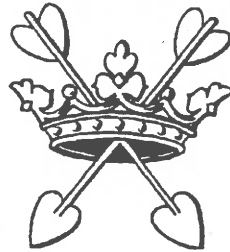


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

September 19, 1999 - St. Theodore of Tarsus

October Schedule

October 3	Sunday	-	Trinity XVIII
October 10	Sunday	-	Trinity XIX
October 17	Sunday	-	Trinity XX
October 18	Monday	-	St. Luke the Evangelist
October 24	Sunday	-	Trinity XXI
October 28	Wednesday	-	St. Simon and St. Jude, Apostles
October 31	Sunday	-	Trinity XXII

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

Even though we are continuing to look for new accommodation, it appears as though we may have the use of the Hospital Chapel until next Spring!

St. Theodore of Tarsus

Archbishop of Canterbury, and a memorable figure in the English Church. A native of Tarsus, Turkey, he was a Greek by descent. After studying in Tarsus and Athens, Greece, he went to Rome, where he became so respected that Pope St. Vitalian (r. 657-672) appointed him to succeed to the see of Canterbury in 667. After receiving consecration on March 26, 668, he set out for England in the company of Sts. Dominic Biscop and Hadrian the African, both of whom were to provide assistance and helped guarantee that Theodore's administration remained entirely orthodox. They arrived at Canterbury in May 669 and Theodore moved immediately to consolidate his position as primate of England and the metropolitan status of the see of Canterbury. To promote further unity, he convened two synods, at Hereford in 673 and at Hatfield in 680. Such was the success of his programs that the Venerable Bede wrote that Theodore was "the first archbishop obeyed by all the English Church". Theodore was born in 602 and died in 690. His feast day is September 19.

From Catholics Online

The Worshipping Company - IV

WORSHIP CONNECTED WITH PARTICULAR PLACES

Now any one who is familiar with the Holy Scriptures knows that from early times special places have been set apart for the worship of God. We also find that these particular places have the power to create in man a sense of awe, because God's presence is associated with them.

It was so with the Tabernacle in the wilderness, when the glory of the Lord descended like a cloud upon it. So it was with the Temple at Jerusalem. The experience of the prophet found expression in the words "God is in his holy temple, let the whole earth keep silence before him."

The same is true of Christian Churches. In varying degrees His presence is experienced by Christian people. The extent to which any particular church creates in worshippers a sense of God's presence and of His holiness depends on many things.

First of all it depends on the building itself. There are some which have such an atmosphere that as soon as a visitor enters, he wants to kneel down and pray. But there are other churches in which the visitor is conscious of no such desire, he only wants to get out of them as quickly as possible.

Churches generally create to some extent a sense of reverence, but some do so much more than others. Some ancient buildings possess this power to a marked degree but also some modern churches. Two examples of the latter are S. Francis, Friar Park, Wednesbury, Staffordshire, and S. Saviour's, Eltham, Kent. The one at Eltham is most unattractive outside, but as soon as the visitor enters he is almost overwhelmed by a sense of the numinous. S. Saviour's is all brick, including even the choir stalls and pulpit. Part of the effect is created by the variations of light and shade. But the chief effect is created by the altar and reredos. This latter has in the centre a huge figure of Christ holding the world in His hands.

Furnishings, ornaments and decoration also play an important part in creating an atmosphere of

worship in a church. It is not always the most expensive furnishings which have the right effect. There is a church which has had thousands of pounds spent upon it. There are fine wooden carvings in it, and everything is of the most expensive kind, but the total effect is to create an atmosphere like that of a cemetery chapel. The late Dean of Chester was once asked how it was that visitors to the cathedral were so quiet and reverent. Did he employ a band of vergers to keep people in order? He replied that he relied on lighted sanctuary lamps and the smell of incense. These created the right atmosphere and people did not want to make a noise.

Quietness is essential if our churches are to have the right atmosphere. There should be no loud talking in church, and no talking at all in the chancel.

