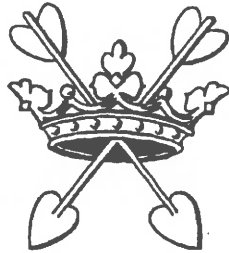


THE ANGLICAN CATHOLIC CHURCH OF CANADA



The Parish of St. Edmund, King and Martyr

UPDATE

April 15, 1998

May Schedule

May 3	-	Easter III
May 10	-	Easter IV
May 17	-	Easter V
May 21	-	Ascension Day - 7:00 p.m.
May 24	-	Sunday after Ascension
May 31	-	Whitsunday (Pentecost)

Reminders

- (1) All Services are in the Chapel at the Grand River Hospital (K-W Health Centre) at 835 King St. W. in Kitchener.
- (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.

The Sacraments - VIII

HOLY UNCTION

Holy Unction is a Sacrament ordained by our Lord for the strengthening of the souls and bodies of those who are sick; and in certain cases for bodily healing. This Sacrament was foreshadowed, if not instituted, on the occasion of His sending forth His disciples, as narrated in St. Mark 6:13, with directions to heal the sick, anointing them with oil.

In St. James 5:14, 15, it is taken for granted that everyone knows of this Sacrament, and that the clergy of the Church expect to be summoned to the sick for its administration.

The minister of this Sacrament is any priest, and it may be administered to any faithful member of the Church who is in grave bodily illness. Emphasis is to be laid on the duty of not waiting until a patient is desperately ill or dying. The effects of Unction are set forth by St. James as follows:

(1) The remission of venial sins - "If he have committed sins they shall be forgiven him." In this passage the apostle is given admonitions "lest they fall into condemnation" (verse 12). He clearly does not think of them as in mortal sin, for then they would be in a state of "condemnation" already, and his instruction would be of a different nature.

(2) It imparts the special grace needed to carry the soul through sickness, and possibly death.

(3) If it be the will of God, "the prayer of faith shall save the sick, and the Lord shall raise him up."

One hears it said sometimes that the healing of the sick is meant to be one of the ordinary functions of the priesthood, outside of the administration of this Sacrament, since the first disciples were sent forth by our Lord with this power, and actually exercised it. But these first disciples were also sent with power to raise the dead, which they actually did (Acts 9:40); to take up serpents without hurt, which they did (Acts 28:3-5); and to drink deadly things, which they did if we are to credit the entirely trustworthy tradition concerning St. John; and to speak miraculously through the gift of tongues. If healing the sick is meant to be an ordinary work of the ministry, then every priest should raise the dead, handle serpents and drink poison with impunity, and speak various languages without previous instruction.

Few will deny that the sick can be healed by prayer, and in every age saintly laymen and laywomen, as well as the clergy, have exercised this power. But it has never been regarded as an ordinary function of the clergy of the Church, except as exercised through the Sacrament of Holy Unction.

From a booklet entitled *What are the Sacraments?* by S.C. Hughson and published by Holy Cross Press in 1951.

Ten Commandments for Happiness

1. God gives according to our needs - not our wants.
2. If you see someone without a smile give him one of yours.
3. The easiest person to deceive is oneself.

4. The happiness in your life is in your thoughts.
5. Steel is strong because it knows the temper of white heat.
6. If your knees are weak with fear, kneel on them.
7. There is nothing wrong with a change, providing it is in the right direction.
8. Find your joy in what you do - not in what you intend to do.
9. No opportunity is really lost - the other fellow takes the one you missed.
10. Life is like a grindstone - whether it wears you or polished you, depends on what you are made of.

Submitted by Verna Hann.

The Nature of God - II

GOD IS UNCHANGING AND UNCHANGEABLE

The immutability, or unchangeability of God follows necessarily from the conception of Himself as subject to the laws of His own Being. Of necessity, any change implies either improvement or deterioration. It must be a change for the better, or else for the worse. But how could God become better than He is, or how could He change for the worse? Either supposition is to deny the reality of His Godhead. He is incapable of change, but remains for ever true to the realities of His own nature and being.

This immutability of God is essential for any understanding of the reign of law in His universe. If that universe be governed by unchanging laws, then He from whom those laws derive their validity must Himself be unchanging in His nature and His being, 'the same yesterday, to-day, and for ever.'

