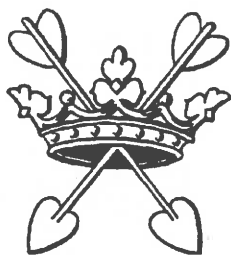


THE PARISH OF ST. EDMUND, KING AND MARTYR



The Anglican Catholic Church of Canada

UPDATE

November 15, 1998

December Schedule

December 6	-	Advent II
December 13	-	Advent III
December 20	-	Advent IV
December 24	-	Christmas Eve
December 27	-	St. John 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 Holy Days and Days of Obligation, when announced, the Holy Eucharist is celebrated at 7:00 p.m.

Parish News

- (1) Holy Eucharist on Friday, November 20 - our Titular Feast Day - at 7:00 p.m. An informal get-together at 102 Frederick Banting, follows!
- (2) Holy Eucharist on Monday, November 30 - St. Andrew - at 7:00 p.m.
- (3) Our thanks to Fr. Brazill who said Mass for us on St. Michael and All Angels, and St. Simon and St. Jude, and who will be saying Mass on St. Andrew.

The Nature of Man - III

MAN IS A CREATIVE BEING

It can easily be demonstrated that some animals have rudimentary power of craftsmanship. The dam of the beaver; the nest of the bird; the honeycomb of the bee; the wonderful elaboration of the coral formations . . . all these, and many other similar things, show that even animals have some kind of creative powers. Yet those powers are strictly canalized and limited. You do not find ants that can build a bird's nest. You never find birds able to construct a beaver dam. The ant can build an intricate ant-hill, but nothing else. The bird can construct an elaborate nest, but that is all.

Yet man's powers of creation are almost limitless. Think of the intricacy of a watch or a television set, and all the resources of thought and labour which go into their making . Think of man's housing, with its provision for heat and light; with its glazed windows to keep out the weather and its refrigerator to cope with the heat: its books and newspapers and radio and gramophone to beguile man's leisure hours. It will be easily seen that an immeasurable gulf separates man's creative powers from those even of the cleverest animal.

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

From Here and There

- ⊗ "I don't think the church should be too mundane." "It's ok to make the liturgy accessible, but there is a danger of making it so ordinary that people lose the transcendent experience of God." A third-year Roman Catholic seminarian from Toronto.
- ⊗ "You cannot simultaneously be a liberal humanist and a follower of Christ." Peter Green
- ⊗ "I believe the devil is very real and busily at work in the world." Charles Moore No doubt about it!
- ⊗ "When people fail to keep God's love in absolute focus and choose instead to peddle their own wares, seek pleasure from their own choices of pleasurable materials, expect too much from their relationships with others, then evil develops - in the vacuum of self centredness, in the space created when the human soul looks for some sort of fulfillment without God at the centre." Jim Cooney
- ⊗ "I don't think our scientific 'discoveries' are needed by God for Him to understand human

sexuality nor for Him to determine what is good and acceptable in His sight. Nor do I think that our scientific 'discoveries' can explain away or justify our sinfulness." Louise Bear

- ⊗ "Small men have ever sought refuge in themselves and have resisted surrendering to the God who made them." John Graves
- ⊗ "Where I serve the Church is of small importance so long as I can make my life count in the cause of Christ." Bishop Paul Jones, Diocese of Utah, January 30, 1918

Liturgical Vesture VII

The Surplice

There are those who will have nothing to do with this vestment on the grounds that it is an Anglican garment connected with erastianism and the establishment. They allege that the proper vesture for the choir offices is the attenuated and square-yoked cotta. It is true that the surplice has been preserved in the Church of England in something like its original and ample form, while in the Roman Catholic Church it has suffered along with the general degradation of liturgical vesture that reached its nadir in the later baroque and rococo periods.

The surplice is, however, mediaeval in origin, and is connected with the monastic orders in its inception. It is in essence an adaptation of the earlier and more primitive vestment, the albe. The term 'surplice' is an English version of the Latin *superpelliceum*, which tells us it was a garment designed to be worn over the pelisse or fur gown. In the churches of Northern Europe it became customary to wear a gown lined with fur. This was particularly necessary during the recitation of the long offices of Matins and Lauds in the winter in an unheated church. The tight-sleeved albe was difficult to get over the pelisse. Hence the adaptation with the larger sleeves.

