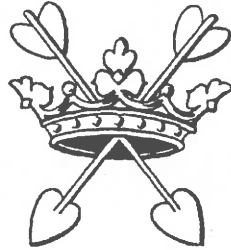


THE ANGLICAN CATHOLIC CHURCH OF CANADA



The Parish of St. Edmund, King and Martyr

UPDATE

June 15, 1998

July Schedule

July 5	-	Trinity IV
July 12	-	Trinity V
June 19	-	Trinity VI
June 26	-	Trinity VII

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) 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) Holy Days and Days of Obligation, as announced.

Parish News

- (1) The Bishop's visit on June 12/13/14 was enjoyable, but busy. Many of us had an opportunity to visit with him between the rehearsal for the Ordination on Friday night, the Ordination, Sung Mass, and the reception on Saturday, and Matins and Sung Mass on

Sunday!

We look forward to the Bishop's next visit on August 2 for a Baptism and Sung Mass. Mark your calendars, accordingly!

- (2) The Synod is on July 17/18/19/20, in Edmonton. Wyn and Ted Bowles, and yours truly will be there. (I'll ask Ted to prepare a report for UPDATE!)
- (3) While we're on the subject of Ted preparing a Synod report, our new Deacon has agreed/offered to write a *short* article for UPDATE, each month - watch for it (or watch out for it!).

Father Franklin George Braby, SSC - A Tribute from the Parish

No, this is not going to be a Eulogy (see page 7), at least not in the usual way, that has already been done; nor is it going to be an Obituary, that too has already been done.

Most of us had known Father for a comparatively short time. It was not until the start of our congregation in this area of Guelph/Kitchener/Waterloo/Cambridge, which later became the Parish of St. Edmund, King and Martyr, that we came to know him as a devout and caring Christian who could accommodate himself to any form of "churchmanship" - as the occasion required. He was always ready to celebrate the Sacred Liturgy for us, his health permitting.

His failing eyesight kept him from participating, as fully as he would have liked to, in the life of the Parish. We were all overjoyed when the cataract operations were successful - he looked forward to being able to fully resume those activities which were so meaningful for him.

His Lord, however, obviously had other plans for him, and he was taken from us at a time when other disabilities were beginning to reduce his joyful participation in life. We might say that this was a blessing for him, but for us a sad parting. We, the congregation of St. Edmund, will miss him greatly. We are grateful for his ministry during our "start up" times!

Rest eternal grant unto him, O Lord. And let light perpetual shine upon him.

The Nature of God - IV

God is Omniscient

The conception of God as omniscient follows naturally from what has just been said. Our human minds are inured to an atmosphere of incompleteness: incomplete knowledge; incomplete goodness; incomplete power; incomplete experience. There is always a sense of frustration in our humanity. Never, in any of our undertakings, do we achieve completeness. We can only arrive, despite all our endeavours, at approximations. That is why we find the fullness of God so baffling, for it is entirely foreign to our own experience.

Consider this matter of knowledge; of understanding. How much do you *know*, even of your most intimate friend? Not so very much, after all. Despite years of the closest intimacy, we often find our friends acting in some totally unexpected manner, and we say, "Who would of thought that So-and-so would act like that? I did not expect that from him." If we cannot fully understand our friends, how can we hope to understand God?

We have already experienced some difficulty in grasping the ideas of eternity and infinity, and in considering the all-knowledge of God we find ourselves up against the same kind of difficulty. Eternity, as we have seen, is not the same thing as the sum of an enormous number of units of time, not is infinity the same thing as the sum of an enormous number of units of space. So God's omniscience is not the sum of an enormous number of apprehended facts. With us, knowledge is experiential. Something happens, and then, subsequently, our consciousness becomes aware of it. We stand, as it were, outside reality, and behold it as spectators. But God does not stand outside His creation, beholding its workings from the point of view of a detached spectator. It is a part of Him, and He is therefore in the fullest awareness of everything which concerns even the most trivial detail of it. Nothing is, or can be, outside the range of His awareness. That is why we can be so sure of His awareness of us and of our needs. We may be negligible, but we are never neglected. God, from whom the whole creation derives its being, is instantly aware of every circumstance which affects every part, however small and remote, of His creation.