This immutability of God is not, as at first appears to be the case, negated by the occurrence of 'miracles.' This is not the place to discuss the authenticity or otherwise of the recorded miracles, but, assuming them to be true, they do not imply an interference with, or a superseding of natural law, but rather the impact on natural law of some additional law whereby the unusual result is caused to follow. An admirable illustration of this which I read somewhere is that of the compass needle. The compass needle normally points towards the north, but if a steel magnet is brought near it, the needle may point in any direction, for an additional force has been brought into play, resulting in the normal conditions being, for the moment, superseded. But once the external and abnormal force of the magnet is removed, the normal conditions will reassert themselves, and the needle will point north once more.

From *The Faith in Plain Terms* by A.W.G. Duffield and published by The Faith Press in 1956 - more next month!

From Here and There

⊗ "I hate those who intemperately denounce beer - and call it Temperance." - *G.K. Chesterton*

- ⌘ "A Conservative is one who is enamoured of existing evils, as distinguished from the Liberal, who wishes to replace them with others." - *A. Bierce*
- ⌘ "For example, in such enumerations as 'French, German, Italian and Spanish', the two commas take the place of 'ands'; there is no comma after 'Italian', because, with 'and', it would be otiose. There are, however, some who favour putting one there*, arguing that, since it may sometimes be needed to avoid any ambiguity, it may as well be used always for the sake of uniformity." - *Fowler* *Sometimes called the "Oxford comma".
- ⌘ "Was it Ronald Knox who first defined the essence of Anglicanism as the belief that whenever two people accept mutually contradictory propositions, they're both right?" - *W.F. Jensen* (That's the problem when "Anglican" becomes equal to or more important than "Catholic")
- ⌘ "Forgive us for loving familiar hymns and religious feelings more than Thee, O Lord." - *United Presbyterian Church Litany* (And buildings and "friends"?)

Liturgical Vesture III

The Maniple or Fanon

This vestment has been known by a variety of names: *mappa*, *mappula*, *sudarium*, *mantile*, *fano*, *manuale* and *sestace*. These varying appellations indicate that there is possibly more than one source of origin for this item of vesture. Pockets were not usual in ancient times, and any kind of napkin or cloth had to be carried in the hand or over the wrist. The following are some of the uses to which such a cloth of linen would be employed:

- (1) It was a kind of sudary used for offering and receiving gifts;
- (2) A napkin or cloth carried by servants over their arm;
- (3) A mappa was used by the consul to throw down to start the public games and circuses.¹

Traces of this linen cloth folded and held in the hand or over the wrist are to be found for many centuries in liturgical worship. Even as late as the eleventh century, we can see in a fresco in the lower Church of San Clemente, Rome, not only the celebrant holding a maniple but also other persons. In our opinion the most likely origin of the maniple as an ensign of liturgical use is to be found in its previous origin as a consular ornament; and thus it passed over to the Church as a symbol of ministerial authority. This view seems to be confirmed when we read in *Ordo Romanus Primus* that the district subdeacon received the *mappula* from the Pope at the stational Mass as a sign of authority to order the choir.²

For many centuries it seems to have been held in the hand rather than on the wrist; as we can see from the example in the Bayeux tapestry of Archbishop Stigand (A.D. 1066).³

¹ Cf. Legg: *Church Ornaments*, pp. 63-4; also Atchley: *Ordo Primus Romanus*, p. 31; also D.A.C.L., Tome 10, 1411-4.

² Andrieu: *Les Ordines*, p.79.

³ Cf. F.Stenton: *The Bayeux Tapestry*, 1957, Plate 34.

The term *manipulus* does not appear until the eighth century in liturgical use.⁴ Examples of the maniple being worn by members of monastic and cathedral choirs are not unknown as late as the eighteenth century.⁵ The *mappula* appears amongst the vesture assumed by the Pope in the Stational Mass in the eighth century *Ordo Romanus Primus*; but it is likely that it is in the French and late Anglo-Saxon rites that the maniple comes to be regarded as an essential part of liturgical vesture. This view is supported when we read in the Franco-German *Ordo VIII* of the ninth century that the bishop, deacons and subdeacons all carry *sestace in manu*.⁶

The maniple of the late middle ages was long and narrow, and both it and the stole were usually embroidered with a regular geometric design, which in colour and pattern contrasted with the chasuble or dalmatic. This fact has frequently been ignored by antiquarians and the makers of vestments in recent years. (See Plate VIII.)⁷

PLATE VIII



PONTIFICALIA

An archbishop in full pontificals. The conical chasuble is worn over, dalmatic, tunic, and albe. The end of the narrow stole are visible below the tunic. The pallium is worn over the chasuble. The cross-staff is held by the archbishop; but in actual ceremonial it is carried in front of him by his chaplain.

