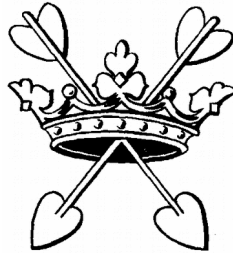


# The Parish of St. Edmund, King and Martyr



The Anglican Catholic Church of Canada

## UPDATE

April 4, 2004 - **St. Ambrose, Bishop of Milan**

### **May Schedule**

May 1	Saturday	-	St. Philip and St. James, Apostles
May 2	Sunday	-	The Third Sunday after Easter
May 6	Thursday	-	St. John in Eastertide
May 9	Sunday	-	The Fourth Sunday after Easter
May 16	Sunday	-	The Fifth Sunday after Easter
May 20	Thursday	-	Ascension Day
May 23	Sunday	-	The Sunday after Ascension Day
May 30	Sunday	-	Whitsunday / The Day of Pentecost

### **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 - **Holy Days** and **Days of Obligation** (Diocesan Ordo) - the **Holy Eucharist** is *usually* celebrated at **7:00 p.m.** when the Chapel is available - please phone to confirm.

## **Notes and Comments**

1) **UPDATE** is now available as a PDF - either by email or from our website - the email addresses, etc. are on the last page. For your information, UPDATE, back to January 2001, is archived on our Parish website.

2) Mark your calendars - **The Bishop is coming** - May 16 - Easter V!

3) Also mark your calendars for Saturday, June 26 - we are having a **Quiet Day** - details will follow - to be lead by **Fr. George Westhaver**, Chaplain at Lincoln College, Oxford.

4) Our Ordinary's **Bit - Flowers in Church** - this page.

5) Helen reminisces - **Memories of 'My' Church** - see page 4.

6) The first of three parts of another piece by Fr. Eglington continuing his commentary on 'Anglicanism' in the U.S.A. - **The Vocation of Canadian Continuers** - see page 5.

7) Perhaps more than you really wanted to know about processions - suggested by a reader - **Processions** - see page 6.

8) Jonathan Sutherland ruminates after attending a meeting in Ottawa - **A Layman's Reflection on Hearing Archbishop Hepworth** - see page 8.

9) Some timely comments by Fr. Toon - **Is the Paschal Candle extinguished?** - see page 10.

## **The Bishop's Bit**

### ***Flowers in Church***

George Bernard Shaw, he of the Shaw Festival in Niagara-on-the-Lake, disapproved of cut flowers in the home and in church. He thought the practice to be cruel and unnatural. But most of us do love flowers that we do put them in our

hospitals and homes. Why not also in the Lord's house and on or near the Lord's table? (So many clergy suffer from allergies to pollen and to perfume that near is kinder to clergymen than on.) I do not know when the practice of flowers in church began but it seems ancient and universal.

When I was a boy, brass vases were considered correct for church. Altar guilds spent much time polishing brass. Many such vases were actually artillery shell casings left over from the First World War, tall, thin and stiff, just the thing for gladioli, but unsuited to other flowers.

I have many happy memories of flowers in churches and cathedrals and of the men and women who "did" them. Men? Oh yes, at Mirfield the late Father Clifford Green would cut all sorts of unlikely blooms and produce creations looking like Edwardian ladies' hats. The late Brother Barnabas Dugdale would erect towering edifices at Easter, forsythia and daffodils in varying shades of yellow. In Trinity-tide he would set bowls of many coloured lupins upon the sanctuary floor, to match the colours in the altar frontal, flowers which are heliotropic: they would twist and turn out of shape as they reached for the shafts of sunlight piercing through the clouds of incense eddying about. In the fall Br Barnabas would arrange aster flowers with crab apple fruit. In one of our CR priories I once tried arranging wild berries but they fell off soon after and made a great squelch for servers to walk on.

Wild flowers don't generally last long in water, but it is said that when a Duke of Marlborough's daughter got married in Oxford, the cathedral was decorated solely with Queen Anne's lace, aka cow parsley. Christchurch must have looked lovely. In Canada and in England the calla lily is an exotic. In South Africa it grows wild in marshy places and is called an arum or a pig lily. (Pigs like the bulb.) A bride in Cape Town had social pretensions, or rather, her mother had the pretensions. Flowers from a local florist would not do. A bouquet must be flown

out from an upmarket florist in London UK. What was it that arrived, orchids and freesias and frangipani? No, just pig lilies.

