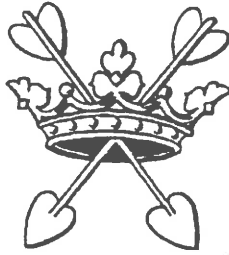


THE PARISH OF ST. EDMUND, KING AND MARTYR

(Kitchener-Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

March 18, 1999 - St. Cyril of Jerusalem

April Schedule

April 1	Thursday	-	Maundy Thursday
April 2	Friday	-	Good Friday (10:30 a.m.)
April 4	Sunday	-	Easter
April 11	Sunday	-	Easter I
April 18	Sunday	-	Easter II
April 25	Sunday	-	St. Mark the Evangelist

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

- (1) Please remember the Holy Eucharist at 7:00 p.m. on Wednesday, March 25 - The Annunciation of the Blessed Virgin Mary
- (2) We will be hosting the Eastern Deanery Meeting in late May. The tentative schedule is as follows:

Thursday, May 27

6:00 - 7:30 p.m. Registration
8:00 p.m. Evensong
9:00 p.m. Informal Reception

Friday, May 28

7:30 a.m. Matins
8:00 a.m. Holy Eucharist
9:15 a.m. Breakfast
10:00 a.m. Deanery Meeting commences
12:00 noon Mid-Day Prayers
12:15 p.m. Lunch
2:00 p.m. Deanery Meeting resumes
5:00 p.m. Deanery Meeting finishes for the day
6:00 p.m. Dinner
7:30 p.m. Evensong
8:30 p.m. Reception - Wine and Cheese

Saturday, May 29

7:30 a.m. Matins
8:00 a.m. Holy Eucharist and Baptism
9:15 a.m. Breakfast
10:00 a.m. Deanery Meeting resumes and Convent Society Annual Meeting
11:30 a.m. Departure

The Deanery Meeting will be held at Resurrection College (a Roman college run by the Congregation of the Resurrection) on the University of Waterloo campus.

If you have not already done so, mark your calendar and plan to attend!

- (3) We have to start looking for new accommodation! The Hospital Chapel is being disbanded to make way for a Cancer Treatment Centre. We have some leads, and will keep you posted. In any event, we don't have to move until the end of May.

Email to UPDATE

Email dated March 1 (St. David):

"Dear Editor,

I would like, through the medium of "UPDATE", to thank Fr. Peter Wilkinson for his comments

on the "Deacon's Desk" of January 21st. I guess my invitation to comment was poorly worded. What I should have asked was, how did this Canticle get to be included in the Latin Offices? But this itself begs the wider question of the origins of the Sarum Breviary.

Yours in Christ,
Ted"

St. Cyril of Jerusalem - Bishop and Doctor

St. Cyril was born about 315 and succeeded St. Maximus as bishop of Jerusalem. Not a great deal is known of his life beyond that he had a stormy episcopate. The works for which he is famous are chiefly two series of instructions, one for catechumens in Lent before baptism and the other on the effects of baptism, confirmation, holy communion, and the offering for the living and the dead, with details of the customs of the Eastern church. These writings are said to be "the earliest example extant of anything in the shape of a formal system of theology". St. Cyril, a man of gentle and conciliatory disposition, died in 386. Sixteen of his thirty-five years of episcopate had been spent in exile. Pope Leo XIII named him a doctor of the Church. March 18 is his feast day.

From A Dictionary of Saints compiled by Donald Attwater and published by Burns & Oates in 1958.

An Email Oops...

It's wise to remember how easily this wonderful technology can be misused, sometimes unintentionally, with serious consequences.

Consider the case of the Illinois man who left the snow-filled streets of Chicago for a vacation in Florida. His wife was on a business trip and was planning to meet him there the next day. When he reached his hotel, he decided to send his wife a quick email. Unable to find the scrap of paper on which he had written her email address, he did his best to type it from memory.

Unfortunately, he missed one letter, and his note was directed instead to an elderly preacher's wife, whose husband had passed away only the day before. When the grieving widow checked her email, she took one look at the monitor, let out a piercing scream, and fell to the floor in a hard faint. At the sound, her family rushed into the room and saw this note on the screen:

"Dearest Wife,
Just got checked in. Everything prepared for your arrival tomorrow.
P.S. Sure is hot down here."

From the TTMBO Forum, courtesy of Fr. Robert Mansfield.

The Authority of the Church - I

Our conscience and our reason agree in ascribing authority not only to the commanding force which any true proposition has in itself, but also to the organ through which that truth has been and is expressed. And the organ through which we get our religion is not the individual conscience alone and by itself, but the spiritual society which Christ called his Church.

