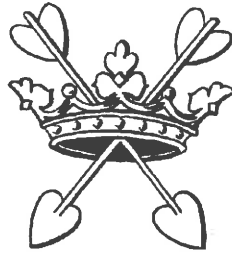


THE PARISH OF ST. EDMUND, KING AND MARTYR



The Anglican Catholic Church of Canada

UPDATE

January 21, 1999 - St. Agnes

February Schedule

February 2	Tuesday	~	The Presentation of Christ in the Temple / The Purification of the Blessed Virgin Mary / Candlemas
February 7	Sunday	~	Sexagesima
February 14	Sunday	~	Quinquagesima
February 17		~	Ash Wednesday
February 21	Sunday	~	Lent I
February 24	Wednesday	~	St. Matthias the Apostle
February 28	Sunday	~	Lent II

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

Please remember:

- The Annual Vestry Meeting, Sunday, January 24, immediately following Mass.
- The Holy Eucharist at 7:00 p.m. on Monday, January 25 - The Conversion of St. Paul.

The Nature of Man - V

MAN IS A SPIRITUAL BEING

But most important of all the ways in which man is differentiated from the rest of created things is his possession of a spiritual faculty. Man has a soul, as well as a mind and a body. His soul is strangely moved by beauty, truth, goodness, and love, all of which are intensely real to him, while, as far as we can judge, they leave the animals untouched. All the world's music and poetry are the products of man's appreciation of beauty; the creations of his soul. However well a bird can sing, it can never create a song. But man, in the stirrings of his soul creates his songs and his symphonies; while his sense of beauty also finds expression in painting and architecture; in sculpture and the drama.

Another activity of man's soul is found in love. Man can and man does love deeply his fellows: certain particular men and women perhaps, among whom he numbers his friends, but also, and not seldom, his fellows at large. Man's love is not always limited and particularized. A dog may show something like love for his master, but his master can love, not only his own dog, but all dogs. This human love can find perhaps its highest beauty in the love of man for woman and woman for man, and such love is often splendidly disinterested and sacrificial in its character.

But not only can man love his fellow humans; he can love his God, and therein lies the choicest quality of his humanity. Man alone is capable of apprehending the love of God, and making his own response to it. No animal can do that. The phenomena of Religion; man's loving approach to his Maker; his essays in loyalty and obedience to Him: these are exclusively human things which no animal can share.

Thus far, this chapter has devoted much time to showing what man is not: that he is not just a part of the animal Creation, but is something different in kind. Let us now turn to a consideration of what, in the Christian view, man is.

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

Church Bulletin Bloopers

- 1) For those of you who have children and don't know it, we have a nursery downstairs.
- 2) Today's sermon: HOW MUCH CAN A MAN DRINK? with hymns from a full choir.
- 3) The Ladies Bible Study will be held Thursday morning at 10:00. All ladies are invited to lunch in

the Fellowship Hall after the B.S. is done.

- 4) Low Self-Esteem Group will meet Thursday from 7:00 to 8:30 p.m. Please use the back door.
- 5) The choir invites any member of the congregation who enjoys sinning to join the choir.
- 6) Potluck supper: prayer and medication to follow.
- 7) On a church bulletin during the minister's illness: GOD IS GOOD. Dr. Hargreaves is better.

Thanks to Bridget Speek.

Liturgical Vesture IX

Episcopal Insignia - The Crozier or Staff

The term 'crozier' is applied, correctly speaking, to the staff carried by bishops, patriarchs, abbots and abbesses, and sometimes by priors and prioresses; but not to the cross carried before an archbishop. The word 'crozier' or 'crosier' is derived from the old French *crozier* and the mediaeval Latin *crociarius*, the bearer of the episcopal crook. In the late mediaeval period any one appointed to carry the bishop's crook was called his *crocer*, *croyser* or *crossier*. A bishop's staff was called a crosier's staff, and then later simply a crosier. The term 'pastoral staff' occurs first in the English Prayer Book of 1549.

