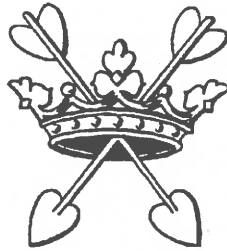


THE ANGLICAN CATHOLIC CHURCH OF CANADA



The Parish of St. Edmund, King and Martyr

UPDATE

March 16, 1998

April Schedule

April 5	-	Palm Sunday
April 9	-	Maundy Thursday - 7:00 p.m.
April 10	-	Good Friday - 10:00 a.m.
April 12	-	Easter Day
April 19	-	Easter I
April 26	-	Easter II

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.

The Sacraments - VIII

HOLY MATRIMONY

The Prayer Book declares that Holy Matrimony was "instituted in the time of man's innocence". Our Lord raised it to the rank of a Sacrament, reinstating it as an indissoluble union between man and woman, "signifying unto us the mystical union that is betwixt Christ and His Church" (See Eph. 5:22 - 32).

Our Lord, in the discourse on the subject which St. Mark records in the tenth chapter of his Gospel abrogates the concessions which Moses had made because of "the hardness of their hearts", and reaffirms the sacred and permanent character of the union which marriage involves.

The essential thing in Matrimony is the full and voluntary consent of a man and a woman who are free to enter upon such a union. The impediments which would invalidate a marriage are the already existing marriage of either party; or the existence of a family relation within certain degrees. In case of "disparity of religion", as when one is baptized and the other is not, the union is non-sacramental, and while such a marriage is regarded by the Church as legally valid, it can be dissolved since it lacks the sacramental character.

The ministers of this Sacrament are the contracting parties themselves. The priest who may solemnize the marriage is the witness, representing the Church, and he bestows the Church's blessing on the union they have contracted, but this blessing is not necessary, and its absence would in no way derogate from the Sacrament.

The effect of the Sacrament of Matrimony is the bestowal of a special grace which enables the contracting parties (1) to sustain the responsibilities peculiar to their state of life; (2) to enable them to use the privileges of the married estate chastely and in the fear of God; and (3) to bring up children in the nurture and admonition of the Lord. In respect to the second effect noted, it is to be kept in mind that the purpose of this Sacrament is to sanctify the propagation of the human species in order that a holy race may be multiplied for the honour of God both in this world, and in the eternal courts of heaven. To misuse the privileges of the marital estate for unbridled physical indulgence is to prostitute a holy thing, and to commit a sin near to sacrilege.

Our Lord's teaching of the indestructibility of the marriage bond is plainly set forth in the Gospels. In St. Luke 16:18 we read, "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery". The same teaching is found in St. Mark 10:11, 12, and three places in the epistles of St. Paul - Rom. 7:1-4; I Cor. 7:10, 11; and Eph. 5:22, 23. In all these there seems to be an implication that there are circumstances where a separation might be allowable, but such separation would not affect the marriage tie, and neither party would be free to marry another as long as the separated spouse lived. Should such a marriage take place it would be adulterous and would be no marriage at all in the sight of God.

In the Sermon on the Mount our Lord presented the same teaching as elsewhere, but gave marital unfaithfulness as the ground of a separation. In this passage his teaching is identical with the other passages so far as any remarriage whatever is concerned.

There is a passage in St. Matthew 19:9, which might be given the interpretation favourable to the innocent party in such a separation getting married again even though the separated spouse were still

living. But many scholars hold that this passage is spurious, and practically all class it as a "suspected reading". But aside from the judgement of scholars, the fact that it is a denial of the entire teaching of the rest of the New Testament throws upon it such grave suspicion that it would be exceedingly rash for anyone to accept its implications and act upon it.

In His institution of the Sacrament of Matrimony, and in the safeguards which His teaching throws about the married estate, the love of God for His people shines forth with a peculiar lustre. Here is seen the divine interest in the gracious love of husband and wife, the elevation of their union to a plane comparable to the ineffable oneness of Christ and His Church. Here is seen the tender care of the heavenly Father for the nurture of little children, for their upbringing within the holy and inviolable circle of family life which will guarantee their happiness on earth, and the securing of every help that they may be worthy members of His great eternal family.

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

enLIGHTenment

How many *Feminists* does it take to change a light bulb? Ten, one to do the actual change, nine to form a support group.

How many *Congregationalists* does it take to change a light bulb? No one knows. They can't tell the difference between light and darkness.

How many *TV Evangelists* does it take to change a light bulb? One, but for the message of light to continue, send in your love gift today.

