

# THE ANGLICAN CATHOLIC CHURCH OF CANADA



The Parish of St. Edmund, King and Martyr

## UPDATE

February 20, 1998

### *March Schedule*

March 1	-	Lent I
March 8	-	Lent II
March 15	-	Lent III
March 22	-	Lent IV
March 29	-	Passion Sunday

### *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*

Thanks to Father Logan for the new surplice and for the case of Altar Wine. (The wine has the Ecclesiastical Approbation of the [R.C.] Archdiocese of Los Angeles and the Diocese of Fresno in California, U.S.A.)

We *received* our Letters Patent in late January - but *were incorporated* effective December 30, 1997! We're establishing by-laws for the corporation and will then make application to Revenue Canada for 'charitable donation' status.

Bridget Speak was elected as Treasurer and Envelope Secretary at a meeting of the congregation on February 1. We've opened a bank account - cheques may now be made payable to St. Edmund's!

The Diocesan Office will be happy with Bridget's election - since November of 1996, Heather Fellows (Diocesan Secretary and Registrar) and Gerry Harris (Diocesan Treasurer and Financial Manager) have been doing our accounting for us - depositing alms, issuing cheques and tax receipts, etc. Thank you Heather! Thank you Gerry!

## *The Sacraments - VII*

### HOLY ORDER

Holy Order is a Sacrament ordained by our Lord by which special power is conferred for celebrating and administering Sacraments, and for performing other functions of the Church's ministry.

On Maundy Thursday night Christ made His apostles priests when, in instituting the Eucharist He commanded them - "Do this in remembrance of Me." Further evidence for His institution of Holy Order is found in the 20<sup>th</sup> chapter of St. John, when, immediately before instituting the Sacrament of Penance, He said, "As My Father hath sent Me even so send I you. And when He had said this He breathed on them, and saith unto them, Receive ye the Holy Ghost."

The preface to the services of Ordination in the Prayer Book declares that "It is evident unto all men, diligently reading Holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons."

The minister of ordination is always a Bishop of the Apostolic Succession. This means a Bishop whose authority goes back in unbroken succession from Bishop to Bishop to the Apostles who were ordained by our Lord Himself. No one who has not this succession has ever been held by the Catholic Church to have either the power or the authority to ordain. In order to make trebly sure of this succession (so essential does the Universal Church regard it), the great Council of Nicaea in the year 325, made it a rule for the whole Church that a Bishop should always be consecrated by three other Bishops. If one Bishop only should consecrate another Bishop, it would be a valid consecration, but irregular according to the canons of the Universal Church.

When a man is ordained to the priesthood, he has conferred upon him the power, (1) to consecrate the Eucharist, (2) to give absolution from sin, and (3) to bless in the Name of God. Where a priest is made a Bishop, there is added to these powers that of ordaining to any order of the ministry. Such ordination impresses upon the soul a permanent quality which can never be lost either in time or eternity. Even should such a minister of the Apostolic Succession be deposed from the ministry, there is taken from him, not the powers of his office, but only the right to exercise its functions. Should he be restored to the exercise of his ministry, he would not be re-ordained.

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

## *Icon of The Nativity of Our Lord*



By Nicholas Papas in the December 1997 issue of *The Word*, the official publication of the Antiochian Orthodox Christian Archdiocese of North America.

### *Rule of Faith*

With the Catholic Church the Scriptures both of the Old and New Testaments were deposited by the Apostles. She is by her pastors the keeper and interpreter of them, and judge in all controversies about them. In the Scriptures, interpreted by her with the aid of the Holy Spirit, according to Apostolic Tradition, is contained the Faith once for all delivered to the saints. The Church, not individuals, can alone decode what is the meaning of the Bible, where its meaning is disputed, and what is the Faith. That Faith is briefly summed up in the three Creeds, partly explained in the Catechism, and set forth generally in the Prayer Book.

From *Before the Altar*, compiled by The Rev. Robert J. Wilson, Warden of Keble College, Oxford, and published by A.R. Mowbray & Co. Ltd. in 1951.

### *Bishop - or Host?*

Last weekend the Episcopal Church [U.S.A.] installed Frank Tracy Griswold III as its presiding bishop. Griswold will lead the denomination for the next nine years. The wires described the proceedings at Washington's magnificent, albeit (alas) archaic, National Cathedral as a "colorful, ecumenical

ceremony".