Although the pastoral staff or crozier is not an item of liturgical dress, it is an essential part of episcopal insignia today. It is in essence a staff or walking-stick; and its symbolism connected with the shepherd's crook is probably a later development. Some of the earliest examples of the crozier have a curved head exactly like an ordinary walking-stick of today. Just when the pastoral staff came to be regarded as the symbol of the episcopal office is still a matter of conjecture. It does not seem to have been recognized before the sixth century, if a reference to St. Caesarius of Arles (*d.* 542) is reliable.¹ In the next century there is more than one definite reference to the crozier as the symbol of the bishop. Canon 28 of the Fourth Council of Toledo, 633, speaks of it as given along with the orarium (Pallium?) and the ring at the consecration of a bishop. St. Isidore of Seville (*d.* 636) also writes of the crozier as given at episcopal consecration.

Abbots also received the crozier at their installation; and there is preserved at Delemont the pastoral staff of St. Germanus of Gramfel in Alsace, who died in 676.

On the other hand, in none of the mosaics at Ravenna belonging to the fifth and sixth centuries, which depict Apostles, Archbishops, and Bishops in pontifical attire, is the crozier in evidence. It seems unlikely, therefore, that the crozier became an essential part of episcopal insignia throughout the whole of the West until the Carolingian period at the end of the eighth century. At that time it began to be used by the Popes at Rome; but was abandoned by them in the thirteenth century.² The Latin names for this instrument are *baculus*, staff and *cambutta*, little crook.

Not until the thirteenth century did the crook-like version of the crozier become accepted as the only form throughout Western Christendom. Before that time four types or forms of staff were in

¹ D.A.C.L., Tome III, 3147

² Cf. Ciampini, *Vetera monumenta*, Tome I, p. 116

use:

(1) A short staff with a ball or knob at the top. This version was certainly used by some Anglo-Saxon bishops. It has been argued with some purpose that this type of crozier is derived from the staff carried in the left hand by Roman consuls.³

(2) The second variety was the Tau-cross, so-called from the resemblance of the head of the staff to the Greek letter of that name. It was certainly in use in the West, including England, until the twelfth century.

(3) The third form is a simple short staff terminating in a curved head like a walking-stick and used in the same manner. Croziers of this type were used in Ireland and were sometimes carried in battle as an ensign.

(4) The fourth variety is the one that is now most common, with the crook turned inwards. It was in contemporary use with the other types; but from the eleventh century it began to predominate over the other versions. The crook became heavily ornamented with precious metals and ivory or enamel-work. A cloth, known as the *sudarium*, was attached to the top of the staff below the crook. Its name suggests that it was intended to protect the metal staff from the perspiration of the hand; it may also have been intended to protect the hand from the cold touch of the metal.

In the Eastern rites the crozier is known by more than one name. The most familiar are: *Poimantiké* and *paterista*. Originally the Eastern crozier was a wooden staff ending in a T-shaped cross; and this version is sometimes still used on less ceremonious occasions. The more familiar pattern is the one which terminates in two branches ornamented with serpents' heads, and is shorter in length than our Western crozier. Archimandrites of monasteries and cathedrals have the right to use a crozier.

In addition an Archbishop or Metropolitan, as well as having his crozier, is entitled to have a cross or cross-staff borne before him by his chaplain. In some monumental brasses and effigies an Archbishop is represented as carrying his cross; but this has been done to show his rank. In reality the cross is carried before the Primate while he himself should carry his crozier. The Archbishop's cross is as old as the use of the crozier since it appears in a sixth century diptych of Pope Gregory-the-Great.⁴

