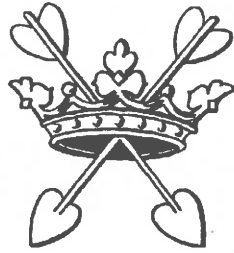


THE ANGLICAN CATHOLIC CHURCH OF CANADA



The Parish of St. Edmund, King and Martyr

UPDATE

July 15, 1998

August Schedule

August 2	-	Trinity VIII
August 9	-	Trinity IX
August 16	-	Trinity X
August 23	-	Trinity XI
August 30	-	Trinity XII

Reminders

- (1) All Services are in the Chapel at the Grand River Hospital (K-W Health Centre) at 835 King St. W. in Kitchener.
- (2) On Sundays, Matins is said at 10:00 a.m. (The Litany on the first Sunday of the month), and the Holy Eucharist is celebrated at 10:30 a.m.
- (3) Holy Days and Days of Obligation, as announced.

Parish News

- (1) We look forward to the Bishop's next visit on August 2 for Baptism and Sung Mass. Mark

your calendars, accordingly! *The Services on August 2 will be in The Chapel, Waterloo Lutheran Seminary, Wilfrid Laurier University, Waterloo.*

- (2) The Synod is on July 17/18/19/20, in Edmonton. Wyn and Ted Bowles, and yours truly will be there.
- (3) Many thanks to:
 - (a) Father Andrew Potter for the silver chalice and paten.
 - (b) Mrs. Shirley Braby for the gold chalice and paten, and for the black chasuble and stole.
 - (c) Bishop Mercer for the white burse and veil.
 - (d) Father Keith McGibbon for the black burse and veil.
 - (e) Father Michael Shier for the hand-made (by Father Shier) wooden alms basin.

What of Christian Education?

It's commonplace these days to talk about crises. There are, we are assured, crises in schools, in the justice system, in health care, in the economy at large; a moral crisis, an intellectual crisis, an authority crisis.... And, I am told, there is a crisis in Christian education -- a catechetical crisis.

This crisis language, I must admit, bothers me. I'm a born conservative. I suppose this is another way of saying that I'm simply lazy. I tend to leave things as they are. "If it works, don't fix it," is a favourite adage, and I am resentful of people who are always finding some new problem to be corrected and then formulating a series of laws which I am required to either follow or be charged with responsibility for causing the problem in the first place. In fact, I've always worried about the need to establish directives for others since the day I discovered that, as a parent, I was inevitably making rules for my children at exactly the time I was most confused as to my own direction. And I've noticed something similar in the way I handle students. I start complaining about their lack of background, their abysmal ignorance, the ignorance of society, and so forth, at every point when I've lost track of my own goals as a teacher. It's interesting that something similar occurs in the larger system as well. One of the surest indicators that the educational system has lost direction is its lack of attention to curriculum content and its obsession with teaching techniques. Somehow or other, it is supposed, a student's ignorance will vanish if the instructor has available for use the finest in audio-visual equipment.

But what of Christian education? The question really has little to do with the state of society at large. It's obvious that there is a monstrous ignorance of the Christian tradition throughout Canadian society, and this is only to be expected. A majority of the consumers who make up this country were born after 1960 and that date marks the first serious decline in church attendance. If only forty percent of Canadians describe themselves as active Christians and if an active Christian is defined as one who attends a church only once or twice a month (this seems to be the basis on which the statistics are based), why should we be surprised if only a handful of students in a class of 250 have heard of the parable of the foolish and wise virgins? And if only a handful have heard and the information is necessary to understand a particular piece of literature, surely it is the task of the teacher to explain the story and its source to the students, rather than to groan over their misinformation or government cut-backs.

