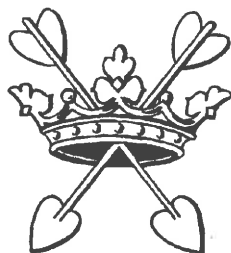


THE ANGLICAN CATHOLIC CHURCH OF CANADA



The Parish of St. Edmund, King and Martyr

UPDATE

September 30, 1997

October Schedule

October 5	~	Trinity XIX
October 12	~	Trinity XX
October 19	~	Trinity XXI
October 26	~	Trinity XXII

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.

St. Edmund's "Logo"

Thanks to John Hann for giving me a copy of it and to Father Mansfield for emailing a clear copy that we could scan.

Parish News

The formal application for incorporation was completed and sent off some 3 weeks ago. We are led to believe that approval should only take about 6 weeks! The real wait starts when we make application for charitable 'organization' status, which can only be made after we are incorporated!

Remember that Bishop Mercer will be visiting with us on September 18 and 19. We intend to have an informal get-together on the 18th at 102 Frederick Banting Place from 7:00 p.m. for parishioners and friends. On Sunday the Bishop will celebrate Mass for us. If you haven't already done so, please mark your calendar and join us on Saturday night and Sunday morning!

Deanery Meeting

On August 20 to 22, Wyn and Ted Bowles, Verna and John Hann, and I attended the Great Lakes Deanery Meeting in Chapleau! John has kindly prepared the following report:

The 'crowd' assembled at the home of Father William Ivey, after varying arrival times, and tucked into a most delicious supper, after which everyone assembled at the hall of the United Church in preparation for Evening Prayer. Father McGibbon, the rural dean, officiated, assisted by Father Ivey, Father Walsh, and Lay Reader Ted Bowles. The organist (YES, organist) was Mary McGibbon, wife of the rural dean: it was most uplifting to hear sacred music again. The 'sermon', considered by a few to be a negative message, was given by Father Ivey on the theme of Failure - Death - Resurrection - Life.

After breakfast at the Church hall on Thursday morning (August 21), Matins was said; and Mass was celebrated by His Lordship Bishop Mercer who 'preached' on the theme 'Finite and Infinite'; the infinite Love of God and our finite being and our ability or inability to accept this condition.

The same afternoon everyone attended a meeting, in the Church hall, of The Convent Society which was very enlightening. The Society have donated \$20,000 toward the purchase of a building to house the Order of St. Augustine, in Nova Scotia, plus \$2,000 for rewiring and another \$2,000 toward the cost of insurance. The Society are now contemplating handing over to the Order the rights to publish the books which are now published by them.

Thursday night saw everyone repair to the home of Mr. Tom O'Shaugnessy, a most picturesque spot, where a sumptuous repast was served; T-bone steak (no hamburgers for such a select bunch!), a bonfire blazed away in spite of the rain, ably 'nourished' by Father McGibbon and a bunch of hardy (or, foolhardy?) souls who solemnly swore that they enjoyed every minute of it.

A few members left before the closing service on Friday morning but most stayed and although we were without music, the service was most uplifting and the hymns were sung with gusto and amazingly, in tune. After the service, everyone left to return home.

Altogether, it was a good time and it was great to meet members of other congregations. Father Mansfield of Parry Sound was also present as was The Right Reverend M. Fedechko, Bishop of the Reformed Episcopal Church. Not including Bishop Mercer and the deanery clergy, 28 people attended.

The Sacraments - II

WHAT IS A SACRAMENT?

It is of transcending importance that we have this indwelling of Christ in the soul that the powers of His human Nature may be ours. What, then, is a Sacrament? How do we distinguish them from other means that may be used in our Holy Religion? The Prayer Book definition of a Sacrament is familiar to us. It is "the outward and visible sign of an inward and spiritual grace given unto us: ordained by Christ Himself, as a means whereby we receive this grace and as a pledge to assure us thereof."

We find here five marks which distinguish a Sacrament from other religious practices or ceremonies:

- (1) There must be an outward and visible sign, like water in Baptism, or the bread and wine in Holy Communion.
- (2) There must be an inward and spiritual grace bestowed by God upon the soul.
- (3) The Sacraments are ordained by Christ Himself.
- (4) The Sacraments are the normal means and instruments the use of which is necessary in order to secure its grace for us.
- (5) The outward sign is the pledge by which we are assured that we have really received the grace, so that we do not have to depend on the fickle testimony of our own hearts.

