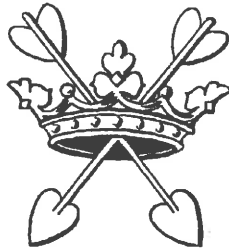


# The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

## UPDATE

July 20, 1999 - St. Margaret of Antioch

### August Schedule

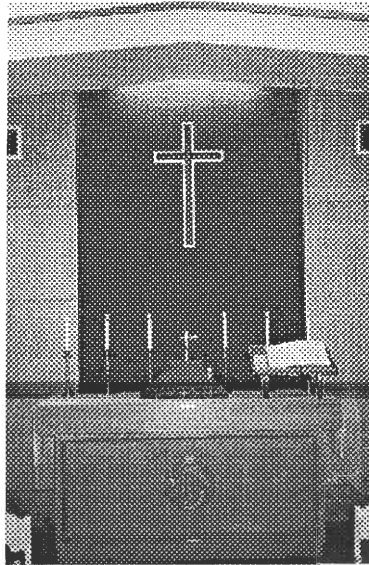
August 1	Sunday	~	Trinity IX
August 5	Friday	~	The Transfiguration of Our Lord
August 8	Sunday	~	Trinity X
August 15	Sunday	~	Trinity XI
August 22	Sunday	~	Trinity XII
August 24	Tuesday	~	St. Bartholomew
August 29	Sunday	~	Trinity XIII

### 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

Thanks to Paul Coliton, Father Slattery, and the Parish of St. Athanasius, Montreal, for the 6 candlesticks!



THE ALTAR (AND CANDLESTICKS) IN THE HOSPITAL CHAPEL

## Fax to the Editor

*Dated July 9, 1999 at 11 Standish, North Rockingham, Queensland:*

Thank you for sending us your *Update* parish journal which we find is interesting and well presented.

We note in the latest issue an article by Fr. James Blomquist exploring the possibility of a Union of non-Roman churches. In view of the current attempts to bring together the various groups of Continuing Anglicans (mainly in the USA) we believe this article would be of interest to our readers and would like permission to reprint it in our next issue.

I know the National Catholics and Anglican Church in America were having union talks about 2 years ago but these must have been completed and the silence probably means nothing further has developed - which is a pity. I had hoped for some positive developments.

I hope you are receiving sufficient papers in your parish. Our next issue will be ready for posting early September.

With best wishes,

*Owen Buckton*

*Ed Note: Father Buckton is the Editor of The Messenger (The International Newspaper of the Traditional Anglican Communion). Father Blomquist has given his permission and Father Buckton has been so advised. Look for the reprint in the next Messenger.*

### St. Margaret of Antioch, Virgin and Martyr

Nothing certain is known of her, but according to her untrustworthy legend, she was the daughter of a pagan priest at Antioch in Pisidia. Also known as Marina, she was converted to Christianity, whereupon she was driven from home by her father. She became a shepherdess and when she spurned the advances of Olybrius, the prefect, who was infatuated with her beauty, he charged her with being a Christian. He had her tortured and then imprisoned, and while she was in prison she had an encounter with the devil in the form of a dragon. According to the legend, he swallowed her, but the cross she carried in her hand so irritated his throat that he was forced to disgorge her (she is the patroness of childbirth). The next day, attempts were made to execute her by fire and then by drowning, but she was miraculously saved and converted thousands of spectators witnessing her ordeal - all of whom were promptly executed. Finally, she was beheaded. That she existed and was martyred are probably true; all else is probably fictitious embroidery and added to her story, which was immensely popular in the Middle Ages, spreading from the East all over Western Europe. She is one of the Fourteen Holy Helpers, and hers was one of the voices heard by Joan of Arc. Her feast day is July 20.

