

THE ANGLICAN CATHOLIC CHURCH OF CANADA

The Parish of St. Edmund, King and Martyr

UPDATE

July 30, 1997

August Schedule

August 3	-	Trinity X
August 10	-	Trinity XI
August 17	-	Trinity XII
August 24	-	St. Bartholomew, Apostle and Martyr
August 31	-	Trinity XIV

Reminders

A couple of 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.

St. Edmund

More about St. Edmund from a handbook entitled **BLACK LETTER SAINTS' DAYS** by W.H. Frere, D.D. sometime Bishop of Truro and Superior of the Community of the Resurrection. This handbook, published by S.P.C.K. in 1961, provides a Collect, Epistle, and Gospel for each of the black letter saints, together with a short biographical note on each saint.

Edmund, King of East Anglia and Martyr, 870

Edmund, the King of East Anglia, began his brief reign in 855 at the age of fifteen. The attacks of the Danes upon the East Coast were increasingly continuous. Of Edmund's part in the struggle against them we know only the noble end, and that not very clearly. He seems to have given his own life as a ransom to save his people and to maintain his

Christian faith. At once he was regarded as a saint, and his shrine became a centre of pilgrimage, first at Hoxne where he was martyred, and a few years later at Bury in the great church which Cnut rebuilt when he established Benedictine life there. It remained one of the premier monasteries of England till its suppression.

The Collect

O God, in whose strength Saint Edmund the King stood firm against the heathen and at the cost of his own life was the saving of the people: Let him be a leader to encourage us to vanquish every assault of the enemy; through Jesus Christ our Lord. *Amen.*

The Lesson: Wisdom 3.1-8.

The Gospel: St. John 12.24-26

The Sign of the Cross

Another excerpt from *Anglican Services - A book concerning ritual and ceremonial in the Church of England* (Published in July of 1953):

THE SIGN OF THE CROSS

UPON ONESELF

165. The sign of the Cross is made upon oneself as if to signify that the action in connection with which it is made is to be stamped with the Christian Faith - as if to say "this is done in the Name of Our Lord". It is made in this manner. One touches with the tip of one's middle finger - the other fingers being extended and touching each other - first the forehead, then the breast; thirdly the left shoulder, and finally the right shoulder. Thus there are traced vertical and horizontal lines; the breast is not again touched at the end.

166. This sign is made on the following occasions, either as a prescribed ceremonial act, or by custom so widespread that it must be considered to be the correct form:

- (1) At the Invocation *In the name of the Father, etc.* (except in the address beginning *Forasmuch* in the Marriage service);
- (2) At the close of the Nicene Creed and *Gloria in excelsis*, and also at the end of the Apostles' Creed;
- (3) When receiving the Blessing, *e.g.* at the close of a service;
- (4) At the Verse *Our help is in the Name of the Lord* before the form of Confession;
- (5) At the opening words of the *Benedictus qui venit*;
- (6) At the beginning of the *Benedictus* at Matins, of the *Magnificat* at Evensong, and of the *Nunc Dimittis* in Compline;
- (7) At the verse *May the souls of the faithful, etc.*, but not at other prayers for the faithful departed;
- (8) Before receiving the Host and Chalice in Holy Communion.

167. Before the Gospel the sign of the Cross is made in a rather different manner. First he who is to read traces with his right thumb a small cross over the opening words of the text of the Gospel; then he, and all others make, again with the right thumb, three small crosses on their forehead, lips, and breast, as if to recognise that the Gospel is to govern their minds, words, and hearts.

Original Sin

I wonder how many Christians when thinking about the concept of Original Sin, some how connect it with Sex? I suppose it comes about by some sort of mental juxtaposition between the Garden of Eden story of Adam and Eve suddenly becoming aware of their nakedness and sewing together fig leaves to cover themselves and the knowledge that a new life originates through sexual intercourse. I only know that this was my own first impression of the meaning of Original Sin.

I can't point to any actual moment when I started to have serious doubts about this interpretation, but it must have come quite a while later in life when I came to the conclusion, which I still hold, that Original Sin refers to that Sin which Lucifer himself taught to mankind under the guise of the serpent, the sin of Self-Pride. The sin of putting oneself before God and before all of God's creatures.

