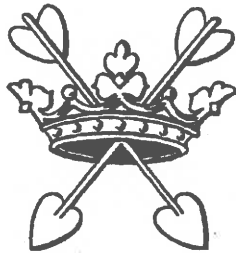


THE ANGLICAN CATHOLIC CHURCH OF CANADA



The Parish of St. Edmund, King and Martyr

UPDATE

December 20, 1997

January Schedule

January 4	-	Baptism of Jesus
January 11	-	Epiphany I
January 18	-	Epiphany II
January 25	-	Conversion of St. Paul

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.

Parish News

A thank-you to Father Logan for giving us a cassock and an alb - both will come in handy for visiting clerics.

Among other things, we're on the lookout for: a black preaching scarf, lavabo towels and purificators, a white burse and veil, and a surplice or cotta!

The Lesser Hours

In anglican use, the Divine Office is in two parts - Morning and Evening Prayer, commonly known as Matins and Evensong. This is a simplification of the mediaeval sevenfold division, whereby the Office consisted (and still does in the roman rite) of Matins with Lauds, Prime, Terce, Sext, None, Vespers, and Compline. Morning Prayer is a compounding of Matins, Lauds, and Prime; while Evensong is a fusion of Vespers and Compline.

In more primitive times there were two public Offices, corresponding to Lauds and Vespers, together with a vigil service on the eves of Sundays and festivals which later became (breviary) Matins. Prime and Compline are in origin the monastic "family prayers", while Terce, Sext, and None are the customary thrice-daily meditations of devout christians of early days formed into short Offices.

From Ritual Notes, Eleventh Edition, published by W. Knott & Son Limited in 1964. The subtitle of Ritual Notes is 'A Comprehensive Guide to the Rites and Ceremonies of the Book of Common Prayer of the English Church'. The Eleventh Edition is available from The International Anglican Fellowship, 5712 Pommel Court, West Des Moines, IA 50266-6355 for U.S.\$45.00.

The Sacraments - V

CONFIRMATION

While there is no written record in the Gospels of the institution of Confirmation by our Lord, it is certain from many references to it that it was one of the duties He laid upon His disciples when during the Great Forty Days after His Resurrection He was with them "speaking of the things pertaining to the kingdom of God." The author of the epistle to the Hebrews in the beginning of the sixth chapter declares it to be a part of the teaching of Christ. The Sacrament is described in two places in the Acts, in chapter eight, verses one to six. It is also referred to twice by St. Paul in his epistle to the Ephesians - chapters 1:13 and 4:30. It is sometimes called the laying-on of hands, and also the sealing of the Spirit.

The matter of this Sacrament is the laying-on of the hands of a Bishop. No form of words is prescribed in the Scriptures, and this has differed in different ages and countries.

The age for Confirmation is an important subject. It is an abuse which has arisen in late centuries to postpone the confirmation of children until they are ten or twelve years old. The doctrine which was set forth at the Reformation was that children should be confirmed by the Bishop in order that "they may receive strength and defense against all temptation to sin," when they come to the age when "they begin to be in danger to fall into sin." It is absurd to say that a child is in no danger of falling into sin until he is ten or more years old.

The effects of this Sacrament are as follows:

- (1) It imparts an increase of the sanctifying grace which the soul received in Baptism.
- (2) It imparts the character of the soldier of Christ, giving it the equipment necessary for the spiritual combat which is inevitable in every life, so that it can stand in the power of the Spirit and win its victory over sin.

(3) In order to secure the two above mentioned effects, there is bestowed in Confirmation the completeness of the sevenfold gift of the Holy Spirit, that is to say, Wisdom, Understanding, Knowledge, Counsel, Ghostly Strength or Fortitude, Piety, and Fear of the Lord. Wisdom is that spiritual taste which gives one an intuition as to right and wrong. Understanding is the capacity to see God's hand in the affairs of life and to receive the divine revelation. By Knowledge we are enabled to see created things in their right relation, and to use them for God's glory. Counsel is in the supernatural life what prudence is in the natural. Fortitude is the gift of endurance of hardness as a good soldier of Jesus Christ. Piety produces a filial attitude, so that we have an instinctive tendency to love and honour God as a Father. Holy Fear is another name for loving awe and reverence. It is not connected with the idea of being afraid save that of fearing to offend so dear and loving a Father.