From Catholics Online

### The Worshipping Company -II

*Ed Note: In the May 20 issue I included a piece entitled 'Mass the Centre of Worship' under the heading 'The Worshipping Company' from the booklet by Father Ferley. 'Mass the Centre of Worship' caught my eye, hence its inclusion, but is the final article of Chapter III, 'The Worshipping Company'. With the following, I will start at the beginning of Chapter III. Confused?*

#### WORSHIP THE FIRST DUTY OF THE CHURCH

If you asked many people why the Church exists they would not be able to give an answer. There are many who look upon the Church as a registrar's office chiefly concerned with births, marriages and deaths. There are others who look upon it as a club which should provide social life for its members. There are others who think of it as a Charity Organization Society. But the truth is that the chief concern of the Church is the worship of God. The first commandment of our Lord is that we must love God with all our hearts and minds and souls and strength. That love for God must be expressed in worship because God is God. It must also be expressed in every activity of life. Worship does not only include that which goes on inside church. It also embraces the whole of man's life. All must be offered to God.

"The Church is the Society in which men are caught up from a world in which men worship money, power and self, into a world in which men worship God." Anything else that the Church does, its witness, works of mercy, its service to mankind are not its main concern, but are by-products of its main activity of worship. They depend entirely on worship and when divorced from it cease to be done for the glory of God.

The Church is the Worshipping Company. Its first obligation is to offer to God worship and adoration.

To-day almost everything is considered to be the essence of religion except the duty of worship. It is commonly thought that the chief aim of religion is to make men good or to teach them to serve their fellow men. But these are the arms and legs of religion rather than the heart of it. The first aim of religion is to bring men into relationship with God. In comparison with this everything else must

take a lower place.

It is the first duty of man to worship God and to enjoy Him for ever. We English people are so practical that we find it hard to put first things first. We think that what a man does is more important than what he is. We think it more important to do good than to be good. We find it hard to realize that the chief duty of man is to pray and worship God, and that it is only by putting that first that all other things fall into their right places.

It is because this is the first duty of man that regular worship has always been looked upon in the Church as an essential part of religion, and the neglect of it has always been considered a sin. Yet today "a strange notion has grown up that there is even something wrong or hypocritical in going to Church" if you do not feel like it. With the result, that as many people rarely feel like it, they hardly ever worship.

But the practice of religion should be based, not on our own feelings which are the most unreliable part of us, but on our sense of duty towards God. When we offer to God our worship from a sense of duty, when we do not feel like it, it may be more acceptable to God than when we enjoy worship. If we worship because we enjoy it we are pleasing ourselves not God. When we no longer enjoy it we have the opportunity of doing it solely to please God. The general decline in church-going is not due to dull services, inferior music, or poor preaching as some would have us believe. Generally speaking, services, music and preaching are probably on a higher level to-day than they were forty years ago when churches were full. It is caused chiefly by the fact that men have forgotten their duty to God.

From *The Holy Catholic Church* by John Ferley (Vicar of the Church of St. Edmund, King and Martyr, Dudley, England) and initially published by The Faith Press in 1946 - more next month.

### *The Authority of the Church - IV*

We are now in a position to understand what is meant by what is often called "the mind of the Church".

The Church is not a person, and therefore when we speak of this mind we mean the age-long agreement of the minds and the consciences of the different members of the Church. Here the question at once arises, What can be the value of the opinion of very simple people with regard to great subjects such as the deity of our Lord, or his miraculous birth and resurrection? The Catholic Christian can answer immediately that the value of their testimony is often very great. The humblest member of Christ who in love and obedience surrenders to his guidance, becomes a channel of his truth. His knowledge of Christ is a living experience. He knows our Lord as his own Lord, sinless and living, mighty to save.

So St. Paul, a man of the keenest intellect, says, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (1 Cor. i. 27). This great fact helps us to understand that the authority of the Church is not a separate thing, sharply distinct from, or opposed to, the authority of the mind and conscience of any ordinary member of the Church.

The mind of the expert is also necessary. The theologian can learn from the child; but the child also needs the theologian who has specially studied the meaning and the history of the Christian revelation. St. Paul, like our Lord himself, teaches us that "the wise and prudent", who think they know, are sometimes more foolish than babes in Christ: but he also says, "To one is given by the

Spirit the word of wisdom; to another the word of knowledge by the same Spirit" (1 Cor. xii. 8).