The only authority over our spiritual life must itself be spiritual. It must come from the Holy Spirit. So the religion which has the right to exercise authority is the religion which is taught by the Holy

Spirit. The religion of authority and the religion of the Spirit are the same. It is to be seen and experienced in the Church which Jesus Christ founded. For it was to this Church, and to this Church only, that the Holy Spirit came with power. (*Acts* i. 8, ii. 4.) He did not come as a substitute for Christ, or to act as the viceroy of our King. He came to give us the blessings which flow from the risen Christ. He makes Christ present in his Church, according to Christ's own promise, "I will not leave you comfortless; I will come to you" (*St. John* xiv. 18).

Communion with this Church is necessary for a full participation in the blessings of redemption; for the human soul has direct access to the divine Saviour, not where the soul chooses or fancies, but where the Saviour promises and commands. He specially promises his presence in three particulars: (i) in faith and doctrine; for he says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost . . . and lo I am with you always, even unto the end of the world" (*St. Matt.* xxviii. 19, 20); (ii) in worship and sacraments; for he says, "Where two or three are gathered together in my name, there am I in the midst of them" (*St. Matt.* xviii. 20), and he gives his presence in the Holy Communion and in the union made in baptism between himself and the believer; (iii) in government and discipline; for he says, "Whatsoever ye shall bind on earth shall be bound in heaven" (*St. Matt.* xviii. 18); and he says to the apostles, "As my Father hath sent me, even so send I you" (*St. John* xx. 21).

The apostles, empowered by the Holy Spirit, exercised authority in these three particulars. And the first believers continued in the apostles' teaching and fellowship, and in the Breaking of Bread and the prayers (*Acts* ii. 42). They knew that this was liberty. For liberty of conscience is no more impaired by obedience to authority than liberty of action is impaired by obedience to the laws of health.

The manner in which the apostles used their rightful power is frequently shown to us in the New Testament. One important instance is to be found in *Acts* xv, when a Council of the Church was held at Jerusalem and it was decided that Gentile converts need not be circumcised. Modern Christians may find it hard to realize the importance of this decision, but it has affected the whole subsequent history of religion. We also find proof that the apostles instituted the keeping of the Lord's day (*Rev.* i. 10), the day of Christ's resurrection, to take the place of the Jewish sabbath; another very serious decision. They taught men what they ought to believe, and how they could be saved from sin. And they had the right to expel from the Church men who taught false doctrine or led evil lives (1 *Cor.* v. 3).

When the apostles saw that they must soon depart from this world, they appointed men to succeed them in the work of founding and teaching churches, ordaining ministers, and exercising discipline. We find St. Paul handing on this power to Timothy and Titus. One of their utmost important duties was to "guard the deposit" of the faith and "hold the pattern of sound words". Timothy is told to commit this deposit to "faithful men who will be able to teach others also" (1 *Tim.* vi. 20; - 7 *Tim.* i. 13, ii. 2).

Early in the second century we find in all directions Christian bishops who had received this authority. The power which had been given in ordination by the laying on of the apostle's hands (2 *Tim.* i. 6) was given also by the successors of St. Paul and the other apostles.

From an 'Abbey Series' tract by Leighton Pullan, D.D. and published by the Church Union/Church Literature Association - continued next month.

From Here and There

- † " Those who repudiate the history recounted in the divinely inspired Scriptures as outmoded preclude the possibility of gaining a right understanding, according to the sense intended, of what is written in them." St. Cyril of Alexandria
- † The Orthodox consider the laity as the defenders of the Faith - the clergy do the Liturgy, but the people believe, and in their belief and prayers, sustain the Church, the Mystical Body of Christ.
- † "It is clear that Christian teaching employs human reason, not so as to prove anything because that would undermine the merit of believing, but rather in order to elucidate the implications of its thought." St. Thomas Aquinas

The Nature of Man - VII

MAN IS A FREE AGENT

It is sometimes thought to be strange that God should have entrusted to man so perilous a gift as that of free will. Would it not have been better if man's life had been strictly controlled so that he was not free to make those disastrous decisions which result in so much sin and suffering; so much misery and evil, both for the chooser and for everybody else? God could, of course, have made men so. He could have made it impossible for men to make disastrous choices by withholding from them the power to choose at all. But it would not really have been any good. An unfree man could never be a son of God; he could only be a machine, running round and round the same prescribed set of rails, and unable to vary his preordained course by a single inch. The obedience which God requires is the free, willing, loving obedience of sons, and not the sullen, mechanical obedience of robots in human form.

