

THE ANGLICAN CATHOLIC CHURCH OF CANADA

The Parish of St. Edmund, King and Martyr

UPDATE

August 31, 1997

September Schedule

September 7	-	Trinity XV
September 14	-	Trinity XVI
September 21	-	St. Matthew, Apostle and Martyr
September 28	-	Trinity XVIII

Two 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), and the Holy Eucharist is celebrated at 10:30 a.m.

Parish News

Father Braby has been unable to celebrate the Eucharist for us for the last 3 months because of cataracts. We are, however, happy to report that he has undergone successful surgery on one eye, and is to have the second operation in September/October. We look forward to his return in Advent.

Father Logan has been kind enough to fill in every Sunday since the end of May with the exception of July 27, and the last four Sundays in August. He spent most of August in California!

Thanks to Fathers McGibbon, Walsh, Mansfield, and Goodwin for filling in for Father Logan and saying Mass for us - we only had one Sunday without Mass!

The bishop is coming! That's right, Bishop Mercer will make his third visit to our parish the weekend of October 19. More details next month. Please make note of that weekend.

Home of Hymn in Need of Help

The Rev. Henry Francis Lyte, dying of tuberculosis in 1847, wrote Abide With Me in 1847 in the village of Brixham.

BRIXHAM, England (AP) - Every evening at 8 o'clock, when lights are coming on in the fishing village of Brixham and the streets are almost empty, the hymn Abide With Me rings out from All Saints' Church. A big Victorian building, All Saints is perched on one of the steep hills that rise from Brixham's little harbour on the southwest coast of England. Its bell tower is visible to fishermen sailing home across Tor Bay.

It was here that The Rev. Henry Francis Lyte, dying of tuberculosis in 1847, wrote one of the best-loved hymns in the English-speaking world. "Abide with me, Fast falls the Eventide; The darkness deepens, Lord with me abide; When other helpers fail, and comforts flee; Help of the helpless, O abide with me."

In Britain, the song is as likely to be heard at soccer matches as in church. That tradition began 70 years ago, when King George V attended a soccer championship and the band struck up his favourite hymn. British First World War hero Edith Cavell, a nurse executed for aiding Allied fugitives, sang Abide With Me as she faced the German firing squad.

"I think the hymn will live as long as the English language", says the present vicar, The Rev. Derek Milton. The hymn is doing much better than the church, which was built as a memorial to Lyte between 1886 and 1907. It has a dwindling congregation - about 65 to 75 people per Sunday - and a waiting list of improvements for which there is no money. "Unlike the States, Britain is not a churchgoing nation", said Milton, who is organising a national appeal to save All Saints.

Most of the congregation are pensioners, and many of them are discouraged from attending by the steep approaches to the church. Parking is forbidden, and nearly impossible anyway, on the narrow streets that wind around the church.

Milton's goal is \$410,000 for new heating and electricity and some basic facilities - toilets and a kitchen - that might make it useful for village gatherings and events.

"This church can only have a future if it can have some community role", he said. "The worshipping community alone is not able to ensure its future."

The church is applying to the National Lottery for a grant, but those usually go to buildings of particular merit. And the vicar readily acknowledges that All Saints is no architectural gem. "It's the spiritual connection of this church that makes it important to us, not the architecture. It's a living memorial to a priest and poet who's left his mark on history", Milton said.

Some of Lyte's descendants are helping to raise money. One great-great-grandson wrote from Canada. Another great-great-grandson, a doctor in Saudi Arabia, said he would contact all the known Lyte relatives and set up some sort of fund.

From the July 19, 1997 edition of the *Sudbury Star* - submitted by John Hann.

Dies Irae

It is becoming increasingly common for people to have "anger" attributed to them as an explanation of their behaviour or beliefs.

Opponents of the ordination of women as priests; critics of Porvoo; those who are less than enthusiastic about inclusive language; activists in movements like Reform and Forward in Faith; over and over again such people are alleged to be motivated by their "anger".

It's not difficult to hazard a guess why these allegations should be made. There are three reasons why it is expedient to attribute anger to one's adversaries, and even better to be able to prove that it exists. These reasons are as follows:

- 1) In an age which has become almost totally subjectivist in its thinking it is convenient to believe that one's opponents are just as subjective as oneself. It then becomes not so much a matter of which one is right but of resolving the differences between us and then by showing that they are based on nothing more than an emotional blip.
- 2) Anger is an infantile response whereas (say) the patient endurance of pain is an adult one. If Smith can prove that Jones' beliefs are the product of Jones' anger whilst Smith's own beliefs are the outcome of pain nobly borne, then Smith starts off several jumps ahead in the debating stakes. Smith is behaving like an adult, Jones like an irresponsible child.
- 3) It is usually possible, sooner or later, to generate a response which might be termed "anger" in someone else, even if this has to be achieved as a result of the first party being, or continuing to be, sufficiently obtuse and irrational; exasperation can be generated by wilful obtuseness, and that exasperation, however justifiable, can be passed off as anger in one's opponent and his rationale thus discredited.

