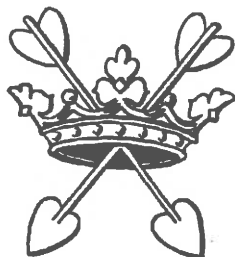


THE ANGLICAN CATHOLIC CHURCH OF CANADA



The Parish of St. Edmund, King and Martyr

UPDATE

November 26, 1997

December Schedule

December 7	-	Advent II
December 14	-	Advent III
December 21	-	Advent IV
December 25	-	Nativity of Our Lord
December 28	-	The Holy Innocents

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) On Christmas Day, the Holy Eucharist will be celebrated at 11:00 a.m.

Parish News

We are delighted to have received 4 sets of vestments (white, green, red, and purple), earlier this month, from Mrs. Edna Dixon of Richards Landing, Ontario. In a short note, enclosed with the vestments, Mrs. Dixon stated that "I do very much hope these vestments of my late husband, Canon Donald H. Dixon, arrive in good shape to you. I know he shall be pleased that someone may wear and worship Jesus Christ in them." Thank you Mrs. Dixon and be assured that the vestments will be used frequently by visiting clerics!

Father Logan, our faithful celebrant from Oshweken will be in California all of December. (Have an enjoyable vacation, Father!) We look forward to the ministrations of area clergy while he is away.

On Thursday, November 20, we celebrated our Patronal Feast Day with a 7:00 p.m. Eucharist. The Service was well-attended and we enjoyed a visit and coffee in 'our section' of the Hospital Cafeteria!

The Sacraments - IV

THE HOLY EUCHARIST

The Holy Eucharist is one of the Sacraments which our Lord declared to be necessary to salvation. He said, "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you" (St. John 6:53). The words *eat* and *drink* do not mean receiving the Sacrament once only. Their tenses show that they imply a habitual receiving of the Holy Communion.

The Holy Eucharist was instituted by our Lord in the night in which He was betrayed. The accounts of it are given in St. Matthew 26:26-28; in St. Mark 14:22-24; in St. Luke 22:19, 20; and by St. Paul in I Corinthians 11:23-29.

The matter used in the Eucharist must be wheat bread and wine made from the juice of the grape. The so-called "grape-juice" of commerce is not allowed, however.

The form of words is that used by our Lord Himself when He instituted the Eucharist - "This is My Body, This is My Blood". The priest in celebrating does just what our Lord did, in obedience to His command, "Do this in remembrance of me".

The minister of the Eucharist is a man who has received ordination to the priesthood from a Bishop of the Apostolic Succession. The recipient of the Eucharist is one who has been baptized. Confirmation ordinarily precedes Communion, but this is not a necessary condition. Those who are "ready and desirous to be confirmed" may receive Communion under exceptional circumstances.

In studying the Eucharist we have to consider three things - (1) the Real Presence of Christ under the appearances of bread and wine; (2) the Sacrifice which is offered at every celebration of the Mass; and (3) the receiving by the faithful of Holy Communion.

By the Real and objective Presence we mean that the risen, ascended and glorified Christ, all that He is and all that He has, in both His humanity and His Divinity, is present in each separate species of the Eucharist. Being thus present, He is to be worshipped as very God of very God under each

species. It is the objective Presence of His Humanity which makes this Eucharistic Presence unique.

How He can be thus present no man can explain. This is a part of the mystery of the Eucharist. We accept without any questioning His words, "This is My Body, This is My Blood". His word is sufficient, and we believe the literal fact as He stated it. This fact depends in no way upon the faith of the communicant, or of the celebrant. If His Presence depended on our faith, we could then make or unmake the Sacrament by believing or rejecting the truth.

Our Lord is therefore as truly present in the Eucharist as He was in the manger at Bethlehem, in the temple at Jerusalem, on the Cross on Good Friday, or at this moment at the Father's right hand in heaven. This Presence is a permanent one, and continues as long as the species of bread and wine continue to exist. This fact is the basis of the practice of reserving the Blessed Sacrament, and our Lord is worshipped in the Reserved Sacrament just as He is in the celebration of the Eucharist.

On the Cross on Calvary our Lord made, as our liturgy expresses it, "by His one oblation of Himself once offered, a full, perfect and sufficient Sacrifice, Oblation and Satisfaction for the sins of the whole world". To quote the Prayer Book again, He instituted the Eucharist as a "perpetual memory of His precious death and sacrifice until His coming again", and thirty years later St. Paul, writing to the Corinthians, says, "As often as ye eat this bread and drink this cup ye do shew the Lord's death till He come" (Cor. 11:26).

