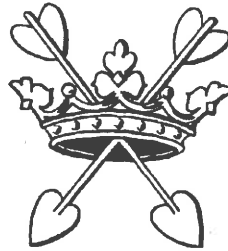


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

December 17, 1999 - St. Ignatius

January Schedule

January 1	Saturday	~	Circumcision of our Lord / Octave Day of Christmas
January 2	Sunday	~	Christmas II / Holy Name of Jesus
January 6	Thursday	~	Epiphany of our Lord
January 9	Sunday	~	Epiphany I
January 16	Sunday	~	Epiphany II
January 23	Sunday	~	Epiphany III
January 25	Tuesday	~	Conversion of St. Paul
January 30	Sunday	~	Epiphany IV

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 weekdays - Holy Days and Days of Obligation (Red Letter Days in the Prayer Book Calendar) - the Holy Eucharist is celebrated at 7:00 p.m.

Parish News

41 souls helped us celebrate our Feast of Title - St. Edmund's Day - November 20! The celebrations commenced at 4:00 p.m. with a Sung Eucharist; and continued with a buffet dinner and refreshments at Dorothy Eglin's Place. Thank you Dorothy for hosting the affair, and thank you ladies of the Parish for providing the food and for organizing the do! In addition to our own parishioners who travel from as far away as Orangeville, Stratford, Oakville, and Burlington; visitors travelled from Parry Sound, London, Ohsweken, St. Thomas, and Mississauga.

Verna Hann died while preparing to come to the St. Edmund's Day festivities. *Rest eternal grant unto her, O Lord. And let light perpetual shine upon her. May she rest in peace. Amen.* Verna and her husband, John, were founding members of St. Edmund's. A Requiem was held in Guelph on November 24. Thank you to the ladies of the Parish for providing the sandwiches and sweets for the reception after the Requiem.

St. Ignatius of Antioch

St. Ignatius was a convert to the Faith and a disciple of St. John the Evangelist. St. Chrysostom says that St. Peter appointed him Bishop of Antioch, which See he governed for forty years. The saint longed to shed his blood for Christ but the opportunity was not granted him during the persecution under Domitian. While the short reign of Nerva lasted the Church was in peace, but under Trajan persecution broke out anew. In the year 107, the Emperor came to Antioch. St. Ignatius was seized and brought before him. Having confessed Christ, he was condemned to be taken in chains to Rome, there to be exposed to the wild beasts. During this last journey he was welcomed by the faithful of Smyrna, Troas, and other places along the way. He arrived in Rome just as the public spectacles in the amphitheatre were drawing to a close. The faithful of the city came out to meet him. He was at once hurried to the amphitheatre, where two fierce lions immediately devoured him. He ended his saintly life by a glorious death, exclaiming, "May I become agreeable bread to the Lord." His remains were carried to Antioch, where they were interred. In the reign of Theodosius they were transferred to a church within the city. At present they are venerated in Rome. During his long journey he addressed seven epistles* to various congregations, in which, as a disciple of the Apostles, he testifies to the dogmatic character of Apostolic Christianity. His feast day is December 17th.

* They may be found at <www.knight.org/advent/fathers>

From Catholics Online

The Bishop's Bit

SYNOD SERMON EDMONTON: 1998 ~ WHICH FITS CHRISTMAS TOO!

"Jesus Who didst in Mary dwell, dwell in Thy servants' hearts as well."

God acts in ways that are typical of Himself. God acts in ways that are consistent with His own nature. God's typical actions are called His types. For example, it is typical of God to bring life out of death. So when Elijah restores a dead child to life, we say the prophet is a type of Christ (*I Kings* 17,17 ff). And when Elisha restores a dead child to life, we say the prophet is another type of Christ (*II Kings* 4,8 ff).

In the Old Testament - three cheers for the Old Testament! - there are types of Mary. I mention three of them now: ~

1 *Genesis* 28,11. "Jacob took one of the stones of the place and put for a pillow. He dreamed and saw a ladder set on the earth and the top reached to heaven. Angels were ascending and descending upon it. Jacob said, Surely the Lord is in this place. This is none other but the house of God. And this is the gate of heaven." Mary was the ladder down which Christ came into the world. Mary was the gate by which Christ entered the world. Mary was the house of God in which Christ lived for nine months. Before pregnant her we say, "How dreadful is this place."