How many *liberal, secular humanist literary critics* does it take to change a light bulb? At least ten, as they need to hold a debate on whether or not the light bulb exists, and even if they can agree upon its existence, they still may not change it to keep from alienating those who might use other forms of light.

How many *United Methodists* does it take to change a light bulb? They choose not to make a statement either in favour of, or against, the need for a light bulb change, however, if in your own journey you have found that a light bulb change works for you, that's fine. You are invited to write a poem or compose a modern dance about your personal relationship to your light bulb and present it next month at the annual light bulb Sunday service, in which they will explore a number of light bulb traditions, including incandescent, fluorescent and tinted, all of which are equally valid paths to luminescence through Jesus Christ.

How many *Missouri Synod Lutherans* does it take to change a light bulb? CHANGE????!!!

From an email message on the orthodox Anglican Forum at

ORTHODOXANGLICAN@EPISCOPALIAN.ORG

Courage

Courage can take many forms. Mindful of the fact that the road less travelled is also at times more dangerous, I wonder how many readers are courageous enough to follow these 10 suggestions?

- 1) The courage to seek the truth. I am willing to seek out unpleasant truths, even when they may conflict with things I have a great investment in, or when the truth may threaten my physical, intellectual or emotional security. I recognize that my personal freedom depends on my ability to seek and find truth.
- 2) The courage to lead an ethical life. In a cynical, sometimes dissolute world, I realize that it takes courage to be ethical. I resist the temptation to be less than ethical, even when "everybody is doing it". I regard honest people as heroes not fools.
- 3) The courage to be involved. Apathy and indifference can be more devastating than any natural or man-made disaster. Despite occasional "compassion fatigue", I remain committed to making a difference and getting involved. I refuse to look the other way.
- 4) The courage to reject cynicism. Cynicism is a comforting and protective refuge, but one I resist vigilantly. I know that trust and optimism, essential to a productive life, are impossible if I give in to the cowardice of cynicism.
- 5) The courage to assume responsibility. I alone am responsible for my actions, whether they lead to success or failure. I refuse to waste time on making excuses, harbouring unrealistic hopes, or placing the blame. I am willing to share accountability and responsibility with others, and back them up 100 percent if things go wrong.
- 6) The courage to lead at home. I know that my home and family are my most powerful legacies for the future. I mentor my children, giving them equal love and discipline. I'm there 100 percent for my partner. I honour my parents and older relatives, even if advanced age, ill health or other different values make communication seem difficult and unrewarding. I live each day with my family and won't think, "Tomorrow I'll have more time".
- 7) The courage to persist. I have the courage to delay gratification, to endure the long haul, and to make sacrifices when necessary. I frequently visualize the next few years and anticipate the results of my actions. I summon the inner resources to stay on track by keeping my eye on this big picture.
- 8) The courage to serve. In an egocentric, success-driven society, I have the courage to put myself second. I realize that the loftiest leader is the one who serves others best. My job, no matter what the description or title, is to provide satisfaction, solve problems, fill needs and find answers in a way that enhances and empowers those around me.
- 9) The courage to lead. Few people are willing to stand for something, or even to clarify what they would like to stand for. Others criticize without offering solutions, but I concentrate on what I stand for, on solutions and goals, and how I can motivate others to actions. I'm not content to wait for someone else to take charge and point out a new direction.
- 10) The courage to follow. Unlike leaders of image, a leader of substance knows when and how to follow willingly. I have learned the benefits of being a good follower, of welcoming the ideas and contributions of others without feeling that my position or integrity has been challenged. By sharing power, I increase my personal and professional power, and make myself aware of the challenges that others face every day.

From a recent article in *Contact*, a publication of the Canadian Professional Sales Association, by Sheila Murray Bethel. Submitted by Ted Bowles - "If only we all had this kind of courage."

Against Liberalism

In the upside down Rawlsian [John Rawls, a "contemporary liberal political philosopher"] universe, a single mother who managed to improve her lot and that of her children through hard work, thrift, and discipline would find her somewhat greater resources subject to redistribution to another single mother who, say, was addicted to drugs, neglected her children, and refused to work. Where is the justice in that? Indeed, pushed to its limit, this logic would lead to greater suffering, for it would socially reward self-destructive behavior and penalize virtue.

