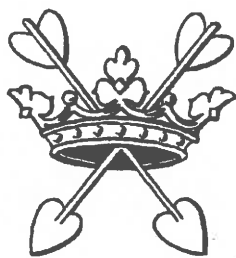


THE ANGLICAN CATHOLIC CHURCH OF CANADA



The Parish of St. Edmund, King and Martyr

UPDATE

January 20, 1998

February Schedule

February 1	-	Epiphany IV
February 8	-	Septuagesima
February 15	-	Sexagesima
February 22	-	Quinquagesima

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

Our sincere thanks (1) to Father Walsh for celebrating Mass for us on Advent II and again on Christmas Day (after a Midnight Mass in Windsor!), (2) to Father Goodwin who celebrated Mass for us on Advent III, and Holy Innocents, and (3) last but not least, to Bishop Woolcock who celebrated Mass for us on Epiphany I.

We are delighted to have Father Logan back with us. He has been conscientious in saying Mass for us every Sunday, when he is not in California!

'A cappella'? Not us! Dorothy Eglin joined us in mid-December, as a result of our newspaper ad. An accomplished church organist she has been happy to play at the Holy Eucharist - hymns just now, but in due course we'll progress to parts of the Liturgy. The necessary maintenance to the Chapel organ is being completed this week.

For those planners amongst us, please mark your calendars that Bishop Mercer will be visiting us on August 1 and 2!

Candlemas

The Church's round of fast and feast is centred round two or three fixed points: the date of Christ's birth; the date of His Crucifixion; and the anniversaries of the 'heavenly birthdays' of the Apostles, Prophets and Martyrs. The Feast of Candlemas, observed in the Western Church on February 2nd, belongs to the first of the three groups. Its name in the English Church Calendar is 'The Feast of the Presentation of Christ in the Temple, commonly called the Purification of Saint Mary the Virgin'; but its medieval name, 'Candlemas', also survives in common use.

Whoever originally conceived the idea of adding to the ceremonial [for this Feast] by lighting and holding of candles during the Mass, it was certainly an obvious one. For the words, 'A light to lighten the Gentiles', spoken by Simeon are part of the Gospel story on which the Feast is based, and themselves suggest a symbolical action to display Christ as the Light of the World. The candle-ceremonies were simple, direct and clearly had a popular appeal, and from this time on [A.D. 750] the observance of the Feast with candles became universal throughout the Western Church.

From *Light and Glory* by Richard Tatlock and published by the Church Literature Association.

Meekly Kneeling Upon Your Knees

In addition to a number of rubrical references to kneeling, the invitation to Communion in the Book of Common Prayer bids intending communicants to make their humble confession meekly kneeling upon their knees. The Alternative Service Book [Church of England] continues to indicate kneeling at various points where such a posture is particularly appropriate. Yet it is becoming increasingly common for orders of service produced for special occasions to suggest that the congregation kneel or sit for prayers, and similar directions are given verbally by officiating clergy. It is probably true to say that nowadays a majority of Anglican worshippers are more likely to sit than kneel for prayer.

This may seem in itself a trifling matter, but its importance lies in the attitude expressed by a particular posture. Sitting in the presence of others, unless in response to an invitation to sit, implies a claim to an equality with them. Who would presume to remain seated if the Queen were to enter a room? Yet the respect we rightly pay to Her Majesty would surely be less than reverence we owe to Almighty God, the Creator of all that exists, the Source of our own being, on whom we depend utterly for our continued existence, and the Sovereign of the universe. Chrysostom points out to his candidates for baptism that kneeling is an acknowledgement of divine sovereignty. Deliberately to sit or remain seated when intentionally engaging in prayer surely reflects a lack of awareness of the distance between creature and Creator, let alone that between sinner and the One who is both Judge and Saviour.

Of course kneeling cannot be an absolute requirement. Every priest must surely have had the experience of administering sick communion to people who are physically incapable of kneeling, and yet show a profound reverence in their whole attitude and approach to the sacrament. Circumstances sometimes make kneeling impracticable, e.g. when clergy have to say their office when travelling in trains or aeroplanes. In any case, if we follow St. Paul's injunction to "pray without ceasing", there will be many occasions when an arrow prayer will be offered without a change of posture. Similarly a brief incidental prayer may be appropriate, such as grace when seated at a meal table, or otherwise in the course of a meeting or conversation.

