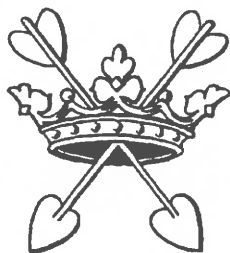


THE PARISH OF ST. EDMUND, KING AND MARTYR



The Anglican Catholic Church of Canada

UPDATE

October 10, 1998

November Schedule

November 1	-	All Saints
November 8	-	Trinity XXII
November 15	-	Trinity XXIII
November 20	-	St. Edmund, King and Martyr
November 22	-	Sunday Next Before Advent
November 29	-	Advent I

Service Times and Location

- (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 Holy Days and Days of Obligation, when announced, the Holy Eucharist is celebrated at 7:00 p.m.

Parish News

- (1) Remember the Holy Eucharist on (a) October 28 - St. Simon and St. Jude, and (b) November 20 - our Title Day!
- (2) Our 'picnic' on September 20 was a roaring success. Thanks to Dorothy Eglin for hosting it.
- (3) Thanks also to John Hann and his carpentry skills - we now have a second cupboard 'in the back of the altar'.

The Nature of Man - II

MAN IS A RATIONAL BEING

The first important characteristic of man which is not shared by the animals is the power of thought. The animal world displays many striking examples of the operation of instinct, but never of constructive thought. Man alone has the power to reason from cause to effect, and by the light of that reasoning to shape his future course of action. He can remember past events, and by relating his memories to his present circumstances, he can map out his future activities. He can become aware of the mental processes of his fellows, and can share in their thoughts, and so often anticipate their actions. He can pursue long and intricate chains of reasoning and bring the results of such reasoning to bear on the circumstances of his daily life. He is not driven by instinct to any course of action, but at all times he can, if he so desires, supersede the operation of instinct by the deliberate exercise of reason and will. He can communicate to his fellows the results of his own reasoning activities, and receive from them the results of their own. None of these things is in the power of the animal.

From *The Faith in Plain Terms* by A.W.G. Duffield and published by The Faith Press in 1956.

From Here and There

- ✘ Unfortunately, this is how the academic game is played - scholars get credit for proposing new ideas of their own, not for defending established ideas. Thus, academia is as big a culprit as the media, big business, and politicians in fostering a continual churning of fads that serves to undermine culture, including religious culture.
- ✘ The Liturgy is, literally, the work of the people - the Christian people. It is a *work* in two senses: 1) our duty, our job, our service to God, and 2) a work in the sense of a work of art - a thing of beauty that we create or perform for God.
- ✘ Being "in communion with" means being one in faith. Receiving Holy Communion in a church whose faith is different from yours is, therefore, illogical!
- ✘ Sign on a bulletin board of a small congregation in Houston, Texas - "Repent, or perish."
- ✘ A man out for a walk, met his minister on the street. The minister asked the man if he ever thought about the hereafter. "Yes", said the man, "All the time". "Every time I go to the basement I have to stop and ask myself 'Now, what am I here after?'" Thanks to Verna Hann.
- ✘ I think that the ENTIRE House of Bishops [ECUSA] should be tried for failing to "defend the

Faith". Conservative Bishops talk a good talk - but in reality, they're just "clanging cymbals". Their words ring quite hollow, in the absence of action. Sorry folks - but I THINK FORMING ORGANIZATIONS LIKE Episcopalians United and American Anglican Council does NOT negate a Bishop's Apostolic responsibility to discipline apostate members of the episcopate. Perhaps our orthodox "leaders" should dust off their Church history books, and review the events which lead to the Council of Nicea... PEOPLE OF GOD - THE TIME FOR HAND-WRINGING IS FAR PAST! From a post by Joshua Weitzman on the Episcopalians United list server.

- ✠ If we accept the authority of Scripture, the answer is obvious. The Word of God speaks plainly on the issue. If we don't accept the authority of Scripture, we can believe and practice anything we want for there are no standards, no absolutes, and, basically no revealed Truth.

