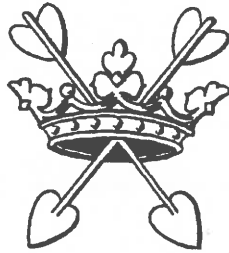


# THE PARISH OF ST. EDMUND, KING AND MARTYR



The Anglican Catholic Church of Canada

## UPDATE

December 8, 1998 - The Conception of The Blessed Virgin Mary

### January Schedule

January 3	-	Christmas II
January 6	-	Epiphany of Our Lord
January 10	-	Epiphany I
January 17	-	Epiphany II
January 24	-	Epiphany III
January 31	-	Septuagesima

### Service Times and Location

- (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) On Holy Days and Days of Obligation, when announced, the Holy Eucharist is celebrated at 7:00 p.m.

Parish News - Please remember:

- (1) Holy Eucharist on Monday, December 21 - St. Thomas - 7:00 p.m.
- (2) Holy Eucharist on Saturday, December 26 - St. Stephen - 7:00 p.m.
- (3) Holy Eucharist on Monday, December 28 - The Holy Innocents - 7:00 p.m.

'Media treats religion poorly' - scholar (In case you didn't know)

Unless it's a sex assault case, a major church rift, or some other scandal, religious issues are ignored by the Canadian media.

Michael W. Higgins, dean and president-elect of St. Jerome's College at the University of Waterloo, speaking at Mount Saint Vincent University's Elizabeth Seton lectures this week, says radio, television and print editors refuse to cover serious theological matters.

"The only time you drag out religious studies professors... is usually when there's a religious crisis, a scandal or the Pope is coming for a visit," said the author and journalist, who has written about religion for 20 years.

Despite growing interest in things "spiritual," the word religion is considered taboo because Canadians seem to think faith matters are private, he said.

Even the language is getting confused, he said, noting that terms often are used interchangeably. "Religion, ethics, church, faith and spirituality are all the same thing," said Mr. Higgins, "but, of course, we know they are not." The language of faith has been abandoned and replaced with less demanding terms like tradition, community and heritage. Religion has a restrictive definition in the media, he said, being represented as a kind of "decoration... not something essential to who or what you are."

The professor says what growth there is in spiritual coverage is based on "a palatable religion, a feel-good religion."

He also disputes the argument that religion doesn't sell. "It's not a matter of selling, surely," he said. "It's a matter of clarification, of instruction, of reasonable stimulation."

Media coverage should not be based on church attendance statistics, he said. "There is a very high readership of religious things." Mr. Higgins says everyone has an opinion on religion. He's amazed by people's passionate interest in discussions of theology.

Another reason the Canadian media avoids faith stories is because they fear being labelled as biased, he said. "I think the media is sometimes suspicious because they do not want to be seen as an arm of propaganda."

Churches and religious institutions seeking news coverage have to realize they can't control the media, he said. "I think it's worth taking the risk... as long as you get intelligent, rational coverage because eventually, at some point, your credibility is going to be enhanced."

The media also mistakenly assumes that religious discussion doesn't belong in politics, said Mr. Higgins, relating a story about the late Robert Bourassa, former premier of Quebec. An article written

about his strong faith and the fact that he prayed daily was originally published in Le Devoir. Once translated, only one English paper picked it up - a Catholic one.

"It is an important part of the shaping, not only of the province, but the making of this man," Mr. Higgins said. "Why would the fact that his spiritual life plays an important role... in his moral decision-making be moved to the periphery?"

He said Bill Clinton, Margaret Thatcher and Pierre Trudeau are not afraid of making their theological backgrounds known. This helps the public understand the person.

Canadians are eager to understand theology, and it's the media's responsibility to explore and provide insight in a serious and meaningful way, he said.

Article by Lisa Vaughn in the October 3, 1998 issue of The Halifax Herald Limited

### *For Real!*

This is the transcript of the ACTUAL radio conversation of a US naval ship with Canadian authorities off the coast of Newfoundland.

*Canadians.* Please divert your course 15 degrees to the South to avoid collision.

*Americans.* Recommend you divert your course 15 degrees to the North to avoid collision.

*Canadians.* Negative. You will have to divert your course 15 degrees to the South to avoid collision.

*Americans.* This is the Captain of a US Navy ship. I say again, divert YOUR course.

*Canadians.* No. I say again, you divert your course.