2 *Exodus* 3,2. "Moses looked and behold the bush burned with fire, and the bush was not consumed. God said, Take off your shoes. The place whereon thou standest is holy ground." God Who can not be confined to one place, makes Himself present in a bush without destroying it. Moses sees God, after a fashion, and does not die. Christ makes Himself present in the womb of Mary, and Mary does not die. Men look at a pregnant girl, see God incarnate, stand on holy ground, and do not die.

3 *Exodus* 37,1. "Bezaleel made the ark of wood. He overlaid it with pure gold within and without. He made a mercy seat of gold. He made two angels of gold. The angels spread out their wings towards the mercy seat." God Who can not be confined in one place, makes Himself present in a wooden box, and travels about with His people in their wanderings without destroying them. Christ is present in Mary's body and travels about inside her. Her lap, her arms, her knees, are Christ's mercy seat. God is present among His people without destroying them.

Jesus Who didst in Mary dwell, dwell in Thy servants' hearts as well.

It goes without saying that we can not duplicate the ministry of Mary. She is unique, with a role greater than that of any angel or archangel, greater than that of any patriarch, prophet, apostle or martyr. Of no other human can God the Son say, "I'd like you to meet my mum". Nevertheless, we know that as Christian congregations and as Christian individuals, we are supposed to bring Christ to men. We know that when men experience us, they should meet with Christ.

St Paul cautions the congregation in Galatia. "But if you go on fighting one another, tooth and nail, all you can expect is mutual destruction" (5, 15, *New English Bible*). When I read that verse I think of Continuing Anglicans, and not only in the United States. And you may with justification reply that I myself am involved in the tooth and nail. "But if ye bite and devour one another, take heed that ye be not consumed one of another" (*King James*). Biting and devouring are what men are more likely to find among us than Jesus. Jesus Who didst in Mary dwell, dwell in Thy servants' hearts as well.

If we showed Jesus to the world, men might flock to Jesus.

But then again, perhaps not. If we showed Jesus perfectly to the world, men might crucify us. Which would be fair enough:-

"He that doth not take up his cross and follow Me, can not be my disciple" (*Matthew* 10,38).

+Robert Mercer, CR

(Reprinted from "The Rock", edited by Bishop Robert Cecil Crawley.)

By the Bishop Ordinary ~ The Anglican Catholic Church of Canada

Four Distinctions that the Church Matured - II

During the age of the Fathers four principal characteristics were developed and matured in the Church. They are the Scriptures, the Creed, the Eucharist, and the Ministry.

A second distinction of the Church in the age of the Fathers is that it matured the Christian creed. There was, of course, from the earliest days of the Church's life some simple profession of faith required of those who came to be baptised: "I believe that Jesus Christ is the Son of God" - whether the words in Acts viii. 37, which some ancient authorities insert formed part of the original text or not. There were brief expressions of the central doctrine on which the Christian religion rests that "though He was rich, yet for your sakes He became poor" (2 Cor. viii. 9); or, clearer still, that He who was originally in the form of God became subsequently in the form of man (Phil. ii. 6-8): sentences in which the Incarnation is certainly represented. There was a longer expression of faith as the mystery of godliness: "He who was manifest in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory" (1 Tim. iii. 16). There was, above all, that sentence of unapproachable sublimity: "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word became flesh and dwelt among us" (John i. 1, 14). But there was not as yet a concise systematic summary of the principal distinctive contents of the Christian religion. The need for further definition arose in proportion as the Faith became disputed.

It became the duty of the Church in the age of the Fathers to draw out the implications which our Lord's Person involved. In what sense was Jesus to be acknowledged as the Son of God? There was an ascending scale of meanings: Son of God in a sense which every child of man was capable of attaining; Son of God in a Messianic sense, applicable to our Lord alone, but still purely human; Son of God in the highest of all conceivable senses that the phrase can bear, the Father's equal, sharer in the attributes of the Eternal Deity. It was in this last, this highest of all meanings, that the Church adored Him as the Everlasting Son of the Father. So the Church drew out the immeasurable depth of meaning that the Divine Sonship of our Lord has given to the Fatherhood of God; the existence of personal distinctions within the very being of the Eternal; the glorious meaning of the doctrine that God is love, that the perfection of mutual holy love is the supreme reality of all that is. All these stupendous facts, which the religion of the Incarnation involves, were thought out and set in order by the Church during that memorable period of development, and given expression in what we call the Nicene Creed. And that expression has endured. Down all the following centuries that creed has given utterance everywhere to the faith of the Church. East and West parted asunder, but both alike retained that historic presentation of the faith. It still continues in the larger portion of the Christian world the constant Eucharistic profession of the faith in which all the ancient communions of the world unite. The power of that creed to keep the facts of the Incarnation as living realities in the faith and devotion of millions has been simply immeasurable. Indeed, it is difficult to conceive what the Christian religion would have become if it had been left without the guiding influence of that great profession of the faith.

