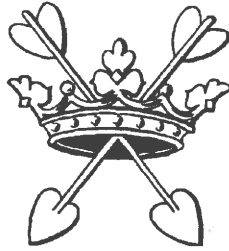


# THE PARISH OF ST. EDMUND, KING AND MARTYR



The Anglican Catholic Church of Canada

## UPDATE

February 18, 1999 - St. Simeon

### March Schedule

March 7	Sunday	~	Lent III
March 14	Sunday	~	Lent IV - Mothering Sunday
March 21	Sunday	~	Lent V - Passion Sunday
March 25	Thursday	~	The Annunciation of the Blessed Virgin Mary
March 28	Sunday	~	Lent VI - Palm Sunday

### 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 - the Holy Eucharist is celebrated at 7:00 p.m.

## Parish News

- (1) Please remember the Holy Eucharist at 7:00 p.m. on Wednesday, February 24 - St. Matthias the Apostle.
- (2) Our Annual Parish Meeting took place on January 24, immediately following Mass.

Heeding the advice of our Ordinary, the Meeting was informal. Dorothy Eglin agreed to take minutes. Our Deacon presented his report with some interesting statistics - during 1998 we had 62 celebrations of the Holy Eucharist; Matins 36 times; The Litany 10 times; 2 funerals; 1 Baptism - Cassidy Starling and Nicholas Myrron; and 1 Ordination - Mervyn Edward Bowles was ordered Deacon. At the beginning of 1998 the average attendance at Mass was 11 - by the end of the year that number was 17!

Bridget Speck was re-elected as Treasurer and Envelope Secretary. Dorothy Eglin and Donald Middlebrook agreed to continue to act as our Review Committee of the Parish Financial Statements for 1999.

Our Financial Statements were presented and accepted: our income was \$16,366, and our expenses were \$15,280. Our Apportionment to the Diocese exceeded 10% of our income. Our highest single expense was newspaper advertising - \$4,452.

Other business:

- i) We agreed to spend \$350 on a one page flyer to be delivered to 10,000 homes.
- ii) Sunday School will start as soon as material is secured.
- iii) We agreed to support the Food Banks in the area - parishioners were/are encouraged to bring non-perishable food each Sunday.
- iv) We agreed to host the Eastern Deanery Meeting (at Fr. McGibbon's suggestion) in late May - the evening of the 27<sup>th</sup> to the morning of the 29<sup>th</sup>, provided we are able to secure a suitable location - possibly one of the Church Colleges associated with the University of Waterloo. Each of these Colleges can provide accommodation, food, and meeting facilities, as well as a Chapel. We expect to have a decision by February 21.

## Email to UPDATE

(1) From Fr. Peter Wilkinson:

"'From the Deacon's Desk' asks [in the January 20 issue] if anyone knows the source of the Benedicite. The Fr. Deacon really answers his own question when he notes that it was used at Lauds in the Latin rite. That is where we get it from! The Venite and Te Deum came from Matins, the Benedictus and Benedicite from Lauds, the Magnificat from Vespers and the Nunc Dimittis from Compline. Nothing new was introduced into our Offices. Our revisers just simplified and cleaned up the old one that they already had on their desks, namely the Sarum Breviary which was the most popular English form of the Latin liturgy. The Preface to the 1549 Book which is printed at the end of our book explains how the revisers worked. The only authority they ever quote is the ancient fathers. The guiding principle of the English reform was to return to the authority of Scripture as interpreted by the ancient fathers. That of course continues to be our position as well, and is why we are where we

are!

God bless and keep you all. Fr. Peter."

Fr. Peter Wilkinson is Archpriest in the West, Rector Emeritus of St. John the Evangelist, in Victoria, and Suffragan Bishop-elect - his consecration is scheduled for October 21.