*Americans.* THIS IS THE AIRCRAFT CARRIER USS LINCOLN, THE SECOND LARGEST SHIP IN THE UNITED STATES' ATLANTIC FLEET. WE ARE ACCOMPANIED BY THREE DESTROYERS, THREE CRUISERS AND NUMEROUS SUPPORT VESSELS. I DEMAND THAT YOU CHANGE YOUR COURSE 15 DEGREES NORTH, I SAY AGAIN, THAT'S ONE FIVE DEGREES NORTH, OR COUNTER-MEASURES WILL BE UNDERTAKEN TO ENSURE THE SAFETY OF THIS SHIP.

*Canadians.* This is the Bonavista lighthouse. Your call.

From the LifeBrokers listserver.

### *The Nature of Man - IV*

#### MAN IS A MORAL BEING

The sense that some acts are in themselves good and others are evil is solely a human characteristic, for man alone has the power to recognize and to distinguish between good and evil; between right and wrong.

Someone at this point may say, "That is not true, for a dog knows when it has done wrong, and will slink away with downcast eyes, and its tail between its legs." True, but the dog does not know that it has done wrong, and feel in consequence that it is rather a dirty dog. All that the dog knows is that on previous occasions that particular conduct has led to a scolding, or a blow from its master. The dog does not realize that it has been sinful in stealing the bone. It only realizes that it has been found out, and therefore there is trouble brewing.

But when I have done something I know to be wrong, my sense of guilt does not depend on my being found out. Nobody may ever know about it. But I know, and because I know I cannot rid myself of the feeling that I am guilty and unworthy. Even though discovery and punishment be the remotest of improbabilities, I know certainly that I have sinned, and acted meanly, basely, and unworthily. I know myself to be sinful, quite apart from considerations of discovery or punishment.

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

### *From Here and There*

- ⊗ "The one oblation any Mass has offered, Roman, Orthodox, Anglican, or otherwise, is the one oblation of Jesus Christ once offered. There is no other oblation acceptable to God. The fact that that oblation is present in the elements of bread and wine in the Mass simply makes that oblation present for us in 'real time'." Willam Wheatley
- ⊗ "Tradition means giving votes to the most obscure of all classes, our ancestors . . . Tradition refuses to submit to the small and arrogant oligarchy of those who merely happen to be walking around." G.K. Chesterton
- ⊗ "Let reason go and you will have a naive faith in U.F.O.'s, Astrology, and the New Age." Pope John Paul II
- ⊗ "Believers are also thinkers. In believing, they think, and in thinking, they believe. If faith does not think, it is nothing." St. Augustine of Hippo
- ⊗ "Let that be considered a valid Eucharist over which the bishop presides, or one to whom he commits it. Wherever the bishop appears, there let the people be, just as, wheresoever Christ Jesus is, there is the Catholic Church." St. Ignatius

### *Liturgical Vesture VIII*

#### Episcopal Insignia - The Mitre

The most prominent liturgical ensign of the bishop of today is his head-dress. The mitre is not, however, part of classical Roman costume; and its origins are still somewhat uncertain. It is, speaking in general terms, a development after the Norman Conquest and in the second millennium of the Christian era.

One theory is that the mitre developed out of the conical helmet of white linen first worn in processions out of doors by the Roman pontiff in the eighth century. This helmet was known as the *Frigium* or Phrygian Cap, or *Tiara*.<sup>1</sup> This is certainly the origin of the later Papal Tiara. But the fact

---

<sup>1</sup> Braun: *Die lit. Gewandung*, pp. 495-8.

that a helmet of a similar kind is illustrated on a coin of Egbert, Archbishop of York (A.D. 734-66) leads us to consider the theory advanced by Daniel Rock in *The Church of our Fathers*.<sup>2</sup> Rock shows us that during the Anglo-Saxon period certain bishops of this land wore a circlet or fillet of gold, sometimes accompanied by a white linen kerchief, which was tied behind the head with a band whose ends fell down and about the shoulders.

Of particular interest is the *Cotton MS. Claudius A.3* (in the British Museum) containing an illustration made at the end of the tenth, or the beginning of the eleventh century by an Anglo-Saxon artist. It depicts Pope Gregory-the-Great wearing such a cap with a fillet of gold. The ends of the band or *infulae* may also be seen at the sides of the Pope's head.