St Cyp's is a posh school for young ladies, though why a 4<sup>th</sup> century martyr bishop of North Africa was chosen as patron for gels I do not know. At any rate, each year on September 13, St Cyprian's day, the girls would fill Cape Town cathedral with thousands of calla lilies picked from the veld. They last well in water. I remember them in Grahamstown cathedral too, set off by pink japonica blossom or pink peach blossom, arranged in large blue urns up against black marble pillars.

St Mary's-on-the-Braak, Stellenbosch, South Africa, was another place where wild flowers did well in church. In fact, the ladies of the altar guild had a rule never but never to use bought or garden flowers. The disas, ericas, lakanalias, proteas and sugarbush grew on the surrounding mountain slopes. They came in different colours to match the changing altar frontals, and there was always something in bloom every month of the year. I remember blushing bride with great affection, a tiny protea of palest pink with a crimson spot at the centre. One bride actually wore a coronet of it at her wedding.

I remember Elfrida Hawkins of Christchurch, Borrowdale, Harare. She didn't fix flowers. Oh no, she was a floral artiste. Her speciality was cascades of rose buds. I remember Molly Hammond of the same parish, whose speciality was the national emblem of Zimbabwe, the flame lily or gloriosa superba, wild of course. I remember Isla Root of the same parish, whose speciality was long stemmed sweet peas. Her dining room table was glass, and in troughs underneath it myriads of sweet peas were displayed to fragrant effect. I remember Molly Sims of the same parish, who had the greenest of all green thumbs. Our churchyard put botanical gardens and their professional horticulturalists to shame. But she said, "Blue hydrangeas refuse to grow for me. I have therefore asked Molly Rolfe to look after them."

Hydrangeas appear in church at Christmas together with mock orange blossom. (Talk about hayfever). There was usually a tropical thunderstorm during midnight mass. Flying ants would swarm into church. To protect ourselves we'd turn off all the lights, which meant that the creatures would immolate themselves in the candle flames. That's what I think of as typical at Christmas - not winter snow - but mock orange blossom, flying ants and sweat trickling down one's back because of the heat.

I remember Durban Davies of the Ascension, Hillside, Bulawayo, who at the confirmation would fill trough after trough with amaryllis, from pure white to a dark red which was almost black. White for joy, red for the Holy Spirit, matching the red and white of the high mass vestments and of Archbishop Hughes' mitre. I remember Sister Benedicta CR of St John's cathedral, Bulawayo, who never tolerated any fisticuffs among floral artistes, "I don't care if you like to put Mrs Doe's nose out of joint by doing the high altar. I have put you down for the font." Like the clergy, the florists eventually learned to obey, "Yes Sister".

The trouble with flowers in church, the trouble with all flowers, is that they don't last long enough. "Fair daffodils, we weep to see you haste away so soon" (The Revd Robert Herrick, died 1674).

"The grass withereth, the flower fadeth, but the word of our God shall stand for ever" (*Isaiah* 40, 8 quoted by *James* 1, 11).

+Robert Mercer CR

PS. If I disagree with Mr Shaw about cut flowers, I do appreciate his observation, "There is only one thing worse than not getting what we want and that is getting what we want". RM CR

By **The Bishop Ordinary - The Anglican Catholic Church of Canada**

**Memories of 'My' Church**

As I write this I have before me a beautiful postcard sent to me at Christmas-time. The picture was taken inside 'My' Church at Wimborne St. Giles, Dorset, England, at the time of a recent Flower Festival. This has now become an annual event to raise money to help with the upkeep of the Church. The focus of the picture is the font of Portland Stone, set on an octagonal stone dais, and with a very ornate cover culminating in a tall spire, taller than the font itself. There are masses of flowers everywhere, magnificent bouquets, flowers peeping from the cover, on the dais, large arrangements draped artistically from the Church Wardens' staves, and along the sides of the aisles.