(2) From Ralph Braunstein:

"I enjoyed the "Ever Wondered" feature on page 6 of the recent Parish Newsletter. The story of the "pints and quarts" in British pubs was new to me. I had heard a different "etymology" before:

In the days when type was set by hand, picking individual letters from a "case", the p's and q's were especially easy to confuse since the face of each piece of type was a mirror image of the letter it would print. Typesetters were admonished to "mind their p's and q's".

"Sleep tight" had always been a mystery to me. Thanks for the enlightenment!

Yours in Christ,"

Ralph Braunstein is a member of our Parish of St. Anselm of Canterbury in Sequim, Washington.

### *St. Simeon - Bishop and Martyr*

St. Simeon (Simon) died circa 107. His feast day is February 18. He was the 2<sup>nd</sup> Bishop of Jerusalem.

In St. Matthew's Gospel, we read of St. Simon or St. Simeon who is described as one of our Lord's brethren or kinsmen. His father was Cleophas, St. Joseph's brother, and his mother, according to some writers, was our Lady's sister. He would therefore be our Lord's first cousin and is supposed to have been about eight years older than He. No doubt he is one of those brethren of Christ who was mentioned in the Acts of the Apostles as having received the Holy Spirit on Pentecost.

St. Epiphanius says that when the Jews massacred St. James the Lesser, his brother Simeon upbraided them for their cruelty. The apostles and disciples afterwards met together to appoint a successor to James as bishop of Jerusalem, and they unanimously chose Simeon, who had probably assisted his brother in the government of that church.

In the year 66, civil war broke out in Palestine, as a consequence of Jewish opposition to the Romans. The Christians in Jerusalem were warned of the impending destruction of the city and appear to have been divinely ordered to leave it. Accordingly, that same year, before Vespasian entered Judea, they retired with St. Simeon at their head to the other side of the Jordan, occupying a small city called Pella.

After the capture and burning of Jerusalem, the Christians returned and settled among the ruins until the Emperor Hadrian afterwards entirely razed it. We are told by St. Epiphanius and Eusebius that the church here flourished greatly, and that many Jews were converted by the miracles wrought by the saints.

When Vespasian and Domitian had ordered the destruction of all who were of the race of David, St. Simeon had escaped their search; but when Trajan gave a similar injunction, he was denounced as being not only one of David's descendants, but also a Christian, and was brought before Atticus, the

Roman governor. He was condemned to death, and, after being tortured, was crucified.

Although he was extremely old - tradition reports him to have attained the age of 120 - Simeon endured his suffering with a degree of fortitude which roused the admiration of Atticus himself.

### *From Here and There*

- † "The believer of God is not he who utters the name in his speech, but he for whom this sacred word stands for a true and worthy concept of the Divinity. Whoever identifies, by pantheistic confusion, God and the universe, by either lowering God to the dimensions of the world, or raising the world to the dimensions of God, is not a believer in God." Pope Pius XI in 1937 in his encyclical against Nazism.
- † "I do not try to understand in order to believe, but I believe in order to understand." St. Anselm, Archbishop of Canterbury
- † "The miracle is not that we do this work, but that we are happy to do it." Mother Teresa
- † "A plant severed from its roots is more likely to attract parasites than to bear fruit. There is no substitute for direct connections with the past." David Kucharsky

### *The Nature of Man ~ VI*

#### MAN IS THE SON OF GOD

In reading the Genesis story of Creation, it is interesting to notice in 2. 7 that although the trees and the birds and the fishes and the beasts were created out of nothing, man was not created out of nothing. 'And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.'

Now it may be true that such language as that is only poetic imagery, but nevertheless it reflects a very important truth; that something of Heaven as well as something of earth goes into the compounding of our humanity. Man has many characteristics which he shares with the animals, but he is never sheer brute. 'Heaven lies about us in our infancy', but 'the shades of the prison house' never completely close in. It is the supreme dignity of our humanity that all down through the centuries of physical generation man has retained his Divine heritage, and therefore even to-day he can live, if he so wills, not as a hungering, thirsting, lusting brute, but as the son of God that he actually is. The dust of the earth still contributes largely to each man's make-up, but into that dust of the earth God still breathes the breath of life; the man is still a living soul.