There is a well-known saying "Familiarity breeds contempt". When we become accustomed to going into a church, it is very easy to forget it is God's house, where He is present. And if familiarity in this case does not breed contempt, it sometimes breeds carelessness. Forgetfulness leads us to do and say things in church we should never do otherwise. We rush in, as it were, with clogs and hob-nailed boots where angels fear to tread.

The atmosphere in your church is one of the spiritual treasures committed to your care. Be careful to guard it, and keep it undisturbed by noise and clatter. If you find yourself getting careless, try and get a fresh realization of the presence of God by saying "Surely the Lord is in this place and I knew it not. How dreadful is this place. It is none other than the House of God and this is the Gate of Heaven."

Another vital factor is prayer. Some churches are saturated with the prayers of centuries, but even in modern churches the congregation can create the right atmosphere by the intensity of their prayers. In churches where the Blessed Sacrament is always reserved, and where people have learnt to pay reverence to our Lord present in His Holy Sacrament, there is always a marked atmosphere of prayer and worship.

It is of very great importance that our churches should be so built and furnished that they may be fitting places in which the Worshipping Company may "give unto the Lord the honour due unto his name". Church people should take a great interest in their church, eager to make it more beautiful, eager to throw out of it all that is dull and ugly, so that their church may glorify God, and impress on sinful man that sense of reverence and awe which is fitting in his approach to Holy God.

From *The Holy Catholic Church* by John Ferley (Vicar of the Church of St. Edmund, King and Martyr, Dudley, England) and initially published by The Faith Press in 1946 - more next month.

Worth thinking about

- ⊗ More about Purgatory - Before we enter into God's Kingdom, every trace of sin within us must be eliminated, every imperfection in our soul must be corrected. This is exactly what takes place in purgatory. It does not indicate a place, but a condition of life. Those who, after death, live in a state of purification are already immersed in the love of Christ, which lifts them out of the residue of imperfection. Pope John Paul II
- ⊗ Institutional churches that conform themselves to their surrounding culture wind up with their witness significantly compromised. D. Muth (You don't say!)
- ⊗ Various churches have been setting up commissions and task forces to study and dialog about homosexuality and other "human sexuality" issues for the past 25 years - all exercises in

accommodation with moral apostasy. There is simply nothing to discuss. Genital sexual behaviour outside the marriage bed is always wrong and sinful - period, exclamation mark! That's all you need to know, and you don't need a task force to learn it. C. Moore

- ⊗ The [un]Anglican Communion is a diverse church and there are differences of opinion on everything from how church services are conducted to how people live their individual lives[!] J. Rosenthal
- ⊗ The way to secure right interpretation of the Scriptures is to follow the traditions of the Universal Church, and to adhere to that doctrine which possesses the characteristics of universality, antiquity, and consent. Antiquity must be preferred to novelty, the universal to the partial, the general consent of the great Masters of the Faith to the opinions of individuals. St. Vincent of Lerins

FL'S DREAM - IV

THE REV. NOAH ARK-WOOD'S THIRD LETTER TO FL

Dear FL,

You wrote about the Sacraments of the Church, and observed they are best ministered by an ordained Minister. Confirmation and Ordination require a Bishop; Holy Communion and Absolution require a Priest. You also were right that if a church has impaired the Episcopate and the Priesthood, then the validity of its sacraments are open to question and doubt. What God wills to be done or said may be called supernatural. Throughout man's experience of God revealing himself, in his Creation and his revelations to Abraham, Isaac, Jacob, Moses and the Prophets and his choosing the Children of Israel to be the channel for revealing himself to the whole of mankind through his Son Jesus Christ, all have been supernatural acts of God.

The coming of God's Son Jesus Christ to be born of a virgin and take on our human flesh, was a supernatural act of God. Man may disbelieve and rebel but cannot change what God has done, to suggest an alternative to this act of God would be to follow a false religion. The resurrection of Jesus Christ from the dead, and his ascension into heaven, were supernatural acts of God, it was beyond anything that man could even imagine. For man to deny it or suggest an alternative would be to follow a false religion.

