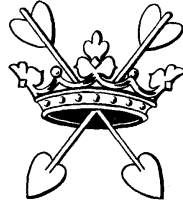


The Parish of St. Edmund, King and Martyr

(Waterloo, Ontario)
www.stedmund.ca



The Anglican Catholic Church of Canada
(A member of the worldwide Traditional Anglican Communion)

UPDATE

June 14, 2007 - St. Basil the Great

July Schedule

July 1	Sunday	The Fourth Sunday after Trinity
July 8	Sunday	The Fifth Sunday after Trinity
July 15	Sunday	The Sixth Sunday after Trinity
July 22	Sunday	St. Mary Magdalene
July 25	Wednesday	St. James the Apostle
July 29	Sunday	The Eighth Sunday after Trinity

Service Times and Location

- (1) All Services are held in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo.
- (2) On Sundays, **Matins** is sung at **10:00 a.m.** (The **Litany** on the first Sunday of the month), and the **Holy Eucharist** is celebrated (sung) at **10:30 a.m.**
- (3) On weekdays - **Major Holy Days** - the **Holy Eucharist** is *usually* celebrated at **7:00 p.m.**, **10:00 a.m.** on Saturday.

Notes and Comments

- 1) **Monthly Parish Lunch** - Immediately following Mass, on the fourth Sunday of each month (not necessarily the last Sunday!) we meet for lunch and chatter in 'our' restaurant - Martin's.
- 2) **Speaking as a Former Fetus . . .** - this page.
- 3) For **Robert's Ramblings - When we came to Rome** - see page 3.
- 4) **Impressions of Zambia and Congo** - see page 5.
- 5) **How the Kalendar teaches the faith** - see page 6.
- 6) **Claims every Catholic should be able to answer** - the fourth of twelve parts - see page 7.
- 7) Acceptance versus approval, as liberal political concepts - **The virtues of toleration** - see page 8.
- 8) A helping hand from St John - **Sacred Mysteries** - see page 9.
- 9) A report - **The Continuing Church in Japan** - see page 10.

Speaking as a Former Fetus . . .

Speaking as a former fetus, I welcome the Supreme Court's decision permitting regulation of partial birth abortion. Now there's lots of talk about a wider pro-life strategy to build on this victory. Such a strategy must be one of persuasion as much as legislation. I am not an expert on the abortion issue, but I have learned a great deal about it, strangely enough, by studying the Lincoln-Douglas debates. These debates were about slavery. But look at how closely the arguments parallel the abortion debate.

Douglas, the Democrat, took the pro-choice position. He said that each state should decide for itself whether or not it wanted slavery. Douglas denied that he was pro-slavery. In fact, at one time he professed to be "personally opposed" to it. At the same time, Douglas was reluctant to impose his moral views on the new territories. Douglas affirmed the right of each state to choose. He invoked the great principle of freedom of choice.

Lincoln, the Republican, disagreed. Lincoln argued that choice cannot be exercised without reference to the content of the choice. How can it make sense to permit a person to choose to enslave another human being? How can self-determination be invoked to deny others self-determination? How can choice be used to negate choice? At its deepest level, Lincoln is saying that the legitimacy of freedom as a political principle is itself dependent on a doctrine of natural rights that arises out of a specific understanding of human nature and human dignity.

If Negroes are like hogs, Lincoln said, then the pro-choice position is right, and there is no problem with choosing to own them. Of course they may be governed without their consent. But if Negroes are human beings, then it is grotesquely evil to treat them like hogs, to buy and sell them as objects of merchandise.

The argument between Douglas and Lincoln is very similar in content, and very nearly in form, to the argument between the pro-choice and the pro-life movements. Pro-choice advocates don't like to be considered pro-abortion. Many of them say they are "personally opposed." One question to put to them is, "Why are you personally opposed?" The only reason for one to be personally opposed to abortion is that one is deeply convinced that the fetus is more than a mere collection of cells, that it is a developing human being.

Even though the weight of the argument is strongly on the pro-life side, the pro-choice side has until now won politically. This is because liberals understand that abortion-on-demand is the debris of the sexual revolution. If you are going to have sexual promiscuity, then there are going to be mistakes, and many women are going to get pregnant without wanting to do so. For them, the fetus becomes what one feminist writer termed "an uninvited guest."