⁴ D.A.C.L., Tome 10, 1413.

⁵ Cf. Rock: *Church of our Fathers*, Vol. I, p. 346; also Legg: *Church Ornaments*, p. 65.

⁶ Cf. Andrieu: *Les Ordines Romani*, pp. 314-7 and 321-2.

⁷ See also C. F. Battiscombe: *The Relics of St. Cuthbert*, 1956, pp. 376-7.

This vestment is not used in the Eastern rites; and it should not be confused with the cuffs or *epimanika* used in the Byzantine liturgy.

From *Liturgical Vesture* by Cyril E. Pocknee and published by A.R. Mowbray & Co. Limited in 1960 - more next month!

The Great Debate

There is a great debate among conservative American Christians on whether the Church should remake itself to "engage the culture" or maintain its tradition even when it is culturally eccentric.

The first group, who call themselves "seeker sensitive", most notably abandon liturgical worship in favor of skits, choruses, and long inspirational sermons. Many of them, for example Willow Creek church in suburban Chicago, which attracts over 10,000 people on a Sunday, design their worship so the newcomer can watch and not feel any need to be involved, lest he feel threatened and not come back.

They do extensive studies of their areas to find what they must do to attract the average person around them. They work very hard at finding ways to get people into church and then to get them to commit themselves to Christ. They teach the newly committed many of the rules and disciplines of the Christian life.

Much of this is obviously admirable and a reproach to many traditional Christians. The problem is in what they give up in engaging the culture and how much they allow the culture to change the Faith. Many, for example, are ardently committed to Evangelical feminism. The official "Willow Creek theologian" wrote a very poor book on the subject, in which he claimed that women can be ordained because Galatians 3.28 says that in Christ there is no male or female. This is the sort of gross misreading of Scripture that makes one suspect the culture has engaged them.

(If there is no male or female, where does he think children come from? And if God has made sexual difference crucial in the creation of human souls, why shouldn't we accept that He has made it crucial in less important matters?)

A sense of community

The early Church did not try to transform the culture, noted a leading Church historian, Robert Wilken of the University of Virginia, in an interview in the latest issue of *Christian History*. Wilken was a Lutheran but became a Roman Catholic a few years ago, which is more common than one might think, though the Catholic wing of American Lutheranism tends to favor ordaining women, with an argument pitting "Gospel freedom" against "the law" I can't myself follow. At any rate it is a peculiarly un-Catholic way of thinking.

Instead of engaging the culture, the early Church built "its own sense of community, and it let these communities be the leaven that would gradually transform culture." It did so by building "a way of life. The church was not something that spoke to its culture; it was itself a culture and created a new Christian culture."

This way of life was built by meeting at regular times and following a "distinctive calendar" in which Christians rehearsed their beliefs, by together offering charity to the community and by having "clarity, and church discipline, regarding moral issues." All of these "made up a wholesome community."

In answer to the question "Did the church strive to be 'user-friendly'?" Wilken said "Not at all -- in fact, just the opposite." In particular, the early Church's liturgy was "different from anything pagans had experienced." Without bloody sacrifices and with the extensive use of the Bible and sermons stressing its peculiar doctrines, not least its "historically grounded talk of a dying and rising God," pagans "entered a wholly different world than they were used to."

Far from being "seeker sensitive," the Church made it difficult to join, making converts complete a process for becoming a member that took them two years. Even the architecture communicated this "insensitivity." "The altar at a Greek temple was in front of the temple and represented that worship was a public event open to all. In Christian churches, the altar was inside. Worship was something the church gave one the right to enter into."

Wilken recommended this strategy for today. "I think seeker-sensitive churches use a completely wrong strategy. A person who comes into a Christian church for the first time *should* feel out of place. He should feel this community engages in practices so important they take time to learn. The best thing we can do for 'seekers' is to create an environment where newcomers feel they are missing something vital, that one has to be inculcated into this, and that it's a discipline. Few people grasp that today. But the early church grasped it very well."