Similarly questionable is the liberal embrace of autonomy - the idea that the imperial self is to be the sole arbiter of its destiny. Kekes sees autonomy as the god to which all other liberal allegiances pay homage. But why should the increase of autonomy lead to the diminishment of evil as liberals claim? It would only do so were we to understand human nature, in the manner of Rousseau, to be intrinsically good, with evil a mirage of unjust social life that will disappear with the transformation of corrupt institutions. Yet this flies in the face of everything we should sensibly know at the end of our horrifying century about the nature of man - that he is capable of good and evil, that his nature is divided, that he is marked by original sin. To increase human autonomy is therefore to increase the human capacity for evil; to rein in evil might require reining in human autonomy.

From a review by Brian C. Anderson of a book by John Kekes, *Against Liberalism*, published by Cornell University Press.

The Nature of God - I

GOD IS ALMIGHTY

We have already seen that God is the source from which creation took its beginning, and the power that maintains it, and which controls its evolution through time. It is not sufficient to think of God as having once created His universe, and then withdrawing from any further active interest in it. It is wrong to imagine that when His creative work reached a certain stage God retired from any further activity in it, and now calmly and dispassionately surveys its fortunes from the tranquil isolation of some remote heaven. He did not retire from it. He is still operative in it, and He still controls it. All those laws by which we perceive it to be ordered are laws which He ordained, and which derive from Him their validity. God is still at the helm of creation, to pilot all things toward their appointed end. He still energizes in the universe, ever working towards the final consummation of His cosmic purposes.

The strange new theory which interprets every happening from the flowering of the first violet of spring to a masterly performance of the Emperor Concerto, as due to the blind, accidental, purposeless whirlings and rushings to and fro of protons and electrons within the mysterious heart of the atom, is far more fantastic and incredible than the Christian view which sees everywhere at work the Divine Artist, striving ever towards the ultimate achievement of a definite and eternally determined purpose. If all things in heaven and earth are to be accounted for only by the monstrous and irresponsible whirlings of microcosms within the atom, then man's reason can also be so accounted for, and all our human science and virtue; all our knowledge and our painfully gathered wisdom are only the casual by-products of accidental matings of nuclear particles, devoid alike of meaning and truth. It is all too clever. It proves far too much, for on that hypothesis, not only can man never arrive at any certainty about God, but he can never know with assurance anything whatever. It is a theory which destroys the very reason by which men ponder upon it. It empties life of all stability and authority and reduces all things to the weird level of a wild and lunatic phantasy.

Christianity sees behind all creation and its unfolding development, not blind nuclear energy, but the purposive hand of God, ever operative and operating in His creation. Christianity asserts the power of God to be immense; so immense that we may speak of Him as almighty. But that term does not mean, as is generally supposed, that God is able to do anything whatever. God is not the Divine Anarchist, independent of all law, but, on the contrary, He is Himself the author and sustainer of law.

Those laws by which the universe is manifestly governed are laws which God has Himself ordained. They originate in Him and derive their authority from Him, and even God would not; nay, could not, abrogate His own laws. All our human knowledge is based on the principle that each created thing obeys certain laws of being. Some of those laws we have already discovered; some will doubtless be discovered as the future unfolds; and some we shall probably never know at all. But, known or unknown, those laws are fixed and unchangeable, deriving from that primal Energy which is God. These are not accidental and arbitrary laws, but part of the eternal meaning and purpose of God. Because He framed those laws, God is Himself bound by them, unless and until He chooses to modify their incidence by bringing into play some higher law. Even God cannot break His own laws. He is subject to the laws of His own Being, just as man is, and as creation is, and although He is the source of all power, He yet cannot do all things. He is governed by the laws of His own Being, and by those laws which govern, by His appointment, His universe of created things. Thus, the Omnipotence of God means that He can do all things which are in accordance with His own Nature and Being.

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

Tuscaloosa News

I don't often have occasion to comment on the Tuscaloosa News, even though it is owned by the New York Times. In fact, I don't think I've ever commented on the Tuscaloosa News. But here's an editorial railing against Judge Roy Moore of Etowah County, Alabama, who displays the Ten Commandments in his courtroom. The editorial deplors his "rabid supporters" and cheers fifty-two Alabama clergy who, it says here, condemn the "style of Christianity [that] weighs too heavily in favor of a single religious mindset." "Rabid" seems something less than civil, and one has to wonder about styles of Christianity that do not come down strongly on the side of Christianity. We are told that the fifty-two clergy are from "well established religious backgrounds: Baptist, Presbyterian, Episcopalian, Jewish, Hindu, and others." I confess to being curious about the "others" that come after Hindu on the list of religions well established in Alabama.