It is perfectly true that since man is free to choose he is free to choose wrongly. But it is also true that, since he is free to choose, he is free to choose rightly and nobly, and all the gleams of nobility and heroism and virtue which do sometimes glorify our drab human story are the harvest of man's liberty to choose. Man is free; free to adventure into worlds of goodness and courage and self-sacrifice, as well as into the gutters of wickedness and vice. He is a man, and not a mechanism.

But the modern theory is that man is a mechanism: a bundle of nerves and glands and physical secretions; a mass of instincts, fears, and inhibitions, all of which, with many yet uncomprehended factors, control his life, so that his conduct and character are determined, not by his own moral choice, but by the operation of conditions over which he has no control. The modern theory takes away man's soul, of which there is abundant evidence, and substitutes for it the weird operations of his ductless glands, which are based very largely on nothing but surmise.

The fact is that man can, and very often does, control his physical and psychological make-up, instead of his physical and psychological make-up controlling him. He can, and he very often does, rise above the accidents and circumstances and the heredity and the environment which are alleged to determine his unalterable destiny. He is free. His freedom may be a thing which costs him blood, and sweat, and tears. It may be a thing of tremendous difficulty to shake off the cramping bonds of circumstance, but he can do it, and he is the better man for having to do it. Virtue, worth, and character are not things which grow on trees to be gathered casually by whatever passer-by needs them. They have to be laboured for; wrought out in toil and tears, between the hammer of effort and the anvil of circumstance. That is why they are worth striving after.

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

next month!

Remember the Basics

"Please stick to your guns as you are a voice of authentic orthodoxy against a world and time of subjectivism. "I feel-ism" so often makes man the judge of God. In the light of much recent contributions to this discussion, let us review a few basics:

Eternally is the Blessed Trinity.

God creates all things good.

Man (and some angels) fall into sin thus contaminating all creation and thus it may be said of humans, "All have sinned and come short of the glory of God".

Abraham (Israel) is elected as God's peculiar people.

Israel fails in its vocation.

God the Son becomes incarnate, dies, rises, ascends.

God the Holy Spirit comes and the Church Catholic begins her mission.

The Parousia is awaited and finally comes to pass.

Since no one can earn salvation, since breaking one part of the Law breaks the whole of the Law, conventional human notions of justice are at best pointers and at worst utterly misleading. If we get what we deserve, all humans go to Hell. If we accept the grace of God by faith, we are saved from that just end.

I realize that such recapitulation of basics may be insulting to some but we who wear our collars backwards are commissioned to preach the Gospel, the unchanging Good News, that God has given the free gift of eternal life through Christ to all who accept Him. It is a scandal and stumbling block to many. The notion that Christ is the ONLY way to salvation scandalizes [many], but it is absolute joy to a sinner like me."

A posting by Fr. Douglas Skoyles, SSC to Charles Moore, the moderator of the TTMB0 Forum.

Liturgical Vesture XI

EPISCOPAL INSIGNIA -THE PALLIUM OR OMOPHORION

All Archbishops of Canterbury from Theodore (*d.* 690) until the breach with Rome in the sixteenth century appear to have received the pallium as a sign of Papal investiture. Indeed, it became a belief by the end of the middle ages that an Archbishop who did not receive this Papal recognition was not the true Primate of England. The association of this ensign with the See of Canterbury is reflected in the arms of the Archbishop and his diocese, which are a stylized pallium on a field azure.

The origins of the pallium are the subject of much dispute amongst ecclesiologists. Some would

trace the emblem back to the time of Constantine-the-Great. It is thought to be derived from the Roman toga, which was the sign of senatorial rank. Others would derive it from the pall or scarf which the Codex of Theodosius (395) ordered all senators to wear.¹

An early fifth-century papyrus contains two miniatures of Theodore, Patriarch of Alexandria, one of which shows him wearing a band of stuff, which is held by some to be the pallium, but this is disputed.²

As an ecclesiastical ensign it is first mentioned by St. Isidore of Pelusim, *circa* 440, who says: 'The bishop's *omophorion* is made of wool, and not of linen. It represents the lost sheep that our Saviour went to seek and brought back upon his shoulders.'³ The fact that Isidore attaches a symbolical meaning to it suggests that it was not a recent innovation. We note that he says nothing about its being received from the Pope. In fact the early evidence all goes to show that it was a sign of episcopal rank and common to all bishops. The Council of Mâcon in Gaul in 581 forbade a bishop to celebrate the Eucharist without the pallium. The 28th Canon of the fourth Council of Toledo orders the pallium (which it terms 'orarium') to be given to all bishops at their consecration. In North Africa, too, it seems to have been the usual ensign to all bishops.⁴ We must agree with a Roman Catholic authority, Père Salaville, when he states: 'It appears to have kept the character of its first institution better in the East, where all bishops have always had the right to it, and still wear it without distinction.'⁵

From *Liturgical Vesture* by Cyril E. Pocknee and published by A.R. Mowbray & Co. Limited in 1960 - that's all there is!

