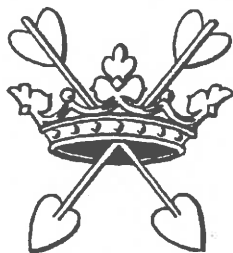


# THE PARISH OF ST. EDMUND, KING AND MARTYR



The Anglican Catholic Church of Canada

## UPDATE

September 10, 1998

### *October Schedule*

October 4	-	Trinity XVII
October 11	-	Trinity XVIII
October 18	-	St. Luke, Evangelist and Martyr
October 25	-	Trinity XX

### *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) Holy Days and Days of Obligation, as announced.

## *Parish News*

- (1) Parish 'Picnic'      - Sunday, September 20, right after Mass  
                                 - At Dorothy Eglin's home - 46 Askin Place, Kitchener  
                                 - Call Carol Middlebrook - 654-9897 - to find out what food you  
                                     should bring  
                                 - Bring your own drinks!  
                                 - Everyone is welcome
  
- (2) St. Edmund's Day    - Remember our Title Day is November 20. Any ideas on how we  
                                     should celebrate it - in addition to, of course, a Sung Mass? Bring  
                                     your ideas to Coffee Hour.
  
- (3) Holy Eucharist        - 7:00 p.m., Tuesday, September 29, St. Michael and All Angels' Day

## *The Nature of Man - I*

### INTRODUCTION

We have already considered the various characteristics of the Being and Nature of God, as He has revealed Himself to men. As we now turn to consider the nature of man, we are confronted with a much less difficult, though equally important, problem. It is less difficult because man stands bodily before us, and in many respects is capable of accurate observation. It is equally important because until man arrives at an understanding of himself, he is completely unable to understand anything else. The poet Pope, who said that 'The proper study of mankind is Man', was very nearly right, and the present chaotic condition of human affairs is attributable to the fact that man has directed his insatiable curiosity in every direction save inwards. He has learned quite a lot about the material Universe, but almost nothing about the facts of his own being and his own nature.

One widespread modern idea is that man is just a rather favoured specimen of the animal creation: a very highly-developed part, but not essentially different from the rest, and subject to the same laws which govern the animal creation at large. Man, it is true, shares with the animals a large number of physical characteristics. His body is, functionally speaking, much the same as the animal's body. There is a similar bodily structure: the same apparatus of bones and circulation of blood and nerve structure. There is the same kind of sensory machinery for hearing and seeing. There is the same kind of digestive mechanism, and the same sort of reproductive principles. There are many close resemblances between man and the rest of the animal creation, and it is therefore easy to come to regard him as just a superior part of that animal creation, but not essentially different from it.

Yet if man has certain resemblances to the animals, there are also some very striking and significant differences: differences which in their cumulative force show that, despite the outward resemblances, man is different in kind from the rest of God's created things. We shall now consider some of the human qualities which are not shared by the animal creation, and which mark man as something separate and unique.

In up-coming issues:

- MAN IS A RATIONAL BEING
- MAN IS A CREATIVE BEING
- MAN IS A MORAL BEING
- MAN IS A SPIRITUAL BEING
- MAN IS THE SON OF GOD

MAN IS A FREE AGENT  
MAN IS RESPONSIBLE  
DOES MAN'S FREEDOM NEGATIVE THE OMNISCIENCE OF GOD?

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

*From Here and There*

- ⊗ The reason some people don't go very far in life is because they sidestep opportunity and shake hands with procrastination!
- ⊗ The Christian Church is a Scriptural Church. The Bible is the extreme expression of God's revelation to the human race, and Christians must always be 'People of the Book'. If Christians are People of the Book, the Bible is the Book of the People. It must not be regarded as something set up over the Church, but as something that lives and is understood within the Church (that is why one should not separate Scripture and Tradition). It is from the Church which originally decided which books form a part of Holy Scripture; and it is the Church alone which can interpret Holy Scripture with authority.  
  