The important question is, To whom in this service do we show the Lord's death? Is it set forth, as some have thought, before the congregation, to remind them of the Lord's Passion as an event of nineteen centuries ago, or is it set forth before the Father as our pleading, here and now, of that Passion? The Prayer Book gives us the answer. Immediately after the consecration the priest is required to say, "Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly beloved Son, our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before Thy divine Majesty, with these Thy Holy Gifts, which we now offer unto Thee, the memorial Thy Son hath commanded us to make". The words of St. Paul are made clear by the Liturgy. The Eucharist is the offering of the Sacrifice of Calvary to the Father, "here" and "now".

We are not to fall into the crude error of thinking that this means a repetition of that Sacrifice. One of the most exact and complete expressions of the right teaching is found in Canon William Bright's hymn, which is so universally used at celebrations of the Liturgy:

"And now, O Father, mindful of the love
That bought us once for all on Calvary's tree,
And having with us Him that pleads above,
We here present, we here spread forth to Thee
That only Offering perfect in Thine eyes,
The one, true, pure, immortal Sacrifice."

No Sacrifice could be thus described save that which our Lord made on Calvary. Thus are we taught that the virtue and power of Calvary are perpetuated through all ages. In the tremendous moment when through the words and acts of the priest, the bread and wine become the Body and Blood of our Lord, we stand, as it were, on Calvary, pleading that Sacrifice, presenting it to the Father in praise of Him, and as the great intercession for whatever we wish to ask Him.

In the temple at Jerusalem when the devout Jew offered a lamb to God in sacrifice, a part of it was returned to him, and he took it home, and there with his family he made of it a solemn, sacrificial meal. Likewise in Holy Communion do we feed on the Divine Sacrifice, on the Lamb of God offered on Calvary.

A careful preparation must be made for this receiving of the Lamb of God. In order to make sure of receiving Him worthily, we have to examine ourselves to find out if we are in any serious sin.

There is also a preparation of the body, and from immemorial times Christians have received the Blessed Sacrament before any other food. This custom was ancient in St. Augustine's time in the fifth century, and he declared this practice of fasting Communion to have been ordained by the Holy Ghost.

We have already thought that in Communion we receive Christ, all that He is and all that He has, so far as we are capable of receiving Him. His human powers, by the use of which He was able in all things to be pleasing to His Father, are in this Sacrament transmitted to us. He has a human mind, a human will and a human heart. If we receive Him, we receive the mind of Christ, so that we can think and plan our lives and actions as He would do. We have the will of Christ which fortifies our weak human wills enabling us to withstand every evil, and to do that which is right. We, too, receive the Heart of Christ which enables us to love as Christ would love. In every department of our moral and spiritual life by Holy Communion we are filled with all the fulness of God our Saviour, so that with the apostle we are enabled to say, "I can do all things through Christ which strengthened me".

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



Submitted by Ted Bowles.

Worth Repeating

The priests of a diocese act on behalf of its bishop, standing in his place. [Receive the cure of souls which is both mine and thine.] Every Eucharist that is celebrated by his authority is his Eucharist. The priests of a diocese act as alternates one of another because all act on behalf of the one bishop. It follows that if that bishop introduces into his college of priests those whose orders are in doubt, this fellowship and the guarantees it mediates are fractured. A priest who cannot in conscience recognize the orders of one ordained by his bishop cannot in conscience act on behalf of that person or of that bishop. He is obliged to seek fellowship with a bishop whom he can with integrity represent, and in whose college of priests he can wholeheartedly participate. *A diocese is not merely an administrative territorial unit; it is also, properly and necessarily, a fellowship based on doctrinal agreement and sacramental assurance.*

A paragraph from the Agreed Statement on Communion & Code of Practice written by Forward in Faith. Forward in Faith was set up immediately after the vote of the General Synod of the Church of England on the ordination of women to the priesthood in November 1992 as the result of that church's decision to ordain women to the priesthood.

A Stiff-Necked People

Canon 74 of the English Canons Ecclesiastical of 1604 prescribed the proper outdoor dress of a priest of the Church of England: cassock, gown, tippet, and square cap. With only slight modifications, the habit was worn by the clergy well into the nineteenth century, the ordinary hat of the day being substituted for the old square cap.