From *The Ministry and the Eucharist* by W.J. Sparrow Simpson (Honorary Canon of Chelmsford) and published by The Macmillan Company in 1943 - more next month!

A Brief Background to the Sarum Breviary

"My picture ---

There it was hanging in the gallery under the roof
Of the Victoria and Albert Museum, London,
Where a great number of Constable paintings

Are daily apprized by ardent admirers.
I was awestruck by the space it commanded,
By the delicate tints that only water colours can produce,
By the motley, Georgian crowd milling around the precincts
Which the smaller replica on the wall in my livingroom
Depicts as faceless, formless nonentities.
The boiling of thunderheads behind the spire
Make the threatening storm a reality;
The elm trees in the foreground forming a frame
For that noble edifice, spire pointing heavenward
In dignified, worshipful supplication.
Salisbury Cathedral -- My Cathedral among the Elms.

These words were written after an Elderhostel Field Trip to the Victoria and Albert Museum. Gazing intently, drinking in the beauty and grandeur, I was transported back in time. Once again I was standing in the Cathedral Close in an atmosphere of spiritual serenity and tranquillity. The two years spent living opposite the West Door of the Cathedral has had a profound influence on my life. I could again visualize the Bishop's Palace set in elegant gardens profuse with flowers; the Theological College on the North side, hearing again the dire warning of an eleventh commandment, "Thou shalt not fraternize with the Theos or thou shalt be sent down!" The Choristers' School in the Northwest corner and the octads of choristers clad in Tudor style hats and cloaks with ruffled collars, and with a prefect in the rear to keep rank and order, marching across the green sward to Practice or a Service. And then, on the West side, King's House where James I stayed to escape the outbreaks of plague which still returned to London in the summertime. In 1852 it was turned into a residential Teachers' College for young women, and remained as such until 1978. It was the scenario for an episode for Hardy's "Jude the Obscure", and is mentioned in D.H. Lawrence's "The Rainbow". It was a satellite college of the University of Reading, and this is where I spent two memorable years of my life. Audley House, erstwhile residence of Bishop Edward Audley, who died in 1524, and the Old Deanery where Cromwell supposedly stabled his horses, were added to accommodate the growth of the College. This was run under the aegis of the Cathedral, and the Dean was our Chaplain.

A Sunday afternoon walk of about two miles north took us to Old Sarum, the site of the original cathedral. In those days it was permissible to 'wander at will', tracing out the shapes of castle and cathedral. No-one was dunned for entrance fee or supplied with a guide map. That was the way it was also, with the even more ancient centre of religious worship ---- Stonehenge, eight miles further on. There it was possible to meander under gigantic stones, touch them, and ponder on who, and why, and how and when.

Old Sarum had been the site of a Roman fortress, a Saxon stronghold, and then the Normans built a castle and cathedral and fortified the ramparts. The first bishop, Herman, who started the cathedral, died in 1078, and Osmund, later St. Osmund, who had accompanied William the Conqueror to England, was consecrated Bishop of Sarum in his place. Although the cathedral was completed during Osmund's term, his greatest achievement was in the planning of worship and activities. He laid down the constitution and statutes of his cathedral, regulating the way it was to be managed and maintained. This was done so well that the cathedral became the model for many others in England, Scotland, and even France.

The cathedral was ruled by a Chapter or Brotherhood of four Canons --- the Dean; the Precentor responsible for the music; the Chancellor-Secretary who had oversight of the educational side, schools, colleges, education of clergy, and the library; and the Treasurer who had charge of ornaments, vestments and other costly treasures. The duties were clearly defined by Osmund, and the Cathedral today is mainly controlled by this constitution. Osmund also helped prepare the Domesday

or Domesday survey, and himself an expert copyist and skilled binder of books, assembled an extensive collection of manuscripts for the cathedral library. He was keenly interested in music and choir, and founded the 'Song School', which is continued to this day as a flourishing preparatory school for boys, and providing education and board for a select number of choristers.