Moreover, this awareness of God is not affected by time. Time does not enter into it, for time has no reality with God. Our human minds are so conditioned by considerations of time and space that this is particularly difficult for us to grasp. We have only a partial knowledge of the past, with a dulled awareness of the present. Concerning the future, we can only guess, for we have no knowledge. But with God there is no past; no present; no future. There is no time sequence of events for Him, for all things, past, present, and to come, are with Him caught up into one all-embracing 'Now'. We ought not to speak, therefore, of the 'fore-knowledge' of God, for with Him the future is as the present and as the past. His awareness is not, like our own, conditioned by the idea of sequence. The whole experience is open to His instant review. Such a thought is indeed difficult for us, yet it is logically necessary. If time and space cannot apply to the eternal and infinite God, then they cannot limit His awareness as they limit our own. His consciousness is all-perceiving, for all things are with Him instant and present realities.

The question is often raised as to how this omniscience of God can be reconciled with the freedom of man's will. That question we must, for the moment, defer, for here we are concerned only with the essentials of the Being of God, and not yet with their bearing on the lives and experiences of men. That will come later.

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

From Here and There

✠ Pastor, at the offering:

"And now, brethren, let us give in accordance with what we reported on our income tax."

By Charles Cartwright, *Religious Drawings Inc.*, courtesy of John Hann.

✠ "Here we can see how accepting women's ordination slips so easily into approving homosexuality. If it is irrational to restrict ordination to one category of people because they have the wrong generative organs, it is irrational to restrict marriage to one category of people because they want to use their organs in an unusual way. If sex is superficial and irrelevant to the spiritual life, it is irrelevant to the moral life."

By David Mills, *Rationality and Revelation: C.S. Lewis and Lambeth* - the entire article is

available on the Net in the orthodox Anglican Forum. (If you're not on the Net and would like a copy of the article - just let me know.)

✠ Some Great Liberal Lies:

- (1) Salvation can be found in education.
- (2) Science has dispensed with the supernatural world view.
- (3) Darwin and Newton effectively dealt a death blow to a theistic universe.
- (4) Socialism has created a legitimate brotherhood of man.
- (5) Public and private morality can be separated.
- (6) Liberalism is not in its death throes and is not eroding western civilization.
- (7) We are not slouching towards Gomorrah.
- (8) An ever increasing GNP will guarantee health, wealth, and happiness for all.
- (9) Homosexuality is good and right in the eyes of God.
- (10) Conservatives are the cause and reason for the Culture Wars.
- (11) The problems of mankind are in their genes.
- (12) We are not our brothers' keeper.
- (13) What goes up never comes down.
- (14) The Welfare State guarantees a better future for the poor.
- (15) Shirley Maclean is really god.
- (16) New Age beliefs will resolve man's searching for meaning.
- (17) America's premier church, ECUSA, which boasts 11 presidents, is not self-destructing.
- (18) Self esteem is better than repentance and boosts your ego so you can function better.
- (19) Humility, virtue, goodness, righteousness, and truth are out-dated values.

From a list by David Virtue.

Liturgical Vesture IV

The Albe

This vestment is in origin the under-garment of classical dress, the *tunica manicata alba*, hence the English word 'albe.' There seem to have been two versions of this garment, one reaching to the knees and sometimes without sleeves, and the other reaching down to the feet, *the tunica talaris*, in Latin, and the *chiton poderes* in Greek. It is such a garment that the writer of the Book of the Apocalypse describes: 'One like unto the Son of Man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle' (*Rev. i. 13*). One of the earliest examples of the Christian use of this tunic is to be seen in the celebrated fresco known as the *Fractio Panis* in the Catacomb of Priscilla, Rome, which is dated between A.D. 100 and A.D. 150. There we see an assembly of five people in the primitive Eucharist all clad in such a tunic.

A tunic of this kind was made of linen or wool. It was not infrequently decorated with vertical stripes, both back and front, known as *clavi*, in russet or purple. There are also examples of a continuous band of decoration round the skirt of the garment, which in later times became simply apparels attached to the back and front of the skirt of the vestment.