Liturgical Vesture VII

The Dalmatic and the Tunicle

It is generally believed that the dalmatic derives its name from its origin in Dalmatia, being made of a special wool which was produced there. It is uncertain when it first came into use as part of Roman costume. But we know that the Emperor Commodus (*d.* A.D. 93) went about in one. Also there is the interesting example of one depicted on the female 'orans' in the fresco in the Roman catacomb of St. Callixtus. This fresco belongs to the second half of the third century.

The garment depicted in the Callixtus fresco¹ is in the usual form of the dalmatic with wide sleeves and the skirt reaching down almost to the ankles. There are two vertical stripes or *clavi* in russet colour on the tunic, and two stripes of the same pattern on the edges of each sleeve. This is the traditional form of the dalmatic which remained in ecclesiastical use for many centuries. The celebrated Ravenna mosaics as well as others at Rome, Milan and elsewhere all depict the dalmatic in this form.

We know that Pope Damasus (366-384) and his deacons wore this vestment; but this does not mean that it had ceased to be used outside the Church.² This probably did not happen until the sixth and seventh centuries of our era.

Only gradually did this vestment become the distinguishing mark of the diaconate in the West. At first its use appears to have been confined to the Pope and his deacons, and to persons whom he wished specially to honour. Thus Pope Symmachus (498-514) in order to honour St. Caesarius of Arles (*d.* 542) permitted his deacons to assume the dalmatic³; and later we find St. Gregory-the-Great according the same favour to Aregius, Bishop of Gap in Gaul⁴.

The use of a tunicle, other than the albe for subdeacons, has been thought to be a late mediaeval innovation. But this view ignores the fact that Pope Gregory-the-Great (590-604) forbade

¹ Cf. D.A.C.L., Tome XII, 2298-9.

² Braun: *Die lit. Gewandung*, p. 249 ff.

³ D.A.C.L., Tome IV, 111.

⁴ P.L., Tome LXXVII, 1034.

subdeacons to wear the tunicle, which one of his predecessors had allowed⁵. If the dalmatic and tunicle are one and the same garment in origin, St. Gregory's action is understandable. He was forbidding persons in minor orders to use a vestment belonging to those in major orders. *Ordo Romanus Primus*, which is believed to reflect the ceremonial usage at Rome in Gregory's day, only tells us what vesture the Pope puts on. But *Ordo IV* (commonly called the *Ordo* of St. Amand), which was compiled in France about A.D. 800, says the deacons wear the dalmatic as well as the albe, but the subdeacons wear the albe⁶. We note, however, that there are occasions in this *Ordo*, which are not explicitly stated, when the Pope and his deacons do not wear the dalmatic. These were probably during Advent and Lent.

The dalmatic continued in many places during the first millennium to be a long white garment ornamented as we have described. This is evident from the illustrations in the Pontifical of Landolf of Benevento compiled about A.D. 1000.

In the northern countries, however, coloured dalmatics and tunicles were in use as early as the seventh century. The Venerable Bede (*d.* 735) tells us of tunicles of heliotrope or sky-blue⁷. When the body of St. Cuthbert (*d.* 687) was translated to Durham, Reginald of Durham described the dalmatic and tunicle in which the Saint was found to be vested as: *Precioso purpure colore et textili varietate satis venustum et permirabile est*. Confirmation of this statement by Reginald was found when the coffin containing the body of St. Cuthbert was opened and examined in 1826. Other evidence for the use of a sky-blue or heliotrope tunicle comes from such writers as Amalarius of Metz, who writing in the ninth century says, *Haec ipsa hyacinthima tunica, subucula nominatur, et proprie pontificis est*⁸. Several Romanesque paintings of the eleventh and twelfth centuries depict ecclesiastics in heliotrope or sky-blue tunicles.