Curious?

† When you read "Sequim", say "skwim". The name is, I believe, a transliteration of a Native American word (Makah) that was once represented as "S'quim", which probably looked too strange for modern tastes - almost like a foreign language. I've been told that it means "place with plenty of fish", which is no longer the case, unless you visit the Safeway. Thanks to Ralph Braunstein, a member of our Parish of St. Anselm of Canterbury, in Sequim, Washington.

† "SSC" stands for *Societas Sanctae Crucis* - the Society of the Holy Cross. The Society was founded in 1855 by a small group of Anglo-Catholic priests led by Fr. Charles Lowder. At a time when the Catholic Revival was threatened by persecution and misunderstanding, these priests came together for support, prayer, and encouragement. The fortunes of the Society have waxed and waned since then, but for its members it has always been an important source of priestly formation, discipline, and fraternity. Priests of the Society live under a common Rule and meet together in local chapters every month or two for prayer, Mass, study, and conversation. Priests of the Society can be recognized by the small gold lapel cross that they generally wear. On it is

¹ Cf. J.W. Legg: *Church Ornaments*, pp. 58-63; also Braun: *Die lit. Gewandung*, pp. 620-76; also D.A.C.L., Tome XIII, 931-9; also Duchesne: *Chris. Worship*, pp. 384-94.

² Cf. D.A.C.L., Tome XII, 2089.

³ P.G., Tome LXXVIII, 272.

⁴ *Le Pallium*, in *Messenger des fidèles*, Tome VI, pp. 260-1, ed. G. Morin, 1889.

⁵ Salaville: *Eastern Liturgies*, p. 173.

inscribed the motto of the Society - in hoc signo vinces - in this sign, conquer.

Gleaned from the Anglo-Catholic Central website.

According to my count, the A triple C has 1 bishop and 5 priests who are SSC - Bishop Crawley, and Fathers Cowan, Rohim, Shier, Sinclair, and Walsh. The late Father Braby was also SSC.

From the Deacon's Desk

LITANY

A form of prayer consisting of a series of petitions or biddings sung or said by a deacon, priest, or cantors to which the people make a fixed response. (The Concise Oxford Dictionary of the Christian Church)

The definition covers a wide field for there are as many different litanies as there are causes for which to pray. The word itself comes from a Greek root meaning 'to pray'. By definition, a litany must be a congregational prayer or at least a group prayer, although several of the litanies published at the back of the 'English Hymnal' (Green Book) and in the 'Book of Common Praise' of the Church of England in Canada circa 1906 seem more like Hymns of Supplication than Litanies as defined.

Many of these litanies conclude with the Kyrie... 'Lord have mercy, Christ have mercy, Lord have mercy...', and indeed this is where the Kyrie of the Mass originated. They are all that is left of the litany introduced in the Mass by Pope Gelasius I in the late 5th century.

Kyrie Eleison

By The Reverend Mervyn Edward Bowles

Hmmmm!

PRILEP, Yugoslavia (AP) - Outside a small Macedonian village close to the border between Greece and strife-torn Yugoslavia, a lone Catholic nun keeps a quiet watch over a silent convent. She is the last caretaker of the site of significant historical developments spanning more than 2,000 years.

When Sister Maria Cyrilla of the Order of Perpetual Watch dies, the convent of St. Elias will be closed by the Eastern Orthodox Patriarch of Macedonia.

However, that isn't likely to happen soon as Sister Maria, 53, enjoys excellent health. By her own estimate, she walks 10 miles daily about the grounds of the convent, which once served as a base for the army of Attila the Hun. In more recent times, a Greek temple to Eros, the god of love, occupied the hilltop site.

Historians say that Attila took over the old temple in 439 A.D. and used it as a base for his marauding army. The Huns are believed to have first collected and then destroyed a large gathering of Greek legal writs at the site. It is believed that Attila wanted to study the Greek legal system and had the writs and other documents brought to the temple. Scholars differ on why he had the valuable documents destroyed - either because he was barely literate and couldn't read them, or because they provided evidence of democratic government that did not square with his own notion of rule by an all-powerful tyrant.

When the Greek church took over the site in the 15th century and the convent was built, church leaders ordered the pagan statue of Eros destroyed, so another ancient Greek treasure was lost. Today, there is only the lone sister, watching over the old Hun base, amidst the strife of war torn Yugoslavia, and when she goes, that will be it.