But, it may be said, the experts, the theologians, often disagree. Well, the wisest physicians often disagree, but their agreement is vastly greater than their disagreement, or no human diseases would ever be alleviated. And so the agreement of the theologians of the Church is vastly greater than their disagreement. The action of the Holy Spirit has not removed all imaginable difficulties from our path, but it has most certainly secured us against the errors which are destructive of the Christian life. Some things remain open questions; the Church as a whole has not decided through her bishops and her theologians every minute point of doctrine; and with regard to such things we can be content to "know in part" (1 Cor. xiii. 9).

The Catholic Church has never made a dogma out of opinions which have not been in agreement with the knowledge and experience of Catholic Christians. Consider the great and serious fact of Sin, the removal of which is one of the great purposes for which the Church exists. Consider whether experience does not there verify dogma. The Church teaches, not, as many Protestants once taught, that man is "wholly inclined to all evil", but that he inherits from his origin a defect and a tendency towards evil. It teaches that there is such a thing as deadly sin, which separates us from God, who is the source of all our life. It teaches that forgiveness and peace may be gained by the repentant sinner from Christ through the Church. It teaches that progress in overcoming sin can be gained by union with Christ. It teaches that Christ was sinless, for he who enables all others to overcome, was himself the victor over sin; the effect has a cause.

In these short sentences a vast quantity of Christian doctrine has been summarized. But even those who have little time for the study of doctrine can see that it corresponds with experience. The Church's wisdom is therefore justified by the experience of her children. Her authority gives to us a definite guidance, a clear lead. It does not, indeed, lead us like men.

From an 'Abbey Series' tract by Leighton Pullan, D.D. and published by the Church Union/Church Literature Association - that's all folks!

### Worth thinking about

- ☒ Sins are like circles in the water when a stone is thrown into it; one produces another. P. Henry
- ☒ If you do good, people will accuse you of selfish, ulterior motives...do good anyway. Mother Teresa
- ☒ There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them. They themselves are equally pleased by both errors, and hail a materialist or a magician with the same delight. C.S. Lewis
- ☒ Even among those who worship in churches where there is stress laid upon the Catholicity of the Church, there are many who have no real convictions about Church. Their allegiance to Catholicism is often based upon a liking for colour and ceremonial in worship, or upon a disliking of Puritanism, rather than upon the conviction that the Catholic Church was created by God for the salvation of the world. J. Ferley

## FL'S DREAM- II

The Rev. Noah Ark-Wood, a young Anglican Catholic priest, wearing his clerical shirt and collar, met a man who asked what he was. The man said he was usually called FL, but there was not time to talk so they agreed to continue by correspondence.

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

Dear FL,

At our friend's home you kindly introduced yourself and asked what I was and I told you I am a Priest in The Anglican Catholic Church of Canada. You asked if I was a Roman Catholic and I replied no, although certainly the Roman Church has catholic priests, as also do the Eastern Orthodox churches. You then asked me to explain my reasons for saying I am Catholic. I promised to write to you, so here my promise is kept.

My ordination as a priest is in accord with the faith and practice of the undivided Church of the first thousand years. The church of which I am a member, The Anglican Catholic Church of Canada, maintains the faith which God's Son, the Lord Jesus Christ, taught and demonstrated to his Apostles. The Apostles when they died were followed by men called Bishops who were ordained by God through the 'laying on of the hands' of the Apostles. In this way the holy Apostolate was passed on through the centuries by 'the laying on of hands' of successive Bishops in a valid line of descent from the Apostles. I was ordained to the Priesthood by such a valid Bishop.

In the first few centuries of Christ's Church there was a long period of persecution by the secular authorities, also the Faith was intellectually questioned. Eventually the true faith of the church was established and held in unity by all the churches from the east to the west including the church in the British Isles. It was then that the word 'catholic', which had commonly meant universal, was applied to the Church when in the fifth century St. Vincent of Lerins observed that the 'Catholic Faith' is that which is believed by all Christians everywhere.