'Old Sarum' means 'dry fortress' or 'dry city' in both Roman and Saxon idiom. Being on a hill with a subsoil of chalk there was often a shortage of water. Moreover, noise from the adjoining castle, and from the cruel winds whistling over Salisbury Plain, often made the services impossible to hear. So, in 1220, permission was granted to move the cathedral stone by stone to pleasant, well-watered meadows two miles to the south. Actually, there became, and still are, two cities, the Spiritual City within the confines of the Close, and entered only by one of the three gates, and the Commercial City for trading, for Salisbury then was a centre for the woollen trade.

The new cathedral was started under the charge of Bishop Richard Poore, and one has only to stand within the Close to realize what a mammoth undertaking this was, and how many thousands of planners, skilled masons and carpenters, workmen and laborers must have been employed over the following centuries in the building of this magnificent edifice with the tallest spire in England --- and without the engineering skills of the present day.

In 1445 a library was built over the eastern Cloisters reached by a winding, stone staircase. It contains to this day 187 ancient manuscripts of which two are Galician Psalters of the 10th Century, containing names of Breton Saints. The earliest manuscript is a page of the old Testament in Latin dating from the 8th Century. Among other treasured books is a large, glorious illuminated Breviary of the 15th Century ---- the Sarum Breviary, the name of which is so often seen among the present day literature of the Traditional Anglican Church. But the most famous of all is one of the four remaining copies of the Magna Carta, more perfect than any of the others, but lacking the seal.

In 1542, at the time of the Reformation, it was directed that until a prayer book in English had been drawn up all churches in the Province must follow 'The Use of Sarum' as the forms of services and ceremonies used at Salisbury were called.

This article covers but a small part of the miracle of Salisbury Cathedral, and gives but a brief, fascinating history of two words --- 'Sarum Breviary' which are so familiar to worshippers in the Traditional Anglican Church today.

By Helen E. Glover of our Parish

Rome and the Ordination of Women

On the role of women, the Pope, speaking to the German bishops on November 20, drew an important distinction: "Human and civil rights are different in nature from the rights, duties, and functions of ecclesial ministry". While women and men are equal before God, he continued, they may play different roles in the Church. Speaking particularly about the priestly ministry, he reminded the bishops that "the magisterium of the Church has made a decision" that the ordination of women is impossible, because it would be contrary to the mandate given by Jesus Christ, and that the Church "must obey the Lord's will". Finally, the Holy Father encouraged the bishops to remind their people that the Church is not "a multinational governed by men who may be more or less intelligent", but a "mystery" - that is, "a reality that can be understood only through faith". Thus the Church cannot respond to political pressures, but must maintain a consistent and prophetic witness.

Posted by Joseph Wilson

A Few Comments About Incense

In the development of the christian use of incense we seem therefore to be able to trace the influence of three different factors: (1) The domestic or 'fumigatory' use. (2) The 'honorific' use of it before the bishop, which no doubt made it easier to transfer the idea of burning incense before the altar as a mark of reverence and so of an offering to God. There can be little doubt that this is the genesis of the Western censuring of the altar. It is probable, too, that the contact with the instincts of folk-religion in the popular martyr-cult assisted in this. The custom of burning incense at a martyr's tomb in his honour, which is attested in some places in the fifth century, shades off easily into the idea of an 'offering' to the saint to procure his intercession. (3) The purely Old Testament idea of incense as a sin-offering which begins to infiltrate into christian worship in Syria in the fourth century, and spreads gradually over the East and then penetrates into the West. Though this idea is accepted in isolated phrases in the liturgical texts, and has certainly - combined with (2) - operated to affect ceremonial in obvious ways both in the East and the West, it has never been formally accepted as a doctrine anywhere. It is noteworthy that in the conservative Roman rite all blessings of incense and censings of persons and objects were still unknown as late as the twelfth century, though by then they were more or less universal everywhere else. In the Papal mass of the twelfth century incense was still used as it had been everywhere (except in Syria) in the fifth century, only to scent the air and as a mark of honour carried before the bishop and the gospel book.