So, by and large, anger attributed to or generated in one's opponents is a simple, effective, but logically indefensible way of disagreeing with them or supposedly discrediting their beliefs.

Anger in Christians

As a matter of fact anger in any obvious form is seldom evident in the lives of Christians today. Sometimes one wishes that it were less rare. Far too many questionable practices and ideas are allowed to slip through because potential opponents lack the will or the courage to speak out against them, so determined are they not to permit their (righteous) anger to show and therefore run the risk of discrediting themselves from the start.

No doubt there are displays of anger from time to time at public meetings like the PCC or the AGM or Vestry Meeting. Someone who has a particular axe to grind, or has taken unusual offence at the introduction of some innovation or the discontinuation of a supposed long-established custom may decide to hold forth upon their grievance. But it tends to be the same people holding forth about the same subjects year in and year out.

The charge, then, that Traditionalists (say) are angry is based in the first place upon a good thumping lie. Most of them believe that they have a legitimate grievance which they would express if only they knew how, or thought that people would listen to them. The fact that they neither know how to express it or anticipate any support leads them to remain silent. Such well-placed and justified anger as might provoke them to speak is restrained by the habit which

Americans call "Terminal Politeness".

Carte Blanche

This silence plays straight into the hands of anyone who wishes to promote some cause however dubious in the parish or in the Church at large. They know that for the most part their fellow churchgoers will say nothing; whilst if any opposition is forthcoming it can be neutralised by being shown to come from "deeply angry people".

An Emergency Toolkit

It is much to be desired that the "guardians of the faith" in any parish, of whom there are usually two or even more, and certainly always one at least, should be given a little training in the skill of theological self-defence. The toolkit does not need to contain very much, but the tools which it does contain should be familiar to its owner, both as to how they work and what they are for.

Here is a list of useful tools in defence of the truth:

- 1) What Christians believe (for instance the articles of the Creed) are a series of propositions which may be true or false, but cannot possibly be both.
- 2) The truth or falsehood of these propositions never changes though the language and imagery by which they are explained can and should change, as our understanding of them develops.
- 3) The truth or falsehood of these propositions remains unaffected by how many or how few people believe in them at any one time. "Nobody believes that" is ultimately irrelevant as "Everyone" [or "every intelligent person"] believes that.
- 4) The truth or falsehood of these propositions remains unaffected by the personal disposition of the believer. The fact that I have a headache today makes the square on the hypotenuse of a right angled triangle no less equal to the sum of the squares on the other two sides than it did yesterday when I believed it feeling perfectly well.
- 5) Any reference to a person's feelings, either by them or anyone else, in matters of belief is liable to give the wrong answer to the only question that matters, namely is this true?

Tell-tale Phrases

There are a number of tell-tale phrases which act as signals that the person using them is about to "pull a fast one" on the person with whom they are speaking.

"You only say that because....."

"How do you know what it feels like to be?"

"Everyone has the right to....."

"I used to feel the way you do about it, but....."

"It's not fair!"

In addition there are a number of words the usage of which may presage "fast one coming!". These are: selfish, greedy, angry, insecure, inward-looking, violence, cruel, immature, adolescent, materialistic, old-fashioned, dated, justice, rights, homophobic, exclusive, discriminate, natural, narrow-, open- and broad-minded.

Of course any or all these words may be used in a legitimate, objective way. The chances are, however, that anyone who employs them is preparing the pitch to deliver a subjective googly, which appears to be going to break one way but in fact does exactly the opposite!

From the Trushare Website:

http://ourworld.compuserve.com/homepages/francis_gardom_/DIESIRAE.TXT

Note: For those of us whose Latin is wanting, Dies Irae is 'day of wrath', and are the first words of the hymn sung or recited in the mass for the dead - Day of wrath! O day of mourning! ~ Hymn number 70 in the blue Hymn Book.

Overheard at Lunch

"What do you think of this new church that Gary's going to?"

"It's not a new church (except for its name), its what the Anglican Church of Canada used to be - the One, Holy, Catholic, and Apostolic Church!"

