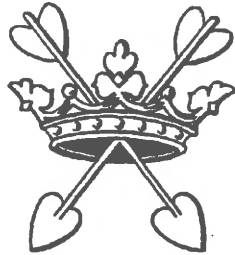


THE ANGLICAN CATHOLIC CHURCH OF CANADA



The Parish of St. Edmund, King and Martyr

UPDATE

October 24, 1997

November Schedule

November 2	-	Trinity XXIII
November 9	-	Trinity XXIV
November 16	-	Trinity XXV
November 23	-	Sunday Next Before Advent
November 30	-	Advent I

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) 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

Bishop Mercer's visit was, of course, another successful one. The get-together on Saturday evening (the 18th) was well attended as was the Mass on Sunday. We each had an opportunity, or two, to visit with his Lordship, both on Saturday and after Mass on Sunday at coffee hour. We look forward to the Bishop's next visit.

The Bishop, along with Bishops Crawley and Woolcock, are off to England next month for a meeting of TAC Bishops from around the world. Such meetings are held every three years. We look forward to receiving reports of the meeting. It is expected that there will be observers from "similar-minded" churches from around the world, at the meeting.

Wanted - a set of purple vestments - chasuble, stole, maniple, burse and veil! Advent is not far away! Please phone or drop me a note if you can help.

Thanks to Verna and John Hann for the silver bread/wafer box. The Bishop blessed it at Mass on Sunday (the 19th) in memory of the Hann's son.

The Sacraments - III

HOLY BAPTISM

Baptism is the first of the Sacraments, in point both of time and importance. It is the first Sacrament to be administered, and no other Sacrament can be received until after Baptism.

Baptism is also first in importance because it is universally necessary to salvation. Christ said, without any exception or qualification, "Except a man be born of water and the Spirit he cannot enter into the kingdom of God" (St. John 3:5). When on the day of Pentecost after St. Peter had preached to the multitude, he was asked by the people, "What shall we do?" His answer was, "Repent and be baptized everyone of you in the Name of Jesus Christ for the remission of sins" (Acts 2:38). Again in his first epistle the same apostle declares, "Baptism doth also now save us" (I St. Peter 3:21).

Such has been the constant teaching of the Church. In the Nicene Creed we declare, "I acknowledge one baptism for the remission of sins." So, Baptism is necessary for that remission of sins without which there is no salvation.

This brings us to the subject of the effects of Baptism on the soul. First of all, in this Sacrament one is made a member of Christ. He is grafted into the Sacred Humanity of Christ as a branch is grafted into a vine - as our Lord Himself said, "I am the vine, ye are the branches" (St. John 15:5). As the life of the vine flows into the branch, so the life of Christ flows into us. And as none of Satan's work can co-exist with the life of Christ in the soul, the moment He comes into us sin that may be present is neutralized. Original sin is done away, and in the case of adults where actual sin has been committed, it is blotted out.

True, as St. Paul repeatedly warns us, concupiscence, or that downward pull of our fallen nature, is not wholly removed, and it is still possible for us to sin. But our Lord has given to us His own human powers which He used in overcoming His temptations, and we are ensured against all mortal sin if only we will use the gifts He has made to us as the Holy Spirit will teach us to do.

There are two other effects of Baptism which follow of necessity upon the first we have considered. If I am made one with Christ as the branch is one with the vine, then I along with Him, become a son of God, a member of the divine household, with all the privileges, in time and in eternity, of the Father's house. All the treasures of grace in this world, and of glory in the world to come, are opened to me.

I am also made an inheritor of the kingdom of heaven, a co-heir with Christ Himself of the everlasting riches of the house of God. What these riches are, no man knows. "Eye hath not seen, nor ear heard, neither hath entered in to the heart of man the things which God hath prepared for them that love Him" (I Cor. 2:9). But whatever the gifts and glory that are bestowed upon the risen, ascended and glorified Humanity of our Lord, I, as fellow-heir with Him, shall share.

Baptism is ordinarily to be administered by a priest, but in case of necessity anyone can baptize, and no infant, or any adult having faith and repentance, and desiring Baptism, should ever be allowed to die without this Sacrament. Where no one else can be found, Baptism should be administered even by an unbaptized person. A child can administer it. All that is required is the proper use of water and the necessary words commanded by our Lord, and to have the honest intention of doing what the Church requires.

The matter of this Sacrament, according to Christ's ordinance, is water, applied to the body of the person receiving it. How it is applied makes no difference. Pouring of the water upon the head of the candidate, or immersion into water, have always been the most common modes of baptizing.

The form, or words of Baptism, were commanded by Christ Himself, as recorded in St. Matthew 28:19. They are, "I baptize thee in the Name of the Father and of the Son and of the Holy Ghost." It is customary to pronounce the name of the person before the form of the words, and to add "Amen" at the end; although this is not necessary.

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

Worthy Paragraphs

(1) 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.