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

Comfortable Words

In the Comfortable Words (BCP p. 78) we are comforted (i.e. encouraged or strengthened) by hearing that Jesus Christ "is the propitiation for our sins," a quotation from the Bible - 1 John 2:1-2. Propitiation (pro-PISH-ee-ay-shun) means the pacifying of an offended party (especially an angry God) by gifts and sacrifices, thus averting his wrath and avoiding punishment.

The Bible uses the word to describe Christ's death on the cross as the means by which God's wrath against sin is turned away from sinners. Though sinless, Christ "took the bullet," bore the suffering and shame, paid the full ransom for our sins. Christ bore the full brunt of God's righteous anger against our sins, and died the death we deserved.

Some say the word "propitiation" is hard to understand and might be better translated as "atoning sacrifice". But the difficulty lies in the concept itself and remains no matter what word you choose to use.

Others object that the idea itself of propitiation (placating an angry God) is unworthy of a God who is love (1 John 4:6). It suggests, they say, the arbitrary wrath of a moody deity, whom men can buy off with bribes. They advocate the word "expiation" instead which refers only to cleansing of sin. (You propitiate an angry God, you expiate human sin and guilt.)

Divine wrath is real, and it is neither arbitrary nor capricious; the Father of our Lord Jesus does not "get into a cranky mood." Rather, his wrath is a dispassionate unemotional anger, and it is but the flip side of his perfect love - it is a zeal for the integrity of the world he makes and loves.

God's righteous wrath expresses itself in infinite opposition (wrath) to those who would harm His world, His creatures, or themselves by their faithless disobedience to His holy and loving purposes, those who oppose his full and loving will, the true good for everything and everyone.

A sentimental love without wrath is a sickly, useless thing. Love without wrath is the unloving "love" of a parent who tolerates his or her child's being harmed, or doing harm.

His wrath, therefore, cannot be "bought off" by bribes; indeed, man has nothing to offer of his own that could possibly satisfy the demands of divine justice.

No, it is God Himself, who if his "tender mercy" - the sheer abundance and generosity of his love - provides in his own Son Jesus Christ the one human being who can both make the offering on behalf

of all mankind, and himself be the offering which "is the propitiation for our sins."

The word "propitiation" is so valuable because it speaks to us so eloquently of the love of God, made manifest to us in Jesus, the dear Lamb of God who takes away the sin of the world.

By the Rev. Gavin Dunbar and the Rev. Sean A. Taylor in the September 1997 issue of The Prayer Book Society of Canada NEWSLETTER.

The Death of Trust

As [the British] Parliament once again prepares to debate euthanasia, Cardinal Basil Hume issues a warning

The advocates of euthanasia are on the march. Next month a Private Member's Bill promoting "doctor-assisted dying" will be briefly debated in Parliament. The Government has already made it clear that it does not support the legalisation of euthanasia. But the law forbidding it has already been weakened by the courts, and it could be further undermined by Law Commission proposals on mental incapacity on which the Government is soon to consult.

Contemporary morality tends to elevate the right to choose above every other value. It finds offensive the traditional teaching on the sanctity of human life which has been part of common morality in Western societies. This outlook is having many profound effects. It has desensitised many people to the evil of abortion. It has also predisposed many to support euthanasia.

Euthanasia aims at ending a life judged to be no longer worth living, either because of suffering, or because of presumed poor "quality". The aim is accomplished either by a direct action, such as administering a lethal injection, or by depriving a person of medical treatment or ordinary care in order to bring about death. An essential defining characteristic of euthanasia is the intention to end life, that is, to kill.

It is therefore completely different when a doctor uses drugs in order to alleviate pain, even when doing so may hasten death as a foreseen result. The doctor's intention is not to kill, but to relieve pain. It serves the advocates of euthanasia to obscure this distinction. Some reports of the Annie Lindsell case in the High Court a few weeks ago seemed to suggest that a victory had been won for euthanasia. Ms Lindsell, terminally ill from motor neurone disease, sought a declaration from the court that her doctor could legally administer pain relief even if the drugs shortened her life. In fact no declaration was needed, or given. Both the law and, indeed, morality have always permitted doctors to administer palliative drugs to alleviate the symptoms of terminally ill patients, even if death is hastened as an unintended effect.

There is now a risk that euthanasia could enter by the back door.

Efforts to introduce legislation to allow active euthanasia (such as giving a lethal injection), or assisted suicide (such as leaving lethal pills for the patient to take themselves), have so far failed in this country. There is a risk, however, that euthanasia could enter by the back door as a result of certain court decisions and Law Commission proposals. These appear to sanction not active but *passive* euthanasia, that is intentionally terminating life by the withdrawal or denial of treatment.