It is when we deliberately set ourselves to engage in prayer, as for an act of confession or a series of intercessions in the course of public worship, that kneeling is an appropriate posture to express the reverence we ought to feel as an indispensable aspect of genuine prayer. If particular circumstances such as a crowded church make kneeling difficult, standing should normally be possible as an alternative way of expressing reverence. To sit or remain seated, however, without compelling reason, implies all too readily a casual attitude to prayer. Respect and courtesy in our relationships with one another may be less fashionable today than they used to be. Let us at least not fail to show reverence where it is supremely due.

From Trushare, by Tony Gelston, Emeritus Reader in Theology in the University of Durham.

The New Morality

The truth is that civilization collapses when the essential reverence for absolute values which religion gives disappears. Rome had discovered that in the days of her decadence. Men live on the accumulated Faith of the past as well as on its accumulated self-discipline. Overthrow these and nothing seems missing at first, a few sexual taboos, a little of the prejudice of Cato, a few rhapsodical impulses - comprehensible, we are told, only in the literature of folk lore - these have gone by the board. But something has gone as well, the mortar which held society together, the integrity of the individual soul; then the rats come out of their holes and begin burrowing under the foundations and there is nothing to withstand them.

and

There was an old man of Moldavia
Who did not believe in his Saviour,
But erected instead,
With himself as the Head,
The Religion of Decorous Behaviour.

Both from *The New Morality* by Arnold Lunn and Garth Lean and published by Blandford Press in 1964.

The Feast of Title

The title is the name given to the church, whether it be that of a saint, or mystery or event, by which it will be known. The "feast of title" is simply the ordinary feast of the saint or mystery observed with special solemnity in its own particular church. It is desirable to correct the common error in the description "patronal feast" when "feast of title" is meant.

Certain mysteries, &c, used as "titles" are attached to particular festivals in the kalendar of the Church,

namely: a church with the designation of "*The Holy Child*", "*The Sacred Infancy*", or "*The Holy Nativity*", keeps its feast of title on Christmas day, "*St Saviour*", or "*Christ Church*", or "*Holy Redeemer*", on the Feast of Transfiguration (August 6th); "*The Cross*" (i.e. "*Saint Cross*" or "*Holy Cross*", without specifying either of the two feasts of that solemnity) has the Exaltation of the Holy Cross (September 14th), commonly called Holy Cross day, for its title feast. If the designation is to "*Our Lady*" (e.g. "The Church of our Lady", or "St Mary the Virgin", &c) the title feast will be the Assumption B.V.M. (August 15th). [If the dedication is to some mystery of our Lady (e.g. The Annunciation), then of course that feast is the title feast.] Churches named "*All Souls*", but which at their consecration were not given secondary titles from the Church's kalendar, are deprived of a feast of title, as All Souls' day excludes all festal observances whatsoever. A title feast, as such, has no office of its own, but uses the ordinary one for that feast.

When only one of two saints associated in the kalendar - e.g. St Philip and St James, or St Simon and St Jude (but not SS Peter & Paul, who in commemoration are inseparable) - is the titular, his feast will be separately observed as of first-class rank, and the other will be replaced to the first free day following as a second-class feast.

If the title comprises two saints unconnected in the kalendar, for example, "St Mary and St Michael", both feasts are kept separately on their own days in the kalendar and with equal privileges as to rank.

Every parish should observe not only its own feasts of dedication and title, but also the feasts of dedication and title of the cathedral church, and the respective patrons of the diocese, the city, and the nation. These local feasts, whatever be their status in the universal kalendar, rank locally as first class, but they do not of themselves carry the obligation of hearing Mass.

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.

John Donne (1573 - 1631)

PRAYER IS OUR WHOLE SERVICE TO GOD

The Sacraments - VI

PENANCE

When our Lord first appeared to His disciples after His Resurrection, St. John tells us that He "breathed on them, and saith unto them, Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain they are retained." (St. John 20: 22, 23) This was the institution by our Lord of the Sacrament of Penance. He gave to the ministry of the Church the power to absolve the penitent, or, in the case of impenitence, to refuse to absolve and thus to retain their sins. The Church transmits this power to every man ordained to the priesthood, and it can be exercised only by a priest.

Penance consists of three parts, Contrition, Confession, and Satisfaction. Contrition means being sorry for my sins because they have wounded and offended a loving Father. This is what St. Paul calls "godly sorrow," as opposed to "the sorrow of the world," which is mere remorse, or regret because of the unhappy consequences which result.

Genuine sorrow for wrong doing, and a realization of the hurt my sin has done to God and to others, will naturally bring a desire to acknowledge the wrong I have done. This means confession. Nobody believes in the repentance of a man who carefully hides his sin.