As long as the fetus occupies the woman's womb, liberals view it as an enemy of female autonomy. Thus liberalism is willing to grant to the woman full control over the life of the fetus, even to the point of allowing her to kill it. No other liberal principle, not equality, not compassion, is permitted to get in the way of the principle of autonomy.

The abortion issue reveals the bloody essence of modern liberalism. In fact, it is the one issue on

which liberals rarely yield. Being pro-choice is a litmus test for nomination to high office in the Democratic Party. Liberals as a group seem to oppose any restriction of abortion. They don't want laws that regulate late-term abortion. Many liberals object to parental notification laws that would notify the parents if a minor seeks to have an abortion. We see from their recent reaction that even partial birth abortion is acceptable to the Democratic presidential contenders, like Obama and Hillary. One may say that in the church of modern liberalism, abortion has become a sacrament.

What, then, is the challenge facing the pro-life movement? It is the same challenge that Lincoln faced: to build popular consent for the restriction and ultimately the ending of abortions. Right now the pro-life movement does not enjoy the support of the American people to do this. Neither, by the way, did Lincoln have a national mandate to end slavery. It is highly significant that Lincoln was not an abolitionist. He was resolutely anti-slavery in principle, but his political campaign focused on the issue of curtailing the spread of slavery to the territories.

In my view the pro-life movement at this point should focus on seeking to reduce the number of abortions. At times this will require political and legal fights, at times it will require education and the establishment of alternatives to abortion, such as adoption centers. Unfortunately such measures are sometimes opposed by so-called hardliners in the pro-life movement. These hardliners are fools. They want to outlaw all abortions, and so they refuse to settle for stopping some abortions, with the consequence that they end up preventing no abortions. These folks should learn some lessons from Abraham Lincoln.

By **Dinesh D'Souza**, April 23, 2007

Robert's Ramblings

When we came to Rome (Acts 29, 16).

"An Anglican church absorbed by Rome and an Anglican church separated from Rome are equally inadmissible." (Abbot Lambert Beauduin of Chevetogne Abbey in Belgium, quoted by Bernard Barlow in "A Brother Knocking at the Door: The Malines Conversations 1921 - 1925").

I couldn't have put it better myself. Two famous members of CR, Bishop Walter Frere and Bishop Charles Gore, participated in the Malines Conversations, unity talks between Anglicans and RC's. Two Cardinal Archbishops of Malines in Belgium have paid visits to Mirfield. I don't know how many brethren of CR have been presented to Popes, but they include Benedict Green and Eric Simmons. A friend has asked me to tell of my own presentations.

While I'm in the business of name dropping, let me add that I have also been presented to the other Pope, Shenouda of the Coptic church, when he was visiting his flock in Canada. It was good to learn that the Copts of Egypt and the RC's had signed a concordat agreeing that whatever else might separate them, the doctrine of the incarnation did not. The schism of 451 after the Council of Chalcedon had been a misunderstanding about words. I attended this Pope's liturgy in Ottawa, or part of it: it began later and seemed infinite in length. His address, partly in Arabic and partly in English, was of the relaxed informal kind we associate with retreats. He was seated at ease. His text was, "The tongue no man can tame" (*James 3, 8*).

When the Pope of Rome visited Archbishop Runcie in Canterbury cathedral, they signed a statement urging Anglicans and RC's around the world to engage in dialogue and to co-operate practically whenever possible. The Church of the Province of Central Africa took this urging seriously. It is not uncommon for dioceses within a province to be assigned different portfolios. I refused appointment as convenor of a liturgical committee, and was given instead the job of Anglo Roman dialogue.

Once a month four representatives from their diocese of Bulawayo met with four from our diocese of Matabeleland. They were led by Archbishop Henry Karlen, a Swiss belonging to the Marianhill Missionaries. He was accompanied by his vicar general, Fr Pius Ncube, now his justly famed successor; by a Spaniard of the Burgos Fathers; and by an English canon lawyer. I was accompanied by my vicar general, Fr Jeffrey Milton, a young Welshman; by Canon Milton Madida; and by Fr Ken Berry, an Englishman. We worked our way through such ARCIC documents as had so far been published (Anglican Roman Catholic International Consultation). The clergy from both dioceses had a joint quiet day which

concluded with Anglican evensong. We had vespers in a packed RC cathedral at which I preached. A German Jesuit retreated the Anglican clergy. We attended each other's funerals and ordinations. They had rather too many of the former: over two dozen of their religious and clergy were killed by guerrillas. After one of our ordinations their Archbishop said, "The Vatican must decide whether or not you ordained priests but there is no doubt you intended to," to which I replied, "It's all in the Prayer Book".

