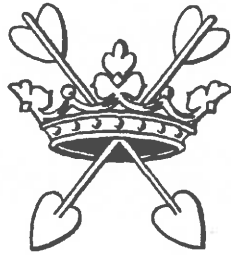


THE PARISH OF ST. EDMUND, KING AND MARTYR



The Anglican Catholic Church of Canada

UPDATE

August 15, 1998

September Schedule

September 6	-	Trinity XIII
September 13	-	Trinity XIV
September 20	-	Trinity XV
September 27	-	Trinity XVI

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.
- (3) Holy Days and Days of Obligation, as announced.

Parish News

- (1) As always, the Bishop's visit on August 2, for the Baptism of Cassidy Starling and Nicholas Myrron, was enjoyed by all. Welcome to Cassidy and Nicholas!
- (2) Thanks to Mrs. Shirley Braby for the black Chasuble and Stole.
- (3) And now for the bad news - our first bill from our legal counsel arrived last week - \$630.85 for disbursements only related to our incorporation and our application to Revenue Canada for a Charitable Donations' number!

The Nature of God - VI

God is Holy

Here we come to the heart of the truth about God. If it were possible to conceive of a God who is almighty and unchanging, who is infinite and eternal, yet quite devoid of moral qualities, such a deity might well excite human terror and abasement, but never human loyalty or human love. It is the holiness of God which makes all the difference both to our approach to Him, and also to our attitude to life. To believe that there is behind reality a force making for goodness and justice; for all that is summed up in the one word 'righteousness', is essential for our sanity. It gives a moral basis to the whole universe. We see ourselves as neither the playthings of chance nor the victims of a cold malevolence. We are not at the mercy of casual concourses of blindly swirling electrons, nor are we the toys of some chill and vague thing called 'Space-Time'. 'Oh, Lord, our Governor, how excellent is thy name in all the world.' So sang the psalmist, and this excellency of God is the ground of our confident approach to Him. A non-moral universe would be a terrifying thing to contemplate, and could only be regarded by men and women with deep horror and despair.

The word 'holy' is closely related to another English word, the word 'whole'. Holiness is wholeness. It denotes the possession of every quality which makes for completeness and excellence. Goodness is completeness. A good rose is a rose which possesses every excellent quality which a rose can possess. A good man is a man in whom every admirable quality is at least partially present; in whom the divine image is triumphantly apparent. The goodness of God is absolute. He contains in Himself the completeness of perfection, and the perfection of completeness. Thus the holiness of God is the standard by which alone the degrees of human virtue may be evaluated. God must be good, or there would be no goodness anywhere. He must be holy, or we could never conceive of holiness at all. God is perfection; perfection in His own Being, and perfection in His dealings with His creation. In Him is the fullness of every quality which is good and admirable, for only from Him can such excellencies ever be derived.

It is this holiness of God which forms the justification for the moral strivings of men. Because God is holy, He demands holiness from all His children. And because He is holy, never again can religion be content with mere ritual correctness, or conventional formalism, but must always be associated with the zealous pursuit of moral excellence in its adherents. His holiness calls in its completeness for earnest strivings after holiness from every one of His children.

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

From Here and There

- ⊠ The beautiful thing about truth is that it cannot be suppressed forever. Spin doctors, apparatchiks, and PR consultants - whether in governmental politics or church politics - often attempt to lock truth in darkened corners.
- ⊠ There can be, and there always has been, a mass of human speculation about the exact relationship between the Father, the Son, and the Holy Spirit. Such speculation is, and must always be, barren and unprofitable. For us ordinary churchfolk, this short summary is enough:
 - I believe in God the Father, who created me.
 - I believe in God the Son, who redeemed me, and
 - I believe in God the Holy Ghost, who sanctifies me.

Nothing more is necessary. But nothing less will do.

- ⊠ This then is the summary of our faith. The Traditional Anglican Communion is not a new Church, but merely a continuation of the old one. It is not intended to be a "thing in itself" but a continuation of the Catholic Faith as understood and practised by Anglicans throughout the ages. Its purpose is not to "preserve" as a museum preserves, but to maintain that which is true and beautiful and unique in our part of Catholic Christendom. It looks forward to a time when we may unite with other churches which profess the essentials of the age-old Faith as delivered to the saints.