The objective of every sacramental confession is absolution, by which the sinner is cleansed from every mortal sin, and has infused into his soul a special grace and strength for his special needs in time of temptation.

The giving of absolution by the priest is a judicial act. He is commissioned not merely to forgive sins, but either to forgive or, by refusing absolution in the case of impenitence, to retain. It is impossible for him to be able to decide unless he knows the facts, and he can know them only if they are set before him. Confession is, therefore, the condition prerequisite to receiving absolution.

The Sacrament of Penance is the provision of a loving God who knows the needs of His children. He cleansed us in Baptism and we fell again into sin; but so far from casting us off, His tender love prepares still another Sacrament whereby we may, as often as we humbly repent, receive cleansing and peace. There is no ordinance of His love and mercy which so persistently as Penance proclaims to the soul, sorrowing for sin, the assurance of our Lord, "Him that cometh to me I will in no wise cast out."

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

From Here and There

(1) About Ecclesia Anglicana: We have no doctrine of our own. We only possess the Catholic doctrines of the Catholic Church enshrined in the Catholic creeds, and these creeds we hold without addition or diminution. We stand firm on that rock.

By the Most Reverend Geoffrey Francis Fisher, Archbishop of Canterbury, in the 1950's.

(2) The modern Episcopal Church (ECUSA) is the oddest of churches: scrupulous about maintaining tradition in matters of worship and dress, feverish about rejecting tradition when a given religious belief contradicts the spirit of the times.

From "First Things", November 1997 issue by William Murchison.

(3) Authority of Scripture: Jeremiah 23 verse 29 reminds us that the Word of God is not a comfortable, cosy and ineffectual instrument in God's hands. We are told there that God's Word is like a hammer which breaks a rock in pieces. Surely no Church which is to stay alive can ignore the Scriptures in the long term. It must be because the application of the ordination of women legislation raises the issue of the authority and sufficiency of Scripture that there is now a grave crisis in our denomination [Church of England]. I would suggest that unless God's Word is heeded in this matter then the same Word will act like a hammer and break the Church of England in pieces.

By Mark Burkill in an article on the Reform website. "*Reform* is a network committed to a process of principled action. It is a grass roots movement [in England] and it envisages action coming from members who have thought, studied, discussed and agreed. [Their] overall aim is to win the nation for Christ."

(4) Despite his unfortunate experience in the past, Dr. Carey (the present Archbishop of Canterbury) returned, in his speech to the Philadelphia Convention [of the Episcopal Church], to the theme of heresy. 'The greatest heresy of all', he told the delegates, 'is the failure to live and work together as Christians when we disagree, and we dare not, must not, should not allow any issue, however personally sacred to each of us, to become a matter that divides the Church of God.'

It seems that some American bishops who heard him, think differently. They rightly suppose Unity apart from Truth to be an empty thing, not worth the striving after.

By Father Francis Gardom in an article in "New Directions" on the Trushare Bulletin Board.

Pressing On - Philippians 3.10 - 4.1

Or maybe there's a particular thing in our past which dogs our footsteps. Something on our consciences for which we find it hard to accept forgiveness. Well, regrets are right and proper. But they can keep us from the other right and proper thing, which is to believe God's forgiveness of our past - our pre-Christian past, and our past since coming to Christ. 'Forgetting what is behind, and straining towards what is ahead, I press on...heavenwards,' said Paul. And so should we.

I remember the old Vicar at the church I went to as a student. He retired aged nearly 70, after 34 years of student ministry. And at his retirement 'do' he spoke briefly. He said the 34 years had been a marvellous time, and that he was now looking forward to being put out to grass. 'But,' he said, 'the lovely thing for the Christian is this: the best is yet to come.' And we all knew what he was talking about. Not his nice retirement flat - which was very nice indeed, thanks to an anonymous gift. But heaven.

That's what kept Paul going. Don't calculate things as if the here and now was all there is, he says to us. The best is yet to come, so press on all the way to heaven.

From a sermon by Father Ian Garrett, Jesmond Parish Church, Newcastle-Upon-Tyne, England. Downloaded from the Episcopal Synod of America website - <http://synod.321media.com>

More Items from The Net

(i) HAMAR THE HORRIBLE

Norway is in ferment. The lovely Rosemarie, bishop of Hamar, has suspended one of her woman priests for contracting a secular marriage with a lesbian friend. Though defended by the mildly conservative Prime Minister, the majority of both political parties has condemned the bishop's intolerance.

The only consistent support our Rosie has received is from the Free Synod (firm allies of Forward in Faith) who, ironically, don't think she is a bishop anyway.