Amity reigned. Archbishop Karlen and Fr Ncube were men of valour: they had stood against the injustices of white minority rule and now they were standing up to Mugabe. A text from the *Apocrypha* comes to mind, "Judas heard of the fame of the Romans, that they were valiant men and have pleasure in all that join themselves unto them and have amity with them" (*I Maccabees* 8, 1).

Locally, the Romans tended to say, "We can't make decisions about unity. Authority is in Rome." Later on somebody in Rome was to say to me, "We can't do much about unity here. You must work harder at the local level". At any rate, our Archdeacon Jeffrey Milton went to Rome for a recce. He returned for a more formal meeting with some of the Congregation for the Doctrine of the Faith, this time accompanied by Fr Milton Madida. Early in 1985, I was at Mirfield.

On the way over I had called on Archbishop Jan Glazemaker of Utrecht in Holland, to learn about several matters, such as support for mission in Africa and the state of Old Catholic dialogue with Rome. On the way back to Zimbabwe, I stopped off in Rome.

An English priest at the Secretariat for Unity spent time with me, talking over dispersed authority and centralized authority. Cardinal Willebrands of the same Secretariat gave me a long interview. We mused about what Pope Paul VI might have meant when he said, "There will be no seeking to lessen the piety and legitimate prestige and patrimony of the Anglican church when the Roman Catholic church is able to embrace her beloved sister". Cardinal Ratzinger at CDF, with two members of his staff, also gave me a long interview. I tried to explain that in the Anglo Saxon tradition we worked from case law rather than from law codes, that our beliefs were to be studied from our lives rather than from our documents, that life is not an

academic pile of paper. In 1985, I learned from experience that Joseph Ratzinger was no rottweiler, no panzer cardinal. He proved to be the gentlest and most sympathetic of listeners, a courteous man with a shy smile, dressed in the plain cassock of a priest.

On that same visit, I was briefly presented to Pope John Paul II at a very public audience. Obviously on such occasions there is only time for formal pleasantries. In 1987 the same Pope did a tour of several African countries, including Zimbabwe. He took as his theme for that tour, "To preach among the gentiles the unsearchable riches of Christ" (*Ephesians* 3, 8). It was his practice on such visits to hold an ecumenical service with separated brethren. On this occasion my former cathedral of St John Baptist in Bulawayo was chosen as the venue. The Pope preached at Prayer Book evensong. Former, because by this time I was in Canada. I like to think St John's was chosen in recognition of our attempts at Anglo Roman dialogue. Bishop Theo Naledi, my popular successor, presided but of course I returned home for the event, and was presented. Pope John Paul II said, referring to the large open air RC mass that same morning, "We have met once today already," to which I replied, "And in Rome". He answered, "I know, I know". I doubt if he could possibly have remembered, but he may have been primed by one of his staff.

By this time our Anglican Jeffrey Milton had died of cancer, aged 33. Before he did, the Pope sent an emissary from Rome to bring him a blessing. Archbishop Karlen and many of his clergy attended the funeral.

Last May, as you well know, a small party of Canadians went to Rome to pray for unity in St John's Lateran, the cathedral of the diocese; in the much more famous St Peter's; and in St Paul's outside the Walls. They were led by Bishop Peter, a former student from the College of the Resurrection at Mirfield. They kindly invited me to join them. We had an informal lunch with somebody from CDF. And at another very public audience Peter and I were presented, this time to Pope Benedict XVI, with whom Bishop Peter had already had some correspondence in the latter's time at CDF. At the same time, a Lutheran bishop from Sweden was also presented.