That is why in the Gospel story, we find our Lord so courteous, so tender, so gentle in His approach to individuals. He always saw them, not as soldiers and priests and fishermen and tax-collectors; not as society dames and housewives and women of the streets; but always as the children of God: stupid and wayward and sinful children, it may be, but none the less sharers in the divine life and nature.

That is why Christianity has always stood firmly for the rights and dignity of individual life, and has moved the consciences of Christian men so that slavery, slums, sweating, destitution, disease, and such things have come to be seen, not only as socially inexpedient and wasteful, but as morally wrong and sinful: things insulting to God, in whose image their victims were made.

And that is why those modern communities which have rejected Christianity are precisely the

communities where the individual has ceased to have either worth or rights, but is submerged in the interests and the ambitions of the State, which alone is regarded as worth while.

I am the son of God: you are also the child of God, and therein lies at once the dignity, and the awful responsibility of our humanity. Shall we be worthy of our sonship, or shall we shame and disgrace it? It depends entirely on ourselves, for . . . 'MAN IS A FREE AGENT'

From *The Faith in Plain Terms* by A.W.G. Duffield and published by The Faith Press in 1956 - more next month!

### Liturgical Vesture X

#### EPISCOPAL INSIGNIA - THE RING

The wearing of a ring by the episcopate may have developed out of the use of the signet ring with which it was customary to seal documents by officials of the Roman Empire. Also it was customary for senators, ambassadors and chief civil magistrates to receive a golden ring upon their appointment. After the Peace of the Church in the fourth century the bishop became in some sense an official of the Empire and Constantine-the-Great gave him power to arbitrate in certain cases.<sup>1</sup>

By the sixth and seventh centuries in the West the ring is given at the consecration of a bishop as one of the ensigns of his office. Thus at the third Council of Rome in 610, the ring is recognized as a symbol of the bishop. The fourth Council of Toledo, 633, in Canon 28 mentions the ring as one of the emblems given at the consecration of the bishop. St. Isidore of Seville (d. 636) in his *De ecclesiasticis officiis*<sup>2</sup> also speaks of the ring given at episcopal consecration. From that time mention of the episcopal ring is frequent in the West.<sup>3</sup> Abbots and abbesses were also permitted to wear a ring. In the East this custom has never been adopted; and only amongst the Uniats and Armenians has the episcopal ring appeared under Western influence.

#### EPISCOPAL INSIGNIA - THE PECTORAL CROSS

It is now customary for many Anglican bishops to wear a cross upon the breast suspended by a cord from the neck. This is a very recent innovation which did not come into fashion until the second part of the last century. Such is the fallibility and vanity of human nature that, at the very time some of the inferior clergy of the Church of England were being persecuted and ostracized by their ecclesiastical superiors for alleged Roman Catholic practices, Anglican prelates were beginning to arrogate to themselves the pectoral cross as a distinguishing ensign of the episcopate. The use of such a cross in the West, as a symbol of episcopal rank, is Counter Reformation and appears first in the *Caerimoniale Episcoporum*, published at Rome in 1606, under the authority of Pope Clement VIII.

In the middle ages various people are known to have worn reliquaries and naturally bishops were among them. That this is the origin of the pectoral cross seems to be confirmed by the prayer appointed to be said by a bishop in the modern Roman ritual as he puts on the pectoral cross: *hanc Crucem Sanctorum tuorum reliquiis refertam*.<sup>4</sup>

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<sup>1</sup> J.W. Legg: *Church Ornaments*, pp. 21-2.

<sup>2</sup> P.L., Tome LXXXIII, 783-4

<sup>3</sup> D.A.C.L., Tome I, 2181-6

<sup>4</sup> *Missale Romanum...Leonis XIII auctoritate recognitum Romae*, Desclée, 1911, p. lii

The learned Roman Catholic Dr. Daniel Rock<sup>5</sup> remarks: 'What we may say of England may be with the same truth said of the whole Church; and it is remarkable, that while both Pope Innocent III and St. Thomas of Aquino are most minute in reckoning up the vestments and ornaments distinctively belonging to bishops in their days, and always worn by them when solemnly arrayed for the holy sacrifice, those two writers never drop a word about the pectoral cross.'