The unity of the Catholic Faith of the undivided Church lasted until the rise of the Papacy, when the Bishop of Rome declared himself head of the whole church. This was rejected by the eastern catholic churches, who separated themselves from Rome; and became what we now know as the Eastern Orthodox Churches. They remained catholic, but the Church became divided into east and west.

The British Isles had been evangelised by missionaries from the churches of both the east and the west, and a catholic church was established mainly in the Celtic population of Ireland and the northern parts of Britain. Later this Church enlarged and became the Holy Catholic Church of England. When St. Augustine landed in England in 597AD he found an autonomous catholic Church already established with Archbishops, Bishops, and Priests.

For various reasons the Church of England drifted under the control of the Bishop of Rome, but recovered its autonomy when Queen Elizabeth the First, responding to the ecclesiastical and secular politics of the Papacy, declared that the Bishop of Rome had no jurisdiction in England. However, the British church was already a complete catholic church with Archbishops, Bishops, and a Priesthood in true succession from the Apostles of the Lord Jesus Christ; continuing the faith of the undivided Church of the first millennium. As you may infer from the name Anglican Catholic my church is a successor in Canada of the historic Holy Catholic Church of England.

The description I have made above is really a bare outline of only a part of the history of the Church. Several books on the subject are available and would be worth your while to read. I look forward to hearing from you and knowing of any questions you may have which I will try to answer in my next

letter.

Sincerely yours,

Father Noah

A continuation of FL's DREAM, a parable, by Fr. Edward Goodwin - more next month!

### DOG DAYS IN DORSET

Tucked away among the rolling hills and vales of Hardy Country in Southern England, is the picturesque village of Wimborne St. Giles. The church with its square, Norman tower, is truly beautiful. If you are ever in Dorset you might like to make a detour to visit there. It is not as old as many of the country churches for it has twice been rebuilt after being destroyed by fire, the last time being in 1917. Since Tudor times the village and church have been under the patronage and aegis of the Earls of Shaftesbury.

I was born and raised in Wimborne St. Giles. Someone of my family has lived there for over 150 years. My 87 year old brother still lives there. My story took place when I was a child. With the passing of time many changes have come about. The old village is just not the same.

The church had a carillon of eight bells, considered one of the finest in that part of England. Our days were metered by the ringing of the Angelus at noon and at six in the evening. The peace of many a Saturday afternoon was shattered by chimes, changes and 'Chopsticks', and whatever goes along with the science of campanology, or bell-ringing, from visiting groups of bell-ringers, until villagers were ready to bury their heads under pillows. Sad indeed was the day we were 'blessed' with two groups of bellringers, afternoon and early evening. Unfortunately now, Big Tom is no longer safe to be rung, and the bell tower is considered 'out of bounds'.

Another proud possession was the very fine pipe organ, which brought organists from distant places to try their dexterity and artistry, until melodies floated out into the church precincts. The organ loft was at the back of the church, adjoining the choir loft, so that the current organist could keep an eye on his fidgety choir members. Being small (and fidgety!) I found myself in the front row, looking down on the congregation entering the church. From this aerie we could keep tabs on those members not attending the service. Or, in the Dorset dialect, it was possible to see that----

Väir meäry was a-weären a new frock wi' a cwoat, white wi blue," "An' her wold Grammer, Zoo Poll, wi' er rwoisy feäze, wore a gown wi' gre't rwooses".

These two characters are plagiarised from 'Select Poems by William Barnes', a very scholarly, self-taught, Dorset gentleman, who mastered sixty languages, and who took Holy Orders at 46. He was a contemporary and great friend of Thomas Hardy. The pronunciation would have been such as used by King Alfred in his quest to quell the Danes. The Danes? Well, they were responsible for the death of our own St. Edmund, King and Martyr. (If you cannot picture the two characters, the translation is given at the end of this article.)