The font itself is situated in the central aisle, about halfway between the West Door and the Sanctuary. Behind the font the beautifully carved wooden screen stretches right across the front of the Sanctuary and the adjacent Lady Chapel, making a fitting backdrop. I can make out the figures of two of the Apostles carved on it. Each of the twelve figures holds a symbol often showing the means of death. Above the screen, in front of the Sanctuary is a carved representation of the Crucifixion, with the Blessed Virgin Mary and Saint John standing on either side at the foot of the Cross, while two angels keep vigil. I see that the Everlasting lights representing the seven times our Lord spoke on the Cross, are still burning brightly. These were installed when I was a child, for the Church was under the patronage of the 9<sup>th</sup> Earl of Shaftesbury, who took great interest in his Church, providing many new 'treasures', and even singing in the Choir in his rich tenor voice. During the war these lights were dimmed to a mere glow because the large stained-glass windows had no black-out. Behind the Crucifix it is possible to make out the gilded canopy stretching over the altar, on which is transcribed the seven gifts of the Holy Spirit.

What memories come flooding back as I look at this postcard. That Church has always been so much a part of my life. I was baptised at that font, as was my own

son, and also many other family members throughout the generations. An old sepia photograph of members of the Choir (all male), taken on the Church steps way before I was born, shows my grandfather, Martin Cutler, and several of his sons (he had eight), making up a goodly portion of that Choir.

In bygone days the villagers, as well as Lord Shaftesbury's gardens and greenhouses supplied the flowers, but now the village has become a 'bedroom community'. Very few people know one another and have little time for Church or the social activities that flourished in my youth. Even many of the flowers used at the Flower Festival now come from distant Florist Shops instead of local gardens. Church services are only held once a month as the Vicar has four small parishes under his care. The eight bells in the campanile no longer ring the changes to welcome Church-goers. There's no one to ring them, and the Norman bell tower is no longer considered safe. But the beauty of this small country Church, the innovative arrangements and the splendour of the flowers draw visitors from far away at Flower Festival time. It is very different from the distant past when we, as children, gathered primroses, violets, and those tiny wild daffodils known as Lent Lilies to decorate the font at Easter-time.

Every Christmas Eve I think of the Midnight Masses we would attend. Even during war-time, when the Church was dimly lit by hooded candles, services were held. I have memories of stumblers feeling their way past the font, and muttered exclamations as some bumped into the stone dais.

The person who sent the postcard is a man I have never met. He is the nephew of a dear friend, Nellie. When I returned to teaching during the war, Nellie looked after my little son, Paul. He was always her 'little boy'. We always kept in touch. When Nellie died two weeks before her 97<sup>th</sup> Birthday, John wrote to tell me. I will always treasure this beautiful postcard, and the wonderful memories it has

provoked.

By **Helen Glover**

## **The Vocation of Canadian Continuers**

### **No. 2: More Background: The State of Play in the United States**

*The first of three parts*

In my first article I introduced some of the principal players in the flux which calls itself "Anglicanism" in the USA in the aftermath of the purported consecration of Canon V. Gene Robinson in New Hampshire, the decision of the 2003 General Convention of ECUSA to allow local diocesan option in blessing of "gay" unions and the determination of Bishop Michael Ingham to press ahead with the blessing of same-sex couples in his diocese of New Westminster in British Columbia. I mentioned the Episcopal Church USA (ECUSA) led by Presiding Bishop Griswold, representing the entrenched revisionist forces and still recognized by the Archbishop of Canterbury as the official Anglican "franchisee" in the United States, despite communion with it having been broken off or declared impaired by churches containing the majority of Anglicans around the world.