Spiritual regeneration [rebirth of the spirit] by baptism is a supernatural act of God. Baptism is administered in the Name of the Father, and of the Son, and of the Holy Ghost, any other spoken form is contrary to Christ's instruction. The Children of Israel came to a place where there was no water and God told Moses he would bring water out of the rock and gave him the form (the right words) to use, but Moses added to these and failed to sanctify God. Because of this intrusion of self, neither Moses nor Aaron were permitted to enter the promised land.

The spiritual feeding and strengthening of the Christian with the Body and Blood of Christ was instituted by him. God's Son the male Christ presided over the final Passover meal, and afterwards offered thanks to God and gave the bread and wine to the twelve apostles, declaring of the sanctified bread, "This is my body which is given for you", and of the sanctified wine "This is my blood which is shed for you". He then spoke an imperative instruction, "Do this". The Mass also is a supernatural act, it is the work of the Holy Spirit. The Lord Jesus instructed that the Mass should be done in memorial of him, but we also understand that receiving the Body and Blood of Christ in the form of the sanctified bread and wine is not only a remembering, but an awakening of the mind and spirit to Christ's presence.

With all the supernatural acts of God in the Sacraments of the Church, attempts to change them from God's intention at their institution may invalidate them and put the participants into spiritual danger. We have no authority to change them to suit human innovations. In the Holy Scriptures there are examples of the results of going contrary to God's will and instructions, Moses' sister Miriam demanded a share in the leadership in Israel, and was struck by leprosy. Dathan and Abiran questioned Moses' authority from God and were buried alive in the ground sinking from under them. Nadab and Abihu without authority tried to offer incense and were burned to death. Unbaptised persons Skeva and his sons attempted to use Christ's name to exorcise a devil possessed man and had to flee for their lives. The Church's authority for the ministry of the sacraments comes from obeying God's instruction and example. The sacraments are not open to innovation by man.

Sincerely yours

Father Noah

A continuation of FL's DREAM, a parable, by Fr. Edward Goodwin - more next month!

More Collective Nouns

a slime of lawyers	a stoppit of parents
a sneer of Mac users	a of nihilists
a brace of orthodontists	a suite of chocolates
a dictionary of linguaphiles	a wad of gum chewers
an imelda of shoes	a conspiracy of traffic lights
a plurality of collective nouns	a matrix of mathematicians

From a list compiled by Anu Garg

From the Deacon's Desk

FESTIVALS OF THE BLESSED VIRGIN MARY

There are six festivals of the Blessed Virgin Mary during the Church Year, starting with The Conception on December 8th, The Purification on February 2nd (Candlemas), The Annunciation on March 25th (Lady Day), The Visitation on July 2nd, The Falling Asleep on August 15th, and The Nativity on September 8th. This is more than any other creature in our Calendar. Why should this be so when Holy Scripture has so little to say about her?

Surely it is because she, of all the purely human creatures, is so important. For without her humble acceptance of God's selection of her to be the *Theotokos (God Bearer)*, by her response to the angel Gabriel "Be it unto me according to thy word" in the story of the Annunciation found in Luke 1: 26-38, the whole economy of God's Salvation of mankind would be different. Not that His will could have been frustrated by the refusal of the chosen vessel of the Incarnation, since her acceptance was "foreordained in the counsels of the eternal Godhead".* The Annunciation is remembered whenever we recite the Angelus. Lady Day had great importance in England as one of the days separating the Year into Quarters for legal purposes such as the renewal of property leases and other forms of contract.

The Purification of St. Mary the Virgin on February 2nd, forty days after the Nativity of our Lord, which was the time prescribed by the Mosaic Law, is covered in Luke 2: 22. Also called (as a sop to the Puritans?) The Presentation of Christ in the Temple. This custom is continued today in the Rite

of "The Churching of Women or the Thanksgiving after Child Birth" found on Page 573 of the Book of Common Prayer. The Festal Celebration itself used to be accompanied by a candlelight procession hence the popular name of Candlemas.

