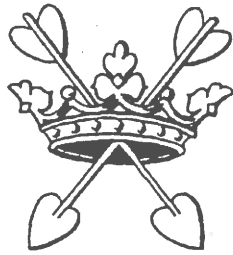


THE ANGLICAN CATHOLIC CHURCH OF CANADA



The Parish of St. Edmund, King and Martyr

UPDATE

May 15, 1998

June Schedule

June 7	-	Trinity Sunday
June 14	-	Trinity I
June 21	-	Trinity II
June 28	-	Trinity III

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

- (1) Saturday, June 13 - Ted Bowles will be ordained to the Diaconate by Bishop Mercer. Matins will be at 10:00 a.m. The Holy Eucharist and Ordination will be at 10:30 a.m. The Services will be in the Seminary Chapel at Wilfrid Laurier University, in Waterloo. There will be a reception, following. Please mark your calendars and be sure to join us.

- (2) Sunday, June 14 - The Lord Bishop of Canada (Bishop Mercer, of course) will sing Mass and preach, in the Chapel at K-W Hospital.
- (3) Sunday, August 2 - Bishop Mercer will again be with us, this time for a Baptism. Matins will be at 10:00 a.m., and the Holy Eucharist and Baptism will be at 10:30 a.m.; however, the location will be the Seminary Chapel at Wilfrid Laurier University. (Saturday evening, August 1, there will be a "get-together with the Bishop".) Mark your calendars for this weekend (and, of course, join us)!

The Nature of God - III

God is Eternal and Infinite

Here we are going to run into some difficulty, because the whole of our human life and experience is conditioned by consideration of space and time. On every hand we find ourselves tied up with thoughts of distance, or size, or weight, or extent; or else by ideas of past, present, and future; or of age, or of duration. So great a factor is this conditioning in our lives that certain modern physicists, with a sad lack of either a sense of proportion or a sense of humour, have proceeded to dethrone God the Father Almighty, Maker of heaven and earth, and to set up in His place a curious synthetic deity called 'Space-Time', invented, in loyal discipleship of Professor Einstein, by a gentleman named Minkovsky. Just as the quantum physics explained everything by whirlpools of energy within the atom, so the followers of Einstein's theory of Relativity explain everything by the incalculable activities of their strange, home-made deity, Space-Time. How attractive by comparison seem the simple sanities of the Christian Faith!

In considering the notion of eternity, most people suppose it to be the same as endless time, and they think of infinity as being the same as measureless space. Each is, in reality, the very opposite to the truth. Eternity is timelessness, and infinity is spacelessness. Eternity is not an endless period of time, but a mode of being for which time has no reality. It is equally wrong to equate 'eternal' with 'unending', for eternity not only has no end; it has no beginning either. Similarly, infinity is not something so vast that it cannot be measured. It is the negation of measurement. Both expressions, eternity and infinity, refer to a mode of being in relation to which neither time nor space has any reality or meaning. Time is naturally a succession of moments, and implicit in the idea of time is the thought of change. Time marches on, and in its march, scenes, conditions, circumstances, invariably change. Even physically, I am not the same man as I was a year ago. I am one year more mature, or, as my foes may consider, more senile. My head reveals a few more grey hairs, and my step is not quite so brisk. Nor are my circumstances the same as a year ago; nor my human relationships, for one friend has died, another has moved away, while new acquaintances have come into my life. Time and change are inevitably associated, and 'the whirligig of time' brings with it changes which are inherent in the nature of time itself.

The same considerations are true of space. Space is, and can only be, conceived of in terms of one yard after another yard; one mile after another mile. Even when we think of stellar space in terms of millions of light-years, we still do not escape from ideas of gradualness, and hence of change. Even one star is farther off than another star, and yet even the farthest-flung star is in all the glittering galaxy of heaven is not even on the edge of infinity. This notion of change is inherent in all notions of space and time, which are not absolute things, but merely relative to our lives and the changes which occur in and around us.

We have already seen that God is changeless, and therefore neither space nor time is a notion which

can be applied to Him. He is changeless, and the only Absolute, and is unlimited by either space or time. Always He *is*, and past, present, and future are with Him caught up into one tremendous *now*. Moreover, He is everywhere present in His creation, unrestricted by any considerations of space or distance. That is why I know He cares for me. I am only a microscopic spot of unimportant substance in the vastness of His universe. But neither smallness nor vastness has any meaning for Him. Each is irrelevant; lost in the inexpressible magnitude of His infinity.