Alas, you my readers are well aware of the bewildering array of "Continuing Churches" that have sprung up and splintered off from ECUSA and one another since the Congress of St. Louis in 1977, one of which, the Anglican Church in America (ACA), is our partner in the Traditional Anglican Communion (TAC) which has full inter-communion with Forward in Faith/North America (FinF/NA), which is itself part of Forward in Faith International with similarly named organizations in England, Wales, Scotland and Australia. FinF/NA is a grouping of parishes and individuals, lay and clerical, opposed to the ordination of women and to the enforced acceptance of such

ordination and of women as priests in ECUSA. Most, but not all, of the member parishes and individual members of FinF/NA are still within ECUSA. Some are in Canada, some in the Continuing Churches, and others have been given protective oversight and licensing by bishops abroad, such as the Primate of Central Africa and the Bishop of Lusaka. FinF/NA was founded quite a long time ago as the Episcopal Synod of America (ESA) and was until recently the leading resistance organization in ECUSA. It seeks adequate episcopal oversight for its parishes and clergy from bishops who do not themselves ordain women, and has from time to time promoted the idea of an Alternative Orthodox Province in North America which would be part of the Anglican Communion even while ECUSA itself continued also to be. The influence of FinF/NA has waned as the number of bishops within ECUSA who do not ordain women has dwindled to three.

Then there are the groupings on the evangelical side of the spectrum: the venerable and recently re-Anglicised Reformed Episcopal Church (REC), with which our Canadian Continuing Church has close links and inter-communion; the Anglican Mission in America (AMinA) sponsored by the Archbishop Metropolitans of Rwanda and South-East Asia to give oversight and accountability to parishes and congregations across the USA, and to their clergy, including several bishops consecrated as Missionary Bishops for the work of planting orthodox Anglican churches in the USA. Already this year, the Bishop of Bolivia has also accepted oversight of other ECUSA congregations, and the Church of Nigeria has instructed Nigerian Anglicans in the United States (of whom there is not a few) to withdraw from ECUSA and to join new congregations being established under the jurisdiction of the Nigerian Primate, Archbishop Akinola. (The Churches of North and South India already have congregations in the USA.)

I also described several para-church organizations - *Ekklesia*, the American Anglican Council (AAC), Anglicans United -

and gave you a decided hint of the growing importance of the AAC, aided by *Ekklesia* and abetted by Anglicans United. It is the end of January, and it is clear that the AAC is now the clear front runner in attempting to set ECUSA to rights, or, at least, to end the revisionist stranglehold on Anglicanism in the USA. The fall out from the purported consecration of Canon Robinson, and from the belligerent apostasy of Bishop Ingham, has given the AAC a tremendous impetus. It has all but completely eclipsed FinF/NA as the leading force for "orthodoxy" in the American-Canadian Anglican World. Yet, as I also pointed out in my first article, the AAC is committed to both the ordination of women and the 1979 American Prayer Book (and by extension the BAS in Canada) as a formulary. The AAC contains quite a few militant supporters of both positions. Modelled on Essentials Canada, it has what that body always lacked: bags of money, men with political drive and inclination who are not interested in just a share of the spoils of church preferment, a stable of eminent and articulate theologians and scholars able to give a lot of time to the cause, and episcopal support from a modest but significant number of diocesan bishops. (However, it is worth remembering that ESA, the forerunner of FinF/NA, once had the support of considerably more diocesan bishops than the AAC now enjoys.)

By **The Rev. Graham Eglinton** - Chancellor of The Anglican Catholic Church of Canada, and a former National Director of the Prayer Book Society of Canada and member of the Essentials Council. For the record, he is a member of the Prayer Book Societies in England, New South Wales, Victoria and the USA, and a member of Forward in Faith in Australia, and of Forward in Faith/North America.

### **Processions**

Processions form part of the services of the day on Candlemas Day and Palm Sunday; indeed, on these days the

candles and palms are blessed principally in order that they may be carried in procession; these processions should not be omitted without very good and sufficient reason; they should be held even though no choir or singers, and only a very few servers are present.

The Litany is also properly sung in procession, wherever this is possible, before (sung) Mass on the Rogation days.

Processions, as acts of thanksgiving or supplication, may be held at other times at the behest of the Bishop; and also by common and unrebuked usage, at any suitable occasion at the discretion of the parish priest.

Processions always start from before the altar and return to it, save only when the bishop of the diocese is presiding, for then it forms up before his throne.

The entry of the choir from the vestry to the chancel, and its return therefrom, are not processions in the accepted sense of the term.