THE NUMBER AND ORDER OF THE SACRAMENTS

God has many kinds of grace to give to souls, and he has therefore decreed that there be many ways in which these graces are to be transmitted, each Sacrament has its own special grace which cannot be secured in any other way than by worthily receiving that particular Sacrament. The grace of Baptism cannot be received in Holy Communion, nor that of Holy Communion in Baptism. And so on through all the Sacraments.

In accordance with this principle, Christ has ordained in His Church seven Sacraments, as follows:

Holy Baptism
The Holy Eucharist
Confirmation
Penance
Holy Order
Holy Matrimony
Holy Unction

These Sacraments are divided into three groups. First there are two Sacraments which are universally necessary to salvation, namely Baptism and the Holy Eucharist. These are called Sacraments of the Gospel because our Lord Himself in the recorded Gospels appointed the outward ceremony, as well as the form of words to be used in administering them.

The second classification includes those which are applicable to everyone. As we have seen, the first amongst these are Baptism and the Holy Eucharist. In addition, Confirmation and Penance are

universally applicable, although not universally necessary to salvation.

The third group is made up of those Sacraments the grace of which operates only in souls under certain conditions or living in particular states of life. These are three in number - Holy Order which is given only to those who enter the ministry of the Church; Holy Matrimony which is to be received only by those who are entering the married state; and Holy Unction which is administered only to those who are in grave bodily sickness.

The Sacraments of Baptism, Confirmation, and Holy Order, are further distinguished from the other Sacraments in that they convey to the soul what is called "character". They stamp upon the soul an indelible and eternal mark. Baptism seals the soul eternally as the child of God; Confirmation as the soldier of Christ; and Holy Order as a participant in the everlasting priesthood of our Lord.

This character can never be lost. Sin, however grievous, cannot affect it. It remains forever, in heaven or in hell. It is this which imparts a peculiar awfulness to thought of a Christian soul being lost. Because Baptism, Confirmation, and Holy Order imprint this character on the soul, they are never repeated.

In the multiplicity of the heavenly graces He would give us; in the manifold sacramental means and instruments which He provides whereby we can receive them; under every condition of life from the cradle to the grave, God shows us His loving-kindness, and declares that He who of old found His "delight with the sons of men", still longs to dwell in us, making Himself one with us that we may be one with Him, sharing His life here that we may be able to share His glory hereafter.

From a booklet entitled *What are the Sacraments?* by S.C. Hughson and published by Holy Cross Press in 1951 - more next month!.

The Convent Society

The Convent Society is a ministry within The Anglican Catholic Church of Canada dedicated to supporting the Religious Life in the Church and to publishing materials useful for the life of the Church.

A list of books and tracts available from The Convent Society is enclosed.

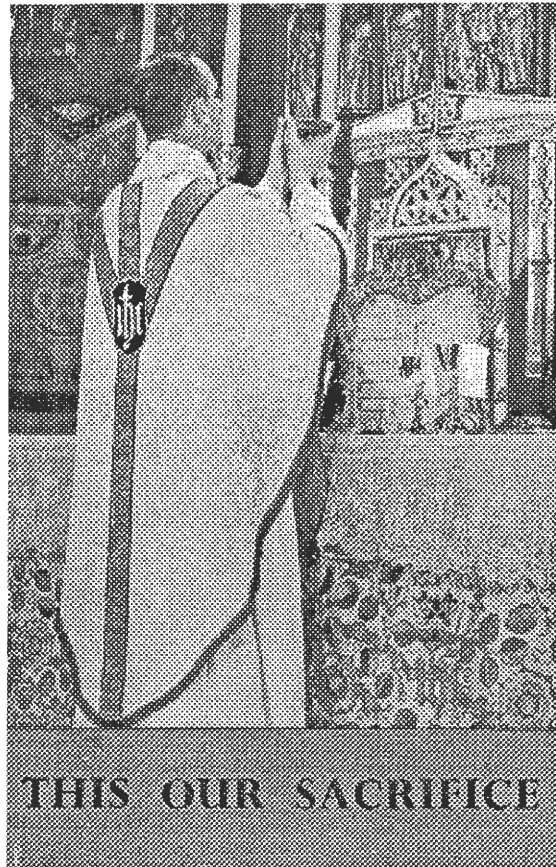
Bishop de Catanzaro

' "Bear fruit with patience? It takes patience to be Christian. We must not expect too many immediate results. We must endure reproach for our faith. A Christian must act, speak, think as a Christian. If he is at all sincere, it will come out somehow."

...Little did he know when he wrote those words how much "reproach for his faith" he would have to endure in the last years of his life.'

From the book *Thou Art A Priest* The biography of Bishop Carmino de Catanzaro by Joan de Catanzaro and published by The A.C. Convent Society in 1992. Carmino de Catanzaro was the first bishop of the ACCC.