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

Mostly from the Net

- ⊗ Perhaps you have heard the definition of a neo-conservative: he is a liberal who has been mugged by reality.
- ⊗ A student was asked to list the Ten Commandments in any order. His answer? "3, 6, 1, 8, 4, 5, 9, 2, 10, 7."
- ⊗ A Presbyterian minister says that the best prayer he ever heard was: "Lord, please make me the kind of person my dog thinks I am."
- ⊗ Over the massive front doors of a church, these words were inscribed: "The Gate of Heaven". Below that was a small cardboard sign which read: "Please use other entrance."
- ⊗ A woman went to the Post Office to buy stamps for her Christmas cards. "What denomination?" Asked the clerk. "Oh, good heavens! Have we come to this?" Said the woman. "Well, give me 50 Baptist and 50 Methodist ones."

Liturgical Vesture IV

The Stole

Much confusion has arisen in regard to the origins of this vesture because of its nomenclature. In classical Latin the term *stola* was used to describe a long outer garment worn chiefly by Roman matrons; and it was suggested by some of the earlier ecclesiologists that the ecclesiastical stole was derived from this garment. The editors of the Oxford English Dictionary rightly remark: 'Some writers have carelessly or ignorantly supposed the ecclesiastical "stole" to be a gown or surplice.' The idea that the ecclesiastical stole is derived from the long *stola* of classical dress is disproved by two facts:

(1) For many centuries the term *stola* was not used to describe the vesture which we now term the 'stole'. Without exception the term used in every part of the Church was *orarium* or *orarium*.

(2) The term *stola* was used in earlier Christian literature in connection with a long flowing garment similar in style to that worn by Roman matrons alluded to above. Thus the white garment assumed by the candidates on Easter Even for their baptism-confirmation is termed 'stola', as we can see in the sixth-century Eastertide hymn:

*Ad cenam agni providi
stolis albis candidi*

(The Lamb's high banquet called to share,
in shining garments white and fair).

In the Latin text of the Holy Scriptures, such as the Vulgate of Mark xvi. 5, the women entering the tomb *viderunt iuvenem sedentem in dexteris, coopertum stola candida* (saw a young man sitting on the right side, clad in a white robe). While the blessed in heaven in Revelation vii. 9 are likewise described as *amicti stolas albas* (arrayed in white robes).

It is from a different origin that we must trace the stole in liturgical use today. There is much to be said for Duchesne's theory that the pallium and stole have a common origin in the ensign worn by Roman consular officials. By the law of the Theodosian Codex (395), a scarf or pall was ordered to be worn over the albe and paenula by senators and consuls to show their authority and rank. The manner of wearing, and the shape of this pall, show a close resemblance to the *pallium* or *omophorion* worn by Christian bishops.¹ It is from such an ensign that the stole also derives; and not from a napkin or handkerchief.² Canon 22 of the Council of Laodicea, *circa* 372, forbade subdeacons to wear the *orarium*, so that it must early have acquired a special significance in the East.

In the West, on the other hand, the evidence is less conclusive. In the basin of the apse of the Church of San Vitale, Ravenna, the picture of Bishop Ecclesius shows him with the stole and pallium. This mosaic was made about A.D. 547. But in none of the other mosaics of that period at Ravenna does the stole appear; and we must bear in mind the contentions of Braun, Wilpert and Grisar that this mosaic was remade in the twelfth century.³ If the theory advanced by Duchesne is correct, the wearing of the stole and pallium together would not have happened in the early period as both emblems had the same significance; and the term *Orarium* when applied to episcopal vesture meant the pallium, whereas for the priest and deacon it meant the stole.