(ii) APPOINTEE HAT

With the help of extensive leaks from recent Crown Appointments and Vacancy in See committees we are able to bring you a complete and detailed breakdown of the lists from which senior appointments are drawn. (With apologies to the Prime Minister's Appointment Secretary, John Holroyd, who is not responsible for the lists he receives.)

Thirty Days has set the information to a well-known seasonal tune to be sung by T. Blair:

"On the last Crown Appointments John Holroyd brought to me

12 old lord bishops
11 similar suffragans
10 creeping canons
9 ambitious archdeacons
8 pining provosts
7 sycophantic sub deans
6 bishops chaplains

NO WOMEN PRIESTS

4 friends of Bob
3 friends of George
2 friends of Charles
And a parson in a parish church."

We apologise for the inclusion of the last line which clearly lowers the tone of the piece.

(iii) SCRAMBLED URCS

Congratulations to the United Reformed Church. In the latest issue of their national magazine members are invited to a Lenten discussion on replacing the cross with an egg or a fish - symbols of life and sustenance rather than gloom and death. Stand by for several choruses of "The Old Rugged Haddock", or for the more sacramentally minded,

" There is a supermarket near
Where we can worship God
Betokened by free range fresh laid
And battered frozen cod."

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 - December 1997.

Overheard

How would you describe the ACCC? "It's the Catholic Faith, undiluted, in the Anglican Tradition." - overheard at Coffee Hour after Mass.

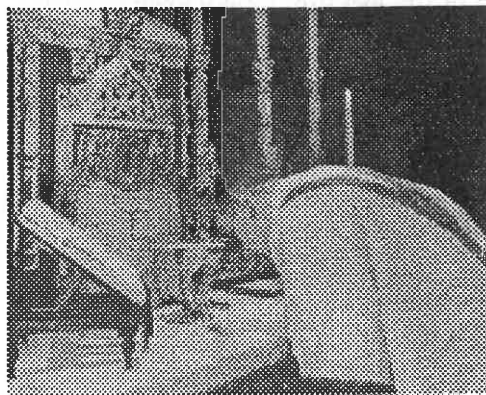
The Holy Mass

Man was made for the worship of God, and in this, the highest expression of his powers, can come to the fulness of his being. Worship is not merely one among the many activities of life, from which man can turn to other things unrelated to it; it is the formal act by which man renders to God the account of the whole of his life, and itself affects the whole quality of man's living.

Under the most diverse conditions, man has found in sacrifice the most complete method of worship. Even in the darkness of the heathen world, and in the misguided and sometimes cruel expression of his desire to worship, he has been groping towards something that is true and holy. The Old Testament remains as a constant reminder to us that the principle of sacrifice was taken up into the ancient dispensation for God's chosen people, and was purified for them of much of its grossness.

It is in terms of sacrifice that the meaning of the life, death and resurrection of our Lord Jesus Christ was interpreted in some of the most penetrating of the passages of the New Testament; and the idea of sacrifice not only lies behind much that is in the Gospels, but present in the mind of Christ himself. The whole meaning and purpose of all ancient sacrifices was gathered together in one point, when, by his death on the Cross, the Saviour of the world offered himself in a sacrifice of perfect obedience.

The strands that were gathered together at Calvary have from that point radiated again over the whole world. The prophecy of Malachi, "From the rising of the sun unto the going down of the same" (that is to say, from the farthest east to the farthest west) "my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering" (i. 11), has been fulfilled in a way beyond any that the prophet could have imagined, through the act of our blessed Lord. On the night before he died, at the Last Supper, he gave to his disciples a means by which they, and all those who should be of their company to the end of time, could have their part in his oblation.



Humbly beseeching thee

To the kind of worship with which they had been familiar in the synagogue, the first Christians therefore added the new Christian rite, "the breaking of bread". The developed rite of the Mass as we have it to-day does no more than add to the essential elements of our worship the natural growth of forms of prayer and traditional gesture and action. In studying the eucharistic rite in its developed form, we shall have constantly to look back through the ages to notice how the Church, under the guidance of the Holy Spirit, came to express itself in the liturgical forms with which we are now familiar.

There were of course more ways than one of enshrining the principles of the eucharist act in the liturgy; and in the east of Europe those who hold the same faith that we hold have many different customs in worship. The church as a whole is enriched by this variety. Our present concern is with the western tradition of worship, which is not less beautiful than others in its inherent austerity.