Drum beats and chants as well as traditional hymns launched the ceremony. Participants included Muslim, Jewish, Roman Catholic, and Greek Orthodox representatives and the wife of Archbishop of Canterbury George Carey.

The most mainline of the mainline denominations, the Episcopal Church is bleeding members like a cheap madras jacket. The church purports to find coherence in theological confusion. The antics of the Anglican communion's clergy long have inspired writers of satire.

Perhaps "presiding bishop" fails to convey not only the dignity of Griswold's new office but also the depth of his challenge. "Ringmaster" or "emcee" would be more appropriate.

From the Richmond Times-Dispatch, January 16, 1998:

<http://www.gateway-va.com/pages/religion/religion.htm>

### *More from The Net*

(1) *No Women Disciples* - The Universal Church's position against the ordination of women is based on its obligation to be faithful to our Lord's word, by which it knows the truth (John 17:17). The foundation of the Church is the Apostles and the Prophets, with Christ Jesus as chief cornerstone (Ephesians 2:20). The "cafeteria line" forms most quickly when this foundation is questioned by those who would say, "Oh, yes, Paul may have said that, but..."

The fact remains that the ordination of women is woefully lacking in theological foundation, unless of course the foundation for theology in those churches that do ordain women to the pastoral office has become popular enthusiasms, such as feminism, egalitarianism, and pragmatism. Those Christians who oppose the ordination of women must continue to echo, with all charity and humility, the words of St. Paul, "If anyone is disposed to be contentious, we recognize no other practice, nor do the churches of God" (1 Corinthians 11:16).

By The Rev. Paul T. McCain, Assistant to the President, The Lutheran Church - Missouri Synod, St. Louis, MO in a letter to First Things <http://firstthings.com/>

(2) *The Last Straw?* - The year is 2012, as the joke goes, and two Anglo-Catholic priests in the back of National Cathedral [Washington, D.C.] are watching the Episcopal presiding bishop and her incense-bearing lover process down the aisle behind a statue of the Buddha, while the faithful sing a hymn to Mother Earth.

"You know", one traditionalist whispers, "One more thing and I'm out the door."

By Terry Mattingly in his August 13, 1997 article, entitled *Another departs the empty church*, for the Scripps Howard News Service. <http://www.gospelcom.net/tmattingly/>

(3) *Edmund of East Anglia, King and Martyr (20 Nov 870)* - When the heathen Anglo-Saxons invaded Christian Britain in the 400's, they eventually established seven kingdoms: Essex, Wessex, Sussex, (East Saxons, West Saxons, and South Saxons), Mercia, Northumbria, and East Anglia (three kingdoms of the Angles), and the Jute kingdom of Kent. (The borders between these ancient kingdoms are still borders between regions speaking English with different accents today.) Under the influence of missionaries from the Celts and from continental Europe, these peoples became

Christian, only to be faced themselves by a wave of heathen invaders.

Edmund was born about 840, became King of East Anglia in about 855, and in 870 faced a horde of marauding Danes, who moved through the countryside, burning churches and slaughtering villages wholesale. On reaching East Anglia, their leaders confronted Edmund and offered him peace on condition that he would rule as their vassal and forbid the practice of the Christian faith. Edmund refused this last condition, fought, and was captured. He was ill-treated and killed. His burial place is the town of Bury St. Edmunds.

From Essays from the Christia Library [http://www.louisville.edu/~bscurr\)/christia/](http://www.louisville.edu/~bscurr)/christia/)

### *The Traditional Anglican Communion (TAC)*

The TAC is the world-wide association of Churches which continue in common the essentials of the Catholic Faith in its Anglican expression.

The following Churches make up the TAC at January 22, 1998:

- The Anglican Catholic Church of Australia
- The Anglican Catholic Church of Canada
- The Anglican Church in America
- The Anglican Church of India
- The Orthodox Church of Pakistan (Anglican)
- The Church of Ireland (Traditional Rite)
- The Anglican Church in South Africa (Traditional Rite)
- The Traditional Anglican Church (England)
- The Church of the Torres Straits

There are approximately 40 Parishes/Missions in the Canadian Church. In the United States there are approximately 80 Parishes/Missions belonging to The Anglican Church in America. There are approximately 40 Parishes/Missions in Australia belonging to The Anglican Catholic Church of Australia. (As the numbers for the other TAC Churches become known, they will be published.)