It has been argued that the albe and dalmatic have the same origin.¹ This may be the case; but the wearing of one tunic over another was fairly common. The under garment would have been of linen and the other tunic of wool, much like the modern pullover on top of the linen shirt. The length of the dalmatic reaching to the feet in earlier centuries of the Christian era has led some to conjecture that the albe was not worn under the dalmatic. But the picture of Archbishop Maximilianus in the sixth-century mosaic at San Vitale, Ravenna shows the tight sleeve of the albe projecting beyond the larger sleeve of the wool dalmatic. (See Plate I.) Also a series of mosaics in San Apollinare in Classe, Ravenna, belonging to the sixth century, depict a series of bishops wearing the dalmatic and paenula over the albe.² Moreover, the eighth century *Ordo Romanus Primus* (which reflects the ceremonial of the time of Pope Gregory-the-Great), tells us that the Pope donned two tunics before putting on the paenula or chasuble; *Alius lineam dalmaticam et alius maiorem dalmaticam*.³ The distinction here is clearly drawn between the linen albe and the wool dalmatic, although the writer terms both vestments 'dalmatics'.

Until the eleventh century the albe was worn by all ranks of the clergy, and on festivals it was also worn by monks in choir. From the eleventh century the surplice gradually displaced the albe as the choir habit; and for the administration of the sacraments apart from the altar. Silk and coloured albes were not unknown. Thus, at Peterborough at the suppression of the monastery there were red albes for use during Passiontide;⁴ and it is not unlikely that the First English Prayer Book was prohibiting their use when it ordered 'a white albe plain' to be used for the liturgy.

Throughout the middle ages the albe continued to be a full and ample garment of linen or silk reaching to the feet, although frequently decorated with apparels on the sleeves as well as on the back and front of the lower part of the skirt, and also sometimes on the breast. It was only in the seventeenth century that the lower part of the linen albe as well as the cuffs were replaced by lace. There is now a considerable reaction against this effeminate custom in the Roman Catholic Communion. On the Continent it is not unusual to find a continuous band of coloured smocking round the skirt of the vestment; while in England there has been some revival of the coloured apparels of mediaeval usage. These are also used in the rites of Lyons, Milan and parts of Spain; but are not directly attached to the skirt of the albe, but hang by cords from the girdle. This custom was not unknown in earlier times.⁵

¹ Legg: *Church Ornaments*, pp. 52-6.

² See also, *Atlas of the Early Christian World*, p. 149.

³ Andrieu: *Les Ordines*, p. 78

⁴ Cf. Rock: *Church of our Fathers*, Vol. I, pp. 350-3.

⁵ Rock: *op. cit.*, Vol. I, p. 363

PLATE I



MOSAIC

A mosaic in St. Vitale, Ravenna, made about A.D. 547, showing the Emperor Justinian-the-Great and Archbishop Maximilianus of Ravenna. The archbishop has on a dark green-coloured paenula with a square opening at the neck. Over the paenula is draped the *omophorion* or *pallium*. Under the paenula the pontiff has on a white dalmatic with purple stripes or *clavi*. This garment reaches to the ground and has very wide sleeves. The narrow sleeve of the albe will be noticed on the archbishop's left arm, projecting beyond the wide sleeve of the dalmatic. The archbishop's assistants also wear dalmatics.

The equivalent of the albe in the Eastern rites is the *stikharion*, which is frequently made of silk. The version of this vestment worn by the deacon has shorter sleeves than that used by bishops and priests; and it is always slit from the top to the bottom at the sides. It falls straight to the ground without a girdle so that it resembles a dalmatic in appearance, being worn without any other vestment underneath.

The cuffs or *epimanika* worn by the deacon cover the sleeves of the cassock and not the *stikharion* which, as we have explained in the case of the deacon, do not reach down to the wrist.

Over the *stikharion* there is worn by Eastern bishops and other prelates a lozenge-shaped piece of stiff material and suspended by a corner at the height of the right knee by a ribbon. This ensign is known as the *epigonation*.⁶ It is thought to be derived from the *tablion*, which was an emblem worn by the Byzantine Emperors and other persons of high rank. The *tablion* is depicted being worn by the Emperor Justinian and his chief officers in the mosaic picture in San Vitale, Ravenna. (See Plate I.)

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

⁶ Legg: *Op. cit.*, pp. 74-9, and Salaville: *Eastern Liturgies*, p. 168.

30 Days

(1) *Shock Headline*

Readers of *The Church of England Newspaper* were stunned recently to read, in banner headlines, "PRIMATE'S BID TO SAVE ORTHODOXY". They needn't have worried; it did not refer to Canterbury or York but to the Archbishop of the Southern Cone who is trying to galvanize Third World Anglicans to overthrow their liberal paymasters at Lambeth later this year.