The route of a festal procession is: starting from the altar, it goes down the centre aisle, up the north aisle, across the top (outside the chancel), down the south aisle, and back up the centre aisle. On the other hand, a penitential procession goes down the north aisle, first, and etc.

When a procession immediately precedes Mass, the celebrant of this Mass, and not any other priest, must preside at the procession.

The priest who presides at a procession wears a cope of the colour of the day: if Mass follows, he wears this over his alb, etc., and stole (but not maniple); at other times he wears it over the surplice only; the stole is not then worn unless some act, as for example a blessing, to be held in the course of the procession, requires it.

Before a High Mass, the celebrant in the procession is assisted by his deacon and subdeacon in their Mass vestments but

without maniple. At other times, the priest who presides may, and indeed should whenever possible, have two servers to attend him. The principal duty of these assistants, whether deacon or subdeacon or lay servers, is to hold the priest's cope on either side of him. When deacon and subdeacon attend, there should not also be servers to hold the cope.

Incense is required to be used in the full rite of the Candlemas and Palm Sunday processions. When the full ceremonial cannot be carried out it would seem that incense should still be used unless there are too few servers to allow of it, for the rules require incense to be used at the blessings on these days even though it is not to be used at the Mass which will follow.

In other festal processions there is no requirement to carry incense, and its use may perfectly properly be dispensed with; though, in churches where its use is generally customary at other times, it is almost always used on such occasions.

Incense is not used at all in processional litanies or in processions of a supplicatory character.

Only one thurifer is allowed in a procession, however great may be the numbers attending; his place is at the head, immediately before the processional cross. The processional cross is borne by a server in surplice; he carries it so that the front of the cross faces ahead.

On either side of the cross are two servers (acolytes), each carrying a candle in a suitable candlestick. They walk abreast of the crucifer, unless the way is too narrow for three to go abreast; in that event they precede the cross.

The choir in procession walk in their orders - boys, men, clergy - in each body the juniors lead the seniors. When many parishes take part in a procession, the order of dignity among the clergy is that of their churches, and not of personal

seniority.

The choir and clergy normally walk two abreast; but in an outdoor procession where many attend, four abreast may be the order.

No one walks by himself, unless indeed he is the only one of his order: if there are an odd number in any section of the choir or among the clergy, the last rank is of three.

Banners may be carried in processions as may be considered suitable; it is neither necessary nor desirable to carry every banner that the church possesses on every occasion. Their choice and position in procession is left to the Master of Ceremonies.

From **Anglican Services** - A book concerning ritual and ceremonial in the Church of England - first published in July, 1953.

### **From here and there**

a) **Monks sell tech** - Being a monk in Sparta, Wisconsin isn't all prayers and hymns. The Cistercian Abbey of Our Lady of Spring Bank also runs LaserMonks, a business that resells inkjet and laser printer cartridges. The Internet business promises to deliver quality products at "great savings". LaserMonks also offers value-add of having the monks pray for you. The Roman Catholic monks said they hope the two-year-old business will raise hundreds of thousands of dollars to help the monastery perform good deeds like providing support for a camp for children with HIV and a computer school for street children in Vietnam. From **Network World Canada**

b) Johnny watched, fascinated, as his mother smoothed cold cream on her face. "Why do you do that, mommy?" he asked. "To make myself beautiful," said his mother, who then began removing the cream with a tissue. "What's the matter?" asked Johnny, "You giving up?" Thanks to **Bridget Speek**



c) The notion that we "mustn't offend anyone" has eaten its way into the minds of even many who are committed to Christ and active in his Church. We've been hoodwinked into accepting the idea that we are not to judge, or especially call "wrong", anything another person does, regardless of our own convictions, no matter how well- founded they may be. That thinking leads inevitably to the position that the behavior in question is OK for anyone who accepts it, which in turn means it is, in and of itself permissible, and we have, whether or not we realize it, overruled God as the determiner of what is moral and what is not. The result is called moral relativism - the notion that there is no moral standard other than that which we establish among ourselves - and it is the dominant philosophy of our time. **The Rt. Rev. George Langberg**, Bishop Ordinary, Diocese of the Northeast, The Anglican Church in America