From a book entitled *This our Sacrifice* by L.A.E. Horsfield and H. Riley and published by the Church Literature Association in 1955. *"The purpose of [the] book is to explain and illustrate, by arrangement, by picture and by word, the action of the Sacrifice of the Altar."*

Continuing Church?

Thoughts on the question of the "identity of the Continuing Church" by a priest of the Church who is a worker priest - a high school teacher in the Province of Quebec: The Rev'd William deWitt Clinton, B.A., M.A., M.Ed.

I think there are three terms which are important: "*Continuing*", "*Loyalist*" and "*Relief*".

LOYALIST refers to a principle. We are - or claim to be- Anglican Loyalists because we insist that we intend to adhere to the Solemn Declaration of 1893 (page viii, Prayer Book) and to transmit that heritage undiminished to our posterity. This is in contrast to "Patriotism" which accepts the proposition "my country (church) right or wrong." The distinction between us is that we claim to be "Loyalists" while those who stayed in the Anglican Church of Canada, whether they agree with its changes or not, are the "Patriots".

CONTINUING refers to "Continuity". It has been our claim that we have Continuity:

Continuity in "FAITH"
Continuity in "ORDER"
Continuity in the "HISTORY" of the Church of England in Canada

"History" - our Episcopate is in the Anglican succession by the Grace of God through Bishop Chambers, one time Episcopal Bishop in the Episcopal Church, USA. Further, the Anglican succession is "guaranteed" by the fact that C of E bishops, Bishop Estauigh, former Bishop of Peterborough, England, and Bishop Mercer, of the Diocese of Matabeleland (C of E) consented to the consecrations of both Bishop deCatanzaro and Bishop Woolcock, thus strengthening the Anglican line of succession seeing that THREE bishops, as required by Church custom, are necessary to validate a consecration of the Anglican line. Together with this succession, we have the Old Catholic Church as represented by the Philippine Independent Catholic Church who took part in the consecration either by consent or their actual presence.

In order to preserve this pure apostolic line of succession, The Anglican Catholic Church of Canada has been careful regarding accepting clergy ordained by a "bishop" or "bishops" whose line of succession is questionable. Two or three priests in this category were "conditionally ordained" by the late Bishop deCatanzaro because there would have seemed to be "something lacking" in their original ordination.

We have Canonical Continuity because we are subject to the Canons of General Synod (Anglican Church of Canada) except as they are revised or amended due to certain erroneous doctrines introduced by the Anglican Church of Canada in later years.

Continuity in Discipline e.g. on Baptisms, Confirmation, marriage and clergy discipline, e.g. the obligation to read the daily offices of Mattins and Evensong.

Continuity in Morality Our sexual standards are unchanged by contemporary social morality.

All of this is due to the fact that we have this social and institutional continuity in an historical social identity as Anglican.

RELIEF We are not a new church - we are a "relief" jurisdiction of the Church. Relief refers to two things: (a) Relief from the imposition of the majority which have altered the "organisation" - the Church, and (b) Relief to be the Church according to its principles as summarized in the Solemn

Declaration. And there is a third sense in which we are, as it were, a Relief "location" - a "City of Refuge" for those fleeing from false persecution.

We are indebted to Fr. Clinton for this brief and clear statement of our position, as members of the Continuing Anglican Church. +A.W.

Courtesy of Bishop Woolcock.

The Rock

A couple of excerpts from the December 15, 1997 issue of The Rock:

(1) "A new Province is welcomed into the Traditional Anglican Communion. The Torres Straight Islanders have come over in a body. These aboriginal peoples were raised in the old Anglo Catholic tradition, which had been steadily eroded by their white bishops. Now they will elect their own bishops and return to their own culture. Blessings on all of them. The Torres Straight lies between Northern Australia and Papua New Guinea."

(2) "From time to time I hear despondent cries that we (the Continuing Church) are so small and not getting anywhere. Not true! We are fully aware of the tough road we travel, but if anyone had told me twenty years ago - when we began - that we would be holding an international College of Bishops' meeting (Nov. 17 - 21) in London, England, representing Provinces and branches in Australia, India, South Africa, Ireland, England, Central and South America, USA and Canada, I would have dismissed the idea as a wishful flight of fancy."

The Rock, A Journal for Anglican Traditionalists, is published quarterly by our Suffragan Bishop in B.C., The Rt. Rev. Robert Crawley. The cost (and well worth it) is \$16.00, annually. Send your cheque to The Rock, 10989 Hilsa Crescent, RR #4, Ladysmith, B.C. V0R 2E0.

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!

P.P.S. Ted Bowles' email address is mebowles@golden.net