In addition, Forward in Faith (the traditional Anglican movement in England) has announced that they are in full communion with the TAC Churches.

### *St. Vincent of Lérins - d. 445*

St. Vincent, a monk of Lérins, is famous as the author of an early treatise against heresies, called the *Commonitorium*, in which is enunciated for the first known time that for a dogma to be regarded as true it must have been held "*always, everywhere, and by all the faithful*".

From A Dictionary of Saints compiled by Donald Attwater in 1958 and published by Burns & Oates.

### *This is No Time to Demobilize Christ's Army*

Two mainline Canadian church denominations recently purged the grand old hymn "Onward Christian Soldiers," from their respective new hymn books, along with other selections deemed "too

martial." This vandalism of Christian heritage bespeaks willful capitulation to the most inane and fatuous impulses of political correctness, or at best a well-intended but hopelessly wrongheaded repudiation of the Church Militant. As George Black, who chaired the committee that compiled the Anglican Church of Canada's new (1995) hymnal, explained, "We've deleted [Onward Christian Soldiers] because of the extreme militarism. People who are in favour of peace are not wildly enthusiastic about warlike language."

Speak for yourself, Mr. Black. The Anglican Book of Common Prayer's Order for Confirmation includes an invocation that confirmands "may be strengthened by the Holy Spirit, manfully to fight under the banner of Christ crucified, against sin, the world, and the devil, and to continue Christ's faithful soldiers and servants until their life's end." Such politically-incorrect passages are presumably one reason why the BCP is itself under a de facto purge in the Anglican Church of Canada--one of the hymn-book-sanitizing sects referred to above.

There is a long and honourable (although mistaken, I believe) tradition of pacifism in some branches of Protestant Christianity, but this latter-day political pacifism is something entirely different--an infiltration and pacification of church institutions by the modern liberal agenda.

As the BCP rightly affirms, proper Christian life is lived in a state of spiritual warfare against sinfulness (our own included), the world, and the devil. This concept contradicts late 20th-Century Western society's dominant worldview--liberal humanism--which denies sin, embraces the world, and scoffs at the idea of a devil. Many nominal Christians today profoundly dislike the idea of being at war with the world, of which they are rather fond. War is neither "nice" nor comfortable, nor polite, and dysfunctional politeness is the 20th Century Western church's reflexive motif.

Nevertheless, the faithful Christian is obliged to be at war with ideas and ideologies that are inimical to Christianity, and the currently ascendant enemy is liberal humanism--secular or "religious." Christianity's modern adversaries, within the church and without, will be satisfied with nothing less than its obliteration as anything more than a pathetic, irrelevant, ineffectual shell. The liberal-humanist attack will not and cannot tolerate the true Christian Gospel, and Christians are sorely mistaken in the notion that they can tolerate a cultural environment dominated by liberal humanism, without profoundly compromising and dishonouring their Christian faith.

As Soren Kierkegaard wrote: "Whoever has not the humble courage to dare to believe [the Gospel], must be offended by it,... and at last cannot be contented with less than getting this thing rooted out, annihilated, and trodden in the dust.."

The great Anglo-French historian and Catholic apologist, Hilaire Belloc, argued that "We must attempt to destroy [the modern attack on Christianity] as being the fully equipped and ardent enemy of the Truth by which man can live. The duel is to the death."

Some may argue that a Church Militant seems to contradict Christ's teaching about turning the other cheek. However, our Lord didn't eschew force, as His treatment of the temple money-changers (John 2: 14-15) amply demonstrated. "Do not think that I came to bring peace on earth," He warned, "I did not come to bring peace but a sword." The existence of evil necessitates warring against it. At the Last Supper, Jesus told His disciples: "he who has no sword, let him sell his garment and buy one."

As British military chaplain Dr. Leslie Weatherhead wrote: "To read the Gospel story of Christ's words to the Pharisees and to those who cause little children to stumble, is to lose at once the false idea that Christianity leaves no room for aggression, though the latter is not truly to be thought of as merely subordinate to love, but an expression of love. Love has steel in it as well as flowers, and the measure of Christ's anger had to equal the measure of the protective devices with which the Pharisees and

others attempted to shield themselves from the sharp shafts of truth and from yielding to the only love that could save them."