Back to the initial question: What of Christian education? This question is directed to the Church Militant, to those of us committed to her at this moment in the late twentieth century. As such we need to avoid a misdirection of the question. It comes to us as a challenge for faithfulness. Some may meet the challenge by pointing to a crisis in the social fabric, focussing on the substantial lack of information (and on the equally large cache of misinformation) concerning Christianity throughout Canadian society, and find themselves in the unenviable position of bemoaning the loss of Christendom, attempting to reestablish Christian patterns on a secularised public, and proving society's worst prejudices true, viz., that Christians are triumphalistic bigots who bear no love for any others than their own partisan supporters. Some will meet the challenge by declaring a crisis within the Church, insisting that the loss of numbers must be overcome and that the erring be brought within the fold -- using all effective marketing techniques to gain their end and discovering (or, perhaps worse, failing to discover) amidst bus-loads of worshippers that the message has been reconstituted as glib verses for a passing age and nourishes few to growth as full human beings in wisdom and stature and in favour with God and man.

And there may be still others who will accept the question as a challenge to faithfulness, knowing that it is not by our knowledge that we are saved nor by the extent of her political and social sway that the Church fulfils her tasks. They will avoid reformulating the question into one of method or accomplishment. They will allow it rather as an opportunity to reflect yet again as individuals and as a community on the end toward which their faith is leading them, patiently making disciples as they are given opportunity to do so, baptising in the name of the Father and the Son and the Holy Ghost, teaching them to observe all things commanded, and knowing, whatever the appearances, that the Lord will be with them always, to the end of the age.

By Peter Erb, at my request over lunch. Dr. Erb is a Professor in the Department of Religion and Culture at Wilfrid Laurier University. Thanks for the contribution!

The Bishop's Bit!

(The Bishop has kindly agreed to contribute a 'shortish and light-hearted piece each month' - 'We Continuers are too earnest for our own good. Laughter is a good medicine.)'

BETTER IS A DISH OF *ERBS* WHERE LOVE IS THAN A STALLED OX AND HATRED THEREWITH
(Proverbs 15. 17).

When I was a small boy at boarding school in South Africa, one of our schoolmasters was concerned that we should speak the King's English instead of colonial English. He himself was an Edwardian. What he really meant was that we should use the affectations of his own boyhood, such as *lundry* for *laundry*, *cunstable* for *constable*, and *Trafalgar* for *Trafalgar* - with the accent falling on the first and last syllables instead of on the middle syllable. We were to drop the *g* after *huntin*, *shootin* and *fishin*. Above, all, we were to drop the *h* before *herb*. For the most part we roughnecks defied Cocky Waring's admonitions. We ate *herbs* with their full sounding *h*. To my surprise and delight, I find Canajans adhere to Cocky's Edwardianism. As I listen to Canadians eating their *erbs*, snatches of the old school song flit through my memory:

The south east gales shall blow
O'er the waves that smile below
And our flag shall answer to the breeze.
So hurrah with a will
For the school that crowns the hill
With its front to the southern seas.

My father had been at the same school, when it moved from its old site on a hill facing the sea to a new site on the edge of the city. The boys therefore changed the words of their song:-

With its front to the Cape Road trees.

For this they were caned on the behind by their headmaster (called rector), who could be more merciful on other occasions. In an earlier generation one Afrikaans boy had run away from school to join the Boer forces in the Anglo/Boer War. He was captured by the Brits. Execution by firing squad was the penalty for such rebellion against Her Majesty Queen Victoria. But the rector intervened, "You leave him to me, officer, I shall cane him on the behind for being absent from school without my permission." Dr. Ian Gough of our Edmonton parish attended the very same school.

Some of Cocky Waring's admonitions have, however, stuck with me. I squirm to hear a reader in church say *conduit* instead of *cundit*, or *victuals* instead of *vittles*. Does your mind wander during services and sermons? Mine certainly does. I've only to hear a Canadian preacher or reader say erbs, and I'm back at boarding school on the coast of South Africa, wandering about among school songs, Boer Wars and rectors with fearsome canes. And that in turn leads me on to comparisons of Canada with South Africa, or of Zimbabwe with South Africa.