(2) *Brechin Wind*

An exciting diocesan letter from Neville, Bishop of Brechin, has arrived on the desk of 30 Days and he, too, is very excited about Easter. He tells us that the proclamation "He is not dead, but risen" is "picture language" and commends as "terrifically energising" those "wild tales of what was seen and not seen - so that years later we get fantastical stories in the gospels about Jesus's appearances. After Jesus had been killed and they found the tomb empty, for whatever reason, they did not feel cut off from him."

Good gracious! One can only wonder what those reasons might be. We are clearly in the presence of a future Bishop of Rochester.

(3) *Upload Your Hearts*

Members of the [English] Prayer Book Society are cock-a-hoop. When the Society launched its computer package some good while ago, a gift copy was duly despatched to Lambeth Palace. A kind letter of thanks was duly received and the comment made that staff were itching to find an occasion to try it out. Mere politeness? Not at all. This year the C of E launched a virtual chapel on the Internet and the liturgy for Morning and Evening Prayer is to be.....The Book of Common Prayer!

"O Lord open thou our files,
And our mouse shall shew forth thy praise."

(4) *New Men are Beasts*

When the clergy Trade Union made public what the feminist consultations had been saying in private (i.e. women clergy are being shamefully treated, harassed, glass ceiling, etc.) two sharply contrasting reactions emerged from the wimmins lobby. The ubiquitous media star, Christina Rees, was right there sharing the sisters pain. Simultaneously her neighbour, Rev. Patience Purchase, Governess of St. Alban's Diocese, was being wheeled out by the establishment to sit on and squash these obvious fabrications!

Why the stark contrast? Quite simply this. Even the dimmest of establishment wits had realized that, if women are being abused, harassed, etc. on the job, it is not being done by those who don't work with them. It can only be by the publically enthusiastic supporters of priestesses!

From the Trushare Bulletin Board - *30 Days - May and June 1998*

http://ourworld.compuserve.com/homepages/francis_gardom/9830dy.HTM

Father Franklin George Braby, SSC - The Eulogy

Friends:

We gather only in part to share our grief at the departure of Franklin. For through and beyond that grief the death of a loved one always gives worth to contemplation and celebration of the life that has ended.

No one should presume to capture in as few minutes, in a brief address, the meaning that Franklin's life held for us. The lessons are too numerous, unfold in many shapes and sizes, often unexpectedly. We can dwell on only a few of those lessons at this point.

The importance of principle, and adherence to it: Have no fear of being wrong, or of being viewed as wrong. Leave such judgements to a different power. If the heart and the conscience feel right - run with that feeling. Franklin repeatedly demonstrated that abuse of authority was to be challenged, resisted, and fought when necessary. He showed us the difference between holding to a principle and holding onto a grudge.

The importance of family: Honour thy father and thy mother. So often Franklin would relate his gratitude for the values instilled in himself and his siblings by his parents. Equally often he would say how thankful he was for children who had learned how to overcome differences however mild or fiery and ultimately be there when it counts, for each other and for their parents. And he lived to witness the process of these values being passed to the next generations.

Friendship: How rare it is. How priceless it is. How easily one can fall into the trap of false friendship.

Forgiveness: Its disarming power. It at one time threads through and wraps around all relationships. It helps us to cast out the demon of guilt. Forgiveness elevates and blesses both the forgiver and the forgiven. No life is complete unless one has experienced both roles.

These are a sampling of the lessons and legacy passed on to us by Franklin.

Predictions are usually risky but there is one that can be made which comes with a guarantee of accuracy. To you who bear his legacy, it is assured that for the rest of your days you will continue to learn and draw from that legacy. You will find yourself in surprise by saying - Oh - that's what Dad meant, that was his reason for saying or doing - or not saying - or not doing.

Franklin taught us that we must trust ourselves first. Only then can we feel truly comfortable in trusting others, and acquire the skill of determining when it is appropriate or essential to place such trust.

So we thank you, Husband, Father, Grandpa, Brother, Friend, Colleague, for lessons received and for lessons yet to come. To borrow one of your favoured expressions, we shall endeavour ourselves to do you the honour you have earned.

The Eulogy at the Requiem Mass - June 1, 1998 - by Donald Hagedorn, a colleague, and longtime and close friend of Father Braby.