It was not before the middle of the eleventh century that we find evidence for the surplice; and it is in the twelfth century that it really displaces the albe as the choir habit. It also came to be worn by those who ministered sacraments and the occasional offices outside the actual service of the altar. It did not receive recognition as a liturgical vestment at Rome until the thirteenth century.¹ No doubt the milder climate of Italy rendered the adoption of this garment less urgent. Nevertheless, we shall see, the surplice as used in Italy during the last centuries of the middle ages was quite as ample in its dimensions as that used in England, France or Germany.

By the fourteenth century the surplice was established everywhere as the essential choir-habit throughout the larger part of Western Europe. While it was never worn as a Eucharistic vestment by the celebrant at the altar, it was sometimes worn under the chasuble and albe to give added warmth, as appears to have been the case with the monks of St. Gilbert of Sempringham in the twelfth century.

Between the twelfth and the sixteenth century this vestment appears to have undergone only one development; and this was in respect of the sleeves which were at first comparatively narrow, but larger than those of the albe. But by the fifteenth century they had become much fuller in form and were rather like the sleeves of the Benedictine cowl. It is this form of surplice that is most frequently found on effigies and brasses here in England in the pre-Reformation period. The hem of this garment reached right to the feet in most cases. Also in the fresco, 'The Ordination of St.

¹ Braun: *Die lit. Gewandung*, pp. 135-9.

Lawrence', made by Fra Angelico (1450-5) in the Vatican chapel of Pope Nicholas V, we see priests wearing surplices which reach to the ground. Other assistants wear copes which have narrow orphreys which are shaped at the neck (Plate X). The Pope wears a chasuble which is cut away at the sides, thus illustrating the alteration in that vestment due to the late mediaeval introduction of the Elevation of the Host. In the Piccolomini Library at Siena Cathedral, there is a series of remarkable frescoes executed by Raphael and Pinturicchio to illustrate the life of Pope Pius II (Aeneas Silvius). In the seventh of these frescoes the enthronement procession of the Pope in St. John Lateran is illustrated with remarkable detail as regards the vesture and ceremonial. In the middle of the foreground of this picture is the sexton of the Lateran Church arrayed in a surplice of very ample proportions and bell-like sleeves which reminds the beholder of the Anglican type of vestment that is not infrequently described as 'low-church'.

PLATE X



THE ORDINATION OF ST. LAWRENCE

By Fra Angelico

The Pope in full pontificals wears the pallium over a chasuble that has been cut away at the sides. St. Lawrence wears a dalmatic of ample proportions over the albe. Three ecclesiastics behind the Pope wear copes with narrow orphreys, which are shaped round the neck. Three priests on the right of the picture wear surplices of ample proportions reaching almost to their feet, as do the three priests behind the Pope.

St. Charles Borromeo (d. 1584) in his instructions to his clergy, when he was Archbishop of Milan, tells them that the surplice must reach over the knee and nearly to the shin. In the *Caerimoniale Episcoporum*, published at Rome in 1606 under the authority of Pope Clement VIII, there is a fine

series of woodcuts made to illustrate the various episcopal functions and services which are described in the book. While the copes and chasubles have undergone a diminution and degradation from the older forms, the surplice has not. It is worn by all the acolytes and other assistants such as the thurifer. The surplice illustrated throughout this book is one of ample folds which are gathered into a round yoke at the neck; while the hem comes almost down to the shin of the wearer. The sleeves of this surplice are much fuller than many of those which are today supplied by our church furnishers as a 'Sarum' surplice.