"Do you understand what you are reading?", Philip asked the Ethiopian eunuch; and the eunuch replied, "How can I unless someone guides me?" (Acts 8: 30-31)
- ⊗ Anyone who thinks the apostate bishops of ECUSA will repent and find the true faith better read the post-Lambeth statements from them.
- ⊗ Episcopalians firmly believe that coffee hour is the eighth Sacrament, but only if the coffee is caffeinated.

*Liturgical Vesture VI*

The Chasuble and the Cope  
(Part 3 of 3)

However, since the fall of Constantinople in 1453, the phailonion or polystaurion has been abandoned by bishops in the Byzantine rite; and they now wear the *sakkos*. This is a tunic-like garment with half-sleeves and slit up the sides. In its origin, it was the Emperor's tunic. First of all it came to be conferred on certain Eastern bishops as a mark of imperial favour and only worn on certain occasions. Now it has become the ceremonial vestment of a bishop of the Byzantine rite at all pontifical functions, except when he celebrates the Liturgy without assistant ministers. Under such circumstances he wears the phailonion.

The phailonion as used in the Russian Church today is made of stiff brocade, and is cut away in the front from the breast downwards. At the back it falls down to the feet and comes round the sides and envelopes the arms. So that in appearance it is rather like the Western cope. Amongst the Greeks, the phailonion is sometimes gathered up in front by means of buttons; but in the older vestments it comes down at the front and back and is a fully conical vestment.

We must now return to the West to say something about the cope. The older ecclesiologists tended to treat this vestment as a distinct and later innovation on the chasuble; and they did not trace its use as

a ceremonial vestment before the eleventh century. They traced this vestment from the *lacerna* or *byrrus*.<sup>1</sup>

But this view ignores important evidence. The celebrated Ravenna mosaics belonging to the sixth century provide us with much earlier evidence. Thus one of these mosaics at San Apollinare in Classe depicts Melchisedec in what is undoubtedly a cope with a morse as he offers the unbloody sacrifice of bread and wine in contrast to the offerings of Abel and Abraham. While at San Vitale, Ravenna, Melchisedec is similarly arrayed. At Santa Maria Maggiore, Rome, Melchisedec is also arrayed in a cope. In the sixth century mosaic at San Apollinare Nuovo, Ravenna, the Jewish high priest is depicted in cope and morse. At Parenzo, another sixth century mosaic shows an unknown figure with a nimbus, also wearing a cope. Therefore, the evidence for this kind of vestment is at least as early as the sixth century. There seems very little doubt that the cope is, in fact, derived from the open fronted paenula.

We have mentioned the variations in the form of the primitive paenula, as sometimes open at the front and sometimes sewn up. Also it sometimes had a hood and sometimes was without. The form of the vestment closed right up to the front did not lend itself to use when anything had to be carried such as a reliquary. Hence the chasuble came to be confined to the celebrant at the altar in the West, while the open version came to be used by persons other than the officiant, and at other times than at the celebration of the Eucharist. In the seventh century we find the open-fronted version of the vestment referred to as the *cappa*; and in the ninth century it is still being used out of doors and is referred to as the *pluviale* or 'rainproof'. In fact, beside the ceremonial cope of silk damask or brocade the cloth or wool cope was used and continues in use down to the present time. The black cloth cope or *cappa nigra* is an example.

The hood which is usually considered to be an invariable part of the ceremonial cope was not treated as such even in the middle ages. The hood was, of course, entirely functional in origin and pulled over the head. It is supposed that the term *cappa* is derived from the Latin *caput*, head. By the fifteenth century the hood had become a mere flap on which elaborate embroidered devices were displayed. It was further debased by being depended from below the orphrey instead of at the top of the back of the vestment.

There is now a growing tendency and desire amongst Anglicans and Roman Catholics alike to return to the more graceful and ample forms of vesture based on primitive and early mediaeval precedent. These forms depend upon the material of which they are made and the manner of its draping and not upon added decoration and *motifs*. It is not a mere antiquarian revival that we must strive after, and we must be careful not simply to replace baroque and late mediaeval forms by a 'primitive' antiquarianism.