Between 1810 and 1820 the cassock, etc. were gradually disused, and most clergymen wore as their distinctive garb a long black coat with a cassock-style standing collar (today called a Nehru) and a white folded stock around the neck. About 1840 a group of uncomfortable clergymen asked a clerical tailor named Wippel to design a simpler, more practical type of neckwear, and he suggested a single band of stiff linen fastened in the back with a collar button: it was generally worn by the clergy and continued in use without competition for some fifty years. Its disadvantage was that it frayed on the edges with continuous wear and washing, and chafed the neck.

In 1890, the Reverend Philip W. Mosher (later Rector of St. Peter's Parish, Niagara Falls, New York) was the curate of St. Paul's, Troy. He and his rector discussed the problem of the troublesome collar, and together conceived the idea of making it double to eliminate the possibility of fraying. They took the idea to Mr. Peabody, a vestryman of St. Paul's and one of the members of the famous shirt and collar firm of Cluett-Peabody. Mr. Peabody recognized the improvement and began making the new collar, which today is worn by Anglican and Roman priests, and by an increasing number of ministers of Protestant bodies. Strangely enough, the double clerical is often called a 'Roman collar', when actually it is of Episcopal origin.

From the Connecticut Churchman, in the 1960's, and was submitted by John Hann.

Teacher of the Truth

As the Teacher of the Truth, the Church has two spheres: the bearing witness to the truth among those who are outside or half-outside, which includes both missionary work among non-Christians, and the enlightenment of those many in Christian lands who are lacking the full faith; and the instructing and building up of those who are within, that they may grow in the knowledge of the word which they have received. Nor can we say that the one sphere of work is more important than the other.

Everyone who has received the knowledge of the faith is thereby made a trustee of it for the benefit of others. We cannot but speak of the things which we have seen and heard. No one is exempt from the duty of witnessing, and confessing Christ before men. All are responsible for passing on to others, and especially to their children and dependants, the light that is within them.

From *The King's Highway* by George D. Carleton, first published in 1924.

The Church

"...the official creed of the Christian describes the *Church* as *One, Holy, Catholic and Apostolic*. It is *One*; for it is the one Body of the One Christ, vitally linked in all its members to him. It is *Holy*, for it is God's Church, before it is man's, a divine gift to men, which despite all the sins and imperfections of the individuals who compose it still bears upon it the marks of its divine origin and of its divine nature, as it redeems sinners and produces saints, as it ministers the Word of God and the Sacraments to all generations, as it diffuses the fruits of the Spirit and elicits works of charity. It is *Catholic* or universal; for it is for all men and declares the whole counsel of God in Christ. It is *Apostolic*, for it goes back to the original Gospel and is in a true continuity with Christ and his Apostles both by teaching the faith which they taught and by possessing a succession of men duly commissioned to teach that faith and to administer the sacraments."

From *The Christian Religion - A Brief Account* by Henry Balmforth, Principal of Ely Theological College, and published by S.P.C.K. in 1955.

Genuflexions

164. Genuflecting is a quite separate gesture from kneeling, and the distinction should be carefully observed; it is for example, improper to genuflect (on one knee) when kneeling (on both knees) is prescribed.

To genuflect, first stand upright facing the person or object to which the genuflexion is to be made; then, without bending the head or body, touch the ground with the right knee at the place where the foot was; rise upright at once. It is incorrect to pause on one knee in a genuflexion - the action should be continuous, e.g. at *Et incarnatus* in the creed the genuflexion should be made very slowly so that the knee is actually only on the ground at the words *And was made Man*; but in low Mass at other long passages requiring the reverence, e.g. in the Palm Sunday epistle at the words *At the name . . . under the earth* the celebrant genuflects only at the opening words; in high Mass he makes no reverence when reading the words privately, for then he kneels with all others during the singing of the whole sentence.

A genuflexion is not made before kneeling on level ground; but if there is a step the genuflexion is made before kneeling on it. The genuflexion by the sacred ministers is made on the pavement only

on entering and leaving the sanctuary; in the course of the function they always genuflect on the step. The lesser ministers (servers) always make the reverence on the pavement.

From Ritual Notes, Tenth Edition, published in 1956 by W. Knott & Son Limited.