Canajans sometimes follow American usage and sometimes English, and sometimes they are fully bilingual in both usages, equally at home with *bathrobes* and *dressing gowns*, or with *curtains* and *drapes*. How glad I am that the word *programme* doesn't occur in the Bible or the Prayer Book, otherwise, I'd be fuming at mattins or evensong about those clergymen who spell the word with only one *m*, as I fume at those preachers who split infinitives.

Colonial English is influenced by other languages. In South Africa a *dish cloth* is a *lappie* whereas in Zimbabwe it's a *lembu*. In South Africa they picnic in the *veld* whereas in Zimbabwe we picnic in the *bundu*.

All these ruminations just because the officiant has read through one proverb during the first lesson at evensong! And since he's talking about *vegetarianism* in certain circumstances, why, there's a new can of worms for my mind to open. Talking of which, when Jesus and the Twelve went fishin, what bait did - - - ?

Stop it, Mercer, pay attention to the reading!

+Robert Mercer CR

We're delighted that His Lordship has agreed to grace these pages, on a regular basis!

The Nature of God - V

God is Transcendent

It has already been asserted that God is not controlled, as we are, by the limitations of space. He is everywhere present throughout His creation. The universe itself is a part of Him, for He is the primal Energy from which all things derive their being.

Yet this statement needs to be guarded. The beauty of a sunset is, in a real sense, the beauty of God, but the sunset is not itself God, and it would be wrong to 'worship' any sunset however beautiful. The strength of the mountains is of God; the majesty of the storm is of God. Yet neither the mountain nor

the storm is itself God, and ought not to be regarded or approached as God.

God is truly 'immanent' in His creation; that is, He is everywhere present and operative in it. Yet He may not be identified with it, nor it with Him. Its being, its life, are derived from Him, and His presence pervades all His creation, yet He remains greater, grander, and more lovely than any part of that creation. He far transcends in every excellence every created thing. The beauties of nature; the grandeur of mountain scenery; the tenderness of the pastoral landscape; the majesty of the sea in all its varying moods : all these things may, and should, lead us to the contemplation of God, for their glories are a reflection of the glory that is His. But these things, splendid as they are, must not be identified with God, and a Pantheistic worship of Nature is still an idolatry, for it puts an image - a thing created - in that supreme place which rightfully belongs to the Creator alone. God only is to be worshipped, for He is transcendent over all His works. 'Thou shalt have none other gods but me.'

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

From Here and There

- ⊗ "Have an Nicene day. We still believe in God the Father, Son and Holy Spirit." - *Chris Hathaway*.
- ⊗ ' "Tolerance is the virtue of people who do not believe anything." - G.K. Chesterton. Chesterton meant that as a critique of tolerance. But it captures nicely the upside of unbelief: where religion is trivialized, one is unlikely to find persecution. When it is believed that on your religion hangs the fate of your immortal soul, the Inquisition follows easily; when it is believed that religion is a breezy consumer preference, religious tolerance flourishes easily. After all, we don't persecute people for their taste in cars. Why for their taste in gods? ' - *Charles Krauthammer*.
- ⊗ "Valid Orders is a central issue, for without them there are no Sacraments beyond Baptism!" - *Fr. Richard L.B. Sutter*.
- ⊗ "What of those Charismatics and Evangelicals who are orthodox Christians and do NOT oppose the ordination of women?"

"They are not "orthodox" in the sense of the creed's 'one, holy, catholic, and apostolic church'. To pick and choose what changes are to be accepted puts you squarely in the revisionist/liberal camp. Local expression as the Anglican tradition accepts it is one thing, individual theologies another. By affirming 'apostolic' faith you are ascribing to what the Church has taught through the ages." - answer by *Robert M. Riddle*.
- ⊗ "It is better to be alone than in the wrong company!!! And most especially as everyone seems to be striving to find consensus on this and that, one has to wonder if a thousand people say something foolish, or untrue, or just plain wrong, isn't it foolish, untrue, and just plain wrong? Truth is never dependent upon consensus of opinion, nor is being foolish, or being wrong!!!!!! - *Fr. Richard Kim*.