The properly designed conical chasuble with its crescent-shaped folds depends entirely upon the draping of the vestment and not upon embroidery or appliqué. It should, therefore, be made of a light material such as hand-woven silk and unlined. It may be strengthened on its vertical seams at the front and back by a narrow orphrey, which should not be wider than two and a half inches. If this orphrey is made wider it will impede the folds and cause rucks when the vestment is worn. The proper liturgical chasuble can only be used by a priest who is prepared to celebrate in an unhurried manner and with dignified deportment. Indeed, its use implies some measure of liturgical reform in matters ceremonial.

Attention is drawn to the earlier pattern of the cope, which was lost at the Renaissance, both in the Church of England and in the Church of Rome. In the older design the orphrey was curved so as not

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<sup>1</sup> J.W. Legg: *Church Ornaments*, pp. 44-9

to stand stiffly over the shoulders; and as a result also, the two sides with the orphreys in front fell straight down instead of crossing over at the bottom. We make a plea for the recovery of the 'shaped' cope, which is not only more comfortable to the wearer but also more graceful and dignified in appearance.



A MODERN COPE

PRIEST VESTED IN A SILK BROCADE COPE WITH SHAPED ORPHREYS AT THE NECK, AND WITH AN AUTHENTIC PATTERN HOOD. WORN OVER A SURPLICE OF PROPER LENGTH AND PROPORTION.

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

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

#### THE FEMALE OF THE SPECIES MORE DEADLY THAN THE MALE

Last year the *Diocesan Circular* carried a series of entertaining obituaries, called *A Celebration of Eccentricity*. These obits were lifted from *The Daily Telegraph* of London UK. With the exception of one laughable anti Christian, all the people commemorated were professing Christians of one sort or another. The snag was, though, that all the people commemorated were male. Were we being sexist?

Not intentionally so. *The Telegraph* certainly commemorated females too. But all the ladies it chose to write about seemed to be chorus girls who became duchesses or duchesses who became chorus girls. Not one of the paper's heroines was a professing Christian. For example, it wrote about Lady Newborough who in Paris had once been mistress of five different men at the same time. She kept them in ignorance of each other, and described them as "my shareholder". She later married into the British aristocracy. It might have been thought *risque* for the *Circular* to have reprinted obits of such women?

*The Living Bible* was not so much a translation of the Scriptures as a paraphrase, but in the 60's and

70's it was popular among good evangelicals, just as another paraphrase, *The New English Bible*, was popular among Anglicans in those same years. In *The Living Bible* I recently noticed a pleasing rendering of *Proverbs* 11,16: "Honour goes to kind and gracious women, mere money to cruel men." A footnote states, "implied". This footnote indicates that the original Hebrew may be obscure. When one looks at other translations of the Bible, which differ markedly from one another, one certainly gets the impression of obscurity in the Hebrew of this particular verse. Nevertheless, I liked the *LB*, because of the compliment it paid to women. Now, as a further compliment to the ladies, and to please Mrs Patricia Bell and Mrs Zoe Nolet of Ottawa, and all other cat lovers, here is a condensed version of *The Telegraph's* obituary of a Nerea de Clifford:-

"Nerea de Clifford was a doughty champion of British cats and a pillar of the Cats Protection League. Among her many contributions to their welfare - and to our knowledge of their ways - was a sanctuary for them in New Malden, and the publication of such reports as *What British Cats Think about Television*, in which she noted, "Most cats show an interest of some kind, though it is often of hostility; there can be excitement when birds move across the screen".

"During World War II she devoted herself to the rescue of cats trapped in the rubble of the blitz, and thereafter to vigorous campaigns for feline birth control and against catnapping. She ran an adoption scheme, for which her *Homes Wanted* list contained some notably frank character sketches, eg "a little fiend in feline form" or "willing to do mousework, and very good at it, non union" or "a tough old stray". She made a point of feeding London's stray cats at Christmas, a favourite repast being fish and chips. She also plumbed the mysteries of why cats purr - some "because they have just murdered the Pekinese next door, others for no damn reason at all."

"De Clifford was a much respected judge at cat shows around the country, and gave a series of lecture tours at schools on the care and training of cats."