The Visitation of the Blessed Virgin Mary to Elizabeth is described in Luke 1:- 39-56 when the pregnant Mary spends three months at the home of her cousin Elizabeth, shortly to be the mother of John The Baptist. This passage supplies for us that beautiful hymn of praise we sing at Evensong, the canticle of the Blessed Virgin Mary, which we call "The Magnificat".

These first three feasts are those which have support of the Canon of Holy Scripture. The next three do not have this support.

(To be continued)

* At some future date I will (DV) discuss the apparent conflict between Freewill and Foreordination.

By The Reverend Mervin Edward Bowles

A 'FAINT' RECOLLECTION

The date in my small, black leather prayer book and hymn book combined says April 6th 1933. It was given to me by my godmother on the occasion of my Confirmation. Nowadays my eyes are unable to read that minuscule print.

On this evening there was to be a Confirmation Service in our Anglo-Catholic Church of St. John. Several parishes around were sending candidates to be confirmed by Gerald, Bishop of Sherborne. Our own parish had nine, the six girls presently seated under the organ loft at the back of the Church at Wimborne St. Giles, Dorset, England, and three boys not present. At our last preparation class the Reverend Janson-Smith, our Rector, had told us that after school, prior to the Confirmation Service there would be an opportunity for voluntary confession. We six girls had decided to make our confessions; the boys chickened out. I guess their sins were too numerous! We girls had discussed this together and made suggestions as to the nature of our sins. The poor Rector must have had a boring time listening to repetitious recitations. We also decided that we should go in order of where we lived, the farthest away going first, to give time to get home and back for the Service. My home being nearest, drew last spot.

It was the turn for the fifth person, Gwen, to make her way to the Lady Chapel adjoining the Sanctuary. It was possible to enter the Sanctuary from the Lady Chapel through a door in the dividing screen. Soon it would be my turn. The recognized bravest of the bunch was now filled with apprehension. The butterflies in my stomach kept turning somersaults.

I had always loved the Lady Chapel. Even now when I think of it I picture it as decorated in that beautiful shade of blue associated with the Virgin Mary, Madonna Blue, I always called it; a satiny, shiny white, and everything trimmed with gold. There were flowers on the altar at all times, grown in the gardens and hothouses of the Earl of Shaftesbury's estate. These flowers were usually white, arrangements of fragrant lilac, huge chrysanthemums, heady-smelling lilies, Shasta daisies and carnations, whatever was in season, and often, in summer, blue larkspur and delphiniums mingled with the white.

On the left side was a large, Jacobean memorial tomb to Sir Anthony Ashley, knighted at Cadiz, with his wife and daughter kneeling at the side. But it was not this ornate tomb that my eye always

sought, but a Jacobean art-type plant, a sphere of hexagons at the foot. This was supposed to represent the humble cabbage brought to England in the 17th Century from the Continent, and grown in the Earl's garden.

High on the right side of the altar was a small plaque on which an English Robin had been painted, the Robin Memorial. When the arcade was being rebuilt after the fire in 1908 a robin persisted in building its nest. After the young birds were fledged it was decided to embed the nest in the wall. The builders found a bottle in which was another robin's nest and a descriptive note telling how, in 1887 when the arcade was being built, a robin had persisted in building among the workings.

But now my beloved Lady Chapel was taking on somewhat ominous proportions. I was in a situation with which I didn't really feel comfortable. Gwen passed by and out of the Church without looking my way, and I knew it was my turn to approach the Lady Chapel.

The Bishop's Chair had a temporary resting place under the Robin Memorial. Father Janson-Smith was seated in that chair. He beckoned me to the kneeler in front of him. I knelt down ----- Everything went blank. There is a gap in my memory. I have no recollection for how long, but when I opened my eyes I was sitting in the hard, uncomfortable Bishop's Chair, and the Rector was kneeling in front of me trying to press a beaker of water between my lips. Somewhat dazed I can only remember that the beaker didn't look very clean, and that the Rector must have gone to the Vestry at the back of the Church to get it.