In the Anglo-Saxon period the tunicle used by the subdeacon was known variously as a 'roc', 'rocca' or 'roquo'. Thus Leofric (*d.* 1072) Bishop of Exeter, bequeathed a number of vestments at his death amongst which were 'III pistel roccas'. By the term 'pistel' we understand 'epistoler'⁹.

By the thirteenth century it was becoming customary for the dalmatic and tunicle to be made of the same material and colour as the chasuble; and a set of vestments would be understood to include chasuble, dalmatic and tunicle with the accompanying stoles and maniples. Even in the sixteenth century with the inventories compiled at the Reformation in England we can see that a set of vestments did not mean only the chasuble, stole and maniple for the celebrant, but also the vesture for deacon and subdeacon. In this fact there is testimony that the High Mass was still recognized as the normative and proper form of Eucharistic worship. When the dalmatic and tunicle came to be made of the same material as the chasuble, an attempt was made to distinguish the former by decorating it with apparels on the breast and skirt.

In the later middle ages it had become usual for crucifers and thurifers to wear tunicles in the greater churches. This may not be unconnected with the fact that they were normally in subdeacons' orders. This use of the tunicle continued in France as late as the eighteenth and early

⁵ P.L., Tome LXXVII, 956.

⁶ Andrieu: *Les Ordines*, p. 157

⁷ *Hyacinthum diximus quoniam aërii coloris est coelestium bonorum significationi congruere*, P.L., Tome XC, 426-8.

⁸ Cf. P/L/, Tome CV, 1097-9.

⁹ For further examples see Rock: *Church of our Fathers*, Vol. I, pp. 316-8.

part of the nineteenth century.

Both vestments suffered in the general decline in liturgical vesture that came about with the close of the middle ages and became as Braun states 'a paltry and pigmy scapular with wings'¹⁰.

If it is desired to distinguish the dalmatic from the tunicle, the deacon's vestment should be made with large sleeves; and possibly decorated with apparels on the breast and skirt, while the tunicle can be left without any orphreys or apparels and have sleeves of a smaller circumference. Both vestments should at least reach down below the knee.

The *sakkos* worn by Eastern Orthodox bishops should not be confused with the dalmatic. The *sakkos* is a Byzantine imperial garment in origin; and it was only bestowed on persons whom the Emperor particularly wished to honour. Only since the fall of Constantinople in 1453 has it become customary for all Eastern bishops to wear this garment.

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

WORTH PONDERING

a) The "basic liberal-humanist approach" - subjective 'values' are sovereign, and objective, absolute truth does not exist! Charles Moore

b) The purpose of worship is not to reach people but to glorify God.

c) The problem with the 'modern liturgies' is not their 'literary style', but their content. I must objectively accept that the old Roman liturgy, the Orthodox liturgy, and the BCP liturgy are one ancient liturgy in their content and intentions. I do not believe the same is true of the [BAS] or the general run of 'modern English liturgies', regardless of who has published them. The underlying religion and understanding of God is different from what the Church believed until the new liturgies of the 1960's and onward. Louis Tarsitano

d) Without a concept of absolute truth, there can be no moral order - no definitive right and wrong.

e) When somebody tells me that the New Testament does not condemn homosexual acts or that you can use it to justify the ordination of women as presbyters or episcopi, I do not object so much to their generous intentions as to the extent to which they have allowed their values to overwhelm their apprehension of the truth.

f) IPSO FACTO - the International Pacifist SOciety For Aging ChrisTian Ocultists. This organization was established in 1968 for people who can't see the wood for the trees.

g) There once was a man whose job was to blow the factory hooter at opening, closing, and break hours. He always made sure to get the time right by setting his watch to the town clock on his way to work every morning.