Liturgical Vesture V

The Chasuble and the Cope (Part 1 of 3)

'The cloke that I left at Troas with Carpus, when thou comest bring with thee' (2 *Tim.* iv. 13). These words of St. Paul confirm what has already been stated, namely that the liturgical costume of today is derived from the dress of the Roman citizen during the first ages of the Christian Church. The word 'cloak' in our English version of St. Paul's second letter to Timothy is a translation of the Greek *phailones*. This term has continued in use in various versions down to the present day to describe the outer vestment of the Christian liturgy. Thus: *phainoles*, *phelones*, *phailonion*. In the Greek Orthodox Church *phailonion* is the usual term. Whilst amongst the Russian Orthodox it has become *félon*. In the West, where Latin became the predominating liturgical language, this garment has been known by different names. *Paenula* is thought to be a latinization of *phainoles*. Other Latin names for the vestment are, *planeta*, *amphibalus* and *casula*. It is this last term *casula* from which is derived the English word 'chasuble'. *Casula* is a diminutive of the Latin *casa*, a house. Hence *casula* means a 'little house' or 'tent.' The term thus describes the original function of the garment which was to envelop the wearer, covering the under-tunic of linen and reaching down over the arms and wrists. St. Paul in requesting Timothy to bring with him the cloak left behind at Troas was asking for the equivalent of his overcoat to be brought to him, and not a set of Mass vestments.

As we have already explained, it was only as secular costume amongst the Romans changed under barbarian influence that the chasuble, albe and other garments now associated with the Christian liturgy acquired a special ecclesiastical significance.

No vestment has suffered more at the hands of antiquarians, historians and controversialists alike than has the paenula or chasuble. In the Roman Catholic Church this vestment has been so altered and degraded that it is almost impossible to recognize in the stiff, attenuated 'fiddleback' garment of today the descendant of the outer costume of Roman classical dress.

Something must be said about the shape and design of the primitive paenula or chasuble as both church furnishers and writers on ecclesiastical vesture and costume have been led astray in their efforts to describe and reproduce this vestment in modern times.

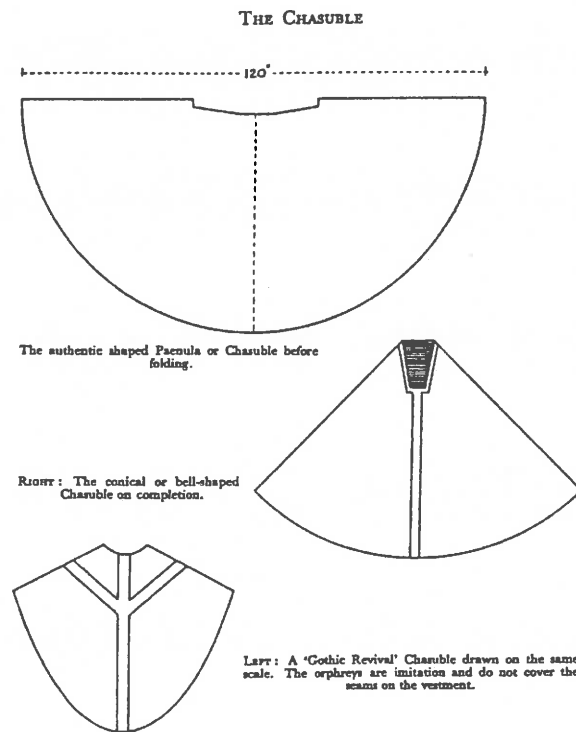
The phailonion, paenula or chasuble in origin was *not* a flat circle of material as has been stated by no less an authority than the late Dom Gregory Dix¹ and others in recent years. The overwhelming evidence, given by Wilpert, Braun and others, shows the primitive chasuble was *conical* or bell-shaped in form, and not a flat circle. It was made out of a piece of wool material semi-circular in shape, before being folded over and sewn or fastened together at the front. Owing to the small width of the hand looms in olden days, it was often necessary to use two pieces of material to form the semi-circle. These would have been segments or quadrants in shape. Thus there would be a vertical seam right down the middle of the front of the chasuble or paenula and a similar seam down the back. In order to cover up and strengthen these vertical seams, there was sometimes a narrow band of material sewn over them, both at the front and the back. This narrow band of material was, therefore, functional in origin, and it only later acquired the mere significance of a decorative 'orphrey' or *auriphrygia*. Further, we must bear in mind that the paenula was a cone in shape and therefore steep-sided. The so-called 'Gothic' chasuble of today is too flat in the angle on the shoulders, as the accompanying diagrams demonstrate. No matter how ample or wide this 'Gothic' vestment is made, it cannot reproduce the crescent-shaped folds which are the essential feature of the true