The early practice that "would most impress our secular culture today," he said, somewhat surprisingly, was the "devotion to a celibate life of prayer" that arose in the third century. The practice "deeply impressed pagans. It was radical. They saw that Christians were willing to spend themselves for their beliefs."

He thought this "the most powerful argument for the truth of Christianity. For people to give themselves wholly to a life of prayer and chaste living -- well, they must have seen something or felt something real, the reality of Christ."

This, I think, suggests a great weakness of many "seeker sensitive" churches. Being generally lax -- or "pastoral" -- about divorce and remarriage they have partly accommodated the disordered sexuality of modern American culture (part of which accommodation is also reflected in their feminism). Thus, though their churches may overflow, they are offering as Christianity something that is significantly and dangerously less.

Traditionalists and the seekers

As you will guess, I think Wilken is right. But traditionalists can't be let off. "Seeker sensitive" Evangelicals may give up far too much, but traditionalist parishes are often not so much counter cultures as closed cultures. One has to be a certain sort, and to know the secret codes and passwords, to belong. Though I think the seeker sensitives' error a fundamental one, they have raised the question of how we are to present the Gospel to people who have no idea what it is and no reason to find out.

Wilken spoke wisely to this. "A lot of early apologetics was not defence but simple explanation," he noted. For us, "the most significant apologetic task is simply to tell people what we believe and do. We need to familiarize people with the stories in the Bible and to talk about the things that make Christianity distinctive. Many people are simply unaware of the basics of Christianity. They're rejecting something they don't know that much about."

"But apologetics then and now has a limited role. We must speak what is true, but finally the appeal must be made to the heart, not the mind. We're really leading people to change their love. To love something different. Love is what draws and holds people."

The Booke of the Common Prayer

THE
SUPPER OF THE LORDE
AND
THE HOLY COMMUNION,
COMMONLY CALLED THE MASSE.

¶ *SO many as intende to bee partakers of the holy Communion, shall sygnifie their names to the Curate, ouer night: or els in the morning, afore the beginning of Matins, or immediatly after.*

¶ *And if any of those be an open and notorious euill liuer, so that the congregation by hym is offended, or haue doon any wrong to his neighbours by worde or dede: The Curate shall call hym, and aduertise hym, in any wise not to presume to the lordes table, untill he haue openly declared hymselfe to haue truly repented, and amended his former naughtie life: that the congregation maie thereby be satisfied, whiche afore were offended: and that he haue recompensed the parties, whom he hath dooen wrong unto, or at the least bee in full purpose so to doo, as sone as he conuiently maie.*

¶ *The same ordre shall the Curate use, with those betwixt whom he perceiueth malice, and hatred to reigne, not suffering them to bee partakers of the Lordes table, untill he knowe them to bee reconciled. And yf one of the parties so at variaunce, be content to forgeue from the botome of his harte all that the other hath trespaccd against hym, and to make amendes for that he hymself hath offended: and the other partie will not bee perswaded to a godly unitie, but remaigne still in his frowardnes and malice: The Minister in that case, ought to admit the penitent persone to the holy Communion, and not hym that is obstinate.*

¶ *Upon the daie and at the tyme appointed for the ministracion of the holy Communion, the Priest that shal execute the holy ministry, shall put upon hym the vesture appointed for that ministracion, that is to saye: a white Albe plain, with a vestement or Cope. And where there be many Priestes, or Decons, there so many shalbe ready to helpe the Priest, in the ministracion, as shalbee requisite: And shall haue upon them lykewise the vestures appointed for their ministry, that is to saye, Albes with tunacles. Then shall the Clerkes syng in Englishe for the office, or Introite, (as they call it,) a Psalm appointed for that daie.*

The Priest standing humbly afore the middes of the Altar, shall saie the Lordes praier, with this Collect.

ALMIGHTIE God, unto whom all hartes bee open, and all desyres knowen, and from whom no secretes are hid: clense the thoughtes of our hartes, by the inspiration of thy holy sprite: that we may perfectly loue thee, and worthely magnifie thy holy name: through Christ our Lorde. Amen.