The Christian principles that built and sustained Western Culture for two millennia affirm that faith in God is the root of knowledge. The neo-barbarian humanist materialists now dominating our society in its decline, hold that faith in God is the root of ignorance, and that no truth is legitimately appreciable except through direct experience and observation. These two positions simply cannot peacefully co-exist, because they lead to radically different cultural and social visions. While those adhering to non-Christian ideologies must be treated fairly, with tolerance and respect, faithful Christians simply cannot be thoroughgoing multiculturalists, granting non-Christian beliefs moral equivalence.

As long as Western Christians fail to grasp this need for certitude, the future of the Western Church looks very bleak. Belloc warned that the Church could "be reduced to a small band almost forgotten amid the vast numbers of its opponents and their contempt for the defeated thing...." Either we of the Faith shall become a small, persecuted, neglected island amid mankind, or, we shall be able to lift at the end of the struggle the old battle-cry, "Christus Imperat."

Paganism and worse are rapidly displacing Western society's residual identification with its Christian foundations. Without Christian principles, no intellectual or spiritual basis will be left to sustain Western culture. Devolution into barbarian chaos is already happening. With the framework of social order they worked so hard to destroy eliminated, humanists will too late discover that their utopian notions are thin glue indeed to bind a culture together.

The destroyers' beach heads are already well-established. Willing Christian soldiers are urgently needed to defend what's left of Christian civilization against the onslaught of neo-pagan barbarism. Christians who think they can safely sit out the culture-wars have a rude awakening in store.

By Charles W. Moore - <http://www.freeyellow.com/members2/barque/chrisol.html>

## *Liturgical Vesture*

### Introduction

It is an instinct in humanity to wear special clothes for ceremonial occasions; and all the ancient religions of the world evolved special robes for their officiating priests and ministers. Every reader of the Old Testament knows about the ceremonial dress worn by Aaron, and the high priests who succeeded him, when offering the sacrifices of the old dispensation.

These facts have sometimes led people to conjecture that the traditional vesture worn by bishops, priests and deacons at the Holy Eucharist is derived from the ceremonial robes of Judaism. Others have supposed that the chasuble is derived from the seamless robe of Christ, or from the garments described by the writer of the Book of the Apocalypse.

Such conjectures have no basis in fact.

During the first centuries of the Christian era there was no distinction between ecclesiastical and civil dress, just as no special hieratic language was employed in the liturgy. The first bishops wore the same kind of garments during the celebration of the Eucharist as during their secular avocations. We may assume that, from motives of reverence and respect, they wore their 'Sunday best' when celebrating the holy mysteries. We may say that the garments now hallowed by long usage as the

ceremonial dress of the Christian minister at the Holy Communion are derived from the dress worn by the Roman citizen, both male and female, in the first centuries of the Christian era. The Church, therefore, did not invent a special ceremonial uniform for her ministers, but rather by a conservative instinct has retained something of the gracious and beautiful garments once worn by men and women in the Mediterranean area.

The vesture of the Christian ministers of today, whether we think of the Anglican, Roman Catholic or Eastern Orthodox rites, is therefore nothing else than the stylized form of the holiday attire of the old imperial days of Rome. The use of such dress over the course of the centuries and in all parts of Christendom gives a sense of stability and continuity which are essential in a religion concerned with eternal verities.

In the Church of England the revival of the usage of albe and chasuble at the Holy Communion corresponds with the recovery of the Holy Eucharist as the chief act of Christian worship brought about by the Oxford Movement in the last century. It is this fact which needs to be stressed; and not merely the use of the albe and chasuble. In wearing the traditional vesture for the liturgy priests of the Church of England are not reviving mediaevalism, but rather they are doing what the rest of Christendom has never ceased to do, that is, to give the Lord's own Service its rightful place as the central act of worship.

It is unfortunate and perhaps a little ironical that the surplice should have been embraced by those who call themselves Evangelicals within the Church of England in view of the mediaeval origins of this vestment and its associations with the monastic choir offices. The use of the surplice as a symbol of a reformed and primitive Christianity is a modern innovation, and does not even find support in the Reformation period.