Needless to say, I never did get to confess my sins. My dear Mother was most concerned at this latest escapade of her youngest daughter, but my older siblings pronounced it "A judgement on my sins."

By Helen E. Glover of our Parish

From here and there

- Isn't Disney World a people trap operated by a mouse? S. Wright
- Time Famine - the discrepancy between things to do and hours in which to do them.
- Access to power must be confined to those who are not in love with it. Plato
- Cognitive dissonance - a psychological state whereby your mind selectively filters out information that contradicts a position you have taken and are determined to hold.
- There is no reason anyone would want a computer in his home. K. Olson, president, founder, and chairman of Digital Equipment Corporation in 1977.
- Having children makes you no more a parent than having a piano makes you a pianist. M. Levine
- The energy of a non-medicated psychiatric ward! D. Skoyles, SSC
- If you don't learn to laugh at troubles, you won't have anything to laugh at when you grow old. E. Howe

- Never rise to speak till you have something to say; and when you have said it, cease. J. Witherspoon
- Anticipatory plagiarism occurs when someone steals your original idea and publishes it a hundred years before you were born. R. Merton
- The refusal to choose is a form of choice; disbelief is a form of belief. F. Barron

The Bishop's Bit

BOOK REVIEW

"*Mariga and Her Friends*" by Carola Peck pub The Hannon Press, Ballivor, county Meath, Ireland. Paperback for £20 (Irish). Available also in hardcover. 312 pp. Index. Lavishly illustrated.

During the First World War the bereaved sometimes published memoirs of the young men who had fallen. Such publications were loving tributes from aching hearts, not critical biographies. Such is this gorgeous book. Mrs Peck has produced a tribute to a friend she and others miss a great deal.

The friend in question, Mariga, was very much a character, of the kind one would expect to find in Ireland, except that she had not a drop of Irish blood in her veins. Daddy was straight out of the *Almanack da Gotha*, related to many of the royal houses of Europe, including the eccentric Wittelsbachs of Bavaria and the Empress Elizabeth of Austria. Daddy only just missed becoming King of Lithuania and Prince of Monaco. Mummy was straight out of *Burke's Landed Gentry*. Her family, believe it or not, were the Blackadders, pronounced Blacka DEER, with the accent on the last syllable, who had lived in the Scots Lowlands since the 13th century. Mariga took it for granted that she might drop in on Queen Mary or on the Dowager Queen of the Belgians. Mariga was raised in Japan by mummy and then in Norway by a Spiritualist godmother. Mariga took it for granted that one travelled much, spoke many languages, was at ease in different cultures. Mariga then married into the Anglo Irish Protestant Ascendency by marrying one of the Guinnesses.

Her Serene Highness the Princess Marie Gabrielle of Urach, the Honourable Mrs Desmond Guinness, Mariga for short, became an enthusiastic campaigner for the preservation of Georgian Ireland. She saved streets and squares in Dublin, stately homes in the countryside. She restored, she collected, she enthused others. And in her enthusiasm she welded together those who might have been political and religious enemies. In her spare time she gave fabled parties and led tours of architectural appreciation round Europe, India and Persia. And in the process Mariga got to enjoy some of that eccentricity for which the old Irish gentry were famous. Mariga fitted in: once when she forgot a hat for a formal reception, she picked a large dahlia from the garden and wore that on her head.

The author of the book, Mrs Carola Peck, a leading light in the Continuing church of Ireland, is no bore herself. She is part New England Yankee and part French. During the Second World War she ran away to join the Royal Navy, and served in Ottawa. She married into the Knox family, which in the 16th century provided the first Anglican bishop in Ireland, of Derry and Raphoe, and which more recently provided the talented Knox Brothers*. In the basement of her Georgian country house Mrs Peck has a Russian Orthodox chapel, where she is able to answer the liturgy in Old Church Slavonic; also an Anglican chapel, which respects the low church ethos of the Church of Ireland. Mrs Peck is nothing if not ecumenical and has a sneaking rapport with enclosed Carmelite nuns. Mrs Peck gives the lie to the idea that being a traditional Christian means being dull.