There are, of course, numerous examples of pectoral crosses being used in earlier times, but by no means limited to bishops. These were in the nature of articles of personal devotion and adornment as is still the custom with many womenfolk today.

It is when we come to consider the *encolpion* worn by bishops in the East today that we seem to get a confirmation of the idea that the pectoral cross is in origin a portable reliquary. For the *encolpion* was in origin a small reliquary containing a portion of the reputed true Cross or the relic of a saint. As such, many Christians wore a pectoral cross. Amongst those who testify to this is St. John Chrysostom (d. 407) in his nineteenth homily on the Statues. It was not until the middle ages that the *encolpion* became a symbol of pontifical rank in the East. By that time it was simply a medallion with a picture on it of Christ or the Blessed Virgin Mary.<sup>6</sup>

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

### *The Annunciation of the Blessed Virgin Mary*

The commemoration of St. Gabriel's visit to the Blessed Virgin Mary is observed on March 25. This Feast seems always to elicit discussion of the role of Mariology in Anglicanism. Although there is a definite Marian legacy in Anglo-Catholicism, most American Episcopalians and Canadian Anglicans have considered any form of Mariology to be unreconstructed Roman Catholicism. (By the term "unreconstructed" is meant Irish, Italian, or Eastern European Roman piety of the pre-Vatican II era.)

Many Low Church American Episcopalians and Canadian Anglicans have found it convenient to dismiss Marian Devotion as "Romish". It hardly occurs to them that there has always been a deep and strong devotion to St. Mary in the Eastern Orthodox bodies. Indeed, many ultramontane [advocating supreme papal authority] Romanists display similar ignorance of Eastern Orthodox Mariology because it is not convenient to think that there might be another Patriarchate in the East which is Catholic, but not Roman! Such persons should be mindful of a powerful homily by St. John Chrysostom, circa 380:

Hail then, O Mother who art like unto heaven. Thou wast not only a choice maiden, but thou wast and art still wholly virgin. Thou art for ever the glorious throne of humanity, and the fairest ornament of our race. Thou art the very foundation of our church, and the chief beauty. Pray for us without ceasing unto Jesus, thy Son and our Lord, that those good things which God hath prepared for them that love him may be granted unto us; through the loving-kindness, and by the goodness, of our Lord Jesus Christ. To whom, with the Father and the Holy Ghost, be ascribed all glory and honour, power and might, now and for ever, world without end. Amen.

These are not the words of a Spanish Roman Catholic pietist of the Counter Reformation, but these

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<sup>5</sup> Op. cit., Vol. II, p. 143.

<sup>6</sup> Cf. J.W. Legg: *Church Ornaments*, pp. 86-92.

of one of the great bishops and preachers of the Early Church. Let those who say devotion to St. Mary is "mediaeval" and "Roman" beware of the historical facts. Mariology arose in the Orthodox East during the Patristic Age [Age of the Church Fathers]. Marian devotion slowly spread westward, and did not mature until the High Middle Ages.

Anglicanism has always appealed to the Patristic Age as the test of doctrine; 19<sup>th</sup> century Anglo-Catholic clergy clearly understood that Marian devotion stood up to this test. That is why they began installing Marian shrines in the churches - and it is why we have a shrine to St. Mary in our own parish church.

Beyond the issues of religious polemic of the last four centuries, the late 20<sup>th</sup> century attack upon Mariology is basically an attack on the divinity of Christ. Think about that!

By The Reverend George H. Clendenin

### *Sorry, but...*

⇒ An atheist was spending a quiet day fishing when suddenly his boat was attacked by the Loch Ness monster. In one easy flip, the beast tossed him and his boat high into the air, then opened its mouth to swallow both. As the man sailed head over heels, he cried out, "Oh, my God! Help me!"