It is in the second part of the seventeenth century that the decline in the form of the surplice begins to take place, as we can see from the later editions of the Roman *Caerimoniale Episcoporum*. Lace begins to appear, and the vestment becomes more and more attenuated. Nevertheless, amongst the more conservative ecclesiologists of the Roman Catholic Church, an attempt was made to retain a surplice of reasonable proportions. Thus Claude de Vert, in his *Explication des cérémonies de l'Eglise* (1720), illustrates this vestment as without lace and reaching below the knee, and having sleeves that reach down to the wrists. In the 1823 edition of Gavanti, *Thesaurus Sacrorum Rituum*, vol. I, Pt. V, P. 274, we read: 'The surplice should have sleeves of such a cut that after being gathered up they may reach the wrists, they should be about sixty inches round the ends. The neck should be round rather than square, and on no account slit or opened up at the front. The body should fall well below the knees, about half way to the feet; it should be very full and about five and a half yards round the hem. In no part should it be ornamented with the elegance of dainty work, and particularly should it not have niceties upon the shoulders.' This quotation from an early nineteenth century Roman Catholic work shows that the proper form of this vestment was never completely ignored.

It is to the credit of the Church of England that throughout the seventeenth and eighteenth centuries the surplice was retained in use in all its pre-Reformation fullness, as the overwhelming pictorial evidence, as well as information in churchwardens' accounts, clearly testify. It was only in the second part of the nineteenth century that the mutilation of this vestment began in the Church of England by those who imagined the degraded form used by the Roman Catholic clergy was somehow more 'Catholic' and correct. The church furnishers and makers of vestments have also contributed to the mean garment that is to be found in so many of our churches today, particularly where there is a surpliced choir.

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

Thanksgiving - Matthew 6. 25-33

Verse 33 - Set your hearts on God's kingdom first, and all else will be given to you besides.

To-day we are asked to give thanks, to celebrate with grateful hearts the loving embrace of God in our lives. How can we know this love? How can we be aware of God's goodness to us?

It is not always easy. Some days are difficult. Some years are difficult. There are sufferings that come to us - never welcomed. It may be the hurt of the death of a loved one; a relationship strained by shattered expectations; an illness that weakens us or someone we hold dearly and their pain becomes ours. Financial setbacks may have caused us to sacrifice dreams we had shaped for our children. Yet we are still called in the midst of these hardships to remember God's providential care and to give thanks.

Jesus' lesson in the Gospel we have read is a reminder to put all things into perspective. He chides

us for concentrating on our problems and asks us to let go of our iron-clad grip on worry. Worry is useless, Jesus tells us - and we know it is so often true. Worry cannot lengthen our lives, make us any taller, or bring us clothing or food.

This logic is sound - even obvious to us. We know, too, that stress and worry can shorten our lives, make us less productive, and increase our chances of failure. So why then do we continue to indulge in this most useless of feelings? Jesus gives us the key when he says, "What little faith you have."

We find it hard to believe that we are precious, that we are loved, that we are, as Emily Dickinson wrote, "the sparrows of God's care." We do not really believe that our bodies are worth more than our clothing and our lives more than food. So we fill this vacuum with our inferior substitute for faith - our need to control.

Unfortunately, control is not possible. Control is an illusion. Life is given to us far more than it is made by us. The good years and the lean years, the joys and sufferings are out of our hands. The most life-giving as well as the most death-dealing experiences come to us as a gift. Deep friendships, the consolation of a counsellor, the healing touch of another person, the words of forgiveness, the lightening spirit of laughter are powerful forces transforming our lives. Yet no single decision on our part can make them happen. We must want and receive and be grateful when they come to us.

Even tragedy can come bearing the mark of a gift. While we are in the midst of it, the pain may be too strong and deep to allow us to see the lesson within it. Yet somehow we instinctively know that without the very human, and perhaps divine, experience of suffering, we would not grow. In some inexplicable way, our hearts can be shaped by suffering into vessels of compassion. Native Americans capture the secret of this wisdom when they talk of spirituality in terms of having a 'moist heart' rather than a pure heart. Like the earth softened by rain, our hearts need the rinse of tears to open them to growth. We need only to look at the understanding eyes of an older person to confirm how the hardship of years can shape a human soul into a divine work of art.

Jesus tells us to make God's priorities our priorities. Then we need not worry. If we can keep our Faith, Hope, and Love for God at the centre of our consciousness, then we can receive the moments of living each day without losing our sense of peace. Neither extreme good fortune nor terrible evil can shake us from our position as beloved of God. Being thus freed, we can work for justice with whole-hearted zeal and not lose our joy. We can speak against racism and prejudice without losing our nerve. We can do all in our power to share more fairly the blessings of the earth without becoming discouraged or defeated. We can make God's agenda our agenda - and all else will be given us besides.