One day he met another man with whom he got into conversation. During the course of the

¹⁰ Die. Lot. Gewandung. P. 282.

conversation he told him about his daily practice. "Then we've got a problem" said the other man. "What's the problem?" asked the first man, puzzled. "My job" said the second man, "is to set the town clock, and I always do it every evening to the sound of the factory hooter." Fr. Nicholas Sykes

FROM THE DEACON'S DESK

The Bishop's comment in last month's [UPDATE] "We Continuers are too earnest for our own good" struck a chord with me. I have often wondered where is the "Holy Joy" in some of our activities?

Of all the world's religions surely Christianity should be the most joy-filled for we know that death is not the end, that all the vicissitudes of this life are meant to prepare us for the incomparable joys that will be ours after the final resurrection of the dead. Even the death of our nearest and dearest must be accepted without despair. Sure it is difficult to be joyful at a Requiem Mass but if we truly believe Christ's own promises we know that our loved ones are only preceding us on the road we must all travel, the road that leads to God.

"Happy are they, they that love God,
Who's hearts have Christ confessed,
Who by his cross have found their life,
And 'neath his yoke their rest."

Our Lord left us certain modalities which we have come to accept as Sacraments and these are essential marks, but in the back of my mind are the simple instructions He gave to His disciples, "believe on me"... "Feed my sheep". He left us no tradition of ritual or dress. I believe that he was a serious but not morbid person and that he enjoyed life, he enjoyed conversation, he enjoyed food and he enjoyed a drink of wine and he enjoyed taking down the Pharisees a peg or two.

We have so many people who are so caught up in Liturgy, Ritual, Vestments, etc. Everything must be just so. Liturgy, Ritual and Vestments are of course important but my thoughts would paraphrase one of Our Lord's lessons to the Pharisees..."Liturgy, Ritual, Vestments, and the Kalendar are made for man and not man for these things."

I checked, in Strong's Concordance, and it shows over 200 places where joy, joyful, etc. occur in the Holy Bible. Why then are we so serious? And if I may say so, so un-joyful? Maybe it is because of our sense of the magnitude of the task which has been set us, "Go ye into all the world and preach the Gospel to every creature...Feed my sheep". How can those who have not heard The Good News believe without the efforts of Missionary and of Bible Societies? Generally we leave this mandate to others, donating to various Bible Societies, Missionary Outreach, etc. and in some cases this is all we can do, but let us do it joyfully not niggardly, and not resenting the fact that we are indeed our brother's keeper.

Please may God help us all to change our attitudes so that we can honestly join in "Joyful, joyful we adore thee" and let everyone know it. Dominus Vobiscum.

REMARKABLE DISCOVERY BY STATISTICS-CANADA - CHURCH GOERS ARE HAPPIER, REPORT SAYS

A Statistics-Canada study suggests religious people don't have to wait for the next world to get their reward.

People who attend weekly religious services tend to feel better than those who do not, are less prone to stress and have happier marriages, says a report published recently by the federal agency.

The report, based on data from large Statistic-Canada surveys in 1995 and 1996, is consistent with other research indicating religious belief is beneficial for mental health.

Religious people - defined as those who attend religious services weekly - were 1.7 times more likely to report satisfaction with their lives than those who had not attended services for the past 12 months, says the report.

They were half as likely to report they had very stressful lives than people who did not attend services after differences in age, income, education and other factors had been taken into account. They were 1.5 times more likely to describe their marriages as happy and their marriages were less than half as likely to break down.

For example, among people who had married in the 1970's, 34% of non-attenders' marriages broke up within 15 years compared with 16% for attendees.

Previous research has suggested being in a religious group gives people social support and a sense of belonging, said Statistics-Canada analyst Warren Clark.

There we have it! Official! Right from the horse's mouth! Now we know why we have always been so optimistic, so forward looking, so happy, so sure that we are on the right road. It's because we go to church on Sunday. Does it matter what we believe? Oh no! We can't ask what a person believes - that would be an intrusion.

Do we honour the Two Great Commandments in our lives and our relationships? It doesn't matter. Just so long as we go to a "religious" establishment once a week all these goodies "will be added unto you". So say the Gurus as Statistic-Canada. What better authority is there?