¹ *The Shape of the Liturgy*, p. 400

typical Gothic vestment are entirely decorative and do not fulfil the function for which they were originally brought into use. This type of vestment should be described as 'Gothic Revival' since it bears very little true resemblance to the noble vestment found on brasses, effigies and in paintings before the process of degradation set in.

Sometimes the paenula was sewn right up the front and the back, in which case there was an opening at the apex of the cone through which the wearer put his or her head. On the other hand, the garment was sometimes left open almost right up the front except at the top on the breast; or it was held together by a clasp or morse. Another feature in which there was variation, was the hood, which was fastened round the back and sides at the top of the garment. This could be pulled over the head in inclement and rainy weather. The hood was not, however, a constant feature of the paenula².

It was only gradually that two distinct types of ecclesiastical vestment came to be distinguished and evolved in the West from the paenula; and to this day in Eastern Christendom the phailion is used at the Eucharist and at all the other offices of the Church alike.



In the West the version of the vestment now known as the chasuble continued to be an ample and conical-shaped vestment of grace and beauty down to the thirteenth century. All the effigies and brasses testify to these facts. We can see the crescent-shaped folds and that the sides of the vestment came down over the wrists and had to be folded back on the wrists. The only difference we can observe in the northern countries is the tendency to give the bottom of the chasuble a pointed effect instead of the curve. This is thought to be due to the influence of the pointed-arch style of architecture which came into the northern countries. Otherwise the amplitude and conical form of

² Legg: *Church Ornaments*, pp. 30-1

instead of the curve. This is thought to be due to the influence of the pointed-arch style of architecture which came into the northern countries. Otherwise the amplitude and conical form of the vestment remained unchanged; and in places as far apart as England and Italy the measurements of the chasuble were much the same. The side of the cone was about sixty inches, and the perimeter of the vestment five to five and a half yards. The chasuble belonging to St. Thomas of Canterbury, now at Sens, is an example. Equally interesting is the vestment preserved at Bayeux, which belongs to the eleventh century. This is reputed to have belonged to St. Renobert. This we beg leave to doubt, as he lived in the seventh century. At the Cathedral museum of Siena may be seen more than one conical-shaped vestment of the tenth century³.

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

Hymns For Professionals

<i>Dentists -</i>	Crown Him with many crowns
<i>Contractors -</i>	The church's one foundation
<i>Obstetricians -</i>	Come, labour on
<i>Golfers -</i>	There is a green hill far away
<i>Politicians -</i>	Standing on the promises
<i>Librarians -</i>	Let all mortal flesh keep silence
<i>Lawyers -</i>	In the hour of trial
<i>Dry Cleaners -</i>	O for a faith that will not shrink
<i>Credit Card Users -</i>	A charge of keep I have
<i>Census Takers -</i>	All people that on earth do dwell
<i>Taxation officers -</i>	We give thee but thine own
<i>Traffic engineers -</i>	Where cross the crowded ways of life

A Reader's Letter from a lady in St. Thomas, Ontario found in the 'Post Box' section of the English magazine - "This England" - submitted by Helen Glover.