In processions and ceremonial occasions the crozier should be carried by the bishop himself, and used rather in the manner of a walking-stick or staff. It should not be carried in front or at the rear of a bishop by a chaplain. Only when the bishop has his hands engaged while celebrating Holy Communion or administering Confirmation should the crozier be held by a chaplain or some other person. Also there is no ancient or proper authority which suggests that a bishop may not carry his crozier outside his diocese, or that suffragan bishops may not carry their pastoral staffs in the presence of Archbishops and Diocesan Bishops. The crozier is the emblem and symbol of episcopal rank and not one of mere jurisdiction. In all old illustrations of assemblies of bishops all are depicted as carrying their croziers. The late Dr. F. E. Brightman writing to the late Bishop Gore remarked somewhat pungently: 'Bishops refuse to use their walking-sticks as walking-sticks, and in fact allow them to be made, by ridiculous architects and the like, of such a weight that they cannot be used as walking-sticks, and their chaplains carry them as though they were flags; while

³ Legg: op. cit., pp. 66-71

⁴ J.W. Legg: *Church Ornaments*

Archbishops handle their crosses as though they were not flags. There is no form of ritualism more futile than that which adopts ceremonies without taking the trouble to learn what things are meant for.⁵

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

Camping Trip

Sherlock Holmes and Dr. Watson went on a camping trip.

After a good meal and a bottle of wine they were exhausted and went to sleep. Some hours later, Holmes awoke and nudged his friend. "Watson, look up at the sky and tell me what you see."

Watson replied, "I see millions and millions of stars."

"What does that tell you?"

Watson pondered for a minute.

"Astronomically, it tells me that there are millions of galaxies and potentially billions of planets.

Astrologically, I observe that Saturn is in Leo.

Timewise, I deduce that the time is approximately a quarter past three.

Theologically, I can see that The Lord is all powerful and that we are small and insignificant.

Meteorologically, I suspect that we will have a beautiful day to-morrow.

What does it tell you?"

Holmes was silent for a moment, then spoke, "Watson, you idiot, some b~~~~~ has stolen our tent!"

From the Deacon's Desk

BLESS YE THE LORD

For a while during Advent and again during Lent and a few other days of the year we put aside our old standby of "Te Deum Laudamus" and instead we say or sing "Benedicite, Omnia Opera Domini, Domino" each day at Matins.

Since we only say this canticle about 10 Sundays of the year I wonder how many of us have given it much thought? Do we know where to find it, other than page 26 in the BCP. Where does it occur in scripture? And what exactly is it saying?

The first answer is easy, the canticle occurs in the Book of Daniel in the Greek version of the Old Testament. But since it is not found in the Hebrew Old Testament, it was omitted from the canon in most "Protestant Versions" and is included with The Apocryphal Books. If we read chapter 3 of the Book of Daniel we see a lack of continuity between verses 23 and 24, something seems to be missing there. The missing part can be found as the "Song of the Three Holy Children", and the canticle runs from verse 35 to verse 66 of that song.

⁵ G.L. Prestige: *The Life of Charles Gore*, p. 272

It is worthy of note that the names of the three given in the Book of Daniel are their Babylonian names, Shadrach, Meshach, and Abed-nego while in the "Song of the Three Holy Children" they are given the Greek forms of their Hebrew names, Ananias, Mishael and Azarias. I remember as a boy soprano singing a song on our choir outings which included Shadrach, Meshach and Abed-nego and the "Fiery Furnace" but I can't now remember how it goes. Wyn remembers skipping rope to the accompaniment of a song about Nebuchadnezer and his wife's shoes. I doubt that there are today many children of 12-14 years who even know the names.

How the canticle came to be included in our BCP, I don't know, maybe someone with access to that information will inform me. I do know that it appears in the Vulgate Latin Bible and in the Latin Office of Lauds together with Psalm 148 to which it bears a remarkable resemblance.

The canticle itself is a song of pure thanksgiving and so is Psalm 148. I can't help wondering if maybe the author of the "Song" used the Psalm as his inspiration. The canticle separates into three distinct sections. The first, those things which are above the earth, in the heavens or coming from the heavens. Secondly, those things which live on the earth or in the waters on the earth or in the air, not forgetting the "Children of Men". The last section becomes even more specific being devoted to various types of humanity, and finally to the singers of the song themselves.