Such post-Reformation Anglican use of incense as there was before the later nineteenth century did not develop so exclusively as one might expect along the lines of the early 'fumigatory' use, though this was commonest. But the puritans under the Laudian *régime* were loud in their denunciations of censings 'to' altars, which suggests that the Carolines were influenced chiefly by Eastern precedents. It is a pity that we have no detailed description of the use of censuring at Ely Cathedral, where it continued at least down to 1747. It ended because 'Dr. Thos. Green, one of the Prebendaries and now [1779] Dean of Salisbury, a finical man, tho' a very worthy one, and who is always taking snuff up his Nose, objected to it under Pretence that it made his Head ache.'*

* In a footnote to this statement, the author quotes Vernon Staley writing tongue-in-cheek in 1902: "*The devastating effects of incense on the physical system of many modern English protestants are well known. Curiously enough there are no complaints of them from the seventeenth century English puritans and they were totally unknown to the jews and pagans of antiquity, or to the christians of the first 1,500 years. Dr. Thomas Green appears to be the first recorded sufferer, and deserves to be sympathetically commemorated as such.*"

From *The Shape of the Liturgy* by Dom Gregory Dix. Thanks to Brian Munro for the quote.

Worth thinking about

- ☒ The liberals are leaving a legacy of death, disease, broken homes, butchered babies, moral relativism - all in the name of 'love and tolerance'! How sad - and how wrong - how evil. Judgement day will not be a dialoguing session! J. Keene
- ☒ To affirm someone in their sinfulness, pat them on the back, and tell them everything is OK no matter how they behave is NOT LOVE. It is the antithesis of love. There are worse sins than homosexual behaviour, for instance, but to purport that homosexual behaviour is not a sin after all, and thus does not require repentance, is to potentially be the instrument of damning souls to hell. An odd sort of love! C. Moore
- ☒ Heretics have always been able to call upon Biblical passages to support their heresies; that's what makes the teaching authority of the Church's Tradition so absolutely crucial. T. Harbold

- ⊗ Separated from the entirety of the Tradition in which it was created, Scripture loses much of its force and becomes subject to perversion. C. Fleenor
- ⊗ Funny how we believe what a person or newspaper says, but question what the Bible says.

FL'S DREAM - VI

THE REV. NOAH ARK-WOOD'S SIXTH LETTER TO FL

Dear FL,

In your last letter you referred to the doctrines which are the teachings of the Church. There are people who are reluctant to think about doctrine. I knew one clergyman who after his sermon invited those who would like to know more about salvation to stay behind after the Service. A man remained who said he would like to know more but emphasized he did not want to hear a lot of theology or doctrine. As you know theology and religion are not the same thing; theology is knowledge but religion is practice. Someone said that religion tends to madden people, but theology keeps them sane.

Theology and doctrine help to arrange items of knowledge; for bits of it alone are not enough; we need to see at least an outline of a subject. It is not possible to say the word Christ without some knowledge of what the word means; also because of their love for God Christians want to know more about him. We can do little in this life without having some understanding of what we are doing. Cooking a meal or driving a car all require reliable knowledge. The word 'theology' means knowledge of God. Theology is sometimes regarded as a science, because like engineering and medicine it is a systemized arrangement of certified facts.

The so-called Renaissance of Learning in the 15th and 16th centuries brought confusion, so God raised up men like St. Thomas Aquinas. The Church still needs people like him, because there are those who think they have the right to change the foundations of the Church's existence. In the Traditional Anglican Communion to be Orthodox is the same as possessing the Catholic Faith, which at a particular time in the history of the Church was the Christian faith possessed by all men everywhere. The writers of the New Testament Epistles to the Church were very firm that a Christian should teach and guard true doctrine; and the Psalmist said, "if the foundations are destroyed what can the faithful do?"

True doctrine has its foundation in Holy Scripture. If there were no Scriptures there would be no doctrine, which may be a reason why those who want to follow fashionable fads or trends, even pagan ones, and would change the Church's doctrines to suit, also try to change the Holy Scriptures. We could compare our planet Earth which holds satellite bodies in orbit about it, to the orthodox faith as the central core of truth, with other faiths orbiting it at various distances. Unfortunately some are so far out they are in danger of leaving orbit for complete lostness. In the Church we have several means of defense against false teaching. In addition to the three Catholic Creeds we have the Holy Scriptures, the Book of Common Prayer and the Catechism. A friend of mine returning from a meeting of a Doctrinal Commission, when the liberals were trying to join The Anglican Church of Canada to another Church, was very concerned because the others refused to accept the Creeds as statements of truth to be believed. They said the Creeds would be like a ceiling over their heads preventing them from developing new ideas about God and his ways and works.