From The Public Square, October 1997, on First Things - <http://www.firstthings.com/>

Liturgical Vesture II

The Amice

Other names for this vesture are: *humerale*, *superhumerales*, *anaboladium* and *anagolaium*. The English word amice is derived from the Latin, *amicio*, to wrap around. In origin it was a neckcloth used much as the neckerchief or scarf of today. Several examples of its use in classical Roman dress are known to us from monuments and effigies¹. It did not become obligatory for many centuries in liturgical use, probably because it was an optional part of the attire in classical times.

¹ Cf. Braun: *Die lit. Gewandung*, pp. 46-7.

Thus the mosaic pictures of bishops and ecclesiastics of the fourth, fifth and sixth centuries at Rome, Ravenna, Milan and elsewhere do not show the amice worn with the paenula [chasuble]. In the Eastern rites it has never been an official part of liturgical dress.

In the eighth century *Ordo Romanus Primus* the Pope assumes the amice, which is there termed the *anagolaium*, as part of his vesture. But the optional use of this vesture is indicated in *Ordo IV* (often referred to as the *Ordo* of St. Amand), compiled about A.D. 800 in France; where we read: 'When the pontiff wears a dalmatic, the deacons also wear dalmatics in like manner, and the subdeacons wrap themselves in amices (*anagolagio*) about the neck ... but if the pontiff does not wear a dalmatic, the deacons and subdeacons do not wrap themselves in amices.'²

From the tenth century it became customary to attach an apparel of coloured material to the amice. This was probably connected with the custom which arose of placing the amice on the head and keeping it there helmet-fashion until all the other vesture had been donned. Then it was thrown back; and the apparel helped to give weight to this act of throwing the amice off the head. The reason why the amice was put on the head is thought to be connected with the long hair then worn³. The apparel of the amice was usually of a colour and design to accord with the stole and maniple; all of which contrasted with the chasuble or dalmatic in colour.

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

Anima Christi

Soul of Christ, sanctify me.
Body of Christ, save me;
Blood of Christ, inebriate me;
Water from the side of Christ, wash me;
Passion of Christ, strengthen me;
O good Jesus, hear me;
Within thy wounds hide me;
Suffer me not to be separated from thee;
From the malicious enemy defend me;
In the hour of my death call me,
And bid me come to thee.
That with thy Saints I may praise thee
For ever and ever. Amen.

From an email message on the *Common Prayer Mailing List* - 'a moderated discussion list [which] has the charter of discussing things which meet the fourfold criteria of being anglican, catholic, traditional, and orthodox' - common-prayer@covert.ENABLE.dec.com

Human Sexuality

Two sexuality issues stare the Convention [of the U.S. Episcopal Church, held on July 16 through 25, 1997] in the face: the ordination of women and homosexuality.

² Atchley: *Ordo Romanus Primus*, p. 153, also Andrieu: *Les Ordines*, p. 157.

³ Jungmann: *Mass of the Roman Rite*, Vol. I, p. 279.

The "revisionists" on both of those questions have been tightly knit together from the beginning. The Women's Caucus is in full support of Integrity, the homosexual activist group.

It is my opinion that the Episcopal Church made a terrible mistake in deciding to ordain women. Coming before the convention is a recommendation that the 1976 canon 111.8.1 (allowing the ordination of women to the priesthood) which has been interpreted as permissive be made mandatory. The recommendation as stated says in effect that no person in any position of authority anywhere in the Church will be able to express views against the ordination of women. That means clergy, vestry members, or any others who might possibly influence the ordination process.

The recommendation is a mind-control mechanism, aimed at controlling how people will express themselves, not at controlling behaviour, the normal target of legislation. It effectively makes impossible the existence of a "loyal opposition", which is a necessary part of any free society.

The aim, therefore, is to quash further discussion of the matter, not merely to say that women can be ordained. If the recommendation is passed [and it was passed], no bishop of any persuasion will be allowed to refuse ordination on the grounds that the candidate is a woman.

The homosexual issue and the women's ordination issue are both being promoted, not on theological grounds, but as civil rights. "We have a right...!" It is alleged that there is no Biblical case against either of them, or that the case no longer counts because we have "learned new things".

What we have learned "new" is the capacity to distort fact and logic with a sophistication never before seen in human history. We have learned the subtle art of brainwashing.

There is not one shred of evidence to support the claims for homosexuality. The Biblical, psychological, medical, sociological, and even biological evidence is either neutral or totally on the side of the Biblical injunction against homosexual behaviour.

While honest people are on both sides, the advocates for both women's ordination and homosexuality routinely violate rules of due process and honest discussion with deceit and manipulation. The evidence indicates that our presiding bishop has no conscience about distorting the discussion on either issue.