They know that the Lord is Lord of all Creation as Psalm 90 puts it: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." And as St. John says: "By Him were all things made and without Him was not anything made which was made."

The "Song of the Three Holy Children" is an expression of complete trust in the power of the Lord, of a faith so all encompassing that they *KNOW* that the Lord God of Israel will preserve them from all harm and they therefore, together with all creation, must sing His praises for ever and ever.

Jubilate Deo, omnis terra.

By The Reverend Mervyn Edward Bowles

Ever Wondered?

"Honeymoon" - It was accepted practice in Babylon 4,000 years ago that for a month after the wedding, the bride's father would supply his son-in-law with all the mead he could drink. Mead is a honey beer, and because their calendar was lunar-based, this period was called the "honey month" or what we know today as the "honeymoon"!

"P's and Q's" - In English pubs, ale is ordered by pints and quarts. So in old England, when customers got unruly, the bartender would yell at them to mind their own pints and quarts and settle down. It's where we get the phrase "mind your P's and Q's".

"Wet your whistle" - Many years ago in England, pub frequenters had a whistle baked into the rim or handle of their ceramic cups. When they needed a refill, they used the whistle to get some service - hence, the phrase.

"Good night, sleep tight" - In Shakespeare's time, mattresses were secured on bed frames by ropes...when you pulled on the ropes the mattress tightened, making the bed firmer to sleep on.

"The whole 9 yards" - The term came from WW II fighter pilots in the Pacific. When arming their

aeroplanes on the ground, the .50 caliber machine gun ammo belts measured exactly 27 feet, before being loaded into the fuselage. If the pilots fired all their ammo at a target, it got "the whole 9 yards".

"Jeep" ~ The term came from the abbreviation used in the US army for the "General Purpose" vehicle, G.P.

Ungodly Rage

"Religion without doctrinal clarity produces only a unity of indifference."

"Over the past twenty years, impressive denominational growth has been confined to the culturally despised "fundamentalist" churches that *reject* all explaining away of the meaning of Scripture or basic Christian doctrines."

"[Roman] Catholic feminism is sweeping across the American Church like a prairie fire from hell. Whether or not any given feminist intends to serve the Prince of Lies, every progression more clearly reveals the cause itself as a demonic assault on God, on his creation, on the Church and on the family. Its first victims are women. Men who subscribe to it show their disregard for the Faith. They also display contempt for women as women and an eagerness to escape masculine responsibility."

From the excellent book, *Ungodly Rage*, by Roman Catholic laywoman, Donna Steichen. The 'feminism' problem is quite clearly not restricted to the Roman Church!

The Bishop's Bit

AN OFFICER AND A GENTLEMAN

The first thing people discover about Bishop Alfred is that he's a gentleman. As an orthodox Christian he believes in the doctrine of original sin: he is not naive about human nature, nor is he easily shocked. It was said of our Lord, "He needed not that any one should bear witness concerning man; for He Himself knew what was in man" (*John 2,25*). Yet Bishop Alfred is completely without guile or malice (c/f *John 1,47*): he never gossips, he is never party to intrigue, he cherishes no grudges, he can be relied upon to behave with self-effacing generosity.

If enquirers fuss about words, he is quick to say, I'm not an Anglican. I'm a Cornishman. "We Britons knew Christ long before Angles conquered our land." He loves the royal duchy where he was born and raised and where he learned not to be a partisan but a churchman. As a young man he came to Nova Scotia to be made deacon in 1933, and he has been a loyal Canadian ever since. After ordination he did further study at the University of King's College in Halifax. He ministered as assistant curate of River John and as rector of Port Morien. In one of the province's hospitals he met Eleanor, the registered nurse, who was to be his bride who, at Father Palmer's instigation, is now known among us as Mother Woolcock. They have celebrated their golden wedding, and he has celebrated the golden jubilee of his priesting. They have two children and many grandchildren and great grandchildren.