The Bayeux tapestry depicts Archbishop Stigand at the coronation of King Harold; but the Primate does not have on a cap or mitre. It is after the Norman Conquest that we find evidence for the wearing of the earliest form of mitre during the liturgy. By the opening of the twelfth century a dent or crease had developed in this cap; and this version of the mitre is well illustrated on the sides of the black Tournai marble font in Winchester Cathedral which was made about A.D. 1171. In the late twelfth or early thirteenth century the cap was turned round the other way and began to assume the form which we now commonly associate with episcopal head-dress. During the next four centuries the mitre increased in height until we reach the towering form of the later Renaissance. We may agree with Father Braun when he states that the mitre 'reached without doubt its highest point' in the thirteenth century 'without arrogance, but full of dignity it may be called an ideal pontifical head-dress'.<sup>3</sup>

In the Eastern Orthodox Church the mitre has assumed the form of the Byzantine imperial crown; and it is sometimes worn by arch-priests. In the lesser Eastern rites, such as the Coptic and the Armenian, a form of the mitre is also granted to certain priests and deacons.

The original colour of the mitre was white, being made of linen. By the thirteenth century, however, when the later form of this head-dress had come into use, coloured and silk mitres adorned with precious stones and pearls are found. Also mitres made entirely of beaten plates of gold and silver were used.

As early as the time of Pope Gregory X (A.D. 1271) a distinction is drawn between the kinds of mitres and the occasions of their use.<sup>4</sup> The modern Roman ceremonial reflects these distinctions by recognizing three kinds of mitre: (1) *mitra pretiosa* (jewelled), (2) *mitra aurifrigiata* (without jewels and used at times of less solemnity), (3) *mitra simplex* (plain white linen and used on ordinary days and penitential occasions).

The use of the mitre was not confined to bishops, even in the West. Roman cardinals, even though not in priests' orders, were permitted to wear this head-dress. The abbots of the greater monastic houses were also mitred, although they were not supposed to wear the precious mitre. A form of mitre was also granted to be worn by the Canons of certain privileged Cathedrals, e.g. Lisbon, Pisa, Cologne, and Treves.<sup>5</sup> As late as the eighteenth century some of the Canons at Vienne and Lyons

---

<sup>2</sup> Vol. II, pp. 76-98.

<sup>3</sup> Op. Cit., p. 474.

<sup>4</sup> Mabillon, *Mus. Ital.* II, 232.

<sup>5</sup> Cf. Rock, op. Cit., pp. 93-4.

were permitted to wear a mitre, when they assisted at the Archbishop's High Mass.<sup>6</sup>

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

### *Irrelevant, but Amusing*

#### SOME RULES FOR WRITERS:

1. Verbs HAS to agree with their subjects.
  2. Prepositions are not words to end sentences with.
  3. And don't start a sentence with a conjunction.
  4. It is wrong to ever split an infinitive.
  5. Also, always avoid annoying alliteration.
  6. Be more or less specific.
  7. Parenthetical remarks (however relevant) are (usually) unnecessary.
  8. Also, too, never, ever use repetitive redundancies.
  9. No sentence fragments.
  10. Contractions aren't necessary and shouldn't be used.
  11. Foreign words and phrases are not apropos.
  12. Do not be redundant; do not use more words than necessary; it's highly superfluous.
  13. One should NEVER generalize.
  14. Eschew ampersands & abbreviations, etc.
  15. One-word sentences. Eliminate.
  16. Analogies in writing are like feathers on a snake.
  17. The passive voice is to be ignored.
  18. Eliminate commas, that are, not necessary. Parenthetical words however should be enclosed in commas.
  19. Never use a big word when a diminutive one would suffice.
  20. Kill all exclamation points!!!
  21. Use words correctly, irregardless of how others use them.
  22. Understatement is always the absolute best way to put forth earth shaking ideas.
  23. Use the apostrophe in it's proper place and omit it when its not needed.
  24. Eliminate quotations. As Ralph Waldo Emerson said, "I hate quotations. Tell me what you know."
  25. If you've heard it once, you've heard it a thousand times: Resist hyperbole; not one writer in a million can use it correctly.
  26. Puns are for children, not groan adults.
  27. Go around the barn at high noon to avoid colloquialisms.
  28. Even IF a mixed metaphor sings, it should be derailed.
  29. Who needs rhetorical questions?
  30. Exaggeration is a billion times worse than understatement.
- And finally...