In Spain and Gaul the evidence for the use of the stole appears in the sixth and seventh centuries. In 561, the Council of Braga decreed that deacons were not to wear their *oraria* under the tunic, lest they might not be distinguished from the subdeacons, but above it and over the shoulder. The 28th Canon of the fourth Council of Toledo, 633, refers to the *orarium* as one of the ensigns given to bishops, priests and deacons at their ordination. In 675, the second Council of Braga ordered priests to wear their *oraria* crossed over on the breast as is usual today. But this custom seems not to have prevailed throughout the West generally until much later.⁴ The change in nomenclature from *orarium* to *stola* only commences in the ninth century; and it is a Franco-Germanic innovation. It is Rhabanus Maurus (d. 856) who first brings the matter to our notice in *De clericorum institutione*, Liber I, cap. XIX, where he says, the fifth (vestment) is that which is called the *orarium*, though some call it the *stola*.⁵ Contemporary with Rhabanus is Amalarius of Metz (d. 850), who says in his *De ecclesiasticis officiis*, Liber I, cap. XX, the deacon receives the *stola* when he is ordained by the

¹ Legg: Church Ornaments, pp. 58-63

² Duchesne: Christian Worship, pp. 384-94

³ Braun: Die lit. Gewandung, p. 576

⁴ Cf. Rock: op. Cit. Vol I, pp. 342-3

⁵ *Quantum quoque est quod orarium dicitur, licet hoc quidam stolam vocent*, P.L. CVII, 307

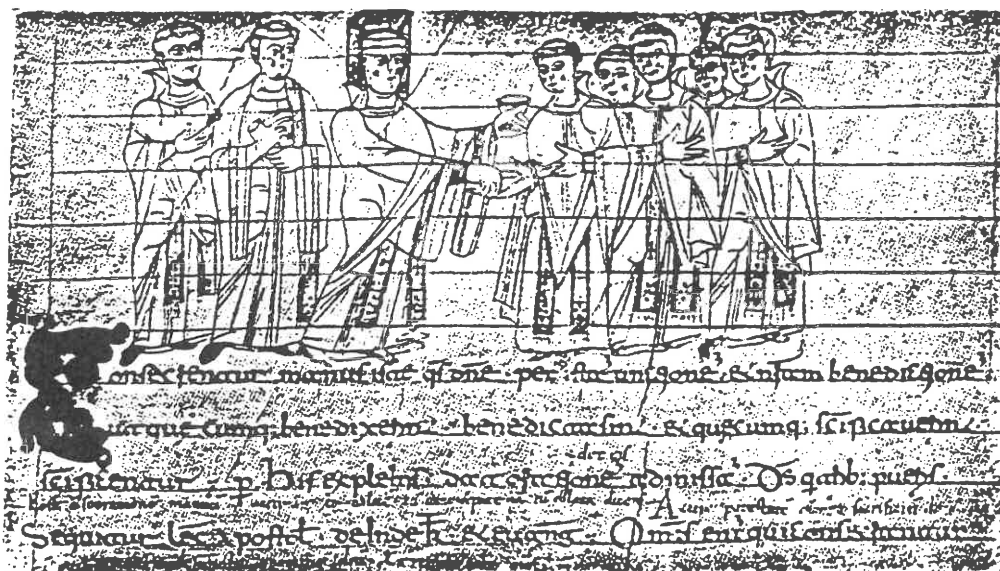
bishop.⁶

The first ritual book to employ the term *stola* instead of *orarium* appears to be *Ordo Decimus Romanus*, which is a compilation belonging to the first part of the tenth century and made in the Rhineland. From the same source and compiler comes the Romano-Germanic pontifical about A.D. 960 which also uses *stola* instead of *orarium*.⁷ In the second half of the tenth century *stola* is employed in the rites of ordination found in a group of Anglo-Saxon pontificals and service-books such as *Pontificale Laneletense* and the so-called Pontifical of Egbert. But down to the twelfth and thirteenth centuries the Roman service books preferred *orarium*, and we may say that only in the last part of the middle ages did *stola* come to be accepted throughout the West as the recognized term for this part of liturgical vesture.

The term *Orarium* seems to be derived from the Latin *oro*, to pray; and implies that this ensign was bestowed on those who conducted the public worship and prayers of the Church.

We have already alluded to the fact that the priest usually wore his stole uncrossed on the breast until the later part of the middle ages. There is good reason to believe that deacons wore the stoles *outside* the dalmatic and hanging straight down from the left shoulder as is still the custom in the Eastern rites. The Anglo-Saxon pontifical of Egbert and evidence from other sources supports this theory.⁸ Also an illustration in the tenth century pontifical of Landolf of Benevento shows a deacon with the stole outside the dalmatic and hanging straight down. (Plate III.)

