

THE ANGLICAN CATHOLIC CHURCH OF CANADA

The Parish of St. Edmund, King and Martyr

UPDATE

July 1, 1997

Some

Schedule

Following is our schedule for July:

July 6	Trinity VI
July 13	Trinity VII
July 20	Trinity VIII
July 27	Trinity IX

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.

Our First Business Meeting

We had the first 'formal' meeting of our congregation in the evening on June 24, 1997. A number of items was discussed but the primary purpose of the meeting was to agree on a name for our parish so that we could incorporate and stop being a burden to our diocesan office - they have been keeping track of our offerings, issuing cheques, and issuing tax receipts.

As you will see from the banner, our name is to be - The Parish of St. Edmund, King and Martyr.

The initial three directors of the corporation will be: Ted Bowles, John Hann and Gary Freeman.

We discussed 'advertising', as we believe that we are probably the best kept secret in Canada. Instead of advertising once a month we expect to place smaller ads in the local papers, each week. We are also investigating the cost of placing flyers in the local papers.

We discussed the possibility of buying English Hymnals (in lieu of the blue hymn book) so that we could eliminate the use of a separate booklet for introits and graduals. The cost, however, of the hymnals is atrocious and we may therefore consider introducing a weekly bulletin/leaflet!

The meeting adjourned about 9:30 and we enjoyed some refreshments afterwards.

The minutes of the meeting were ably taken and prepared by Marlene Congi.

St. Edmund

Some "brief particulars of":

"When the Danes invaded East Anglia in 870 they slew St. Edmund, who had become king of the East Angles when a youth in 855. According to tradition he was shot to death with arrows at Hoxne in Norfolk, having refused proposals from the Danes that were inconsistent with religion and justice. His shrine gave its name to the town and abbey of Bury St. Edmund's. His feast is kept in the [Roman] dioceses of Westminster and Northampton, and by the English [Roman] Benedictine congregation." His feast day is November 20.

Taken from A Dictionary of Saints, compiled by Donald Attwater, revised edition 1958.

Thank You

Thank you to Fr. Mel, of the Cathedral, for donating 5 chasubles and stoles, and 2 matching burses and veils to the parish. They are appreciated and have already been put to good use!

Incense

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

INCENSE

176. Incense consists of certain gums and spices, which when heated or burned, give off a fragrant odour. Such gums are burned on glowing charcoal, in a vessel known as a thurible or censer.

THE CENSING OF PERSONS AND THINGS

177. Apart from the idea of an offering to God, the underlying idea of the use of incense would appear to be fumigatory; it was used to purify the building and give it a pleasant smell. Thus, on the one hand, the use of incense in Christian worship symbolises the spiritual purification necessary in approaching Almighty God - a matter also brought home to us in the use of holy water, and in the use of the general Confession as a prelude to the service.

But in addition to this use of incense, and perhaps historically arising out of it, comes the offering of incense to persons. The perfume is taken to them in the censer: originally they would with their cupped hand draw the smoke to their face; nowadays the censer is swung towards them. Here the use of incense has drawn away from the fumigatory, and has become honorific: persons are censured, not as a symbol of purification, but as a mark of honour.

Ottawa Ordinations

Ted Bowles was in Ottawa the weekend before last and submitted the following:

On June 21st at 5:00p.m. at the Cathedral of the Annunciation of the Blessed Virgin Mary in Ottawa Evensong was said and afterwards a ceremony not usually seen by the general public was enacted, the Life Profession to a Religious Order.

Br. Edward Goodwin was professed into the Third Order of St. Augustine by the Provincial Superior, Br. Francis Charles OSA, and presented with his Cross of Profession, a simple wooden cross with the emblem of St. Augustine, a Flaming Heart pierced by two arrows, at the centre.

The following day Sunday June 21st we attended a said Matins, again at the Cathedral After Matins the procession up the aisle of the Cathedral consisted of Torch Bearers, Thurifer, Crucifer, Lay Readers., Clerics, Preacher, Sub Deacon, Deacon and Bishop Mercer who was the Celebrant. The Sermon delivered by the Rev. Roger Robillard of Montreal had for its theme "Love People, Use Things".

During the Pontifical High Mass, Bishop Mercer ordained Br. Francis Charles OSA to the Sacred Order of Deacons who then dressed in the Stole and the Dalmatic and read the Holy Gospel. Ordained to the Sacred Priesthood were Br. Edward Goodwin TOSA and Deacon Reid Croft. In addition to the Bishop, ten Priests of the Diocese laid hands on the ordinands as they "received the Holy Ghost for the office and work of a Priest in the Church of God". They were then enrobed in the Stole and Chasuble of a Priest.

The Cathedral was filled to overflowing by the congregation and visitors. The overflow was accommodated in the Church Hall where they followed the service on the P.A. System. After the Ceremonies a lunch was served in the Hall by the Ladies of the Cathedral Parish.

Points to Ponder

- "A real religion must, of necessity, be hard to understand, even for the most highly-trained and intelligent of minds, because it deals with the facts of Eternity and not of time..... When I find that the bulk of orthodox Faith is reasonable and acceptable to the intelligence and fits in with the experiences of millions of Christian men and women of all types and in every century of the Christian era, then I am prepared to accept that Faith as a whole, even though, personally, I find that the precise meaning of some part of it eludes me. That is Faith. But it is also sheer common sense."

The passage is from the Chapter on The Holy Trinity from a book by A.W.G. Duffield entitled *The Faith in Plain Terms*.

- "One of the advantages of having a written and printed service, is that it enables you to see when people's feelings and thoughts have changed. When people begin to find the words of our service difficult to join in, that is of course a sign that we do not feel about those things exactly as our ancestors. Many people have, as their immediate reaction to that situation the simple remedy - "Well, change the words" - which would be very sensible if you knew that we are right and our ancestors were wrong. It is always at least worth while to find out who it is that is wrong."

The opening paragraph from a pamphlet by C.S. Lewis entitled *Miserable Offenders - An Interpretation of Prayer Book Language*, published by Forward Movement Publications (about 35 years ago).

And God Said No

I asked God to take away my pride,
And God said: "No".
He said it was not for him to take away,
But for me to give up.

I asked God to make my handicapped child whole,
And God said: "No".
He said: "her spirit is whole,
Her body is only temporary".

I asked God to grant me patience,
And God said: "No".
He said that patience is a by-product of tribulation,
It isn't granted, it's earned.

I asked God to give me happiness,
And God said: "No".
He said he gives blessings,
Happiness is up to me.

I asked God to spare me pain,
And God said: "No".
He said: "Suffering draws you apart from worldly cares,
And brings you closer to me".

I asked God to make my spirit grow,
And God said: "No".
He said I must grow on my own,
But He will prune me to make me fruitful.

I asked God to help me love others
As much as He loves me,
And God said: "Ah!
Finally, you have the idea".

The poem was written by Claudia Minden Weisz, and submitted by John Hann.

Enclosed are the following:

- (1) The July , 1997 issue of the Diocesan Circular.
- (2) The June, 1997 issue of The Grapevine.
- (3)..An article by David Mills - The Triumph of Optimism over Experience - from the Web at:
http://ourworld.compuserve.com/homepages/francis_gardom_/MILLOPTI.TXT

If you have any questions, comments, or suggestions for UPDATE (we would like to hear from you), 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
Fax - (519) 747-3324

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