Liturgical Vesture VI

The Chasuble and the Cope (Part 2 of 3)

The mutilation in the shape of the chasuble was brought about in the first place by a ceremonial innovation of the thirteenth century known as the Elevation of the Host. In this ceremony the celebrant at the Mass was required to hold up the Host with both hands above his head, so that it was visible to the whole worshipping congregation. This could not be done satisfactorily when the chasuble enveloped the arms and wrists of the celebrant. The painter of the celebrated Flemish picture, 'The Mass of St. Giles', now in the National Gallery, London, has provided us with the answer as to what happened when the Elevation was first introduced. In the picture we see St. Giles wearing an ample chasuble which has been folded back right over his shoulders, so that the celebrant's arms are free and the albe is visible up to the shoulders as he holds up the Host. After that, it was soon realized that the vestment must be cut away at the sides in order to give freedom for the Elevation, which became the climax of the late mediaeval version of the Mass.

It was after the thirteenth century that the chasuble began to lose its graceful appearance, and became ornamented with excessive embroidery and decorative orphreys. These orphreys, which were originally functional in purpose, became merely decorative stripes; and in due course were made into a cross. Next the cross was given the figure of the Crucified, and even that became varied with the use of other figures. In the baroque period the process went even further; in order that these figures should be presented with the best effect it was found desirable to avoid all creases or folds in the vestment. So more and more material was cut away around the arms, and already heavy cloth of gold or silver, was further stiffened by inserted linings. As examples of the art of embroidery some of these later chasubles are very rich and fine, but they had in fact lost all resemblance to the genuine

paenula.

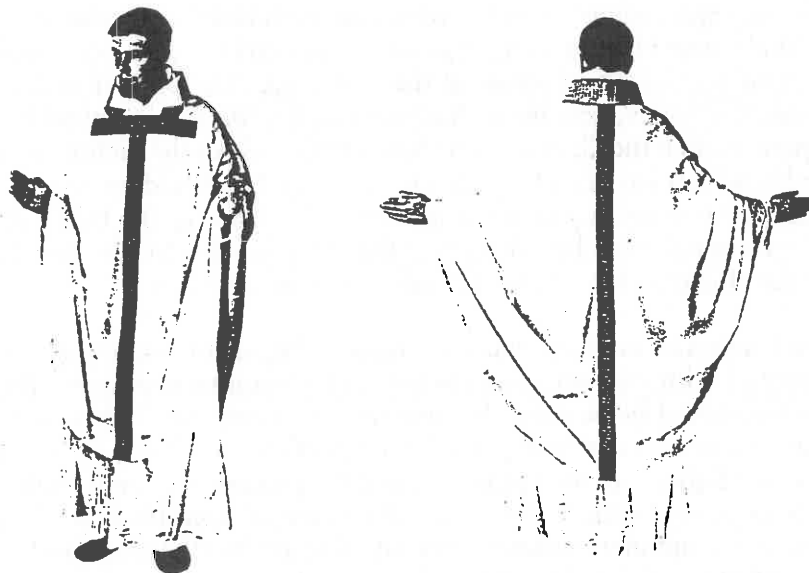
A variation in the form of the chasuble seems to have come into use in places in the West about the year 1000 and to have lasted for two centuries. In this form the vestment retained its full length at the back and it came down over the shoulders, arms and wrists; but it was cut away in the front from the breast downwards.

When secular dress changed in the West and the albe and chasuble became exclusively ecclesiastical, the latter did not at once become confined to the use only of the celebrant at Mass. In *Ordo Romanus Primus* (an eighth-century document, but which describes the liturgy of the sixth century at Rome), we can see the transition in the use of the paenula taking place as we read the description of the station Mass. All ranks of the clergy, from the Pope downwards, wore the paenula over their other garments as they entered the station church. But only the pontiff retained his chasuble during the whole rite of which he was the celebrant. Upon entering the sanctuary or presbytery, the deacons took off their chasubles and handed them to the acolytes to take care of for the rest of the service.