The question remains whether the newly formed AAC alliance (American Anglican Council) [in the U.S.] will have the courage and wisdom to stand up and tell the painful truth on the matters before the convention, or whether they will continue to "dialogue" with people who have no intention of seeking either truth or righteousness.

From Road to Emmaus - http://road.emmaus.org/roadpgs/em_nws/nl97g.htm

Why are Fire Trucks Red?

Well. Fire trucks have four wheels and eight crew. Four and eight are twelve. Twelve inches made a foot, and a ruler was one foot. The ruler of the Finns declared war on the Russians. The Russians are/were Red. Fire trucks are always "rushin" around. Therefore fire trucks are always red.

If you think this reasoning sounds a little wild, then you ought to hear some explanations people have given me for not coming to church!

From an email message on the orthodox Anglican Forum -

ORTHODOXANGLICAN@EPISCOPALIAN.ORG

The Uniqueness of Christ

The uniqueness of Christ is at the heart of Christian faith -- not because of a desire to be exclusive or to denigrate other religions, but based on clear, definable facts.

Fact: the Biblical worldview is the only logically consistent worldview.

The worldview can be stated very succinctly: A personal God created all else that exists out of nothing and holds it in existence. He has given a purpose for the existence of the world which is expressed in His law -- that we should love God and our neighbours, i.e., become part of His family by adoption and grace. When we dissent from His law (when we sin), He is overwhelmingly gracious and willing to pay an extraordinary price to draw us back to Himself and into His family.

Fact: there is only one alternative to the Biblical worldview -- the cosmos as an unplanned, irrational accident evolving out of a prior impersonal substance. The ultimate reality and the ultimate explanation of all things is a primordial unformed substance which is the total and precise opposite of the personal Creator of the Bible. That pattern is true both of eastern religions and of secular humanism.

Because the ultimate realities of these two worldviews are diametrically and unequivocally opposed to each other, it stands to reason that they would have opposite views of such fundamental items as heaven and hell, sin, redemption, the meaning of life, etc.

And that is the case. Hindu and Buddhist salvation is the precise opposite of the Biblical notion. In the Biblical view, salvation means preservation of one's individuality. The way of the cross is not annihilation of one's personhood, but rather moving of dependency for one's identity and personhood from the resources of the world to the hand of God, and to obedience to His voice.

On the Christian view, one does not leave the world, one rather simply transfers his ultimate dependency and obedience to the Creator of the world. Very much *in* the world, but not *of* it. God is The Individual (I AM), so that the closer I get to God, the more of a free individual (the real me) I become, made in His image.

Salvation for eastern religions means the annihilation of individuality -- because ultimate reality is itself the total opposite of personhood and individuality. The closer I get to ultimate reality, the less of an individual I can be. It is our individuality which makes us subject to the slings and arrows of outrageous fortune, the cure for which is therefore the giving up of all desire and attachment to the circumstances of life. Such a process means the evacuation of all sense of being a someone separate from the "whole" or the "cosmic consciousness". One floats into the sea of the "All" and merges with the cosmos.

For thus says the Lord, who created the heavens - He is God!, who formed the earth and made it - He established it; he did not create it a chaos, he formed it to be inhabited! (Is. 45:18)

The Ultimate Person stands over against chaos, the Ultimate Impersonality. We are proposing mutually exclusive notions of salvation.

From Road to Emmaus - http://road.emmaus.org/roadpgs/em_nws/nl97g.htm

Under Attack

In the last issue of Common Prayer you wrote about your frustrations with the fact that much current theological discussion centers around human sexuality, and expressed your hope that "we might be able to find other and more important parts of life to talk about in this forum."

What I am saying ... is that while constant discussion of human sexuality, order, authority, etc. may be frustrating and wearying, it is also vital and we ought not to be deterred from defending the Faith wherever, whenever, and for however long it is under attack. We humans are easily bored, which I suppose is an effect of the Fall. However, God's ways are not our ways, and the Bride's time belongs to her Lord, so we'll just have to buck up and learn to keep slogging this one out. You're not alone in your weariness, but don't let the enemy get you down.

From an email message on the Common Prayer Mailing List - common-prayer@covert.ENABLE.com

From the Sarum Primer

God be in my head, and in my understanding;
God be in my eyes, and in my looking;
God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at my end, and at my departing.

From Saint Augustine's Prayer Book printed by The Holy Cross Press in 1959.

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

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

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P.S. Check out the ACCC website - <http://www.zeuter.com/~accc/>