Clearly, life need not be preserved at all costs when a person is already dying. Medical treatment, though not basic nursing care, can and should be withdrawn (after appropriate consultation and agreement) when it is futile or imposes an excessive burden on the patient. To allow a person to die

in these circumstances is not euthanasia. Moreover, when death is imminent and inevitable, a person can morally refuse treatment that would only secure a precarious and burdensome prolongation of life. Such a refusal is not the same as suicide, but simply an acceptance of the imminence of death.

But what if death is neither imminent nor inevitable? Suppose a doctor were to withhold insulin from a young, unconscious diabetic with the intention of bringing about death, because the doctor thought the patient's life to be not worth living. That *would* be passive euthanasia. If the doctor were deliberately to withhold insulin in order to assist in carrying out the patient's previously declared wish to end his life, it *would* be assisted suicide.

Court judgments, such as that in the Tony Bland case, already appear to permit passive euthanasia in certain situations. Furthermore, the Government is about to consult on Law Commission recommendations to overhaul the law relating to decision-making in respect of mentally-incapacitated adults. As drafted, these proposals would appear to enshrine in statute some of the disturbing precedents already set by the courts. They appear to be so widely drawn as to permit the withdrawal of treatment in certain circumstances not only on the basis that it is futile where death is imminent or inevitable, but even in order to terminate life because that person's life is judged by others to be no longer worth living.

Additionally, the Law Commission proposals would appear to give statutory force even to suicidally-motivated advance refusals of medical treatment. Although suicide has been decriminalised, assisting a person to commit suicide is still a criminal offence. So it should remain.

The Government is right to consult on the Law Commission proposals. Whatever their other merits, they must be amended to ensure that euthanasia and assisted suicide remain illegal even when brought about passively, that is by denial or withdrawal of treatment.

If passive euthanasia were to gain statutory acceptance, pressure for the decriminalisation of active euthanasia would increase. If it were acceptable for doctors deliberately to bring about death by omission, why not by an act? Would it not be kinder to dispatch patients by a swift lethal injection rather than subject them to a lingering death by disease or thirst?

There is every likelihood that a law permitting euthanasia even in limited circumstances would, as with abortion, lead to a more widespread practice. In The Netherlands 13 years ago the courts declared active euthanasia lawful in certain circumstances. Although the Dutch guidelines require an explicit request from the patient, many thousands of patients have had their lives terminated without explicit request, and recent decisions of Dutch courts have declared lawful the killing of babies with disabilities. The Dutch experience confirms that once it is allowed that doctors (or others) may judge whether a human life is worth living, (as they inevitably do in carrying out voluntary euthanasia) non-voluntary euthanasia inexorably follows. Indeed, if patients can benefit by being killed, is it reasonable to deprive them of that benefit because they are incapable of asking for it?

There would be other serious consequences if our society were to legalise euthanasia. One disturbing effect would be to devalue the contribution which older people and the disabled have to make. The sense that they were unwanted, a burden to their families and a cost to society, would undermine their self-worth. Today's right to die would become tomorrow's duty to die.

The doctor-patient relationship would be corroded. Patients, who are often in any case extremely vulnerable, have to be able to trust their doctors. They cannot easily do so unless they can be confident that doctors will never be disposed to kill them, and that doctors have no warrant to ask

whether they are *worth* caring for or treating.

Moreover, the humane motive to develop truly compassionate and effective approaches to the care of the suffering and the dying would be undermined if euthanasia were legalised and were to appear the "cost-effective" option. A substantial part of the hospital resources of the NHS are spent on patients in their last years of life. The economic attractions of euthanasia are obvious. It would be a dangerous and insidious temptation.

So too is the demand for spare organs. For instance, it has recently been argued that patients in a persistent vegetative state should be given lethal injections (rather than dying as a result of the withdrawal of treatment) so that their organs may be used for others.

We should note that in 1994 the House of Lords Select Committee on Medical Ethics unanimously opposed the legalisation of active euthanasia. It concluded that: "Society's prohibition of intentional killing ... is the cornerstone of law and of social relationships. It protects each one of us impartially, embodying the belief that all are equal ... The death of a person affects the lives of others, often in ways and to an extent which cannot be foreseen. We believe that the issue of euthanasia is one in which the interest of the individual cannot be separated from the interest of society as a whole."