But Amalarius of Metz visiting Rome in 831 notes that the deacon who read the Gospel retained his paenula until the Alleluya, before the Gospel, when he put off the vestment and rolling it on his left shoulder, passed its two ends, together with his stole, across and under his right arm fastening them there. Obviously this was done to free the arms as soon as the time came for the deacon's special duties. The custom of the deacon wearing a folded chasuble in this fashion continued during Lent and Advent in the modern Roman rite until recent years, although in some instances the so-called 'broad stole' was substituted for the folded vestment.

As late as the seventeenth century the chasuble was apparently worn and used outside the Mass by priests. For we have the interesting evidence in the book of episcopal ceremonial authorized and published at Rome by Pope Clement VIII which states that, when a bishop sings solemn vespers, his canons attend him wearing copes, if they are dignitaries; but priests wear chasubles, while deacons and subdeacons wear dalmatics and tunicles.

Another example of the wearing of the chasuble other than by the celebrant in the present Roman rite is on Maundy Thursday when the oil and balm are blessed for the anointing of the sick and the rite of Confirmation. The presbyters who assist the bishop are vested in chasubles and not copes or dalmatics.



A MODERN CONICAL CHASUBLE

We have already remarked that in Eastern Christendom the equivalent of the chasuble is worn by the officiant at the choir offices as well as at the Eucharist. In the Eastern Orthodox or Byzantine rite the phailonion has only in modern times come to be reserved exclusively to priests. It is still conferred on deacons, sub-deacons and lectors at their ordinations. But nowadays, once the ordination ceremony is over, it is no longer permitted to the lower orders to wear this vestment. In the tenth century the phailonion was still being worn by the cantors at the Church of the Holy Wisdom, Constantinople. In the late middle ages the use of the vestment by deacons was still known in the East.

At a remote period, which cannot be determined with any certainty, the Byzantine patriarch's phailonion began to be decorated with a number of small crosses, and for this reason it came to be known as the *polystaurion*. In the later middle ages this type of vestment was also assumed by metropolitans and other bishops.

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

The Bishop's Bit - 'We Continuers are too earnest for our own good. Laughter is a good medicine.'

ALL I WANT IS LOVING YOU & MUSIC, MUSIC, MUSIC

We are all too aware of the temptations and sins associated with pleasures. But we ought to remember that few things are evil in and of themselves. As C. S. Lewis reminds us, it is God Who invented all the pleasures - for our enjoyment. Pleasure on earth is part of our preparation for heaven. Bishop Walter Frere CR wrote, "Christians should grow in appreciation of art and nature, regarding that too as their training for heaven."

We thank God for good homes and loving parents, for education, for the beauties of nature. We might even thank Him for booze, chocolate, hot baths, snug beds, central heating and sex. But do we ever thank Him for the pleasures of the mind? We don't all have the same intellectual pursuits, but think what a variety there is! Jigsaw puzzles, crossword puzzles, chess, bridge, puns, reading who dunnits, writing rhymes, drawing cartoons, video games, monopoly, cluedo. And there's music. What joy and healing that brings to many lives!

But is music a pleasure to the senses or a pleasure to the mind? I once knew a priest whose first university degree was in mathematics combined with music. He could of course read music, sing well and play several instruments. There's no doubt that for him music was almost exclusively intellectual. After Bach music went to the dogs. What mattered was an understanding of how the notes were arranged in systems and patterns, rather like the figures in an accountant's ledger. But for many of us what matters is sensual satisfaction. We feel happy, elated, calm, amused. We like the sounds we hear with our ears and the effect those sounds have on our emotions. At any rate, thank God for music!

Once in England I was conducting a retreat. I had unsuccessfully tried to talk about the transcendence of God: how beyond all our understanding and imagining He is; how He manages in complete perfection without any input from us; how He just is, on a plane and scale and in a style beyond our grasp. "Thou O God art what Thou art, transcending all. What can any man say of Thee, Thou holy dear Delight. Lips be lovely dumb. Let all mortal flesh keep silent. Wherefore O man talk not so exceeding proud. Let not arrogance proceed out of thy mouth."