By The Reverend Mervyn Edward Bowles

Ever wondered?

SNBA - Sunday Next Before Advent

SM3A - Saint Michael And All Angels

SCOBA - Standing Conference of Orthodox Bishops in the Americas - "established in 1960, it brings together 10 Orthodox jurisdictions in the United States and Canada"

Succinct!

(1) I don't think some 'conservatives' see the connection between gay marriages and 'ordination' of priestesses and 'liberation' theology and the misuse of Scripture and the ignoring of tradition in them all to strive for trendy 'contemporary' worship and theology. IT'S ALL OF A PIECE! David Horsman

(2) The unresolved theological question [by some!] underlying the debate over the ordination of

women is what it means to be male and female, or their more subtle counterparts, masculine and feminine. Because this problem has not been addressed explicitly, liberals have been able to get away with imposing their implicit answer to the question - that there is (or should be) NO difference between men and women. Once this unisex assumption is granted, the sexual iconoclasts have won. If sex is irrelevant to the sacrament of Holy Orders, then it is also irrelevant to the sacrament of Holy Matrimony. If we can have female 'priests', why not male 'brides'? Bruce Lawrence

The Bishop's Bit - *'We Continuers are too earnest for our own good. Laughter is a good medicine.'*

MIRFIELD MONKS AND MADNESS

We who lived in Southern Africa would complain if Canadian journalists or do gooders paid hurried visits to our part of the world, and then published "expert" opinions about us. Now perhaps you'll make a similar complaint about me? However, I've lived in Canada for 10 years and had a wonderful time here, thanks to all of you. I'm even a Canajan citizen. During these years I've criss crossed the country, and may have experienced more of it than some of you?

Greatly daring, therefore, I presume to make one sweeping generalization: by and large Canadians do not enjoy eccentricity. Perhaps because eccentrics seem egocentric, aggressive, selfish? And so harsh was the weather that pioneers wanted to emphasise what united human beings rather than what separated them? The Concise Oxford Dictionary defines the word eccentric like this: "not concentric to another circle; not having its axis placed centrally".

This has made for a difference between the Church of England, the home and breeding ground of eccentrics, and the Anglican Church of Canada.

In the Community of the Resurrection, for example, we rejoiced in the late Father Matthew Trelawny-Ross, half Cornishman and half Scot. He might have been a trifle difficult to live with, but oh what joy he brought into our life together. For one thing, he was a kind and loving man much drawn to the prayer of intercession. He was at ease with long lists of names, of nurses in a hospital, of rugby players, of students at a university. He'd wake in the middle of the night, "My hat, I forgot to pray for Grade Four in St. Teilo's School, grab a class photograph and trundle down to chapel to intercede for those children." He would talk amiably with fellow travellers on buses and then go into church to pray for them all. He was musical. At silent meals the rest of us might clutch theological tomes or spiritual treatises, but Matthew brought a Mozart or Mendelssohn score to the refectory. He read musical notes while we read words. Carried away by the melodies in his mind, he'd absent-mindedly start conducting with his fork. Once on the stage at a missionary meeting Matthew was so bored by the long winded speech the mayor was making, he got out Handel's Messiah and kept himself awake by conducting that for the next 20 minutes, to the delight of the mayor's audience. But his greatest distinction is to have been the only member of CR to have been bitten by a horse while riding a bicycle while reading the mid morning office of terce.