Advocates of euthanasia often trade on the fear of pain, suffering and death. But in recent advances in palliative care and effective pain relief, and especially the growth of the hospice movement, have all contributed a great deal to affirming the dignity of people in every phase of life and to help them to die at peace. Killing a person can never be the way to respect human life.

From *The Times of London*, November 27, 1997 - courtesy of Ted Bowles

Several More Items from The Net

(i) Cantaur

The congregation of Loyal Presbyters, who gathered for the Canterbury Diocesan Conference, went home in good heart this year. Greatly encouraged by the Primate's assurance that, contrary to the miserable prognostications of the gloom mongers, the Anglican Communion is in good shape, they were further uplifted by his reflections on the state of his sabbatical hosts, The Episcopal Church of the U.S.A.

While acknowledging the odd difficulty - (believed to be a guarded reference to the adoption of wholesale immorality, persecution of the orthodox, and doctrinal free fall) - they are, apparently, an example to us all in their elevation of the great sacrament of late 20th century Anglicanism, the raising of vast amounts of dosh. As the good book surely should have read, "unto him who is given much, much shall be forgiven". Amen.

(ii) Scriptural Warrant

The Lord God Almighty, Heavenly Father and author of all patriarchal injustice is in further trouble with American feminists. The idea that His Son's sacrifice should be thought to atone for the sins of the world is deeply repulsive.

It is, they have decided, an archetype of the most horrific kind of child abuse!

This can be easily obviated, of course. If God is a woman then she would, as the sisters would tell

you, have “a right to choose” what happened to the child.

(iii) Virtual Episcopacy

When an orthodox evangelical was called to serve in the parish in the U.S.A. he was not entirely surprised when the bishop vetoed his appointment. The bishop was a well known supporter of feminism and gay rights - the parish priest was not.

What did surprise our evangelical friend was to discover, from enterprising evo “hackers”, that the bishop had enlisted the help of “Integrity” (the gay lobby group) to use its world wide web contacts to see if anyone had “any dirt on the candidate which could back up the veto”.

There wasn't any but, to nobody's great surprise the veto remained without benefit of explanation or justification.

(iv) With of Without

Bishops wishing to tighten the communion discipline for unconfirmed children need, it appears, to be a little more explicit.

A relatively new bishop paying his first visit to a Midlands parish was utterly non-plussed by the Vicar's sacramental instructions.

“Now bishop, you put the consecrated wafers in the middle and then a ring of unconsecrated wafers round the edge. The consecrated wafers are administered to the adults with the words “The Body of Christ” - to which they reply “Amen”, and the unconsecrated wafers we give to the children”.

“And what” responded the perplexed bishop “are the suggested words of administration to the children?”.

“Oh” replied the Vicar “something like “nice to see you” ”.

“To which, I suppose” the bishop retorted “the well trained child will respond, “to see you nice!” ”.

From Trushare, a Christian Bulletin Board Service, working in association with Cost of Conscience and Forward in Faith - Father Francis Gardom is the SYSOP - in a review entitled Thirty Days - August 1997.

1 Peter 5. 8 & 9

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

or

Awake! be on the alert! Your enemy the devil, like a roaring lion, prowls round looking for someone to devour. Stand up to him, firm in faith, and remember that your brother Christians are going through the same kinds of suffering while they are in the world.

Exodus

When I left England many people in the Church of England thought of themselves as an EXODUS people. To preserve the Apostolic faith and the Apostolic succession they would make an Exodus, like the Exodus from Egypt. One way or another they would move out en bloc. This has not yet happened. Instead they are pressing the parliamentary legislation on women priests to its limits. So you have two integrities in English Anglicanism, or a church within a church. This is hardly possible in Canada. But in England it is possible because Parliament continues to hold the ring to prevent minorities in the Church from being wiped out. Parliament has always held the ring since the Elizabethan settlement. In the past however, everyone believed that the tree itself was sound. Now however the catholic branch is attached to a trunk that it believes is rotten. It is, thus, engaged in a legal civil war that it can win, but only at a price. The price is to live with the rot, or in theological language, to live with doubtful apostolic succession and selective apostolic truth. It is all pretty uncomfortable.

Remember George Orwell. I venture a note of caution. A lecturer was heard to claim that his child was the most totally integrated individual he'd ever encountered. 'Oh' said someone 'he must be a prodigy'. 'Indeed not' replied the lecturer 'He is totally depraved'.

A good example of 'two integrities' would be the wave theory and the particle theory of physics. They complement one another. This however, is not how the 'two integrates' in the Church of England see themselves. Not even contraries. But total contradictories. But enough of that. What's the alternative?