This particular Sunday was a listless, languid day in the middle of summer. Not a breeze was stirring. All the church doors were wide open to catch the faintest flutter. The church was steeped in a soporific atmosphere. We had just reached the most holy part of the Service, with the congregation kneeling, listening for the summons of the Angelus bell. I looked down from my aerie, and couldn't believe my eyes. There proudly walking up the main aisle towards the Sanctuary was a black and white dog of uncertain parentage. His spaniel-like muzzle was lifted high, savouring some unusual

smell, while his collie-like tail waved like a flag over his back. I recognized that dog. Everyone in the church recognized that dog. He was the renegade of the village. He was MY dog, Peter. From the moment I had brought him home in my bicycle basket, a cute ball of fluff, he had attached himself to me. As he grew older, some of the epithets applied to me, "Pig-headed", "Obstinate", "Willful", "Mind-of-her-own", had been transferred to him.

The sidesman left his seat and tried to reverse Peter's progress, but the wily dog just ducked to the right and carried on his way. I knew there was only one person he would listen to. Reluctantly I left my pew in the choir loft and clattered down the narrow staircase. Oh! how I wished someone had thought of carpeting those stairs. The more I hurried, the more the noise increased, causing heads to be turned in my direction. I could hear the titters and the giggles. I was embarrassed to the core.

I caught up with Peter just as he was going beyond the screen into the Sanctuary. My silent prayer had been somewhat answered, for he did not disgrace himself (or me), further. He looked at me over his shoulder as if to say, "Spoil-sport!", turned around, and walked in front of me towards the main door, with me following behind, as if he were the master and I, the slave.

Home we went together. I didn't have the courage to return to my aerie in the choir loft, but after that time, no matter what the weather, the church doors remained closed during services.

Translation of the Dorset dialect ----(Fair Mary was wearing a new dress with a white and blue coat. And her old Grandmother, Sue Polly, with her rosy face, wore a gown with large roses on it.)

By Helen E. Glover of our Parish.

### *From the Deacon's Desk*

#### HUMILITY

Today is the seventh day of the month; and at Matins this morning we are directed to read Psalm 36 "Sin speaketh to the wicked deep in his heart: there is no fear of God before his eyes. For he flattereth himself in his own sight that his iniquity shall not be found out and be hated."

How different that seems to the humility spoken of by St. Teresa of Avila in "The Way of Perfection" in which she is speaking to her sister nuns on the meaning of various sections of "The Lord's Prayer". In chapter 39 she is dealing with different kinds of temptation. . . "Now be on your guard, daughters, against some types of humility given by the devil in which great disquiet is felt about the gravity of our sins. This disturbance can afflict in many ways, even to the point of making one give up receiving Communion and practicing private prayer. These things are given up because the devil makes one feel unworthy."

Have you ever felt this way? So conscious of the evil which is in us that we feel totally unworthy to approach "Our Father" even on our knees in prayer, much less to have the temerity to expect to receive the body and blood of our Saviour in the Blessed Sacrament. Such an attitude is self-defeating, as the "Prince of Lies" well knows. It is precisely at such times that we most need the comfort (strengthening) of Holy Communion and the companionship of our fellow worshipers all of whom feel the weight of their sin. May I recommend a reading of Psalm 51 (A contrite sinner's prayer for pardon) as a boost to our spirits when we feel this way.

Of course there is a caveat; we dare not approach the Mercy Seat of God with the attitude displayed by those persons spoken of in Psalm 36, "...there is no fear of God before their eyes. For he flattereth himself in his own sight that his iniquity shall not be found out and be hated", but with deep humility



acknowledging our complete unworthiness, but confident in God's mercy. This is why our prayer book service of Holy Communion includes a Confession and Absolution before reception, and where this is not sufficient to quiet our conscience, we are advised to avail ourselves of private, Sacramental Confession and Absolution, before a Priest of His Holy Church.

Gloria tibi Domine.