### **A Layman's Reflection on Hearing Archbishop Hepworth**

Back in February, I made the trip to Ottawa to hear Archbishop John Hepworth deliver his thoughts on the state of our Traditional Anglican Communion (T.A.C.), of which he has recently been made Primate. On a frigid Monday evening, we gathered at the little Cathedral of the Annunciation to hear the Archbishop celebrate Holy Communion in deep, sonorous tones, repairing afterward to the basement for a brown bag supper. Not knowing anyone, I sat inconspicuously at the back - which in fact turned out to be the front; and I found myself seated next to Dr Hepworth for an enjoyable meal. He is a man of wide experience, as well as a talented raconteur - an amiable combination indeed in a dinner companion!

I had had an interesting afternoon already. I spent it with the one-time curate of my former (Anglican Church of Canada) parish in Ottawa; a priest who is

currently chairman of the 'Essentials' coalition of prayer book traditionalists and open evangelicals, and whom I hold in great affection and respect. He - and they - are gearing up for a fight, as this summer's A.C.C. General Synod will probably authorise 'local option' on the blessing of homosexual unions, and Ottawa is near the front of the queue for the privilege. His bishop (my former rector) has recently come out in favour of the innovation. A situation similar to that currently obtaining in New Westminster, with more 'conservative' parishes withholding funds from the diocese while begging vainly for episcopal rescue from elsewhere, may come about. Regardless, a great deal of energy will be spent over the next few years in resisting the trajectory of this national church - long departed from catholic faith and order, and now conducting rites further removed from the mainstream of Christian tradition.

I mention this because much of what Archbishop Hepworth had to say later that evening might seem, initially, rather far removed from our local concerns. Stan Horrall has written an excellent account in last month's *Annunciator*; I will not repeat him here. The Archbishop described the Concordat under which the T.A.C.'s College of Bishops governs, and the gift of authority this provides for our church (one bishop has already been effectively disciplined). This gift, in turn, safeguards those greater gifts: assurance in the Church's sacraments, in its Apostolic teaching, and in the authority of the Gospel of Christ.

The Archbishop inspired us with details of the Communion's growth in India and Africa, of contacts with orthodox elements within 'official' Anglicanism, and of his own labours in seeking the recognition of the Roman church for our practice of the Anglican way of being catholic. And we were inspired. He is himself inspirational: a speaker of great force and conviction; a man who can speak with authority to those in power (e.g. a former pupil of his presently serves in the Australian cabinet); and one who is living sacrificially

(to say nothing of his wife and children!) for our benefit. We shall need more leaders of such calibre in the years to come. But beyond this, the Lord is clearly using the churches of our Communion to bring His Gospel and call into discipleship many in various parts of the world.

In these two themes - 1) the provision of a truly Apostolic authority, and 2) the encouragement of fellowship with like-minded Christians in other lands - the Archbishop has articulated both the fullness and the limit of the T.A.C. and of his own office as a focus of unity. There has been much talk in the media recently of Anglican 'realignment'; other commentators (e.g. Drs Peter Toon and Louis Tarsitano) have pointed out that, in North America at least, *rebuilding* is the more necessary activity. Obviously, both must come about in some fashion. The task of 'realignment' for Canadian Anglican catholics - our relations with Canterbury, with Rome, with other Anglican groups, and so on - will now go forward under the aegis of the T.A.C. I believe we may hold a joyful confidence in its integrity. But this is only to have begun the commission of Christ. Archbishop Hepworth noted that, were the Vatican to recognise the T.A.C. as a 'uniate' church (in full communion with Rome), it would be a matter solely for her bishops;<sup>1</sup> others in the church would simply carry on as ever. What, then, is the work of a Canadian Anglican church that is both catholic and evangelical - what, in particular, is the work of her laity?

As the Archbishop writes in the current issue of *The Rock*, "We [the T.A.C.] seek to reform Anglicanism by giving it the things it lacked . . . authority and discipline, especially in the episcopate, and unity with the other great traditions of being Christian. . . . We proclaim one gospel to one world - one Cross and one Master." If the T.A.C. provides us with a stable alignment, the actual *building* work of proclamation in our country yet remains. And what a daunting task it is! We are (unless I am mistaken) the thinnest on the ground of any country in the Communion.