One by one, the rest of us have, over the last 30 years, made the EXODUS from the Anglican Communion. And, not surprisingly, we have found ourselves in the Wilderness. The Wilderness has a rather frightening 'ring' to it. But in fact it is just the next step after the EXODUS. We should not be intimidated. We should not worry. Those that trust in the Lord shall rise up on eagles wings. etc.

At the beginning of the Continuing movement everyone expected to grow faster. Praise God for idealism and excitement. We would never have got off the ground at all without them. In fact we have grown incredibly slowly, and then only as the result of massive generosity and painstaking hard work. In an ideal world it would have been much easier. In an ideal world the many people who see the truth would have joined us long ago. But it is not an ideal world.

So here we are without much church real estate in the wilderness, and not too much money. In fact, no comfortable crucifixion. So what's new? If you read the prophets you will find that the Israelites were either called into the wilderness or called into exile. You pays your money and you takes your choice. But, most important, both are the place of judgement.

So if we think we are small and fragile, forget the self pity. It is because we have been called into the place of hardship, the place of separation, the place of judgement. That is where human life, under God, properly is. Judgement begins at the house of God, and if we are not living under judgement then we are not living the Christian life. So however difficult it may be, we have no cause to complain. Indeed we are privileged.

As were the Israelites. For in the wilderness the Israelites found that everything was against them, except for one thing, God was with them.

This remains the same for us. As long as we remain under God's judgement we have this sense that God is with us, that we are accompanied: this sense that we tread the road that saints have trod,

and that we have many, many fellow travellers.

Modern loneliness is the direct contrary to this. It stems directly from the refusal to be 'under judgement': the refusal to 'come out into the wilderness'. But to those who respond to the call he says 'I will be with you always, even to the end of time'.

At one of our Church councils we addressed the question of DISAPPOINTMENT. Often we are disappointed when we miss our friends on Sunday. We agreed it was very important to say 'We miss you'. However it is equally important not to make people feel guilty, not to express disappointment too strongly. It is important not to react badly.

By Fr. Michael Shier in the November - December 1997 issue of *The Traditional Anglican*, the Rector's Newsletter for the Parishes of the Lower Mainland of British Columbia, Canada. The *Traditional Anglican* may be found on the ACCC website.

Friend of Sinners

While English traditionalists were rejoicing in Dr. Carey's defence of Christian sexual values on a recent trip Stateside, American observers took a less starry-eyed view. Our Sister journal, *The Christian Challenge* (Washington, D.C.), printed the following letter:

"The Archbishop of Canterbury's unofficial, somewhat qualified statement, that sex outside of marriage is wrong, lacked enough force to have any effect on the downward moral spiral of [the Episcopal Church]. Perhaps this was out of respect for his host, Virginia Theological Seminary, [which] just announced a "free love" policy for its ministerial candidates. This is in keeping with the Episcopal Church's policy of welcoming all sinners except politically incorrect conservatives, who admit to being sinners..."

From Trushare, in a review entitled *Thirty Days* - July 1997

Do you know who penned:

"Hark! The Herald Angels Sing"?

Ever heard of a songwriter team that lived a hundred years apart? That's what happened with this number. Charles Wesley (1707 - 1788) wrote more than 5,000 hymns all without music. Felix Mendelssohn (1809 - 1847) gets the music credit, but he didn't write it. William Cummings actually reworked Wesley's words to fit a cantata composed by Mendelssohn.

"O Little Town of Bethlehem" ?

Prompted by a trip to the Holy Land on Christmas, Bishop Phillips Brooks wrote a poem to inspire the children of his Philadelphia congregation. The church organist, Lewis Redner, set the bishop's words to music that he believed came to him in a dream. Actually, the melody came from England, when around the same time, R. Vaughan Williams arranged the tune based on an old English folk song.

"Joy to the World"?

Isaac Watts, the father of English hymnody, got most of the lyrics from Psalm 98. Lowell Mason based the inspirational melody on the music of George Frederick Handel.

From The [K-W] Record of December 4, 1997.

From a Bookmark

God be in my hēdē &
In my understandyng.

God be in mynē eyes
And in my loking.

God be in my mouth
And in my speakyng.

God be in mynē hartz
And in my thinkyng.

God be at my endē
& in my departyng.

Courtesy of Ted Bowles.

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

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

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P.S. Remember to check out the ACCC website [<http://www.zeuter.com/~acc/>] on a regular basis.