Thousands of years ago the Israelites needed to be reminded to be grateful for God's care. "Remember how the Lord God led you on this long journey through the desert these past 40 years...so then do as the Lord has commanded you to live according to God's laws and obey them. The Lord your God is bringing you into a fertile land." (See Deut. 6. 1-4, 6-10)

Like the Israelites of old, we too fail to remember. We complain, we lose faith in the promises of God. Yet we need to be patient with ourselves, with our short-sighted memories, and our dislocated hopes. It takes a lifetime to form a grateful heart. Recently a young dancer who had been paralysed from the waist down as a result of an accident taught a beautiful lesson in gratitude and peace to his audience. He came onto the stage in his wheel chair and introduced his fellow dancers with the joy and eagerness of a star who was congratulating his back-up performers. Nothing in his face betrayed bitterness or self-pity. None of his words indicated his life was now meaningless or cut-off. Instead he assumed a confident role as the M.C. of the show and lighted the stage with his

exuberance. He had truly accepted the wound that fate had dealt him and with God's grace had transformed it into a source of peace. No other performer could match his countenance for sheer beauty.

As we gather on this special day, we may be blessed by many signs of good fortune. We may enjoy good health, a supportive family, faithful friends, a caring community and a more than adequate level of income. Perhaps we are not so fortunate. Yet it does not matter as long as we can accept God's gifts, in whatever form they may take, and truly see them as gifts, we will be most richly blessed. Our faith in God's love for us will be our basis for gratitude. For even good fortune, without faith, cannot keep us from senseless worry.

This Thanksgiving Day we have the opportunity to remember that we are God's work of art. Although we are (in St. Paul's words) earthen vessels, we do indeed carry a treasure. Let us pray that to-day God will give us power through the Spirit to understand how broad and long, how high and deep, is Christ's love; that we may come to know God's love - although it can never be fully known - and so completely filled with the very nature of God (Eph. 3. 16). To be completely filled with the very nature of God - what an astounding hope! Yet this is the promise made to us. This is the process we are already engaged in. In the face of this what else can we say but 'Thank you'.

Sermon preached on October 11, 1998, at St. Edmund's by The Reverend Raymond Ball, Vicar General, The Traditional Anglican Church of Southern Africa.

From the Deacon's Desk

By the time these notes get into print we will be into the month of November and in this month we will be celebrating our Titular Festival on the 20th, the feast day of St. Edmund. Most accounts of the life, death, and martyrdom of Eadmund are very brief. I have looked into all the hagiographies (books about saints) I can find, and none has more than a few sentences about him, though a lot more has been written to cover the story of the various translations (movements from place to place) of his remains, and the cultus which grew up around him. Edmund lived at a time when European Christianity was under siege from several directions - the Norsemen, Vikings and Danes from the North, Islam from the South and East.

I am reproducing here extracts from " The Oxford Dictionary of Saints" which give a pretty good account of all I can find bearing on this subject.

Eadmund (841-869) King of East Anglia (that big fat bulge to the East just above the Thames Estuary) and martyr. Born of Saxon stock he was brought up as a Christian and became king of the East Angles about 855 while a youth of some 14 years. In 869-870 a large Viking force commanded by Ingwar invaded East Anglia and was opposed by the East Anglians under Edmund. Edmund was defeated and captured by the Vikings, he was given the choice of denying his faith and becoming a vassal of Ingwar, or execution. He refused to give up his faith or to be leader of his people under a Viking overlord. Legend tells us that Edmund was executed by being shot at with arrows. His symbol is therefore a crown pierced by arrows.

Edmund's body was buried at Hellesden in Suffolk near where he was executed. (I believe this is an error since Hellesden is in Norfolk and other narratives say Hoxne which is in Suffolk.) In 915 the body was found to be incorrupt and was transferred to Bedricsworth now called Bury St. Edmunds. In 925 King Aethelstan founded a community of two priests and four deacons to attend the shrine. In 1010 a further invasion by Danes caused the shrine to be moved to London for safety, where it remained for three years before being returned to Bury St. Edmunds.