(2) There are two classes of Ministers: those who preach Christ, and those who preach about Him; those who preach the Faith, and those who preach opinions about the Faith; those who stand boldly for Christ and His truth according to Holy Scripture and the Faith of the universal Church, not according to this man or that; and those who look for themes that may be acceptable, to whom human authority is controlling, and thinkings and opinions are instead of the absolute Truth which, in order to be saving, must be received in the faith of the inmost heart and mind. It is believed that the difference largely depends upon whether the source of authority to minister in holy things is regarded as from above or from below, from Christ Himself or from the congregation.

A paragraph from *The Church and Its Apostolic Ministry* by The Rt. Rev. John Franklin Spalding, Missionary Bishop of Colorado, and published by The Young Churchman Co. in 1887.

Did You Know?

The most sacred part of the service [Holy Eucharist] which contains the Prayer of Consecration is entitled the CANON. The word 'Canon', Greek *kanon*, 'rule', signifies a straight staff, and was used to mean a measuring rod or standard of excellence, for instance the 'Canonical Scriptures'. The word also serves as a rule or standard for various arts and sciences. The expression 'Canon of the Mass' designates the setting of the words which are used for the Consecration of the Holy Mysteries.¹

¹ The word 'Canon' in an ecclesiastical sense has two other meanings. 1. A dignitary of the Church living under a rule or canon of Divine service, or, more often, inscribed on the roll of ecclesiastical officers attached to a cathedral or collegiate church. In some dioceses he is called a Prebendary. 2. A rule formed by an ecclesiastical synod to legislate the moral and disciplinary government of the Church. Many points of ceremonial have been decided by Canons. The word evidently puzzles some of our neighbours as is shown by the Turks in Jerusalem during the War of 1914-18, who, hearing there were 'Canons' in the Cathedral Church of St. George, dug up the floor of one of the altars to find them.

From *Ceremonies of Holy Church - Simple Explanations* by Irene Caudwell and published by The Faith Press in 1954.

Moral Climate

A sermon preached by Father Francis Gardom at St Hilda's Church, Crofton Park [England] on September 7, 1995.

Readings: Exodus 20:1-17, Ephesians 5:1-10, and Matthew 19:16-26

The recent hot spell has given all of us the opportunity to talk about the weather.

In fact some people seem to talk about very little else. What would happen to them if they went to live somewhere that was the same all the year round, which didn't have the changes of seasons and meteorological uncertainties that we do, goodness only knows.

But the fact is that for most people the weather is the No.1 topic of conversation.

We complain that it's too hot or too cold, too wet or too dry; we compare today with yesterday, this summer with last summer, and perhaps even go so far as to claim (incorrectly) that "we never used to have summers/winters/springs like this when I was young".

But the fact of the matter is that we live in a particular sort of climate and no amount of complaining or discussion is going to make one iota of difference to it. There's nothing whatever we can do about it.

What we can do something about, of course, is the way in which we respond to it. What we do to and with ourselves. The sort of clothes we wear, the number of windows we open, the pace at which we move, the amount of fluids we drink are all ways in which we can affect how we feel in a hot or cold or dry spell of weather.

This is a very important principle to remember. For there are many other things in life where the principle applies: where we can do nothing directly to change the circumstances in which we exist; but can, on the contrary, do a lot about the way we respond to them.

One such circumstance is what I will call the "Moral Climate".

Everyone who's ever lived on earth has found himself doing so in a moral climate. Such climates vary from one country to another and one generation to the next; even between adjoining neighbourhoods in the same country.

People spend almost as much time complaining about the moral climate they have to live in as they do about the weather; and with just as little effect. For it is true, however uncongenial that truth may be, that there is even less that we can do as individuals to change the prevailing moral climate than the meteorological one. We can install air-conditioning where we can't install people conditioning.

Still less can we do anything about it by complaining. But as with the weather there is quite a lot that we can do for ourselves to make sure that we don't suffer from the moral equivalent of sunstroke or frostbite.

The first step is to recognize that a generation or a society or a neighbourhood which ignores or doesn't believe in God is bound to produce a very different moral climate from one that believes in him and recognizes that believing in him requires us to put those beliefs into practice.

The plain truth is that without some kind of belief in God (or gods), the whole moral fabric of a society is bound to collapse in on itself.

It collapses, not because people want it to, but because its whole foundation has been undermined or taken away. It no longer becomes possible to talk about "what people ought (or ought not) to do".

You are restricted to talking about what is in people's best interests, or what is best for society; which leave wide open the question of why anyone should let the interests of society as a whole, or even their own alleged long-term interests take precedence over what they want right now. Instant desire, instant gratification will be the order of the day.

The second important thing after recognising that the moral climate and the spiritual climate depend on each other is to know exactly what God expects of each one of us, regardless of whether other people are asking this question, or whether anyone is living up to God's expectations of them.

A good place to start is the Ten Commandments; and the person to start with is oneself.

Ask yourself whether you know the Ten Commandments off by heart. I do. But that is because they were a required test for a responsible Christian when I was confirmed. My guess is that considering the age of those present this morning a good number could recite them all off pat with a little bit of revision.

Why do the Commandments matter? Because they are the nearest thing we have to the Manufacturer's instructions. "For the best results follow the maker's instructions" is a piece of wisdom which applies equally to morals as it does to washing machines.