Several Items from The Net

(i) The Archdeacon of York, George Austin, is fond of teasing liberal opponents by pointing out that while they are keen to feminize God they seem very reluctant to refer to the devil as "She".

(ii) One of our young readers wanted to know if we'd heard this joke which was doing the rounds at this summer's great "Soul Survivor" Festival.

"A very rich man had three sons.

One son was fanatical about aeroplanes so his dad bought him an airport.

The second son was obsessed with trains so his dad bought him a station.

The third son was mad about cowboys - so his dad bought him the Church of England."

(iii) Congratulations to go-ahead Winchester. Another great stride in ecumenism will be made this month when King Alfred College (Church of England foundation, Chairman of Governors - the Bishop) hosts an international conference of practising pagans.

(iv) Bob Dylan, greatest living figure in popular music, is going to the World Eucharistic Congress in Bologna this month to play for the Pope. No final news of the proposed medley yet but he surely must include his compositions "With God on Our Side" and, the Pope's special request, "Absolutely Sweet Marie".

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 - September 1997.

Impaired Communion?

The term "impaired communion" is used, from time to time, to describe the relationship between "churches"; however, isn't it an oxymoron? Aren't you either 'in communion', or 'not in communion'?

Changes at the A.C.C. Convent Society

For years now, in keeping with its mission, the Convent Society of The Anglican Catholic Church of Canada has been publishing and reprinting books, pamphlets and tracts that support traditional Anglican beliefs. These works have played a vital role in keeping such beliefs alive and have been eagerly sought by Continuing Anglicans all over the world. The driving force behind these publications has been Joan de Catanzaro, the Society's long-time president and wife of the late Bishop C.J. de Catanzaro.

At a recent meeting, the Convent Society decided to transfer the bulk of the responsibility for the publication and distribution of these works to the Order of St. Augustine in Nova Scotia. In return, the Order will retain a large part of the income to assist it in following its Rule and spreading the Good News of the Gospel.

Meanwhile, the Convent Society will continue to raise money to finance the work of religious orders and other needy groups in the Traditional Anglican Communion.

Most recently, the Society donated a large shipment of books to a priest of the Polish National Catholic Church, who with the permission of his bishop, has gone to Puerto Rico to serve a TAC parish that has been without a priest for 14 years.

From the ACCC Website.

*Women and the Apostolic Ministry**

“Being Catholic, then, is not simply a matter of playing “Mr. Dress-up” or “Ms. Dress-up” and doing as one pleases, blissfully ignorant, or blissfully defiant, of Catholic Tradition. Liturgical clothes and gestures, and all the incense in the world, do not make one a Catholic! Catholics are those in step with the whole Catholic Church, who cherish the Catholic Scriptures, Creeds, Sacraments, and Orders. Sadly there are those among us who call themselves “Catholic” and who embrace novelties like the ordination of women, same-sex marriages, inclusive language of the Deity, and so forth. They are like Lewis Carroll’s Humpty Dumpty, who explains to Alice his subjective use of language: “When I use a word,’ Humpty Dumpty said in a rather scornful tone, ‘it means just what I choose it to mean – neither more nor less.’” In light of 2000 years of Catholic Tradition, such self-proclaiming, self-defining Catholicism is powerfully unconvincing; it sorely lacks both objectivity and credibility.”

A paragraph (chosen randomly) from a new book* by G. Richmond Bridge, Anglican Chaplain at Dalhousie University and the University of King’s College, and Priest in Charge of King’s College Chapel, Halifax. The book was published this Fall by the A.C.C. Convent Society and is copywritten by the Order of St. Augustine. To order the book, write to the Order of St. Augustine at St. Joseph’s Monastery, 2B Auburn Avenue, Spryfield, Nova Scotia B3R 1K4. The cost is \$10.00 plus \$2.50 shipping/handling *and is well worth it!*

Ecclesia

We made it into *Ecclesia*, the quarterly publication of our Sister Church in the United States - The Anglican Church in America:

“Less than a year after they first gathered on the Feast of St Edmund, November 20, 1996, some 20 of the faithful from Guelph, Kitchener and Waterloo, Ontario, have established a parish. June 24 marked the formation of the Parish of St. Edmund, King and Martyr of The Anglican Catholic Church of Canada. Services are held on Sundays at the Chapel at Grand River Hospital in Kitchener.”

James 4.17

Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

or

Well then, the man who knows the good he ought to do and does not do it is a sinner.

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

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

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