The first page of the "Holy Communion" Service from "The Booke of the Common Prayer and Administration of the Sacraments, and Other Rites and Ceremonies of the Church after the Use of the Church of England" of 1549 - the first Prayer Book of Edward VI.

Evangelism Takes Many Forms

In January this year, Gary received an unusual response to our regular advertisement in the local newspaper - he received a call from Dr. Peter Erb, a professor in the Department of Religion and Culture at Wilfred Laurier University asking if we would be interested in making a presentation before his class in "Christianity in the Twentieth Century". Apparently he plans to have representatives from several Christian groups speak to his class of some fifteen students.

We couldn't turn down such an opportunity for Evangelism, so of course we accepted. After a luncheon meeting with Professor Erb at which the ground rules were discussed, we planned that both Gary and Ted should take part. Our idea from the start was to present Catholicism (in its broadest sense) as the unique (in its strictest sense) medium of the Good-News and the Traditional Anglican Communion as the *via media* of Traditional Catholicism and to explain the differences between us and other branches of the Christian Church.

To do this it was necessary to establish from the outset Anglicanism's claim to be a true branch of the One, Holy, Catholic, and Apostolic Church. This Gary did with the aid of a diagram of the river flowing from Jesus Christ its source together with dates of the Ecumenical Councils and of the divergence of the stream as each split took place and the reasons behind these separations. Since we were only allotted 60 minutes for the whole presentation, including a question period, Gary did an excellent job in the half hour allotted to this.

We then each gave an account of our own "wanderings in the wilderness" to finally finding our home in the ACCC. We finished by giving an account of the starting of the Parish of St. Edmund in November 1996, our present situation, and our plans for the future.

Dr. Erb was delighted with the presentation and indicated that we would have further opportunities to talk to the students in the future.

Report prepared by Ted Bowles.

We Finally Got It Right!

On our third try! - it's not Torres Straight, it's not Torres Straits, it's Torres Strait! As in, The Church of the Torres Strait - the newest member of the Traditional Anglican Communion.

Ponderings

(1) Unbelievable!

From a message on one of the news groups to which I subscribe:

"I did not consider a continuing church because they are either *too Catholic* or *too small* or both." (Italics are mine.) This message posted by an Episcopalian fed up with the revisionist theology in the Episcopal Church of the United States!

Isn't 'too Catholic' like being 'a little pregnant'? As for 'too small', what about 'when two or three are gathered together...'?

(2) False Teachings

Part of God's will is written in St. Paul's letters where he clearly tells people in several churches that they are not to have fellowship with those who claim to be of the church but who spread false teachings. *Can it be any clearer?*

Letters

Since the first 'issue' of UPDATE we have received quite a number of encouraging letters and notes, but we print here our first letter regarding a specific item which appeared in the February 20 UPDATE..

March 5, 1998 - To the editor and hopefully to his readers - from Ted Bowles.

I would like to comment on your very interesting and instructive series on the Sacraments - Part VII, "Holy Orders".

The powers that are conferred on a priest at his ordination are not powers to himself. They are powers which are of God delegated to the Bishop via Apostolic Succession and through him to the Ordinand. We must not lose sight of the fact that these powers (1) to consecrate the Eucharist, (2) to absolve, and (3) to give a blessing, operate by God through the Bishop, and not of the priest standing alone. The priest for instance does not himself grant absolution, for God alone has that power. This was why Christ Himself was accused of blasphemy by the Scribes when they saw him usurp the power of God (so they thought) by His granting forgiveness of sin (Mt. 9, 2-3).

"It is Christ therefore Himself who administers the sacrament.", and "The sacraments are efficacious only because Christ Himself uses the minister as His instrument." (J.S. Whale - "Christian Doctrine")

Irenaeus (c. 130 - c. 200) says "We should hearken to those Presbyters, who are in the church; those who have their succession from the Apostles, as we have pointed out; who with their succession in the episcopate received a sure gift of truth, at the good pleasure of the Father: but the rest, who withdraw from the primitive succession and gather in any place whatever, we must hold in suspicion." (Adversus Omnes Haereses. Iv. 26, Cp. Iii. 2.) He was at that time concerned with the inroads of Gnosticism while we are contending at this time with the Neo-Gnosticism of Liberal Humanism.

Questions, comments, and suggestions for UPDATE are always welcome, as are articles and letters.

Please join us at the Holy Eucharist (and Matins) when you can!

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