The earliest evidence for a cult of St. Edmund is found on 9th century East Anglian coins while Abbo, Abbot of Fleury (945-1004), wrote in 986 on the memoirs of Edmund's Armorbearer which had been transmitted to him by Dunstan, Archbishop of Canterbury.

In the year 1020 King Cnut (he who the tides would not obey) ordered the building of a stone church at Bury for the protection of the relics. The church became a Benedictine Abbey with large endowments of land in Suffolk from Edward the Confessor, including jurisdiction over the town of Bury St. Edmunds. After the Norman conquest of England in 1066, a large new Norman church was built and Edmund's remains were again translated in 1095. Edmund's feast figured prominently in monastic Kalendars in the South of England. Much artistic work is the result of his popularity and more than sixty churches in England are dedicated to him.

Where are his remains now? After the battle of Lincoln in 1217, defeated French soldiers claimed to have removed his body to France and these relics (from Saint Sernin in Toulouse) were offered to Westminster Cathedral in 1912. This offer was refused on the grounds that they were not authentic and that Edmund's remains had stayed at Bury St. Edmunds until the Reformation and were then reburied in a site which is now unknown. There are no clear Bury documents regarding the body after 1198, while those at Toulouse date from the 5th century onwards. These Toulouse relics were re-enshrined c. 1630 after Toulouse was delivered from the plague. Edmund's cult flourished there for over 250 years.

Our own parish bears the name of St. Edmund, King and Martyr, due to the fact that the first organising meeting in this area took place in Guelph on 20 November 1996 under the guidance of our Father in God, Bishop Mercer. Deo Gratias.

By The Reverend Mervyn Edward Bowles

SCOBA - You Asked!

' *Standing Conference of Orthodox Bishops in the Americas* - "established in 1960, it brings together 10 Orthodox jurisdictions in the United States and Canada" '

The 10 jurisdictions are:

- Albanian Orthodox Diocese of America
- American Carpatho-Russian Orthodox Greek Catholic Diocese in the U.S. A.
- Antiochian Orthodox Christian Archdiocese of North America
- Bulgarian Eastern Orthodox Church
- Greek Orthodox Archdiocese of North and South America
- Orthodox Church in America
- Romanian Orthodox Missionary Archdiocese in America and Canada
- Serbian Orthodox Church in America
- Ukrainian Orthodox Church in America
- Ukrainian Orthodox Church of Canada

The Bishop's Bit - *'We Continuers are too earnest for our own good. Laughter is a good medicine.'*

WHO DUN IT?

Am I the only reader of *UPDATE* to be bored by sitcoms and soaps on TV? Where have all the

Westerns gone? I'm so desperate for a John Wayne or Clint Eastwood I'd even watch spaghetti Westerns, but when it comes to reading this is not a *genre* for me. Not even as a teenager could I manage Zane Grey.

But at least we still get lots of who dunnits on TV. *Pace Ms Copps*, I am not necessarily averse to American mysteries. I love *Columbo* and I enjoy *Law and Order*. If there were any Canadian murders I'd certainly give them a try, but I only remember one, based on a Bennie Goodman story by Howard Engel, set somewhere in South Western Ontario, possibly St. Catharines. These stories published in paperback by Penguin of UK are funny as well as gripping reading. The hero is an anti hero, Jewish, something of a fool, never armed, but despite his own clumsiness he manages to discover who dun it. It may be that my TV set is old or that I was stupid about manipulating its remote control, but this particular story by Howard Engel seemed inaudible and poorly lit, despite the fact that it was acted in the summer months out in the open and set in the cottage country of Central Ontario. There are lots and lots of marvellous mysteries to *read*, wherever they are printed and published. As I go about the diocese I am happy to swap paperbacks with other addicts.

I must admit, though, that my favourite murders on TV remain Brit. Even if one has seen them before, one can still enjoy the props: the scenery; the period clothes and motor cars; the steam trains; the dated slang; the prejudices and correctitudes of the time, eg Oxford as the backdrop to Inspector Morse, or art deco as the backdrop to M. Hercules Poirot. And there is the fun of trying to spot Biblical or Prayer Book allusions, eg *Devices and Desires* or *Original Sin* by Lady P. D. James of Holland Park.

