

St. Thomas of Canterbury Tales

July-August

From the Rector:

Well summer has finally arrives with all the things that we enjoy. Some of them are the warm weather, the ability to enjoy the outdoors, cook outs, family and vacations. Even as I say this we must not forget God who gave us all these things. Today and each day as we go about our life and work, we must be ever mindful of the gifts that God has given us. He has invested greatly in each of you in giving his son Jesus for us. While we enjoy this time of the year, don't leave God out of your life. Take him with you and share how you view the beauty that He has provided for you. As we are told in the Gospel for the Third Sunday after Trinity, of the parable of the lost Sheep, don't let God think you have become lost, so that he has to come searching for you.

Fr. Bill

CONGRATULATIONS

HAPPY BIRTHDAY

July 3
July 7 Alyson Meyers
July 16 Pauline DeWald
July 24 Art LeBlanc

HAPPY ANNIVERSARY

Fred & Pauline DeWald

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**God's Grace is hard enough to understand,
I don't want to imagine the "wrath of God".**
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Our Church expenses continue all summer. Please keep up your

giving!

WHAT IS ANGLICIANISM?

Anglicanism is a tradition within Christianity comprising churches with historical connections to the Church of England or similar beliefs, worship and church structures. Anglicanism forms one of the principal traditions of Christianity, together with Protestantism, Roman Catholicism and Eastern Orthodoxy.

The word Anglican originates in *ecclesia Anglicana*, a Medieval Latin phrase dating to at least 1246 meaning the English Church. Adherents of Anglicanism are called Anglicans. The great majority of Anglicans are members of churches which are part of the international Anglican Communion. The faith of Anglicans is founded in the scriptures, the traditions of the apostolic church, the apostolic succession – "historic episcopate" and the early Church Fathers. Anglicanism forms one of the branches of Western Christianity; having definitively declared its independence from the Roman pontiff at the time of the Elizabethan Religious Settlement. Many of the new Anglican formularies of the mid sixteenth century corresponded closely to those of contemporary Reformed Protestantism; but by the end of the century, the retention in Anglicanism of many traditional liturgical forms and of the episcopate was already seen as unacceptable by those promoting the most developed Protestant principles. In the first half of the 17th century the Church of England and associated Episcopal Church in Ireland and in

England's American colonies were presented by some Anglican divines as comprising a distinct Christian tradition, with theologies, structures and forms of worship representing a middle ground

Following the American Revolution, Anglican congregations in the United States and Canada were each reconstituted into an independent church with their own bishops and self-governing structures; which, through the expansion of the British Empire and the activity of Christian missions, was adopted as the model for many newly formed churches

The degree of distinction between Reformed and western Catholic tendencies within the Anglican tradition is routinely a matter of debate both within specific Anglican churches and throughout the Anglican Communion. Unique to Anglicanism is the Book of Common Prayer, the collection of services that worshippers in most Anglican churches used for centuries. While it has since undergone many revisions and Anglican churches in different countries have developed other service books, the Prayer Book is still acknowledged as one of the ties that bind the Anglican Communion

together. There is no single Anglican Church with universal juridical authority, since each national or regional church has full autonomy. As the name suggests, the Anglican Communion is an association of those churches in full communion with the Archbishop of Canterbury. With over eighty million members the Anglican Communion is the third largest Christian communion in the world, after the Roman Catholic Church and the Eastern Orthodox Church.

BOOK of COMMON PRAYER

The Book of Common Prayer is the common title of a number of prayer books of the Church of England and of other Anglican churches, used throughout the Anglican Communion. The first book, published in 1549 (Church of England 1557), in the reign of Edward VI, was a product of the English Reformation following the break with Rome. Prayer books, unlike books of prayers, contain the words of structured (or liturgical) services of worship. The work of 1549 was the first prayer book to contain the forms of service for daily and Sunday worship in English and to do so within a single volume; it included Morning Prayer, evening prayer, the Litany, and Holy Communion. The book included the other occasional services in full: the orders for baptism, confirmation, marriage, 'prayers to be said with the sick' and a funeral service. It set out in full the Epistle and Gospel readings for the Sunday Communion Service. The 1928 Book of Common Prayer served the Episcopal Church for fifty years, from 1928 until 1978. The 1928 revision was very extensive - perhaps the most radical U. S. prayer book revision until that of 1978. Some of the many changes from the previous 1892 book included dropping liturgies of rather outdated theology, such as the Visitation of Prisoners; the three baptism rites were combined into one; and several changes were made to the Communion service, including further de-emphasis of the Decalogue, and rearrangement of the Lord's Prayer and the Prayer of Humble Access back to the position they had in the Prayer Book of 1549

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YARD & BAKE SALE

The ACW held their Yard & Bake sale on Saturday June 26th and had very good results, earning over \$250. Elaine, Alyson, Pauline and Herb handled the sales while "Grill man" Jim took care of the hot dogs and soda. The effort shown by all, in contributing items and buying things, was GREAT! It

is possible there will be another sale when we get near Christmas.

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PICNIC

It was decided to hold the St. Thomas of Canterbury Annual Picnic at the Bullard Home in Schuylerville on July 18th, after our Church Service. Everyone is urged to invite a couple of friends or relations to enjoy the afternoon of food, games and fun. Talking about food, David has declared there will be a “Deviled Egg” contest and he will be the judge of the best “Deviled Eggs” of St. Thomas of Canterbury. Mark that date on your calendar.. **JULY 18th**.

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BUILDINGS & GROUNDS

Many “Atta- boys” go out to David Bullard for his work with our lawn tractor. It was thought our tractor was a “goner” and would have to be replaced. David undertook the task of checking it out and deciding if we needed a new one, a good used one or a replacement engine, any of which could cost us a few thousand dollars. In one week-end it was determined that a few of our little furry wild animals made a nest in the engine area and developed a taste for some of the wiring. For about \$250, paid for by the ACW, we now have a machine that is doing a GREAT job on all our lawns, under the deft and capable hands of David. Alyson is taking care of the outside flowers and bushes, which are all looking wonderful. Jim, when he was not grilling hot dogs for the Yard Sale, pressure washed the outside of the Church. Nice job, Jim. Fr. Bill felled the damaged tree out in the back and all we have to do now is get rid of all the dry limbs, to eliminate any fire hazard.

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ALTAR GUILD

Alyson has joined Nancy in taking care of the Altar and all the vestments that are used for the Mass. They change the Frontal, Burse and Veil and the Priests vestments according to the Season and/or special day. They wash all the linens a Priest uses and makes sure there are ample Altar supplies. Both ladies put flowers on the Altar weekly, when allowed, at their own expense. If anyone wants flowers on the Altar in memory of someone or for some

other special occasion see either lady and let Bert know so it can be noted in the weekly bulletin.

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