There was Father Justin Pearce, an entomologist with a passion for steam trains. Once during the Second World War he was grubbing about beside a railway track in search of beetles. He was arrested for being a spy. "But I only wanted to see the express and some lepidoptera." On a preaching tour of New Zealand he was allowed to take the controls of a steamer. While on that ride he discovered an unknown beetle and named it after the local bishop. There was Father Ralph Bell who should have been the squire of Thirsk. Instead he joined CR and rather specialized in preaching missions to country parishes, with hints on pigs at the same time. In the unsavoury climate of Yorkshire's West Riding he'd grow tobacco, which he then cured with prune juice over

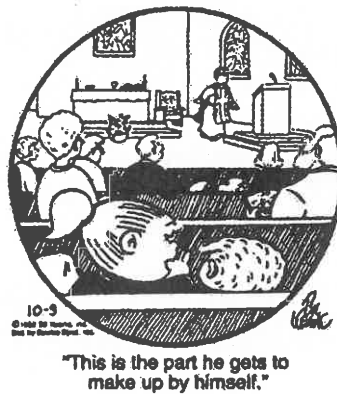
an open fire in his room. Smokers told me you had to be pretty desperate for a fix of nicotine before you could stomach the Bell blend.

There was once a notorious liberal as Bishop of Truro in Cornwall. As he was preaching one of the other clergy present shouted across to the vicar, "Bernie, why do you allow that man to say such things in your church?" It's difficult to imagine such incidents happening in the Anglican Church of Canada, especially since its most recent synod in Montreal, which gave bishops power peremptorily to fire any priest who crosses him.

+Robert Mercer CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

Family Circus



From the Toronto Star, October 3, 1998 - emailed by Father Robert Mansfield

Ungodly Rage THE HIDDEN FACE OF [ROMAN] CATHOLIC FEMINISM

I have just finished this book, "Ungodly Rage", by Donna Steichen. Mrs. Steichen, a Roman Catholic laywoman, investigates 'radical religious feminism' in the Roman Catholic Church. As a long-time admirer of Authority in the Roman Church, I found it astonishing, even unbelievable, that the unChristian beliefs of these radicals are allowed to exist within the Roman Church. The book was published by Ignatius Press, San Francisco, in 1991. It's well worth the read! Allow me to quote a couple of paragraphs from the Foreword by Helen Hull Hitchcock - Women for Faith & Family, St. Louis, Missouri:

"This book is about darkness. Its pages document one of the most devastating religious epidemics of our, or any other, time - an infectious and communicable disease of the human spirit for which there is no easy cure... This disease, the source of the 'ungodly rage' of the title, has a name: 'feminism'. The evidence contained in these pages may cause a few sleepless nights for some bishops and clergy who have regarded the feminist influence in the Church and feminist issues

(like 'inclusive' language and female altar servers) as of little real importance, or who have convinced themselves that radical religious feminism is so loony it will burn itself out in due course with little damage done to the Church. Donna Steichen's penetrating account, based on hours of personal interviews and attendance at feminist gatherings, sounds a necessary alarm. It should be read attentively by all who are concerned about or responsible for the religious welfare of others."

"According to the New Mythology of feminist fundamentalists, we are all 'cosmic Christs'; Jesus (who is not the only 'Christ') 'never intended to found a Church', was 'culturally conditioned' to be incarnate as a male and to choose only men as his apostles, although he was 'counter-cultural' in his dealings with women; Mary was a proto-feminist revolutionary; the Church, to be valid, must make herself 'credible'(!) even to those who reject her most essential teachings; hierarchy is of its very nature self-evidently evil; ancient 'goddess religions' offer 'promising insights' for the construction of the New Myth of religious feminism."

And from the Introduction: "The truth is that feminists don't like women, and they don't want to be women. Like Gloria Steinem, a few may wish to become the men they once wanted to marry."

" 'Feminist theology' is not the study of what can be known about the true God but justification for the invention of a symbolic deity better suited to their ideological purposes." "Unless the aberrant activities of [Roman] Catholic feminists are critically examined, their goals recognized, their rationale understood and their assault on truth challenged, they will continue to destroy the faith of children exposed to their corrosive teaching."

The book documents unbelievable things happening within 'the framework of' the Roman Catholic Church - traditional Christianity (e.g. the Holy Trinity) has ceased to exist and is replaced with goddess worship, and witchcraft! And it's happening right under the noses of the Bishops! To reiterate, it's well worth the read.

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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