Our clergy (who will by and large be retired or part-time for many years to come) will be much absorbed with the establishment of orderly and beautiful worship, and with the pastoral care of congregational regulars. To the laity of our church will fall great responsibility in the task of proclaiming "one gospel" to those about us. What is the picture presented by those who have 'set their hand to the plough,' and whom the rest of us must follow?

We must first of all take the decision:

. . . a wild dedication of yourselves  
To unpath'd waters, undream'd shores,  
most certain  
To miseries enough . . .<sup>2</sup>

We must recall our purpose: "to worship God and enjoy Him for ever," in the words of the Prayer Book. We must recall our commission, to be salt and light before men.<sup>3</sup> To do this is simply to be catholic and evangelical. We must aspire to a life of full discipleship: to work out our own salvation with fear and trembling,<sup>4</sup> to build a devotional life with our families, to study in order rightly to divide the word of truth.<sup>5</sup> We must pray to become strong with a strength sufficient not only to our own needs, but to those in our communities who do not know Christ. We must rejoice in offering worship in the company of heaven, in receiving absolution for our sins, in receiving Christ Himself in the Blessed Sacrament. But we must also "be ready always to give an answer to every man that asketh you a reason of the hope that is in you,"<sup>6</sup> to translate these joys for those around us - robbed by modernity, almost, of the language to understand it. We must bring this same "one gospel" in the terms of hope to single expectant mothers or the bereaved; in the terms of transcendence to those who seek their life's purpose in things which will pass away; in a warning to those who grow rich by leading others to harm. We must do difficult and time-consuming things, such as cultivating friendships and helping people to look back over their lives and make out the tracery of God's provision for them - and

how the riches of God's grace can be mediated to them through the years remaining by a sacramental system utterly foreign to the modern mind. And so we must become all things to all men.<sup>7</sup> Each layman must take upon himself a burden of work, whether of Sunday School teaching, social aid, church cleaning, etc., and do it humbly and for many years, "heartily, as to the Lord."<sup>8</sup> For the Anglican tradition of catholic Christianity (although not Christ's saving Gospel) hangs in the balance in this country, and the passage of ten years will probably have resolved the question of whether it will die.

By **J.A. Sutherland**

<sup>1</sup> Although the Archbishop mentioned also the willingness of our clergy to undergo conditional reordination were this stipulated as a condition of reunion.

<sup>2</sup> William Shakespeare, *The Winter's Tale*, IV.iv.

<sup>3</sup> Matthew 5.

<sup>4</sup> Philippians 2.

<sup>5</sup> II Timothy 2.

<sup>6</sup> I Peter 3.

<sup>7</sup> I Corinthians 9.

<sup>8</sup> Colossians 3.

(Written at the suggestion of The Bishop and the badgering of yours truly. GF)

### **Is the Paschal Candle extinguished?**

Make sure the Paschal Candle is extinguished! [on Ascension Day, not Pentecost]

The Forty Days are accomplished. The Lord Jesus Christ has ascended into heaven. He is no longer appearing to His disciples in physical presence. The Church waits prayerfully for the Descent of His Paraclete, Advocate and Comforter, the Holy Spirit.

The Candle burned to signify that He had been raised from the dead, is appearing to His disciples as the resurrected Lord,

and that as such He is the Light of the world.

The Candle was extinguished (a) to proclaim his Ascension into heaven, that He is no longer with his disciples in the mode of physical presence, and (b) to signify that He is to be with His people in and by the Spirit, his Paraclete, henceforth (and as such He is not located in any one place and time but is present to all everywhere).

The recent custom of allowing the Candle to burn for the "fifty days" until Pentecost brings confusion to the faithful and it causes over a thousand years of church symbolism to be set aside in favour of a symbolism that is not agreed and which differs from place to place, parish to parish - further, the new custom also strengthens the modern tendency to discount the importance of the Ascension and to dilute the reality of the Resurrection of its physical aspects.

Light the Candle again next year for the 40 days!

Watch and wait for the Descent of the Holy Spirit!

By **The Rev. Dr. Peter Toon**

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