The Final Accounting

The idea that Christians can affirm the teachings and beliefs of other religions as being "equally true and valid" is logically absurd, and certainly is not supported by the Christian Gospels. According moral equivalence to mutually contradictory religious views is the product of doubt - not faith. I hasten to emphasize that the necessary Christian belief that everyone needs to accept Jesus Christ as Lord and Saviour, and that those who reject Him are in grave spiritual peril, neither implies nor condones coercion. It is impossible for someone to become truly Christian against [his] will in any case. Christians must respect and scrupulously tolerate the right of adherents to other religions or no religion to be wrong, and to practise their false beliefs in peace, but we must never flinch from affirming that at the final accounting, "every knee shall bow...and every tongue confess that Jesus

³ See also, J. Braun: *Die lit. Gewandung*, pp. 177-87.

Christ is Lord..." (Phil. 2:10)

It must also be emphasized that while the Christian religion is absolutely and uncompromisingly true, it is, and always has been, practised by poor sinners who at their best can only reflect Christ's Truth to the world with varying degrees of distortion. Christ is infallible; Christians are all too prone to failure. If you're looking in at Christianity from outside - look for Jesus, and remember that the human shortcomings of Christians are ours - not His.

By Charles W. Moore in an article titled *Why Christianity Must Offend Liberal "Broad-Mindedness"*

Good News ... Bad News ... For the Pastor

Good News: You baptized seven people in the river.
Bad News: You lost two of them in the swift current.

Good News: The Women's Guild voted to send you a get-well card.
Bad News: The vote passed by 31-30.

Good News: The Elder Board accepted your job description the way you wrote it.
Bad News: They were so inspired by it, they also formed a search committee to find somebody capable of filling the position.

Good News: You finally found a choir director who approaches things exactly the same way you do.
Bad News: The choir mutinied.

Good News: Mrs. Jones is wild about your sermons.
Bad News: Mrs. Jones is also wild about the "Gong Show", "Beavis and Butthead", and "Texas Chain Saw Massacre".

Good News: The trustee's finally voted to add more church parking.
Bad News: They are going to blacktop the front lawn of your parsonage.

Good News: Church attendance rose dramatically the last three weeks.
Bad News: You were on vacation.

Good News: Your deacons want to send you to the Holy Land.
Bad News: They are stalling until the next war.

Good News: Your biggest critic just left your church.
Bad News: He has been appointed the Head Bishop of your denomination.

By Father W.F. Jensen on the *orthodoxAnglican Forum*.

"Prayer"

How often have you heard that prayers do not have to be long drawn out appeals to the Almighty setting forth all the events of your day and all the petitions you can think of? As an alternative, look at some of these 'one-liners' ascribed to some very eminent personages whose names we all know:

'O Lord, you know how busy I must be this day; if I forget thee, do thou not forget me, for Christ's sake.'

Sir John Astley - 1579-1652

'O God, help us not to despise what we do not understand.'

William Penn - 1644-1718

'Those things, good Lord, that we pray for, give us the grace to labour for.'

Sir Thomas Moore - 1478-1535

'Teach us to pray often; that we may pray oftener.'

Jeremy Taylor - 1613-1667

'My God, I love thee.'

Thérèse of Lisieux - 1873-1897

'From silly devotions and from sour-faced saints, good Lord deliver us.'

Theresa of Avila - 1515-1582

Culled from *The Communion of Saints - Prayers of the Famous*, and submitted by Deacon Mervyn Edward Bowles.

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

(519) 747-3324 - office

(800) 265-2178 - office

Email - pwiins@pwi-insurance.ca