This Our Sacrifice



From the dust cover of a little book by the same name by L.A.E. Horsfield and H. Riley and published by the Church Literature Association in 1955.

The book "is a simple commentary on the eucharistic rite, illustrated by photographs of every main action at the altar."

Paragraphs Worth Quoting

(1) "If you were asked by the average person, 'What is the Old Testament?' you would probably reply, 'The first part of the Bible.' But it isn't. A man's Last Will and Testament is an agreement between him and his beneficiaries. And the Old Testament is the Agreement between Yahweh (or Jehovah, as we usually pronounce the sacred Name) and the Hebrew race, and the Bible describes man's fidelity to it. The *New Testament* is a Codicil - or, shall we say, the old Will modified; the New Testament is the Agreement between the Eternal Father and the whole human race."

The first paragraph from the sermon, *The People of the Old Dispensation*, by The Ven. T. Dilworth-Harrison, Archdeacon and Vicar of Chesterfield in the book entitled *The Christian Religion Explained*, published by A.R. Mowbray & Co. Limited in 1960.

(2) "...to-day and always, a sense of sin is the necessary condition for the preaching of the gospel of salvation, it is also that, to-day for special reasons which belong to our age, the whole idea of sin is obscured and confused. It is quite desperately hard, in fact, to use the word without feeling oneself immediately estranged, an 'outsider', belonging to an outmoded generation. The specialist language of the psychologist has become the jargon of the factory, the pub, and the office: and such jargon takes for granted the equation of sin with a 'complex', or immaturity, or maladjustment to circumstance. The penetrating secularism of our western world produces an atmosphere (in which all of us live, whether we like it or not) wherein values depend not on absolutes like right and wrong, but on the achievement of comfort, or speed, or size, or technical efficiency."

From the sermon, *Sin*, by The Rev. Father Trevor Huddleston, C.R. also in the book entitled *The Christian Religion Explained*.

Did You Know?

(1) The word VESTMENTS, Latin *vestimentum*, 'clothing or garment', is usually intended to denote the robes which the priest wears when celebrating the Holy Mysteries. But in a general sense all official robes of the clergy are vestments, although the garments worn at the Eucharist are naturally more beautiful as well as more elaborate than those used on other occasions, emphasizing that the offering of the Holy Sacrifice is the highest point in man's earthly life, as well as being the chief service of the Church, the one specially ordained by Christ himself.

(2) Three schools of thought give varying expression to the Symbolism of Each Vestment [worn by the priest when celebrating Mass]: -

1. The *Moral Interpretation* - the amice, faith; the alb, righteousness; the girdle, chastity; the maniple, service; the chasuble, charity; the stole, patience.

2. The *Christological Interpretation*, showing that the priest is the representative of Christ - the amice, the veil with which he was blinded; the alb, the garment in which Herod clothed him; the girdle, the cruel scourge; the maniple, his broad and all-embracing charity; the chasuble, the purple robe; the stole, the cord with which he was bound.

3. The *Allegorical Interpretation*, in which the priest appears as a warrior, arrayed for the heavenly conflict - the amice as helmet; the alb, breastplate; the girdle, bow; the chasuble, shield; the stole, lance.

Both from *Ceremonies of Holy Church - Simple Explanations* by Irene Caudwell and published by The Faith Press in 1954.

Definitions

MOVABLE AND IMMOVABLE FEASTS

Movable feasts depend upon Easter for the day of their occurrence; immovable feasts have certain fixed days which do not vary except, if as occasionally happens, two fall on the same date, when the lesser feast is transferred to another day.

OCTAVE

Some great or major feasts are observed with an Octave, a special commemoration for eight days inclusive, the final day being the one concluding the series.

FIRST AND SECOND EVENSONG

The observance of greater feasts, as well as Sundays, always begins at Evensong of the previous day. . . The 'First Evensong' of a feast is therefore that of the preceding evening; 'Second Evensong' being that of the day itself.

FERIA

All weekdays, if they are not feast days, are called Ferias. The adjective 'ferial' is used to designate the opposite of a feast, something for every day. For instance, Ferial Use denotes church music which is intended for ordinary days.

From *Ceremonies of Holy Church - Simple Explanations* by Irene Caudwell and published by The Faith Press in 1954.

Enclosure

The September issue of the Diocesan Circular.

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

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

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P.S. Remember to check out the ACCC website [<http://www.zeuter.com/~acc/>] on a regular basis - the webmaster, Father Mansfield (Parry Sound), has some neat links from it, as well as a lot of information about the diocese!