PLATE III



UNCTION AT A MEDIAEVAL ORDINATION

Throughout the middle ages in the West, the stole remained long and narrow as we can see from numerous sepulchral brasses and effigies, as well as from a number of mediaeval examples of the

⁶ *Stolam accipit diaconus, quando ordinatur ab episcopo, P.L. CV, 1096*

⁷ *Andrieu: Les Ordines, pp. 346-51*

⁸ *Cf. Rock: op. Cit., Vol. I, pp. 311-2*

stole which still exist. A point which has been overlooked or ignored by the makers of vestments and others today is the fact that the pre-Reformation stole was not made to match the colour of the chasuble or vestment which it accompanied. It was often heavily embroidered in a geometric or regular pattern. Its general colour and pattern agreed with the orphreys and apparels; and thus it contrasted with the chief vestment, as did the maniple.

With the close of the middle ages the stole suffered in the general degeneration and declension of liturgical vesture. It was shortened considerably, and made wider with an excessive splaying out of the ends. The custom of ornamenting the stole with three crosses appears to have been unknown in England before the Reformation.

In the East a distinction is made between the stole of a deacon and that used by the priest and bishop. The deacon's stole is called the *orarion* and is a long band of silk on which is usually embroidered in three places the word *hagios*. It is worn falling to the ground both behind and before over the left shoulder. At the time the deacon carries out his most important functions he holds the front end raised a little, almost at the height of his face in the three fingers of his right hand, with a gesture that invites to prayer. The stole used by Eastern bishops and priests is usually termed the *epitrakhêlion*. It is worn round the neck, and falls straight down over the breast to the ground. It is not crossed on the breast when used by a priest; but the two stripes which fall down the front are often joined together by hooks or stitching. 'The stole is pre-eminently the mark of divine service. Whenever the priest as God's minister officiates in public he ought to wear it,' wrote Simeon of Thessalonica.⁹

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

The Church

Crowns and thrones may perish,
Kingdoms rise and wane;
But the Church of JESUS
Constant will remain:
Gates of hell can never
'Gainst that Church prevail;
We have CHRIST'S own promise,
And that cannot fail.

The third verse of "Onward, Christian soldiers" - considered by some (if you can imagine!) to be politically incorrect and, therefore, not fit for singing in church!

The Real Presence

The following letter was sent out by a Chicago Roman Catholic priest to all his parishioners, on June 24, 1997:

Dear Friends in the Lord,

⁹ P.G., Tome CIV, 868

I was alarmed by a statistic I heard this weekend. Only 27 percent of Catholics in the United States believe in the Real Presence. The doctrine of the Real Presence is at the very heart of the Catholic faith. The doctrine of the Real Presence is the belief that Jesus is really, physically, present in the form of bread and wine. This idea draws together all the central teachings of Christian faith. It is the Incarnation, the Redemption, the Resurrection, the unity of the Body of Christ, and the promise and foretaste of heaven. If we don't believe in the Real Presence, we might as well close the church. In fact, we are facing a generation of young people who are largely lost to the church because we have not given them the precious gift that is at the heart of Catholicism, that is the Real Presence of Jesus. Mass has become simply a drama, a vehicle for whatever agenda is currently popular. The church building is no longer a place of encounter with the Lord but a sort of a social center--not a place of prayer, rather a place of chatter. In many churches, including our own, the tabernacle was moved from the center of the church to add emphasis to the Mass and the presence of the Lord in the reception of Holy Communion. The experiment, however, has failed. We have lost the sense of the sacred that formerly was the hallmark of Catholic worship. The behavior of many in the church is outrageous. When Mass is over it is impossible to spend time in prayer. The noise level reaches the pitch that one would expect at a sporting event. The kiss of peace seems like New Year's Eve. Christ is forgotten on the altar. You may counter that he is present in the gathering of the Church, and though this is true, it should not detract from the Lord present on the altar. If the Lord is truly recognized in the congregation, it should serve to enhance the sacredness of the moment. This is simply not happening. The sign of peace in most churches has all the sacredness of an Elks convention--no offense to the Elks. We are teaching our children by what we do and the way we are behaving that there is nothing special about that little white round thing, it's just a piece of bread. Usually wedding photographers set up their equipment right in front of the tabernacle and I have to ask them to move. They have no idea what that little box is for. Worse still, I remember walking into church one afternoon to find some of the men of the parish smoking and drinking beer directly in front of the tabernacle as they worked on some "liturgical" project or other. After Mass on Sunday the church is littered with cigarette butts, gum, wrappers, the refuse of snacks, broken toys brought to entertain unruly children, and all manner of filth. Therefore, I have decided to restore the tabernacle to its former place in the middle of the sanctuary and to begin a campaign of re-education as to the sacredness of the meaning of the Real Presence. This means that I will nag and nag until a sense of the sacred is restored. I will be reminding you that a respectful quiet will have to be maintained in church. Food and toys and socializing are welcome elsewhere, but the church is the place for an encounter with the loving God. It will not be a popular policy, but this is unimportant.