By common consent throughout the whole of Christendom it is the chasuble and albe that are the proper vesture for the Holy Communion. Those who condemned the use of the chasuble and albe in the sixteenth and seventeenth centuries were equally emphatic in their condemnation of the surplice.

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

### *Dialoguing to Consensus*

Like the sexuality issues (the ordination of women and homosexuality), erosion of the uniqueness of Christ (and of monotheism itself) is being conducted, not through honest intellectual pursuit, but as a civil right. It is "not fair" to other religions to say that they are wrong. It is "mean-spirited" to ask whether they are true.

The technique of "dialoguing to consensus" was used as a mind-control technique by the Chinese communists, by the Soviet Politburo, by the North Korean communists on our [U.S.] soldiers, and is being used in our education system, and by the homosexual activists in and out of the Church.

Fact and logic are "processed away". Participants are told that "doctrine divides, but dialoguing unites", and therefore we must leave our beliefs behind. We are introduced to so-called Higher Order Thinking Skills, a deceitful imposter replacing honest thought.

The result is a manipulated dialoguing process which is controlled by the "facilitator" who can insert his own facts and logic without contradiction.



The recapturing of the Church and of America for God requires three things: (1) that we be secure in Christ, (2) that we discover our minds and learn how to think critically according to the common sense rules of open discussion so that we can give an honest testimony, and (3) that, few, many, or alone, we be willing to risk whatever necessary to speak the truth in love.

Rev. 12:11 again.

By F. Earle Fox in July 1997 on the Road to Emmaus website ~ <http://road.emmaus.org/>

### *Timely Quotes*

(a) "Silence is consent. To not speak out is to accept by omission. To not speak out is cowardly. Boldly proclaim the Lord."

(b) "A key assumption behind the authority of Tradition is that the Church includes not just those who are alive now, but everyone who ever has been or ever will be a member of Christ's Body. One generation has no right to impose its narrow views on the Church."

(c) "When I got to this stage [fed up with the theological changes in ECUSA] last summer I up and left for a continuing church; best move I ever made. For those who think there is a fight to remain for, let me tell you it is over property and thus I refer you to the 2<sup>nd</sup> Commandment. We are back to where the early church was, building and it is an exciting time. Try it."

From email messages on the orthodox Anglican Forum - a list server operated by Trinity Episcopal School for Ministry and the South American Missionary Society -

ORTHODOXANGLICAN@EPISCOPALIAN.ORG

### *The Only Path!*

The following is a reply to an Episcopal priest who stated that "Christianity is not the only true path to God":

Christianity claims to be the only true religion. It is a contradiction to say that you believe in the truth of Christianity and think there might be other truths as well. This conclusion, by simple rules of logic, is always false.

If you take two statements: "Christianity is the only true path to God", and "Another religion is a true path to God", you have four possible combinations of true/false. The first two are that one statement is true, the other is false. Both conclusions are logically possible. It is also possible that both statements are false. But it is logically impossible that both of those statements are true.

And

Jesus answered, "I am the way and the truth and the life. No-one comes to the Father except through me". (John 14:6)

From email messages on the list server run by Episcopalians United -

EUNITED@EPISCOPALIAN.ORG

## *Private Prayer for the Morning of the Tenth Day*

*O GOD, thou art my God; early will I seek thee: my soul thirsteth for Thee, my flesh longeth for thee in a dry and thirsty land where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy lovingkindness is better than life, my lips shall praise thee.*

*Seven times a day do I praise thee, because of thy righteous judgements. Great peace have they which love thy law: and nothing shall offend them.*

*Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.*

*Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth and teach me: for thou art the God of my salvation; on thee do I wait all the day.*

*Set a watch O Lord, before my mouth; keep the door of my lips.*

*Order my steps in thy word; and let not any iniquity have dominion over me.*

*Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.*

*Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. Amen.*

From A Diary of Private Prayer by John Baillie (Sometime Professor of Divinity in the University of Edinburgh) and published by Oxford University Press in 1960. From inside the dust cover - These prayers [for each morning and evening of the month, plus Sundays] retain traditional dignity of language but avoid an exhausted phraseology.

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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P.S. Don' forget to check out the ACCC website [ <http://www.zeuter.com/~accc/> ] on a regular basis!