Thirdly, we need to have a slight acquaintance with Moral Theology.

Don't be alarmed if that sounds a daunting subject. All of us here this morning have been practising moral theology without knowing it every time we ask ourselves "What does God want of me in this particular situation?". Or as St Paul puts it when we try to "discern what the will of the Lord is".

The likelihood of our coming up with the right answer is going to depend on how much study we have given the subject. That's a fact of life, isn't it, which applies equally to arithmetic, medicine, geography or moral theology: the likelihood of answering right is bound to be directly related to the trouble we have taken in finding out what the right answer is, and the principles we have employed in doing so.

If we put these three rules into practice then we shan't go very far wrong.

However, as today's Gospel reading reminds us that there is a fourth, and quite fundamental rule which needs to be put into practice.

"Follow me!" said Jesus to the rich young ruler.

Yes, he knew the commandments. Yes, he had practised them all his life. Yes, he had probably encouraged others to do the same by his example. But one thing was lacking: the willingness to follow Jesus in view of what he would have to have given up in order to do so. For as St. Paul discovered, doing the will of God involves so much more than keeping the Law. He puts it in a nutshell when he says that the law is "a schoolmaster to bring us to Christ".

The law is a good starting point, just as a teacher is a good starting point if you want to learn about something whether it be arithmetic, geography, horticulture, or morality. But a teacher can never make us apply what we have learnt; no more can the keeping of the Law make anyone righteous.

It can point us in the right direction, but it can never take us there. Sooner or later "following Christ" is going to involve us in making a clean break with the prevailing moral climate, either because the prevailing moral climate has very different ideas from those of God himself, or (more probably) just hasn't got any ideas at all.

For we have to realise that the moral climate in which we have to live is not some carefully thought out set of rules based on a coherent system of thought. No doubt there have been moral climates from time to time which have been so. But our moral climate is rather more like the weather than anything systematic.

The weather, let me remind you, is a more or less haphazard result of winds and tides and sun and vegetation and the rotation of the earth, together with a liberal dose of pollutants introduced by mankind. It's composition will change but there is very little we can do about it.

Similarly, the moral climate at any given moment is an equally haphazard collusion of forces; economic, fashion, political, popular superstition and a hundred and one other ingredients are mixed together to form a cocktail that we call the moral climate. The chances are that it will have changed significantly by this time next year or even next month.

But Jesus Christ doesn't change. He is the same yesterday, today and for ever. On the contrary, he changes those who believe in and follow him. That was why the rich young ruler got stuck in the moral mud. He was good at behaving morally on most fronts; but he couldn't bring himself to walk away from the prevailing moral climate in the matter of riches which equated great wealth with great righteousness.

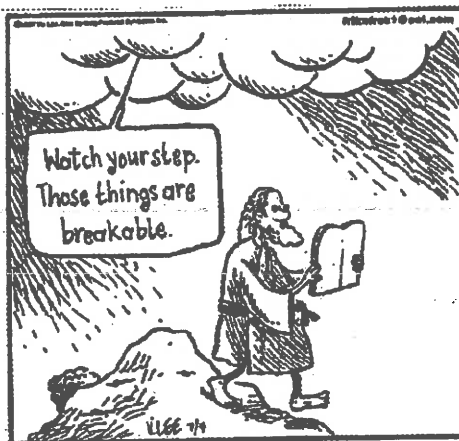
We should be making a mistake if we thought that riches and possessions are the only things which separate people from discipleship in Christ.

The fact is that a young man or woman today might just as easily find themselves prevented from following Christ by quite a different sort of demand that he is making of them.

They might discover, for example, that he was requiring them to practise chastity and to stop living in sin - whatever the latest report of the General Synod might say to encourage them to think that such things don't really matter.

Jesus is not the General Synod. His demands don't just extend to the question of worldly possessions. He invites us to avoid getting moral frostbite or sunstroke by ordering our lives in accordance with his will and after his example; the moral climate prevailing at any one time may easily encourage people to do quite the opposite.

From The Web at: http://ourworld.compuserve.com/homepages/francis_gardom/CLIMATE.TXT



Worth Remembering

Catholic never means "charitable", "liberal", or "latitudinarian"! A Church is Catholic if the pure word of God is preached and the Sacraments are administered according to Christ's ordinance.

From *The Church and Its Apostolic Ministry* - published in 1887 - see above.

Definition

A *Votive Eucharist* is one in which the Collect, Epistle, Gospel, etc. are not those appointed for the day by the Prayer Book, but appropriate to the intention for which the Eucharist is being celebrated.

The colour for a Votive Eucharist is determined by the nature of the intention for which it is offered or the mystery which is being commemorated. Thus a Votive Eucharist commemorating the Passion, or one which is of a penitential or supplicatory character, will have [purple] as its colour. A Votive of the Holy Spirit will be red, while one commemorating the mystery of our Lord's Resurrection will be white.

From *Readiness and Decency* and published in 1961 by the Cowley-Bracebridge Press.

By Popular Request

trespass (trēs/pēs) not as in pass (pās)

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.