---

<sup>6</sup> D. Buenner: *L'Ancienne Liturgie Romaine - Le Rit lyonnais*, pp. 146-8.

31. Proofread carefully to see if you any words out.

By Douglas Steel, Ph.D., University of Utah - submitted by Jeff Speek

### *From the Deacon's Desk*

#### BY GRACE ? OR BY WORKS ?

At Morning Prayer and Evensong in the first few days of November we have been reading for the Second lessons, from the Epistle of St. James. A not very long letter compared to some attributed to St. Paul but in it he includes some very important lessons for us.

In some respects it seems he is at variance with St. Paul on the subject of justification. St. Paul says in the Letter to the Church at Ephesus, Ch. 2- V. 8 & 9 "By Grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." While James says Ch. 4- V. 14 "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" and V. 17 "Even so faith, if it hath not works, is dead, being alone". Martin Luther came out heavily on the side of "Justification by Faith alone" while others *hedged their bets*.

Article XI of the 39 Articles which can be found on page 702 of the Prayer Book calls this..... a most wholesome doctrine..... It is however, I think open to misinterpretation. No one will deny Paul's conclusion, if they follow his spiritual journey from trying to find peace with God and justification by his own following of the Law as a devout Jew, to his liberation by Christ's atoning sacrifice on the cross without any action by himself, except to accept God's Grace by faith alone.

I personally believe that these two letters cannot be at odds with each other since, whenever we come across statements in the Bible that seem to contradict each other, we have to examine them more critically to see what it is that each side is actually saying. So when Paul says that we are saved by faith alone we have to examine what he means by that statement. It is true! Of that there can be no doubt, but just what does he mean by "faith"?

Faith starts with belief, as James says V. 19. "Thou believest that there is one God, thou doest well: the devils also believe, and tremble". Belief in God is good but not enough, belief *in* Jesus Christ is good but not enough, we must believe *on* him. This is accomplished in the first of the two Great commandments "Hear O Israel the Lord thy God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength".

But coupled with this we have the second commandment "Thou shalt love thy neighbour as thyself", and here we have the "works", the unlimited scope for the fruit of faith.

Faith without works is a concept which is very difficult to comprehend, how can a person accept Jesus Christ as who and what he said he is, and what he teaches, and still not be compelled by that knowledge and teaching into at least attempting emulation? To me "faith without works" is an oxymoron.

I have to admit that James Ch. 2- V. 24 gave me a problem until I realized that it was summing up an answer to an earlier question, that posed in verse 14 and this I am convinced is what St. Paul meant and what Luther reiterated, faith and good works cannot be separated.

One of the problems in opposing St. Paul's passage against that of St. James is that they were coming from opposite directions. Paul when speaking of works was assuredly thinking of works

in the Pharisaical sense of conformity to the Law. While James was just as assuredly thinking in terms of works as the fruit of a lively faith. Which is assuredly the way we should be thinking of it.

I don't intend here to go into the different possible meanings of justification, justified, etc. Maybe at some other time when I feel braver. Then again maybe not.

Laudate Dominum.

By The Reverend Mervyn Edward Bowles

### *The Bishop's Bit*

#### WHEN I USE A WORD

"There's glory for you." "I don't know what you mean by glory", replied Alice. "I meant", said Humpty Dumpty, "there's a nice knock down argument for you". "But glory doesn't mean a nice knock down argument", objected Alice. "When I use a word", said Humpty in a rather scornful tone, "it means just what I choose it to mean - neither more nor less." (*Alice Through the Looking Glass*).

Bishop Alfred likes to throw people into confusion with the Cornish use of the word *Anglican*. "No, I'm not Anglican. We Celts were Christian long before the Angles and Saxons (ie the English) invaded our Britain."

Bishop Charles Gore CR told the story about two elderly ladies who overheard a conversation between soldiers in World War I. "I put my shirt on a *bleeding* horse that got *scratched*", said one man. "What a kind fellow to be so good to suffering animals", observed one of the ladies.