Mrs Peck's book will please those who enjoy homes and gardens, Ireland, eccentricity, and life at large.

+Robert Mercer CR

* See "*The Knox Brothers*" by Mrs Penelope Fitzgerald

Reprinted from "*The Rock*", edited by Bishop Robert Crawley of Ladysmith, Vancouver Island, B.C.

By the Bishop Ordinary - The Anglican Catholic Church of Canada

You asked

- √ " There is no authority for the custom of turning to the east during the singing of the *Gloria*." Ritual Notes, Eleventh Edition.
- √ "It is customary for all to turn towards the altar for the Apostles creed, but this practice is of recent growth, and cannot claim ancient precedent or rubrical authority." Ritual Notes, Eleventh Edition.

The New Ordo!

Please refer to (a) the Bishop's comments about the Victoria Ordo in the enclosed Diocesan Circular, and (b) the enclosed September Ordo. (The Ordo is available, monthly, from the Diocesan website < www.zeuter.com/~accc/ >)

'Ordo' - a booklet containing short and abbreviated directions for the contents of the Daily Offices and Mass for each day in the year - i.e. a Calendar +.

Thanks to Father Janzen and Father Wilkinson for their comments which are incorporated, extensively, below.

The 'new' Ordo is not new at all! The Ordo was originally designed for use at St. John the Evangelist in Victoria. It has, however, become so popular that it is now used in several parishes in Canada (including our Cathedral parish in Ottawa) and in the U.S.A.

The Ordo is meant to assist but never to impose; it compliments the Prayer Book Calendar (pages ix to xii) and rubrics but does not supplant them. All, of course, with the permission and blessing of our Ordinary.

A few examples of where the Ordo compliments the Prayer Book:

(1) The use of the Proper Prefaces (pages 79, 80, and 81) has been expanded:

(a) While the rubric for the Trinity Preface states 'Upon Trinity Sunday' this is a change from the rubric in the 1918 Prayer Book which is 'Upon the Feast of Trinity only'. Father Palmer pointed out to Father Wilkinson that this subtle change was made to permit the use of the Trinity Sunday Preface on all Sundays in Trinitytide!

(b) The Christmas Preface is the Proper Preface for all feasts of the Blessed Virgin Mary, for Corpus Christi, etc.

(c) The Whitsunday Preface is used for Apostles ("lighting up the disciples to teach them" etc.) The Preface for Saints could also be used for Apostles; however, the Saints' Preface tends to be overused!

(2) All feasts of the Blessed Virgin Mary are kept as Red Letter Days, whereas some in the Prayer Book Calendar are set out as Black Letter Days.

(3) Where propers are not provided in the Prayer Book, those in the Canadian Book of Occasional Offices (CBOO) are used - e.g. The Nativity of the Blessed Virgin Mary, Holy Cross Day.

The following paragraph from 'The Claims of the Church of England' (1960) by Archbishop Cyril Garbett is, I believe, relevant to this discussion:

"Worship is the primary duty of the Church. Through it the Church offers to God the best it possesses, and through it God reveals Himself and gives His blessing to His children. Public Worship is the expression of the Church's faith in God and its response to His sovereignty and love. And so that all may join with one voice in prayer and praise, and that the worshipper of today may be united with the worshippers of the past, the historic Churches have from the earliest days arranged their worship in set forms and in accordance with time-honoured rules. Only by the use of such forms can the worship of the congregation transcend the idiosyncrasies and limitations of the minister who conducts it."

GF

Note from YKW

There are six enclosures with this UPDATE: *The Diocesan Circular*, *The Traditional Anglican*, *The Annunciator*, The 'New' Ordo, a 'piece' from *The National Post*, and a 'response' from *The Tablet*. In spite of a 'lot of junk' being published/circulated/posted these days, there is still a 'lot of good stuff' out there - enjoy these! (*The Messenger* just arrived, as did *The Augustinian* - they'll be in the mail in a week or so.)

GF

Your comments about, better still, suggestions for UPDATE are requested.

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