He returned to Britain to widen his experience as a parish priest in the Midlands diocese of Worcester. When World War II broke out he was vicar of Catshill. He volunteered as a padre and served with the Royal Hampshire Regiment under Monty in North Africa, in the invasions of Sicily

and Italy, in Austria, and in Poland. He remembers the Battle of Monte Cassino and the booby trapped corpses of German soldiers, whom he was responsible for burying. One of his medals is a Polish one. Consequently he's been on the easiest of terms with the Polish National Catholic Church in North America.

After the war he had a variety of jobs in the Canadian church: country parson in Northern Ontario; suburban rector in affluent Southern Ontario; archdeacon in charge of Indian work in Northern Saskatchewan; canon residentiary of Prince Albert Cathedral; founding rector of a new parish in Oshawa, Canada's motor capital; associate rector of Oshawa's most fashionable parish. Indians wanted him as Bishop of Saskatchewan. He has been padre to several volunteer regiments, senior chaplain to the Legion and, if gossip be true, judo instructor to the Mounties. In short, he's a man's man.

When synod was debating priestesses, Alfred Woolcock was one of the few who dared in public to support Dr. de Catanzaro. He joined the Continuing movement and founded the parish of the Good Shepherd in Oshawa, of which he is still rector. After de Cat's sudden death Father Woolcock was, at Father Palmer's recommendation, enthusiastically elected as successor. He served for half a dozen years until he swapped places with Robert Mercer, his assistant. Bishop Alfred continues in office as Assistant Bishop of the A Triple C.

+Robert Mercer CR

(Reprinted from *The George and Dragon* magazine of St. George's Parish, Wolfville, Nova Scotia.)

By the Bishop Ordinary - The Anglican Catholic Church of Canada

Worth Thinking About

"Imitation of Christ is our ideal as Christians, and the Christ I perceive from the Scriptures is kind, gentle, and compassionate, but simultaneously tough and absolutely uncompromising. The modern error is in presuming that these qualities are contradictory and incompatible." Charles Moore

Why do 'pro-choice' people refer to 'pro-life' people as 'anti-choice' people?

Too many people confuse "equality" with "interchangeability".

On the Development of Doctrine

Is there to be no development of religion in the Church of Christ? Certainly, there is to be development and on the largest scale.

Who can be so grudging to men, so full of hate for God, as to try to prevent it? But it must truly be development of the faith, not alteration of the faith. Development means that each thing expands to be itself, while alteration means that a thing is changed from one thing into another.

The understanding, knowledge and wisdom of one and all, of individuals as well as of the whole Church, ought then to make great and vigorous progress with the passing of the ages and the centuries, but only along its own line of development, that is, with the same doctrine, the same meaning and the same import.

The religion of souls should follow the law of development of bodies. Though bodies develop and unfold their component parts with the passing of the years, they always remain what they were. There is a great difference between the flower of childhood and the maturity of age, but those who become old are the very same people who were once young. Though the condition and appearance of one and the same individual may change, it is one and the same nature, one and the same person.

The tiny members of unweaned children and the grown members of young men are still the same members. Men have the same number of limbs as children. Whatever develops at a later age was already present in seminal form; there is nothing new in old age that was not already latent in childhood.

There is no doubt, then, that the legitimate and correct rule of development, the established and wonderful order of growth, is this: in older people the fullness of years always brings to completion those members and forms that the wisdom of the Creator fashioned beforehand in their earlier years.

If, however, the human form were to turn into some shape that did not belong to its own nature, or even if something were added to the sum of its members or subtracted from it, the whole body would necessarily perish or become grotesque or at least be enfeebled. In the same way, the doctrine of the Christian religion should properly follow these laws of development, that is, by becoming firmer over the years, more ample in the course of time, more exalted as it advances in age.