A retreatant came to explain to me one human experience of transcendence. "When we listen to music we are taken up and out of and beyond ourselves into a reality which is real enough, but

which can not be put into words. Experiencing God can be like listening to good music. That is why music often moves people to tears and laughter or peace. That is why music can heal the depressed or mentally crippled." Now there's a thought! C. S. Lewis reminded us that in heaven there is both silence and music. Next time a trumpet sends shivers up and down my spine, or a Beethoven piano trio makes me laugh, or a Brahms symphony has me all overcome by I don't know what, I must remember, "Ascetics, training, preparation for hereafter."

As a young ordinand, the great Archbishop William Temple had great difficulty in believing in the virgin birth of Jesus and in His physical resurrection. Music converted him. One evening at a piano recital, "I now know the truth of those doctrines." Ought poor Bishop Spong to listen to more music?

His Majesty King George V claimed to be tone deaf, "I can not distinguish between *God Save the King* and *Pop Goes the Weasel*. The Queen must tell me if the national anthem is being played." But at least he knew what he didn't like. At a garden party the band played a tune from Richard Strauss' *Elektra*. He sent a message to the bandmaster, "His Majesty's compliments. He has no idea what you are playing, but on no account must it be played again." Young King Edward VIII was no better. He said of his cousin the Earl of Harewood, great patron of the opera, "It's odd that he should be musical. His parents were quit normal."

+Robert Mercer CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

30 Days

(1) *Compromising Position*

Those fearing a hermeneutical bloodbath at Lambeth over homosexuality can relax. South African Bishop, Peter Lee and U.S.A.'s John Spong have worked out a compromise. They are in favour of marriage, against predatory sex, and for justice for homosexuals. Only three areas of disagreement remain - blessing same sex unions, ordaining practising homosexuals, and ... the authority of the Bible.

As our American cousins are wont to remark, "No problem".

(2) *Majority Sorority Rule Thule*

In a recent meeting with the Archbishop of Uppsala, the Bishop of Grimbsy raised, as promised, Fr. Kirk's question in General Synod about the treatment of opponents of women's ordination in Sweden. The Arch replied that when the number of women priests in a diocese is over 50% it is virtually impossible to ordain any opponents.

The question of how you get to this 50% threshold was not raised. Presumably by not ordaining opponents.

(3) *Brechin Wind III*

Articles about the small but beautiful diocese of Brechin (average Sunday attendance 943) have prompted many correspondents' memories of the elderly but dynamic bishop, Neville Chamberlain. It was Nev the Rev who commissioned the great Easter mural outside St. John's, Princes Street, Edinburgh in 1966.

Many will remember the national headlines and condemnation from stick-in-the-mud R.C. and Church of Scotland spokesmen when Nev's glorious crucified cow replaced the traditional image.

Richard Holloway (Scottish primate) was so utterly amazed by this that he mooved our Nev into the episcopate before you could say John Spongiform encephalitis.

From the Trushare Bulletin Board - 30 Days - July 1998.

http://ourworld.compuserve.com/homepages/francis_gardom/9830dy.HTM

The Five Aspects of Prayer

Prayer is more than asking God for things we need such as food, clothing, jobs, a home to live in, strength, courage to face problems, wisdom in our relationships with others, perseverance in our difficulties, loving friends and so on. It is that; but more.

There are, in fact, five aspects or parts of prayer. These are:-

- The Prayer of Adoration.
- The Prayer of Thanksgiving.
- The Prayer of Confession.
- The Prayer of Intercession.
- The Prayer of Petition (asking).

The pattern of prayer as expressed in the Book of Common Prayer is basically the same, with a slightly different arrangement, and is as follows:-

- We are to confess our sins with an humble, penitent and obedient heart. (Confession)
- We are to render thanks for God's benefits. (Thanksgiving)
- We are to set forth His most worthy praise. (Adoration)
- We are to hear His most holy word. (Meditation)
- We are to ask for those things which are requisite and necessary as well for the body as the soul. (Intercession & Petition)

Let us look briefly at each of these aspects or parts of our prayer life.

