things to be pleasing to His Father, are in this Sacrament transmitted to us. He has a human mind, a human will and a human heart. If we receive Him, we receive the mind of Christ, so that we can think and plan our lives and actions as He would do. We have the will of Christ which fortifies our weak human wills enabling us to withstand every evil, and to do that which is right. We, too, receive the Heart of Christ which enables us to love as Christ would love. In every department of our moral and spiritual life by Holy Communion we are filled with all the fulness of God our Saviour, so that with the apostle we are enabled truly to say, "I can do all things through Christ which strengtheneth me."

By The Reverend S. C. Hughson, O.H.C. from a tract entitled *What are the Sacraments?*, printed in 1951

Real Presence

Before discussing the Real Presence of Christ in the Lord's Supper, one must realize that two things are needed for the Mass. First, a man must be ordained as Priest by a Bishop. The worthiness of the Priest is not a factor in the Celebration. At all Masses, the true Celebrant is Jesus Christ. Second, it is necessary to have bread and wine. Our Lord chose two of the most common and available things, familiar to all. Nothing else can

be substituted. This is the outward and visible sign of the Sacrament.

The Anglican doctrine of the Real Presence is proved by Holy Scripture. It has nothing to do with the Roman belief in transubstantiation. Article XXVIII, *Of the Lord's Supper*, gives an insight into this. *'The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.'* The Lord's Supper is not a sign nor a symbolic presence. It is a Sacrament having an inward and spiritual grace. Saint Paul told us, 1Cor.10:16, *"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"*

At every Mass, the Priest recites the Prayer of Consecration. We come to Christ's own words, *"Take, eat; this is my Body which is given for you . . ."* . . . He took the Cup . . . *"Drink ye all, of this; for this is my Blood of the new Covenant."* These are simple straight-forward words. However, at times, we can become careless and maybe even forget their true meaning. If so, we sin. We must remember the words in the Prayer Book, P.88 The Exhortations: *'(for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own condemnation, not discerning the Lord's Body.'*

This ties in closely with Saint Augustine who said, *"He who abides not in Christ and has not Christ abiding in him, without a doubt neither eats His flesh nor drinks His blood, but rather eats and drinks to his judgment the sacrament of so great a thing."*

Very plainly, Jesus has told us what we are receiving. It is not bread, it is not wine . . . , it is the Body and Blood of Jesus Christ, not bodily nor materially, but in a spiritual manner . . . the Real Presence. The Body and Blood of Christ is given and received by the faith of the communicant. We read the words of Christ quoted by Saint John 6:53: *"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."*

At Mass, we approach the Altar with great humility and receive the Blessed Sacrament. After communicating, return to the pew and give prayerful thanks that you have truly received the Body and Blood of Jesus Christ.

By The Reverend Graham J. Stiff

The Reserved Sacrament

A PERSONAL TESTIMONY

In a church of my youth, when the priests and assistant ministers led by a Thurifer, a Crucifer, two Acolytes, and the Altar Servers, entered the Church, they passed a side chapel where they all turned to face the altar and together genuflected. They were accepting and revering the presence of the Lord Jesus Christ in the Holy Sacrament reserved in a Pyx hanging above the altar. Later I attended other Anglican churches where there was a similar recognition of the Lord's presence, but with differences arising from of the design of the building and the location of the doors and altars.

Worshippers coming into the church also genuflected towards the reserved sacrament before taking their seats. Some Anglican parishes did not have the Blessed Sacrament reserved in the church so there was no genuflection, only a bow to acknowledge the cross on the Altar. However although the Blessed Sacrament was not reserved in those Churches, they always accepted that the consecrated bread and wine is the Body and Blood of The Lord Jesus Christ, in accord with Our Lord's words at His institution of the Holy Mass.

There are now in Christendom churches that follow the teaching and example of the Protestant Reformation in Europe and say that the consecrated Host is not the body of Christ but only represents it. A Protestant Communion service is not the memorial of the Lord's death and resurrection, but only a memorial of the memorial. In fact many Protestants view the communion service as a love sharing among the people in the congregation.

Protestants also have rejected and separated from the Holy Episcopate, the catholic Order of bishops, priests and deacons; and there are others now who ignore our Lord's example of a male Celebrant at the altar table. The holy Apostles faithfully followed the example of our Lord, and

male Bishops and Priests, through their succession from the holy Apostles, when celebrating the holy Mass are icons of the Lord Jesus Christ's presence at the altar table.

There now is doubt about the reality of the Sacrament in erstwhile Anglican parishes where the truth of the Ministers presiding over the Communion Service is in question. Because of this many Anglicans are careful with respect to which parish or priest they go for holy communion. The Anglican Catholic Church of Canada follows the example of the Apostles and the early Bishops, in

preserving the catholic male Episcopate.

It is my personal experience, and that of many others, that a greater sense of sanctity, peace and spiritual presence is in a church where the Holy Sacrament is reserved. I believe this may come from the Holy Spirit of God, for among His gifts t o a Christian who is open to them, (1 Corinthians 12:10), is the "discernment of spirits".

By The Reverend Edward C. Goodwin.

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