*The Telegraph* says nothing about the lady's religion, or whether she even had one.

+Robert Mercer CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

### *30 Days*

#### (1) *Whose Rite is it anyway?*

Elderly followers of the Newcastle saga, in which an orthodox candidate was refused ordination by Assistant Bishop Kenneth Gill for objecting to Bishop Wharton's unorthodox moral teaching, have been intrigued by the fuss. "Isn't this the same Gill who was a Methodist in South India? Was he himself even properly ordained and consecrated?", they ask.

While Gill was objecting to an orthodox bishop ordaining the young man on the grounds of geography (the orthodox bishop lived a couple of hundred miles away) was he himself equally qualified on grounds of apostolicity? Has the ordinand had a lucky escape? Why were confirmations cancelled during the recent interregnum? Have the theologically cute Jordies rumbled?

(2) *Rev Cranmer, I presume?*

Concerns about the authentic nature of Bishop Kenneth Gill's Anglicanism have been further fuelled by this little snippet from a leading northern Anglican.

On visiting a traditional Prayer Book parish, Gill was intrigued to hear the priest praying the Litany. "That's awfully good", Gill remarked afterwards, "Did you write it yourself?"

(3) *Long live the Queen!*

Bishop Colin Buchanan, a longstanding enthusiast for disestablishment [of the Church of England], has been giving a series of lectures in South London on the future of church-state relations. He vouchsafed that he and Uncle George [the Arch of Canterbury] had been agonizing lately over the shape and form of any future coronation service - while of course loyally hoping that such a thing would not be needed in their time. "What", the good bishop asked rhetorically, "might one consider essential to such a service today?" "Well", came the unasked for reply from a member of Forward in Faith in the back row, "Elton John for a start".

From the Trushare Bulletin Board - *30 Days - August 1998*.

[http://ourworld.compuserve.com/homepages/francis\\_gardom/](http://ourworld.compuserve.com/homepages/francis_gardom/)

*Completely Irrelevant But Amusing*

Ever wonder why...

...a pizza gets to your house faster than an ambulance?

...there are handicap parking places in front of a skating rink?

...people order double cheese burgers, a large fry, and a diet coke?

...banks leave both doors open, and then chain the pens to the counters?

...we leave cars worth thousands of dollars in the driveway, and leave useless things and junk in boxes in the garage?

...we use answering machines to screen calls and then have call waiting so we don't miss a call from someone we didn't want to talk to in the first place?

...we buy hot dogs in packages of ten, and buns in packages of eight?

...we use the word "politics" to describe the process so well: "Poli" in Latin meaning "many" and "tics" meaning "blood-sucking creatures"?

Plagiarized posting of Fr. Richard Kim on the orthodoxAnglican Forum.

*The Three Essentials of Christianity:*

1. THE CATHOLIC CHURCH.
  2. THE CATHOLIC FAITH.
  3. THE CATHOLIC RELIGION.
- 

**A Three-Fold Cord is Not Quickly Broken.**

From inside the cover of The English Catholic Prayer Book, sold by The Faith Press Ltd.

*Instructions for Congregational Singing - 1761*

Sing All - See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. It is a cross to you, take it up, and you will find it a blessing.

Sing Lustily - and with a good courage. Beware of singing as if you are half-dead or half-asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sing the songs of satan.

Sing Modestly - Do not bawl, so as to be heard above or distinct from the rest of the congregation - that you may not destroy the harmony - but to unite your voices together so as to make one clear melodious sound.

Sing in Time - Whatever tune is sung, be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can; and take not to sing too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

Above All, Sing Spiritually - Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve of here, and reward you when He cometh in the clouds of heaven.

By John Wesley - submitted by John Hann.

*The Dangers of Thinking*

It started out innocently enough. I began to think at parties now and then to loosen up. Inevitably though, one thought led to another, and soon I became more than just a social thinker.

I began to think alone - "to relax", I told myself, but I knew it wasn't true. Thinking became more and more important to me, and finally I was thinking all the time.