The Prayer of Adoration - This aspect of prayer implies an awareness of the awesome presence of God. Frequently in adoration the worshipper is given a charism or gift of contemplation. Contemplation is being able to glimpse, momentarily, the reality, wonder and mystery of GOD. From this arises a deep sense of awe; (as for example Jacob's vision in Haran, when he said "How dreadful - [aweful; i.e. full of awe] is this place! This is none other but the house of God; AND this is the gate of Heaven and Jacob called the name of that place Bethel, [House or space where GOD IS]). Genesis 29:16b, 17b.

Although a gift, Adoration is an aspect of prayer which must be cultivated. We have to work at it.

The Prayer of Thanksgiving - Like Adoration, Thanksgiving is an aspect of prayer which

must be cultivated by the worshipper. It proceeds from our contemplation of GOD - His holiness and goodness. We seek primarily to be thankful to God for Himself; and for the people, places, and events which God has placed in our lives.

The Prayer of Confession - Confession seems to flow out of Adoration. We confess with repentance (sorrow), our abuse of God's gifts; our sin of separation from Him; our wounding His Sacred Heart; and our having hurt or offended one of His children.

The Prayer of Intercession - is closely akin to Petition, (which follows). It is the prayer of asking on behalf of others; family members, the Holy Catholic and Apostolic Church, and that part of it to which we belong, the Anglican Catholic Church of Canada; our Bishops and Clergy; our Parish or Mission; the reunion of Christendom, any who are sick or dying; people in hospital; the lonely; the bereaved; the hungry of this world; for the peace in the world; for babies beginning their lives; for the newly baptized and confirmed; for Care Givers, Pastors and Physicians; and so on. The list is endless. It is important to organize one's "intercession list" - remembering different people, institutions, or objects of prayer each day.

The Prayer of Petition - This aspect of prayer has been called "The Rogare of the Heart". All true prayer is from the heart; but this is especially so in the Prayer of Petition or asking; for it is a two-way dialogue between the soul and God. We speak to God from the heart and we listen to God with the heart. This process is sometimes called "The Prayer of Colloquy", (from which our English word "Colloquial" is derived).

Our Blessed Lord taught the perfect prayer of the heart which is the "Our Father", in which we both ask and listen to God. Jesus promised that whatever we asked for "in His Name", the Father would give to us. Why? because if we are "in Christ" - if we belong to Christ, we may ask directly for what we need. God may say "Yes"; He may say "No", He may say "Wait". But His answer is always the expression of His love for us.

Finally it is in the Eucharist, the Mass, that the five aspects of prayer are best expressed. Adoration. We adore the All Holy GOD in the "Sanctus". Thanksgiving. The entire Eucharistic Liturgy is an act of Thanksgiving. Eucharist means "The Holy Thanksgiving". Confession. At the very beginning of the Mass, and immediately prior to the so-called "Canon of the Mass", we acknowledge that we are sinners seeking His forgiveness. Intercession. We bring our absent brothers and sisters along with ourselves before the Altar of God. We hold them up before God's Altar where the Eucharistic Sacrifice, or Offering is made one with the Sacrifice of the Cross. Petition. We ask the Lord that we may be sustained by the Bread of Life - His Body and Blood - His very life poured out for us on the Cross.

Listen to the words of the Eucharist - AND know - deep in your hearts that the Father not only hears, BUT answers His children. He will NEVER abandon us!!!!

By The Reverend D. A. Walsh, SSC, Priest-in-Charge, The Anglican Catholic Church of The Resurrection, Windsor, Ontario. Thank you, Father!

From the Deacon's Desk

Synod 1998

St. Edmund's was represented at the 9th Synod of the Diocese and the 3rd Provincial Synod, in Edmonton, from July 17 to 20, by yours truly and two Lay Representatives - Wyn Bowles and Gary

Freeman.