At once, the ferocious attack scene froze in place and, as the atheist hung in mid-air, a booming voice came down from the clouds, "I thought you didn't believe in Me!"

"Come on God, give me a break!", the man pleaded. "Two minutes ago I didn't believe in the Loch Ness monster either!" The Atheist continues, "God, please let the Loch Ness monster be a Christian."

God replies, "So be it."

The scene starts up, atheist falling. The Loch Ness Monster folds his claws together and says, "Lord, bless this food you have so graciously provided." Provided by Fr. Patrick King

⇒ There once was a mediaeval monk who took up an extreme vow of poverty. He ate very little (and only vegetables), and became very frail and malnourished. He walked everywhere barefoot, until the soles of his feet were calloused and scaly. His meagre diet caused him to have very bad breath. He became known, therefore, as a ...

super callused fragile mystic plagued with halitosis. Provided by Fr. Reid Croft

⇒ bibliolatry:

1. Excessive adherence to a literal interpretation of the Bible.
2. Extreme devotion to or concern with books.

"A bibliophile is a lover of books; a bibliomane, a wildly enthusiastic collector. An abandoned fanatic, once he succumbs to bibliolatry, graduates into a bibliomaniac. While a bibliomaniac's spouse might easily become a bibliophobe, his arch nemesis would be a bibliocast: a destroyer of books." Bill Strubble

⇒ " The only difference between the Episcopal Church [the sister church of The Anglican Church of Canada] and the Titanic is that the Titanic had a band." Fr. Charley Watkins

*From the Deacon's Desk*

PRAYER

It is probable like most of us, I suspect, I do not pay enough attention to prayer. And here I'm not referring to our prayer in the context of Daily Offices or congregational prayer, but to private prayer when away from distraction of daily living we pause for a few moments to reflect on and with God. Our lives seem so full of other things that we have difficulty in getting away from them and devoting some small space to just talking to "Our Father".

From my reading it seems that I'm not alone in this, and most people I speak to have the same difficulty. But not all people, Brother Lawrence for instance had no difficulty whatever in this direction. I often come across prayers composed by others which seem to say exactly what I have been feeling but have not been able to express and this month I want to share with you some of those prayers which speak to me:

O my God, I ask of you for myself and for those whom I hold dear, the grace to fulfill perfectly your holy will to accept for love of you the joys and sorrows of this passing life, so that one day we may be united in Heaven for all eternity.

St. Thérèse of Lisieux (1873-1897)

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Eternal light, shine into our hearts,  
Eternal goodness, deliver us from evil,  
Eternal power, be our support,  
Eternal wisdom, scatter the darkness of our ignorance,  
Eternal pity, have mercy upon us, that with all our mind and soul and  
strength we may seek thy face and be brought by thy infinite mercy to thy  
holy presence.

St. Alcuin of York (c.732-804)

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O eternal God...let me, in spite of me, be of so much use to thy glory, that by thy mercy to my sin, other sinners see how much sin thou can'st pardon.

John Donne (1572-1631)

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We bring before thee, O Lord, the troubles and perils of people and nations, the sighing of prisoners and captives, the sorrows of the bereaved, the necessities of strangers, the helplessness of the weak, the despondency of the weary, the failing powers of the aged. O Lord draw near to each, for the sake of Jesus Christ our Lord. Amen

St. Anselm of Canterbury (1033-1109)

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Teach us, good Lord, to serve you as you deserve:  
To give and not to count the cost;  
To fight and not to heed the wounds;  
To toil and not to seek to rest;  
To labour and not to ask for any reward  
Save that of knowing that we do your will.

St. Ignatius of Loyola (1491-1556)

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This last prayer was said almost daily at Morning Prayers at my High School, when it was still possible to hold Christian prayer in schools without the "Human Rights Commissioner" demanding that we desist.

Ora pro nobis.