If you object, please tell me why. I will not begin this change until July. Let me know what you think. I can hear one objection already. Where will the priest sit? I will sit where the priest has traditionally sat over on the side of the sanctuary. Here as in many churches the "presider's" chair was placed where the tabernacle had been. I am sick of sitting on the throne that should belong to my Lord. The dethronement of the Blessed Sacrament has resulted in the enthronement of the clergy, and I for one am sick of it. The Mass has become priest-centered. The celebrant is everything. I am a sinner saved by grace as you are and not the center of the Eucharist. Let me resume my rightful place before the Lord rather than instead of the Lord. I am ordained to the priesthood of Christ in the order of the presbyter, and as such I do have a special and humbling role. I am elder brother in the Lord and with you I seek to follow Him and to worship.

Please, please let me return Christ to the center of our life together where he belongs.

In the Lord,

Father Rich Simon

Posted by Father Steven J. Kelly, SSC on the [orthodoxAnglican Forum](http://orthodoxAnglicanForum.com) on March 17, 1998 - ORTHODOXANGLICAN@EPISCOPALIAN.ORG (The response from Father Simon's parishioners was overwhelmingly positive)

Witch Hunt

Here's one dictionary definition of "witch-hunt": "the searching out and deliberate harassment of those (as political opponents) with unpopular views." The charge of witch-hunting is often overused, but from time to time one comes across a textbook case. For instance, the Upstate New York Coalition for Democracy. The members of the coalition include the Religious Coalition for Reproductive Choice, American Association of University Women, Anti-Defamation League, Humanist Society, National Education Association, People for the American Way, and Planned Parenthood.

An April 14, 1997 letter accompanies a questionnaire sent to public school administrators and teachers expressing "our concern over the growth of the Radical Right in upstate New York." The letter means by the Radical Right "activity intended to break down the constitutional separation between church and state." Then this: "Please be aware that we have no interest in characterizing or labelling groups or individuals." Of course not. There is no "characterizing or labelling" implicit in the list provided of thirty-four organizations of the Radical Right. The list bundles together, inter alia, American Center for Law and Justice, Aryan Nation, Becket Fund, Christian Coalition, Coalition for Educational Choice, Feminists for Life, Focus on the Family, John Birch Society, Ku Klux Klan, Militia groups, National Rifle Association, Neo-Nazis, and Promise Keepers.

Respondents are asked whether they have come across code words that indicate the infiltration of the Radical Right such as "dumbing down of our schools," "the moral decline of America," and "the need to return to family values." They are also asked about "any attempts to reduce or curtail public funding of the arts," and about anyone who has opposed school budgets in recent elections. There are other sure evidences of the influence of the antidemocratic Radical Right, such as challenges to "multicultural programs, self-esteem programs, drug awareness education, AIDS curriculum, sex education." And you know the Radical Right is on your school board if there are members who espouse "back to basics", "abstinence-only" sex education, "private school vouchers," "injecting the 'free market' into the school," or "parental rights." When there are subversives advocating parental rights, you know it is time to take alarm. The price of the government school monopoly is eternal vigilance.

The questionnaire wants to know if any teachers or administrators have received communications from such radical organizations as the Rutherford Institute, American Catholic Lawyers Association, or Heritage Foundation threatening action "because the religious freedom of a student has been violated." The defence of religious freedom, we are given to understand, is a hallmark of the Radical Right. Respondents are asked not only about their own experience but also to inquire about the views, letters, and experiences of their colleagues. "The searching out and deliberate harassment of those (as political opponents) with unpopular views." That pretty well sums up the very illiberal activities of this very impressive coalition of what today passes for liberalism.