C.S. Lewis puts this much better than I will ever be able and so I quote from his "The Case for Christianity" Part II chap. 3 -

"What Satan put into the heads of our remote ancestors was the idea that they could "be like Gods" - could set up on their own as if they had created themselves - be their own masters - invent some sort of happiness for themselves outside God, apart from God. And out of that hopeless attempt has come nearly all that we call human history - money, poverty, ambition, war, prostitution, classes, empires, slavery, - the long terrible story of man trying to find something other than God which will make him happy."

One of the joys of reading Lewis is that his writing is timeless, the lectures from which the above quotation is taken were delivered over 50 years ago but are as completely relevant to-day as they were when written.

Submitted by Ted Bowles.

The Order of St. Augustine

While in Nova Scotia a couple of weeks ago, I took the opportunity to stop in at the Priory of St. Monica in Portuguese Cove. Portuguese Cove is a hamlet about 25 minutes south of Halifax. The address is their post box! Some good ladies from the Dock 'n Dory in Sambro (another hamlet about 5 minutes from PC) spent half an hour on the phone trying to find out where these Anglican Catholic friars lived, without success! The Priory is a house without a sign (one has been ordered) but it does have a large cross (about five feet high) on the front wall.

After stopping in front of every house in PC (I was not at all displeased that PC was just a hamlet), I succeeded in finding the Priory and was welcomed by Brother Francis, the superior. The house has just recently been purchased and is undergoing continuing renovations. Two cells have been "built" and there is, of course, a Chapel. There is still much work still to be done, but it now appears as though the house may already be too small!

Brother Francis is hoping to make a preaching (read information/fund-raising) tour, next year, on his way to Synod in Edmonton.

Please keep St. Augustine's in your prayers.

A copy of the May 13, 1997 A News Update from The Order of St. Augustine, is enclosed.

Worth Repeating

"...how the way of reading the Bible needed to justify ordaining women has been so easily turned to justifying moral and liturgical heresies as well. If St. Paul's teaching on headship is merely cultural, perhaps his opposition to homosexuality is merely cultural as well. If Galatians 3.28 trumps the Bible's teaching on the difference between men and women, so might Jesus' instructions to love one another trump the Bible's teaching on marriage."

From the article by David Mills *The Triumph of Optimism over Experience* which was included in last month's UPDATE.

Worth Remembering

"Unfortunately we live in an age in which we have forgotten the wisdom of Franklin's adage, 'Who marries the age is soon widowed.' To espouse a perspective which deviates from the prevailing 'wisdom' of the age seems to lead inevitably to accusations of 'mean-spiritedness.' What is mean, what is narrow and small is the contemptuous dismissal of those whose only crime is to believe what the overwhelming majority of Christians, in the past and to this day, hold to be true!

...there are...[those]...who believe they have the right to hold to the Faith which they embraced in their confirmation[!]"

From a letter in *The Christian Challenge*, Summer 1997 issue.

Point to Ponder

"When, one wonders, will thinking people come to realize that the New Testament was written, neither to convert the heathen, nor to confute opponents, but to nourish, stimulate, and edify the already believing Church?"

From a booklet entitled *THE VIRGIN BIRTH* by Douglas Edwards, C.R. and published in 1949.

Enclosures

Enclosed are the following:

- (1) *Silence in Church* by Tony Galston, from the Internet (The address is indicated at the top right hand corner.)
- (2) *More than a Meal* by Father Lloyd Gedge, from the Internet (From our ACCC website.)

If you have any questions, comments, or suggestions for UPDATE (articles and letters are welcome), or require transportation, be sure to give Ted Bowles a call (in Guelph - (519) 824-8999), or me. Please join us at the Services as often as you can!

Gary Freeman

102 Frederick Banting Place
WATERLOO ON N2T 1C4
(519) 886-3635 - home
(800) 265-2178 - office
Email - gfreeman@pwi-insurance.ca

P.S. Please remember to visit the ACCC website [<http://www.zeuter.com/~accc/>] on a regular basis - Father Mansfield, the webmaster, is constantly updating it.