The Sacred Order of Deacons

On Saturday June 13, 1998, Mervyn Edward (Ted) Bowles was ordained to the Sacred Order of Deacons on the Church of God by the R. Rev. Robert Mercer, C.R.

A simple enough statement of fact? Or is it?

True enough as far as it goes but it does not give any insight to the real meaning of the office of Deacon as The Anglican Catholic Church of Canada accepts it.

Often enough this order has been seen merely as a step in the direction of Priesthood - a sort of apprenticeship which will last for about a year. That was not the intention of the apostles when they first ordained seven members of the Church as Deacons to take over the work of service to the poor and the distribution of alms. (Acts 6. 1 - 6.) But even at that time Stephen the first Christian martyr did more, for we see him "doing great wonders and miracles among his people" and preaching. (Acts 7.)

Many Deacons wielded great authority in the early Church and the office was usually held for life. They became advisors to Bishops, Kings, Emperors, and even to Popes. Since then and until comparatively recent times in the West, the office of Deacon has been a preliminary stage to Priestly Ordination, while the Church in the East has retained a Permanent Diaconate.

The duties of the Deacon in the ACCC is set out in the Book of Common Prayer, page 641, in the exhortation of the Bishop to the candidate which can be summed up as humble service to his community and assistance to the Celebrant at the Holy Communion. The qualifications of a Deacon are also set forth in the Prayer Book, page 637, and in I Timothy 3.8.

It is not a step to be taken lightly or without adequate preparation and prayerful forethought about one's vocation.

Contributed by The Rev. Edward Mervyn Bowles.

That They May Be One

"A divided Church presents a disastrous witness to the unity in Christ we purport to affirm. No One in his right mind would argue that the voice of a unified Church would not be vastly more effective in witnessing the Gospel of Jesus Christ to a broken and sinful world, than is the cacophonous babel of contradictory Christian positions that exist today."

"The unfortunate spectacle of literally thousands of Christian sects, frequently hostile to one another, all simultaneously claiming to be the true Church founded on the love of Christ, does not tend to encourage thoughtful people to wish to join or even seriously listen to any of them."

"The word orthodox (from the Greek: "right-believing") affirms the claim of doctrinal consistency with apostolic truth. The term "Catholic" in the sense of the Church being universal can only apply to a Church in which there is agreement as to what constitutes true doctrine. The word Catholic was used in the primitive, undivided Church to define the commonly held doctrine affirmed in the Church "by all men everywhere" - the rule of faith defined in the 5th Century by St. Vincent of Lerins as "Let us hold that which has been believed everywhere, always and by all, for that is truly and properly Catholic." Consequently, unless we subscribe to the exclusive catholicity of one particular branch of the divided and fragmented Church, strictly speaking there has been no truly catholic

Church since at least 1054. The term "Catholic" cannot be legitimately considered to mean "universal" alone, unless it is acknowledged to incorporate universality of doctrine, orders, morals, and sacraments. The nearest approximation of true catholicity that exists in post-schism, post-Reformation Christendom, resides in the branches of Christianity that retain the essential doctrines, creeds, orders, tradition, and sacraments of the primitive, undivided Church, but none can legitimately claim exclusivity."

"In the Anglican Church, you can find most any doctrinal confession, ranging from paganism through outright atheism, Gnosticism, agnosticism, addle-brained liberal modernism and radical post-modernism, Evangelism, Pentecostalism, to "bells and smells" Anglo-Catholicism. Many Anglicans extol this inclusiveness as a virtue but in fact it is an acquiescence to compromise - the resort to ambiguous formulae that both believer and heretic can subscribe to, which, axiomatically, accords the heretic equal status in the church as the true believer."

Excerpts from *THAT THEY MAY BE ONE: TO HEAL THE SCANDAL OF THE FRAGMENTED CHURCH*, by Charles W. Moore. Available on the Net at <http://www.freeyellow.com/members2/barque> (If you're not on the Net and would like a copy - it runs about 100 8 ½ x 11 pages - just let me know.)

Bishop Mercer writes about the book: "I must congratulate you on seeing the wood whole, despite your interest in trees, in seeing the overall picture, not just issues ... Congratulations on your pleasing overview of history! I much enjoyed it. It's not easy to sum up a millennium in a few chapters."

Questions, comments, and suggestions for UPDATE are always welcome, as are articles and letters.

Please join us at the Holy Eucharist (and Matins) when you can!

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