We mustn't take ourselves too seriously, but I sometimes wonder if our fascination with Westerns and with who dunnits isn't indicative of our deep need for the Messiah. Something is wrong. We need somebody who has not been part of the problem or of the scene, to come in from outside and fix it; we need a saviour from somewhere to rescue us. And so, for example, in *The Pale Rider* (which takes its title from *Revelation* 6,8), Clint rides into town from nowhere that we know, rights the wrongs, vindicates the innocent, beats down the wicked, and rides off into the sunset. As far as we are concerned, he might just as well be without father and mother (*Hebrews* 7,3), without genealogy, having neither beginning of days nor end of life. In the context of that story Clint Eastwood is a Messianic figure. What do we know of our Lord's life before the incarnation and after the ascension? He comes into our town, deals with the devil, and rides out.

Alternatively, little Miss Marple is not what she seems at first sight. Though entirely without malice, pride or worldly ambition, she is devastatingly realistic about fallen human nature. John tells us that Jesus, "knew all men. He needed not that any one should bear witness concerning man, for He Himself knew what was in man" (2,24 - 25). Divine wisdom speaks to us through the most unlikely mouthpieces, and divine strength makes use of the weakest media. Hath not God made foolish the wisdom of this world? God chose the foolish things of the world that He might put to shame them that are wise. God chose the weak things of the world that He might put to shame the things that are strong (*1 Corinthians* 1,19 - 27). Many years ago Stalin asked with contempt, "How many divisions has the Pope?" But where is Stalin now? Little Russian grannies, babushkas in black dresses and scarves, praying faithfully before hidden ikons in the darkest days of Karl Marx, have triumphed over the mighty man of steel. So in the context of Agatha Christie's stories, Jane Marple is a Messianic figure.

Of course in every generation there are false Messiahs. Our Lord warns us against them in the strongest terms (*Matthew* 24,24) Hellenism, British imperialism, Marx, Hitler, Stalin, nationalism, black power, feminism, new dictators in Latin America or in Africa, the UNO, are not going to save the world or us.

That we need the Messiah is not in doubt. And as I suggest, our addiction to Westerns and who dunnits may be indicative of that need?

+Robert Mercer CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

Worth Remembering

- † "Without faith there is only ambiguity. With faith, we have the certainty of God's self-revelation through Scripture, of Jesus Christ's birth as the Son of God, His life on earth, His sacrificial death redeeming mankind, and His resurrection in glory. We have through faith certainty that the moral teachings in Scripture taken as a whole, and particularly the teachings of Jesus Christ and His Apostles (including St. Paul!) Are the Word of God and are infallible. We have certainty that the Church Catholic was established by Jesus Christ and entrusted with the Gospel; that this Gospel has been handed down from the Apostles through the Apostolic Succession of Bishops; that it was codified into the Canon of the New Testament by the assembly of the Church's Bishops, on which we can rely for the Truth of God's Teaching. We have certainty of our own salvation by faith, and certainty of what does and does not constitute moral action in accordance with the clear and plain teaching of Scripture. We know what is sin, from our own experience, and from the clear and plain teaching of Scripture. We know a loving God, who is Father and Creator of all; who is Son of the Father and our Brother by adoption; who is Spirit abiding with us to guide us in the Way of Truth and Salvation." William A. Wheatley
- † "The priests and bishops who embrace 'ambiguity' as the central tenet of their faith, not only profess ambivalence about the crystal clear truths of the orthodox faith, but even about the concept of orthodoxy itself. I think you are probably right when you say that the revisionists are not themselves ambiguous about what they believe; but that unfortunately means that their 'ambiguity' is just a ploy to deceive the weak and unaware and bend the deceived to the will of the deceivers." John Graves
- † 'You cannot logically say: "I am a Christian, but I believe the Church's historic teaching is false and the Bible is full of errors."' Francis Scheaffer

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!

Gary Freeman
102 Frederick Banting Place
WATERLOO ON N2T 1C4
(519) 886-3635 - home
(800) 265-2178 - office
(519) 747-3324 - office
(519) 747-5323 - fax
gfreeman@pwi-insurance.ca