In ancient times our ancestors sowed the good seed in the harvest field of the Church. It would be very wrong and unfitting if we, their descendants, were to reap, not the genuine wheat of truth but the intrusive growth of error.

On the contrary, what is right and fitting is this: there should be no inconsistency between first and last, but we should reap true doctrine from the growth of true teaching, so that when, in the course of time, those first sowings yield an increase it may flourish and be tended in our day also.

Saint Vincent of Lerins was a priest monk who lived on the island of Lerins during the fifth century. He wrote *Commonitorium*, from which this piece is extracted, under the pseudonym "Peregrinus". *Commonitorium* also contains what has become known as the Vincentian Canon, the three-fold test of Catholicity: *quod ubique, quod semper, quod ab omnibus creditum est* - *what has been believed everywhere, always, and by all*.

Candlemas

Candlemas February 2nd is also entitled The Presentation of Christ in the Temple and The Purification of the Blessed Virgin Mary. The festival is celebrated by candles being blessed and carried in procession before the Eucharist, while the church is decorated with a great display of lights. St. Bernard states that 'we carry lights in our hands: first to signify that our light should shine before all men; secondly, this we do this day especially in memory of the Wise Virgins (of whom the Blessed Virgin is the chief) that went to meet their Lord with their lamps lit and burning'.

The origin of the name 'Candlemas' is generally supposed to lie in Simeon's words when, taking the Infant Saviour in his arms, he prophesied that this Child should be a light to lighten the Gentiles and the glory of his people Israel. Tradition loves to tell that Simeon laid the little Jesus upon the altar, showing that only through the sacrifice of the Lamb of God the sin of the world could be redeemed, and that as he did so the Temple became glorious with the lights of unseen heavenly

tapers.

From *Ceremonies of Holy Church* by Irene Caudwell and published by The Faith Press in 1954.

From Here and There

"Scripture is not what each of us as individuals happens to discern; rather, it has come to us through Tradition. Each of us is entitled to [his] opinions, but..." David Lewis

"Revisionism has no Gospel, no Good News; it depends, for its existence, on a basic denial of reality about creation order, and God-given identity, in and through which God seeks the highest dignity and glory, and the eternal salvation, of every man and woman." David Virtue

"FEMINISM" - "The claim by and for women that the female sex should be regarded and treated in all respects in the same way as the male sex. The Church teaches that no pursuit nor occupation should be denied to woman as woman unless it hampers or destroys her natural role in the human economy; and also that her complete spiritual equality with man does not imply identity of function or activity. Thus, women are by divine law ineligible for Holy Orders; that man is the natural and responsible head of a family, the woman of a household; in either case the partner is precisely a junior partner. Generally speaking the philosophical connotations of popular feminism are incompatible with Catholicism, which is pro-feminine but anti-feminist." The Catholic Encyclopaedic Dictionary ~ copyright 1961.

The Pre-Lent Season

Septuagesima (always the 9th Sunday before Easter), Sexagesima, and Quinquagesima are Sundays of the second class, which do not give way to any occurrent feast unless it be that of the Title, or Patron, or Dedication. The colour both for Sundays and weekdays is purple, but flowers may still be used; and the organ is played as usual. This season is not strictly a penitential one, but, as leading up to Lent, the services should assume a more subdued character. Although the vestments and the altar frontal are purple, the wall hangings about the altar need not be changed until Ash Wednesday if it be so preferred.

The word *Alleluia* is never used from Septuagesima until Easter eve; *Te Deum* is said only on feast days; *Gloria in Excelsis* is said on such feasts as are observed and Maundy Thursday and Easter even only. On Sundays and feast days until Ash Wednesday a tract takes the place of the *Alleluia* and its verse after the gradual, but on the ferias only the gradual is said.

From *Ritual Notes* (11th Edition) by E.C.R. Lamburn and published by W. Knott & Son Limited in 1964.

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