By The Reverend Mervyn Edward Bowles

### *The Catholic Dictionary*

*AMEN*: The only part of a prayer that everyone knows.

*BULLETIN*: 1. Parish information, read only during the sermon. 2. Receipt for attending Mass.

*CHOIR*: A group of people whose singing allows the rest of the congregation to lip-sync.

*HOLY WATER*: A liquid whose chemical formula is H2OLY.

*RECESSIONAL HYMN*: The last song of Mass, often sung a little more quietly, since most of the people have already left.

*JESUITS*: An order of priests known for their ability to fund colleges with good basketball teams.

*JONAH*: The original "Jaws" story.

*JUSTICE*: When kids have kids of their own.

*KYRIE ELEISON*: The only Greek words that most Catholics recognize besides gyros and baklava.

*PEW*: A mediaeval torture device still found in Catholic Churches.

*USHERS*: The only people in the parish who don't know the seating capacity of a pew.

*PROCESSION*: The ceremonial formation at the beginning of Mass, consisting of altar servers, the celebrant, and late parishioners looking for seats.

*RECESSIONAL*: The ceremonial procession at the conclusion of Mass - led by parishioners trying to beat the crowd to the parking lot.

*RELICS*: People who have been going to Mass for so long, they actually know when to sit, kneel, and stand.

By Fr. Steven J. Kelly, SSC

## *The Bishop's Bit*

### A MAGNIFICENT YOUNG MAN IN HIS FLYING MACHINE

Bishop Robert Cecil Crawley was born in Yorkshire but raised in Dorset. Brits will say this explains the iron hand in a velvet glove, the steel wrapped round with charm. As a schoolboy he was mentioned in dispatches for his ARP work during the German bombing of the South Coast. He went up to Worcester College in the University of Oxford but, as soon as he reached his 18<sup>th</sup> birthday, volunteered for the RAF. His training included a commando type course in Scotland. He came to Manitoba under the Commonwealth Scheme, and was such an able pilot that he was appointed instructor to even newer recruits.

But war conditions took their toll. He was found to have TB and so finished "the emergency" in a TB sanatorium on the prairies. He had no wish to return to university or to live in Britain. He went back home long enough to claim Bobbie as his bride, who had also served in the RAF and who was once strafed by a German fighter plane as she rode her bike down an English country lane. The Crawleys came to Edmonton where, thanks to Denis Byrne, who was later to be a founder of our Victoria parish, he got a job with a construction company. Later Robert founded his own company in Jasper.

He was raised nominal Methodist but had no real faith. However in Jasper, thanks to the local Anglican parish and its rector, he had a slow but sure conversion. He offered himself for ordination and went off as a mature student to the Anglican Theological College in Vancouver. By this time he and Bobbie had three children. He was ordained by the saintly Bishop Munn of Caledonia for work in the mountains of BC. Archbishop Harold Sexton invited him to Ladysmith on Vancouver Island, from where Dean Whitlou of Victoria cathedral called him to join his staff. Father Crawley loved cathedral life, not least the music and the preaching, to say nothing of a chaplaincy to a posh girls' school. He edited a feisty parish magazine which was much disapproved of in 600 Jarvis Street, Toronto. He baited group dynamic experts like Archbishop Ted Scott. He corresponded with the Bishop of Matabeleland in Africa.

But the decay of the Anglican Church of Canada got to him. His wife and daughter had already joined our "breakaway" parish in Victoria. He followed their example. Later he started Holy Cross parish up island at Ladysmith. At Father Palmer's request he began *The Rock*. When Bishop Woolcock needed a Suffragan in the West, Father Crawley was elected to the job. Bishop Woolcock asked him to serve as "minister for foreign affairs". As *The Rock* is read in a dozen or more countries, Bob already had the necessary contacts. When, for example, a certain Father and Mrs. Haley were on holiday in BC from Australia, they called on the Crawleys to find out more about this Continuing movement. One thing led to another and now we have not one but two dioceses Down Under.

+Robert Mercer CR

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