It's a fact of life that though we all use the same words, those same words can have differing meanings for each of us. Take the word catholic, for instance. Many newspapermen and members of the public are confused by our use of this word. "Are you a cross between Catholic and Anglican?" or, "But surely the words Catholic and Anglican cancel each other out?" "No", we reply, losing our patience, "Every Anglican claims to be Catholic. At least twice a day we claim to be so in the daily services of morning and evening prayer. The Prayer Book is peppered with the word catholic." "Oh, you mean in the sense of *universal* or *whole*", comes back the comprehending reply. "What else do you think we mean?" The late Canon Sydenham Lindsay of the Advent in Montreal, the father of our Mrs. Mary Kerr in Victoria, used to say, "Anglicans who protest they are not Catholics are either liars or parrots. Don't they mean the creeds when they recite them."

The fact is that by our careless phraseology we have allowed Roman Catholics exclusive use of the word catholic.

Just as we have allowed other denominations exclusive use of other words, but we too are Baptist, Charismatic, Methodist, Presbyterian and Orthodox.

We attach the greatest possible importance to the sacrament of holy *baptism*, by which we are incorporated into the Body of Christ. Among us are many *gifted* believers. Charisma means gifts. Our public worship is according to *method* and system, ie we use the Book of Common Prayer with its kalendar and lectionary. We certainly ordain men to the *presbyterate* or priesthood. We hold the *orthodox* faith as contained in Holy Scripture, interpreted and summarized by the three



creeds, to which *right glory* is attached. We are traditionalists who conserve what has been handed to us. And yes, we also hope to be Protestant. This word does not mean to object to. It means to testify to or to witness for. We hope that in the court of life we are witnesses to the Lord Jesus Christ. There is no antipathy between the words Catholic and Protestant, which is why at her coronation the Queen claimed to be both.

But then we know very well that mostly we misuse the word *church*. Strictly speaking, we do not go to church, nor do we worship in a church. We ourselves are the church.

The conversation between Alice and Humpty Dumpty, to say nothing of the conversation between the two elderly ladies on a railway platform, ought to make us more realistic in our use of words.

+Robert Mercer CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

### Worth Remembering

- † American historian and former Stalinist, Eugene Genovese, who has returned to the Catholic Faith, argues that Catholicism is the only faith that satisfies his logical need for an omnipotent God. "I have to say", he writes, "a God who is progressing, learning from his creatures, is not somebody who interests me. If I have something to teach God, I don't need him anymore. A God of love who is not simultaneously a God of wrath doesn't interest me either."
- † "If we advocate and support all the 'new age-politically correct' crap that floats around, we are enlightened and advanced, but if we hold to traditional views, we are mocked and scorned and abused."

### Quotable Quotations

- † 'Kindness is a language the dumb can speak, and the the deaf can hear and understand.' Christian Bovee
- † 'A soft answer turneth any wrath.' Proverbs 15-1
- † 'Responsibility educates.' Wendell Phillips
- † 'When someone does something good, applaud! You will make two people happy.' Samuel Goldwyn
- † 'Regret is an appalling waste of energy; you can't build on it; it's only good for wallowing in.' Katherine Mansfield
- † 'Great occasions for serving God come seldom, but little ones surround us daily.' Anon.
- † 'Arrange whatever pieces come your way.' Woolf
- † 'Give your troubles to God. He will be up all night anyway.' Anon.
- † 'A new broom sweeps clean, but the old brush knows the corners.' Irish Proverb

† 'Kind words can be short and easy to speak, but their echoes are truly endless.' Mother Teresa

Submitted by Helen Glover

### *The Blessed Virgin Mary*

A few quotations of Martin Luther about The BVM:

"Christ...was the only Son of Mary, and the Virgin Mary bore no children besides Him..."brothers" really means "cousins" here, for Holy Writ and the Jews always call cousins brothers."

"He, Christ, our Saviour, was the real and natural fruit of Mary's virginal womb... This was without the cooperation of a man, and she remained a virgin after that."

"God says...: 'Mary's Son is My only Son.' Thus Mary is the Mother of God."

"God did not derive his divinity from Mary; but it does not follow that it is therefore wrong to say that God was born of Mary, that God is Mary's Son, and that Mary is God's mother... She is the true mother of God and bearer of God... Mary suckled God, rocked God to sleep, prepared broth and soup for God, etc. For God and man are one person, one Christ, one Son, one Jesus, not two Christs...just as your son is not two sons...even though he has two natures, body and soul, the body from you, the soul from God alone."

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 / (519) 747-3324 - office  
(519) 747-5323 - fax  
gfreeman @pwi-insurance.ca