The Sacraments ~ I

Everyone who believes in Christianity at all believes that the Presence and grace of our Lord Jesus Christ within us is necessary if we are to live as faithful Christians.

But the great question is, How can I secure this Presence and grace within me? It is all very well to say it is necessary, but that gets nowhere unless we can find out how the necessity can be met. I may need a thousand dollars, but I am only baffled and frustrated unless I can find some way to get the money. Likewise, to realize that I need the grace of God will only lead me to utter discouragement unless I can find out how to get it.

Our Lord gave the grave warning that "Without Me ye can do nothing"; but, on the other hand, St. Paul made the holy boast, "I can do all things through Christ which strengtheneth me." The same Apostle commands us to "Be strong in the Lord and in the power of His might" (Eph. 6:10). This kind of assurance and command is nothing less than a cruel mocking of my need unless I am told how I can lay hold of that strength. I cannot turn my weakness into strength by merely telling myself to be strong.

Are there some special means I can employ whereby I can secure the Presence and grace of God in my life? Most assuredly there are, and Christ Himself has not only prepared them, but He has commanded all men to use them.

These means are known as Sacraments. They are the God-appointed instruments by the use of which I can bring the God-Man Jesus Christ into my life, which is the same thing as saying that I

can bring His strength and power into my life in such a way that I can use it in order to be like unto Him in my way of thinking, speaking, and acting.

Let us understand that we have His grace and strength and are able to use them, only because Christ Himself, the Incarnate God, gives Himself to us. We must take this truth very literally. No gift comes to us from our Lord which is separate from Him. He is Himself both the Gift and the Giver. The old Fathers of the Church used to say the Sacraments were "the extension of the Incarnation". This means that in and through them as instruments, the powers which Christ has as the God Incarnate are transmitted to all who desire His life and love and service.

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

Prayer

Prayer is the lifting up of the soul to God.

We can pray in four ways:

- (1) when we think of God in his holiness, our prayer is one of worship, or *adoration* ;
- (2) when we think of our sinful selves, our prayer becomes that of penitence, or *contrition* ;
- (3) when we think not only of how good God is in himself, but how good he has been to us, our prayer becomes that of *thanksgiving* ;
- (4) when, instead of looking back on God's past goodness to us, we look forward to receiving new blessings, our prayer is one of asking, or *supplication*. This may be for ourselves or for others; supplication for others is called *intercession*.

It is easy to remember these four ways of praying, because we talk about *acts* of prayer, and the initial letters of the four words Adoration, Contrition, Thanksgiving and Supplication happen to form the word *acts*.

All four ways of praying ought to be included in our own devotions. We may use any forms of prayer that help us; we do well to vary our prayers from time to time, and to pray sometimes in our own words.

From *A Manual of Catholic Devotion* published by the Church Literature Association in 1957.

Worth Remembering

"If our faith is faith in the living God then it will be a faith in which 'mystery' inevitably has its natural place. For the finite mind of man cannot comprehend or grasp completely the infinite mind and ways of God. If we could do so, either we should ourselves be divine, or God would cease to be God."

From the sermon by The Right Reverend Stanley Eley, Bishop of Gibraltar, in *The Christian Religion Explained - In a Course of 23 Anglican Sermons* and published by A. W. Mowbray & Co. Limited in 1960.

Did You Know?

(1) "A SET OF EUCHARISTIC VESTMENTS consists of five pieces which match in colour and texture ~ the chasuble, stole, maniple, Chalice veil and burse? They vary in colour according to the Church's season, and are usually made of handsome silk, lined with a contrasting shade and embroidered with a cross or suitable emblem. Each set should have its five pieces stored together."

(2) " The PAX or KISS OF PEACE given before the celebrant's Communion has been associated with the Holy Sacrament from the earliest days. Justin Martyr mentions it, and it is five times directed by St. Paul in his Epistles. It is an affecting ceremony which takes the thoughts back to the Catacombs when often the kiss of peace was the last salutation before the worshippers were called to wear the martyr's crown. The Pax is now given by the celebrant not in the form of a literal kiss, but laying his hands upon the deacon's shoulders, he bows towards him, saying , 'Peace be with thee', to which the response is given 'And with thy spirit.' This action is repeated by the deacon to the subdeacon, the subdeacon to [the servers]. It is not extended to the congregation, they having been represented by the servers."

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

Enclosures

- (1) The August issue of the Diocesan Circular
- (2) The September issue of The Grapevine

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. Please remember to visit the ACCC website [<http://www.zeuter.com/~accc/>] on a regular basis - Father Mansfield, the webmaster, keeps it current!