I remember when I was a teenager I told my Priest I would like to understand more. So he lent me a book which was a popular Life of Christ, which was really a fuller account of what had been taught in Sunday School. Later in life I found a book on Christian dogmatic theology which presented the

catholic faith in a systematic manner, teaching not only what has been held about God, but what was true about Him. Of course not all people are the same but to me this avenue to knowledge was a great pleasure and help.

Christians should meet to study the doctrines of the Church. Understanding doctrine provides firm support to our beliefs such as the baptism of infants, rebirth of our spirits, receiving the Body and Blood of Christ in Holy Communion, and helps towards having a firm faith.

Sincerely yours,

Father Noah

A continuation of FL's DREAM, a parable, by Fr. Edward Goodwin

From the Deacon's Desk

We are well along into the Advent Season and the Christ-Mass is but a few days away and the question which seems to be on everyone's lips is "Are you ready, have you got all your shopping done?" I used to get quite upset at the "Commercialization of Christmas", with so many of those asking the question seeming not to understand what Christmas is about.

No doubt due to "Mellowing with Age" I have come to observe this with a somewhat less belligerent attitude. I try to hide my disappointment that of all the charities which now overload me with unsolicited greeting cards, in expectation of loosening my purse strings, hardly one maintains the Christian Festival characteristic, instead sending Holiday Greeting Cards rather than Holy-Day Greeting Cards. Pictures of Santa Claus and Reindeers rather than the Baby Jesus in the arms of His mother.

Today Christmas is too much about giving and receiving, rather than giving without thought of returns. But at least we can console ourselves with the thought that maybe, even commercialized as it is, most people are making some attempt to make someone's day a little happier than it might otherwise have been.

Even so, come, Lord Jesus.

By The Reverend Mervin Edward Bowles

The Holy Eucharist: Its Nature

When we explore beneath the surface, we find the whole liturgic life of Christendom is built on a double foundation: the Bible and the Eucharist. The uttered Word of God and the living Presence, the holy doctrine and the holy food, the message of salvation and the sacrifice of praise, are the gathering points of devotion wherever Christian worship retains and expresses its real character, as a loving and grateful response of the creature to the self-revelation and self-giving of God. In them, the Divine Charity speaks and acts in a way which is appropriate to that creature's state. Both types of worship are plainly needed if the whole mind of the Church ~ ethical and mystical, practical and other-worldly ~ is to be expressed; and justice is to be done to her dual nature, so profoundly historical, yet so profoundly supernatural too.

The introductory paragraph of the chapter by the same name from a book by Evelyn Underhill entitled *Worship*.

More gems by Dorothy L. Sayers

- ➔ There's nothing you can't prove if your outlook is only sufficiently limited.
- ➔ God did not abolish the fact of evil; He transformed it. He did not stop the crucifixion; He rose from the dead.
- ➔ None of us feels the true love of God till we realize how wicked we are. But you can't teach people that - they have to learn by experience.

From *A Matter of Eternity*, edited by Rosamond Kent Sprague

Questions and hopefully Answers!

Over the past few months, a number of UPDATE readers have suggested a 'Q and A' section, so here goes. My hope is that at least one reader will offer his/her answer to the question.

Question(s): Is it common practice in the ACCC for the Priest to ask the congregation to recite the second paragraph in The Prayer of Thanksgiving, at Mass, and the Minister to ask the congregation to join in the saying of The Grace at the end of Matins and Evensong, or is it just my very limited exposure to the ACCC? (I am aware that it was common practice in the ACC.) When and where did these practices originate?

From here and there

- ➔ Nearly all men can stand adversity, but if you want to test a man's character, give him power. A. Lincoln
- ➔ Fallacies do not cease to be fallacies because they become fashions. G. Chesterton
- ➔ Man's mind stretched to a new idea never goes back to its original dimensions. O. Holmes
- ➔ Flatter me, and I may not believe you. Criticize me, and I may not like you. Ignore me, and I may not forgive you. Encourage me, and I will not forget you. W. Ward
- ➔ We can try to avoid making choices by doing nothing, but even that is a decision. A. Whitehead
- ➔ A real leader faces the music, even when he doesn't like the tune.

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