Before long I began to think on the job. I knew that thinking and employment don't mix, but I can't stop myself.

I began to avoid friends at lunchtime so I could read Thoreau and Kafka. I would return to the office dizzied and confused, asking, "What is it exactly we are doing here?"

Things weren't going so well at home either. One evening I had turned off the TV and asked my wife about the meaning of life. She spent that night at her mother's.

I soon had a reputation as a heavy thinker. One day the boss called me in. He said, "Skippy, I like you, and it hurts me to say this, but your thinking has become a real problem. If you don't stop thinking on the job, you'll have to find work elsewhere." This gave me a lot to think about.

I came home early after my conversation with the boss. "Honey, I confess, I've been thinking..."

"I know you've been thinking", she said, "and I want a divorce!"

"But, Honey, surely it's not that serious."

"It is serious", she said, lower lip aquiver. "You think as much as college professors, and college professors don't make any money, so if you keep on thinking we won't have any money!"

"That's a faulty syllogism", I said impatiently, and she began to cry. I'd had enough. "I'm going to the library", I snarled, as I stomped out the door.

I headed for the library, in the mood for some Nietzsche, with a PBS station on the radio. I roared into the parking lot and ran up to the big glass doors... they didn't open. The library was closed. To this day, I believe that a Higher Power was looking out for me that night.

As I sank to the ground clawing at the unfeeling glass, whimpering for Zarathustra, a poster caught my eye. "Friend, is heavy thinking ruining your life?", it asked. You probably recognize that line. It comes from Thinker's Anonymous.

Which is why I'm what I am to-day: a recovering thinker. I never miss a TA meeting. At each meeting we watch a non-education video: last week it was "Porky's". Then we share experiences about how we have avoided thinking since the last meeting. We share our temptations to think, and the best way to avoid or overcome them.

I still have my job - thank the Higher Power, and things are a lot better at home. Life became much easier, somehow, as soon as I stopped thinking.

By Matthew Pfefer, posted on the TTMBO Discussion Forum, and monitored by Charles Moore.

### *"On-going Revelation" ?!*

The following by Fr. Douglas Skoyles SSC, is in response to a statement on the TTMBO Discussion Forum:

#### Statement:

"Historically, progressive insights have always been rejected by traditionalists who fail to see that they

represent a step closer to a full understanding of God's on-going revelation."

Response:

"1) How does one distinguish "progressive" insights from "idiotic", "demonic", or "wrong" insights? One era's "progressive" is the next era's "bell bottom jeans". Arius was seen (I suspect) as "progressive" by some.

2) Again we hear the whinnying of my hobbyhorse in the background: notions of theological development \*inevitably\* lead to the denial of Biblical truth.

3) We are to be concerned, as the Holy Spirit says through St. Jude's epistle, with "the Faith ONCE FOR ALL delivered to the Saints". If Spong or anyone has "progressive insights" which contradict the Word of God Written then they are not of God.

4) Why is it that so many "progressive insights" are merely "regressive heresies", reruns of former dead ends in theological thoughts? Just read Spong and compare with almost anyone else who has denied the Faith. (Digression: the devil being incapable of creation must therefore only tempt humans to warp that which already is. Is Hell actually an eternity of reruns? Having mentioned this to a young friend of mine he shuddered and asked, "Of the Dukes of Hazzard???"

5) The resistance to the use of new philosophical systems has always been strong. In some of the Fathers we may see Christians thinking in Platonic categories condemning Platonism, an analogue of the 17<sup>th</sup> century condemnations of Thomism from unknown Thomists. My own conclusions are that how we think underlies all matters; philosophy in the broadest sense arises from the interaction of "how we think" with creation; theology arises from the interaction of philosophy with revelation. Often a certain unreflective resistance comes about when philosophies (ontologies) are not adequately understood; more often when "an open mind becomes a hole in the head" unreflective liberalism falls into acceptance of progressive contradiction of revelation.

6) And finally, "God's on-going revelation" is an assumption - one which I reject in toto. God's revelation is not "on-going" but ONCE FOR ALL according to Scripture; unless one wishes to invent a new religion."

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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