Thus, that's how it ends, with no Huns, no writs, no Eros, and nun left on base.

Thanks to Fr. Reid Croft.

The Bishop's Bit

ARE YOU PENTECOSTAL IN KITCHENER/WATERLOO?

St. Peter writes to the congregations in Asia Minor, in what we now call Turkey. In those days it was divided into provinces or states of the Roman Empire. "Peter to the chosen in Pontus, Galatia, Cappadocia, Asia and Bithynia." (1,1). He sees that a time of persecution is to come upon the church, so he writes to prepare congregations for this persecution.

1 Peter 4,14. The New English Bible translates like this, "If Christ's name is flung in your teeth as an insult, count yourselves happy, because then that glorious Spirit, which is the Spirit of God, is resting upon you." *The Jerusalem Bible* translates like this, "It is a blessing for you when they insult you for bearing the name of Christ, because it means you have the Spirit of glory, the Spirit of God resting upon you."

It goes without saying that the OT Scriptures do not have a full understanding of our Lord Jesus Christ, though they feel after Him, they hint at Him. It goes without saying that the OT Scriptures do not have a full understanding of our Lord the Spirit, though they feel after Him, they hint at Him. In the OT the Spirit or the Lord is associated with physical courage and strength, with military prowess, with victory in battle, with suffering and death to enemies. For example:-

Judges 3,10. "The Spirit of the Lord came upon Othniel and he judged Israel, and he went out to war" and he killed the enemy king.

Judges 6,34. "The Spirit of the Lord came upon Gideon and he blew a trumpet" - no, not in an orchestra - but for war, and the enemy fled defeated.

Judges 14,6.1 "The Spirit of the Lord came mightily upon Samson" and he ripped the lion into two pieces.

God kills the enemies of His people, whether human or animal.

How do we know if our Lord the Spirit is with us and within us, as congregations and as individuals? (1) By orthodoxy of teaching, says St. John in his *First Letter*, chapter 5 verse 1, "Believe not every spirit. Test the spirits. Many false prophets are gone out into the world. Every spirit that confesseth that Jesus Christ is come in the flesh is of God." (2) By holiness of life, says Jesus in His sermon on the mount, *Matthew* chapter 17 verses 15 - 20, "Beware false prophets. A good tree cannot bring forth evil fruit. A corrupt tree cannot bring forth good fruit. By their fruits ye shall know them."

St. Paul describes holiness for us. In his *First Letter to the Corinthians* chapter 13 verse 13, he tells us the three theological virtues: faith, hope and charity. In the same letter chapter 12 verse 4 and following, he tells us the gifts of the Spirit: wisdom, knowledge, faith, healing, miracles, prophecy, the discernment of spirits, tongues. In his *Letter to the Romans*, chapter 12 verse 6 and following, he gives us a different list of the Spirit's gifts: prophecy, service, teaching, encouragement, alms,

generosity, mercy, cheerfulness, diligence, joy, hope, hospitality, compassion. In his *Letter to the Galatians*, chapter 5 verse 22 and following, he tells us the fruit of the Spirit: love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance.

How do we know if our Lord the Spirit is with us and within us, as congregations and as individuals? St. Peter gives a third and more sombre answer. Conflict, pain, suffering. Not our killing God's enemies à la OT. At Pentecost the Twelve did not rush out with spears and swords. God's enemies killing us, as they killed Peter, Paul, our Lord. After Pentecost the Twelve felt spear and sword.

In St. Peter's time the Roman empire persecuted Christians and was to go on doing so for 300 years. In my former diocese Marxist guerillas killed Christian men, women and children; Christian laymen and clergymen, simply because they were Christian. In communist countries Christians have been and still are persecuted. In Muslim countries Christians have been and still are persecuted, by governments or by mobs which governments will not control. In the materialistic West, formerly Christian but now increasingly anti Christian, who knows what will happen next? But if by any chance you were one day to be persecuted, in the name of human rights, oddly enough, St. Peter would not be groaning and moaning at your plight. Far from it. "Ah", he'd say, "one sign of the Holy Spirit."

"If Christ's name is flung in your teeth as an insult, count yourselves happy, because then that glorious Spirit, which is the Spirit of God, is resting upon you." "It is a blessing for you when they insult you for bearing the name of Christ, because it means you have the Spirit of glory, the Spirit of God resting upon you."

The Spirit of the Lord came - and the enemies of God killed Christians. Come, Holy Spirit, come. Do we mean this? The trouble with God is that He sometimes gives us what we ask for.

+Robert Mercer CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

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