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

30 Days

(1) *Relevance Rules*

Congratulations to the Oxford school which brought Epiphany bang up to date! Gone were Caspar, Melchior, and Balthasar. Instead the baby Jesus was privileged to be manifested to none other than Nelson Mandela, Bill Clinton, and Her Majesty the Queen.

At least we assume the baby was Jesus.

(2) *Rawhide*

Students of a Jerusalem theological college were outraged when they came across photos of their rabbi principal taken at a nude bar and demanded his resignation.

The governors of the college defended him saying he had gone there for the purest of motives - "making the supreme sacrifice by going to this abomination to see if any of his students frequented it."

Unfortunately the governors could not explain why the rabbi was dressed in a full cowboy outfit.

(3) *Adding Insult to Injury*

The Rt. Rev. Richard Holloway has finally apologised for his shockingly vulgar remarks about orthodox Christians. No sooner had he laid that one to rest, than the endlessly controversial Primus of Scotland's dwindling and demoralised Episcopalians was at it again. This time at a St. Andrew's Theological Society meeting, the guardian of apostolic teaching was reported as denying the divinity of Jesus. Apparently Christianity would be more acceptable to the Jews without this awkward assertion.

Of course it would be easier for Muslims too; but surely someone should explain to the great man that it would present one or two problems for Christians.

(4) *Better to Roam than Rome*

Dean Lewis and Wells Cathedral made the news this month when a 17-year old choral scholar was turned away on the grounds that he was a Roman Catholic and couldn't receive Communion.

An outraged *30 Days* reader has contacted us to say that at his cathedral a senior, married adult chorister and the wife of a former warden continue to receive Holy Communion with the full knowledge of Dean and Chapter in spite of conducting a very public affair for over a year!

We have checked. Our correspondent is correct but, what he fails to understand is that they, at least, are Anglicans.

From the Trushare Bulletin Board - *30Days* - March 1998 :

http://ourworld.compuserve.com/homepages/francis_gardom/98MRFUP.HTM

Church of the Torres Strait

Excerpts from a provisional report by Fr. Owen Buckton, Editor, *The Messenger*, on the consecration of two bishops for the Church of the Torres Strait, formerly the Diocese of the Carpentaria, Anglican Church in Australia, and posted on the Internet on April 29, 1998:

"The consecration of the Reverend Father Gayai Hankin as Bishop Ordinary, Diocese of the Torres Strait, in the TAC and the Reverend Father David Passi as Assistant Bishop was held in the magnificent church of St. Mark on Badu Island in the Torres Strait, Queensland, Australia, on Sunday, 26th April before a congregation of more than 2,000 worshippers. Just two days before the service, at a large public community meeting on Badu, local authorities had granted, by a unanimous decision, to have the large coral church become the pro-cathedral of the new diocese.

The two and three-quarter hour service was a very moving and spectacular occasion and a great witness to the deep devotion the people of the Torres Strait possess to the Anglican expression of the Catholic Faith which had been introduced by legendary Anglo-Catholic missionaries after the London Missionary Society, who had arrived in Darney Island in 1871, ceded their work to the Anglican Church.

Chief consecrator was the Right Reverend Albert Haley, Episcopal Visitor to the Church of the Torres Strait and retired Assistant Bishop, The Anglican Catholic Church of Australia (ACCA); the Right Reverend Robert Mercer, C.R., Bishop Ordinary, The Anglican Catholic Church of Canada, formerly the Anglican Bishop of Matabeleland; and the Right Reverend John Hepworth, Administrator of the ACCA.

A disappointment for all was the announcement that Archbishop Louis Falk (Primate of the Traditional Anglican Communion) and his wife, Carol, would be unable to attend as they had been "snowed in" by cancelled flights in the USA making it impossible for them to make the air connections to reach the Torres Strait in time for the ceremony.

The distribution of the Sacrament (2000 communicants) took almost 50 minutes. The traditional Rite for the Consecration of a Bishop from the Book of Common Prayer was used and included well known traditional English and Islander language hymns.

Feasting, dancing, and partying continued well into the early hours of the next day when the Registrar, Fr. Gordon Barnier formally enthroned Bishop Gayai Hankin as First Bishop of the Torres Strait in the Traditional Anglican Communion in a simple ceremony during the morning Mass."

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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