The Providence Centre is located in the South of Edmonton, close to the city approach from Calgary, and was quite easy to find - a complex of buildings in their own grounds which are now surrounded by housing developments. The Centre is operated by Roman Catholic Sisters as a Retreat and Conference Centre and as a home for Sisters who have retired from active participation in the physical work of their Order.

The accommodation for visitors is clean and adequate with single rooms, or double rooms with ensuite bathrooms and storage facilities. Certainly not opulent - with no TV's or radios to disturb the quietness. A lounge was available for get-togethers after the business and devotions of the day were over, with snack-food provided, but BYOB. The dining room was run cafeteria style - each individual deciding on what and how much. The food was very well done and with three visits every day surely no one went hungry. A wine and cheese party was mounted for us one evening and there was no excuse for anyone to go home, not having had at least a short visit with every other participant.

The chapel is most impressive, capable of easily seating 200. It is square with seating around three sides - on the fourth side hangs a larger-than-life-size crucifix which is naturally the focus of attention as one enters the chapel. Below the crucifix is an altar on which rests a tabernacle containing the Reserved Sacrament and then a freestanding altar set out from the wall. The sanctuary is contained within a rail around three sides. All our services were held in this chapel, the wonderful acoustics of which enhanced the beautiful singing of both the choir and the congregation. We have a copy of the Orders of Service for anyone who is interested.

Thankfully the business sessions of the Synods were held in an air conditioned room - each session was preceded by a hymn, a lesson, and prayers. During the business sessions, Bishop Mercer, in the chair flanked by his Suffragan and Assistant, was not disposed to dwell too lengthily upon "housekeeping" or on legal matters and where possible addressed both Provincial and Diocesan matters together. Since the Convening Circular had been in the hands of the delegates for some time before the Synods they were well aware of what was required of them and we progressed through the agenda at what must have seemed to those not accustomed to Bishop Mercer's style, somewhat rapidly. Explanation of what we were voting on was readily available and clearly presented in the form of appendixes to the convening circular. The budget for the next three years was presented, discussed and accepted. It's not practical to list all the motions and resolutions discussed and passed at Synod, much less give a detailed account of all everyone said. The minutes will be published before long and anyone wishing for a copy, just ask.

Each day after the close of Synod sessions, we had the privilege of listening to several speakers who gave presentations. Fr. How of Wolfville delivered a very interesting discussion on the book of the Revelation - this discussion is available in the form of a booklet. Fr. Wilkinson of our Victoria parish spoke on the subject of the Divine Offices of Matins and Evensong. The Most Reverend Lawrence Huculak, OSBM of the Ukrainian Catholic Eparchy of Edmonton gave a very welcome talk on the history of that Church and its relationship to the Roman Communion and to the Orthodox Church. Bishop Huculak joined our Bishops in the sanctuary for Solemn Evensong.

Summing up, we had a very productive and enjoyable time in Edmonton not least because of the opportunity which comes all too infrequently of meeting and fellowshiping with other Traditional Anglicans from across Canada. Dominus Vobiscum.

Submitted by The Reverend Mervyn Edward Bowles.

Top Ten Ways You Know Your Have Joined the Wrong Church

(WARNING - Humour-deprived persons should skip this 'article'.)

10. The church bus has gun racks.
9. The church staff consists of Senior Pastor, Associate Pastor, and Socio-Pastor.
8. The Bible they use is the "New Revised Dr. Seuss Version".
7. There's an ATM in the lobby.
6. The choir wears leather robes.
5. Worship services are B.Y.O.S. - "Bring Your Own Snake".*
4. There's no cover charge, but communion is a two-drink minimum.
3. The Pastor regularly attends clergy meetings in Las Vegas and Atlantic City.
2. Ushers ask, "Smoking or Non-smoking"?
1. The women's Quartet are all married to the Pastor.

* Charismatics will not appreciate this one!

Posted by The Reverend Richard L.B. Sutter on the Anglican Tradition mailing list.

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!

Gary Freeman
102 Frederick Banting Place
WATERLOO ON N2T 1C4
(519) 886-3635 - home
(800) 265-2178 - office
(519) 747-3324 - office
(519) 747-5323 - fax
Email - pwiins@pwi-insurance.ca