By The Reverend Mervin Edward Bowles

### Collective Nouns

a brief of lawyers  
a circle of geometers  
a monica of sins  
a purchase of senators  
a confirmation of bishops  
a segregation of racists  
a counting of accountants  
an ear of colonels  
an enterprise of trekkies

a whatever of teenagers  
a balm of grandmothers  
a row of knitters  
a clutch of mechanics  
an interference of mothers-in-law  
a portfolio of stockbrokers  
a mass of priests  
a duke of URLs  
a muddle of deans

From a list compiled by Anu Garg.

### The Bishop's Bit

SHALOM, PAX

BCP middle of p 83. Bottom of p 84. Bottom of p 86, which is a quote from *Phillipians* 4,7. The PB consists largely of quotes from the Bible, of allusions to the Bible, or of summaries of the Bible, eg the creeds and the *Te Deum* - which is why Fr. Palmer described the PB as the Bible rearranged for worship.

Peace. Mention peace and all sorts of Biblical texts flash through the mind:-

*Jeremiah* 6,14, " They have healed the hurt of my people lightly saying Peace, peace, when there is no peace." Some 600 years before Christ the prophet complains that the clergy of his day console the people instead of rebuking them.

Our Lord before His crucifixion, "Peace I leave with you; My peace give I unto you. Not as the world giveth give I unto you" (*John* 14,27).

Our Lord after His resurrection, "Jesus came and stood in the midst of them and said Peace be unto you" (*John* 20,19).

Mention peace and all sorts of quotations from other sources flash through the mind:-

Pope Paul VI said, "If you want peace work for justice." Which is only common sense; if you oppress people you can't be surprised if they revolt.

Father Benson, the founder of the Society of St. John the Evangelist, was asked if he had found peace. He replied, "No, war." He published a book about the Psalms which he called "*War Songs of the Prince of Peace*".

My first bishop was fond of ending his sermons with a quote from Dante, "In His will our peace."

But can a Christian know peace. It seems that the answer to this question, like the answer to so many other questions, is No and Yes.

No. Because if you are the servant of God, you are likely to suffer because of your Master. Jesus said, "A servant is not above his master. If they have persecuted Me, they will persecute you also" (*John* 15,20). In some 50 countries today, Muslim, Marxist or Hindu, Christians are persecuted for their faith in Jesus.

No. Because if you are a human being you are likely to suffer from your divided self. St. Paul speaks not only of himself but also of each of us when he says, "Not what I would do I practise, but what I hate that I do" (*Romans* 7,15). As we struggle with our besetting sins of gossip or ambition or pride or jealousy or anger, we agree with Paul. We are torn between what we want to do and what we actually do.

Yes. Because there are rare occasions when, whatever the cost to ourselves, we are glad to do the will of God. "Not what I will but what Thou wilt" (*Luke* 22,42). In His will our peace.

Yes. Because there are those more frequent occasions when we rebel against the will of God, and when we know that our relationship with Him depends, not on our fidelity to Him, but on His fidelity to us. He does not, will not, can not, stop loving us. "If we are faithless He abideth faithful for He can not deny Himself" (II *Timothy* 2,12 - 13). Underneath the surface turmoil, in the midst of turmoil, comes a deep serenity from knowing that we are loved by God.

There is no escape from conflict with pagan post Christian society, or from conflict with self, but in spite of conflict the risen Christ says, "Shalom". And so with the whole church we pray the old prayer for peace:-

BCP p 83. What is said during the silence? Anything, or nothing. If you want to be silent in adoration before Him Who is present, fine. But if Susie is in your heart and mind, you might well pray for Susie, "O God help her!" The same goes for the priest at the altar. He might shut his mouth. Or he might pray for Susie.

But often by custom, though not by law, he prays this old prayer for peace, which you can also pray when and if you wish:-

BCP top of p 213. "O Lord Jesus Christ, Who didst say to Thine apostles, Peace I leave with you, My peace I give unto you (quote from the Bible, *John* 14,27): Regard not our sins but the faith of Thy church and grant unto her that peace and unity which is agreeable to Thy will (allusion to the Bible, *John* 17,11); Who livest and reignest with the Father and the Holy Spirit, one God, world without end (doctrine of the Trinity, summary of the whole Bible). Amen."

+Robert Mercer CR

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