The razzmatazz of papal functions in Rome is not to everybody's taste. But there is something very

moving about "the great multitude out of every nation and of all tribes and peoples and tongues" (*Revelation* 7, 9). People wear national costume, wave their national flags. And there is the Pope to greet them, often in their own languages; to act as a focus, a minister and a symbol of the unity they have together in Christ; to lead them in unison, "As our Saviour Jesus Christ hath commanded and taught us we are bold to say, Our Father". As the Anglican communion currently twists and turns in its turmoil, I find the unifying ministry of Peter (and by now it's a reformed ministry) to look increasingly attractive, "When thou art converted strengthen thy brethren" (*Luke* 22, 32). But I remain devoted to the piety and patrimony of the Anglican church.

+Robert Mercer CR

The retired, Third Bishop of The Anglican Catholic Church of Canada

From here and there

- 1) **sequacious**, adj. - unthinkingly following others
- 2) Lots of people think they're charitable if they give away their old clothes and things they don't want. It isn't charity to give away things you want to get rid of and it isn't charity to do things you don't mind doing. Myrtle Reed (1674 - 1911)
- 3) **Gay Bishop and partner to unite**. Anglican Conservative response: "ONE more thing, and we swear we're leaving!"
- 4) Mothers of teenagers know why animals eat their young.
- 5) **Biology** is the only science in which multiplication means the same thing as division.
- 6) **The Law of the Perversity of Nature** - you cannot determine beforehand which side of the bread to butter.
- 7) **Chemicals**: noxious substances from which modern foods are made.

Impressions of Zambia and Congo

In UPDATE, we are used to reading most interesting and colourful articles about life in Africa, of a quality which I am not able to emulate.

But I can give some impressions of my visits to the churches in Zambia and Congo: the Continuing Anglican Communion in Zambia (CACZ), and the Église Catholique Anglicane du Congo (ECAC).

People here in Canada gave me all sorts of most helpful advice: but the first impression that I had when I arrived, and which stayed with me all through my time in both Zambia and Congo was that of people: people everywhere: people walking - along the highway, seeming to be far from anywhere: people walking along the highway and carrying heavy loads, or pushing bicycles loaded with large bags of all sorts of stuff: charcoal for cooking, to be sold for a small profit, bags of maize meal, with which to make the staple dish, nshima (it is a bit like a large undercooked dumpling) which you squidge into a small ball with your fingers and hand, and then dip into the gravy in which your meal is served: (in Congo they call this 'soupe') - so that it then has some flavour.

And the other notable thing was that most of these were relatively young people: there was an absence of the elderly: it was quite a shock to realize that in all the visits to churches during my three weeks, it was only on the rare occasion that I was not the eldest person in the room: and I'm only 63! But then you look at the statistics, and in Zambia, the average life expectancy is 40 years: a result of the devastating impact of AIDS, which, different from the disease in North America, is a heterosexual disease, now endemic in the population. In Congo, there was a different reason: in 1988 the province of Sud-Kivu was invaded by Rwandan forces, and also by Ugandan forces, with a war to capture the mineral wealth of the country: but the impact on the population was immense, with massacres in the villages, and many fleeing to refugee camps in Tanzania, across Lake Tanganyika: it is very humbling to see the signs commemorating these massacres, with a little note indicating where the mass graves are to be found.

So there are all these people walking: whether in Lusaka, Zambia, or in Bukavu, Congo: you start to wonder why they are not at work, after all it is a

weekday, a working day? But then you discover that in Zambia, only about 7% of the population have full time employment: most others have some sort of short term contract, or part time and temporary work: but with many trying to make ends meet with whatever sort of day labour and casual work that they can find: even if this is selling shirts, or fruit, or eggs, or live chicken, or candies, or whatever you can imagine (one man wanted to sell me a catapult!), whilst your car is stopped at an intersection. Stop your car in a village in Congo, and you are mobbed by ladies who are selling fruit: bananas, oranges, pineapples, mangoes: all fresh - all very good: but I was quite happy to leave the bargaining to Fr. Steven!

And yet, these people have a tremendous faith, and a faith which is shown in the everyday life which they lead: where the church is a true centre of that which is important: where Jesus Christ is seen to be at the centre of that which is important: and the people are prepared to walk 5 kilometres in the midday heat, to come and meet this Canadian, who has come to visit: indeed, in Congo, some of the parishes met our car as we arrived in the village, and we walked in a procession, with singing and waving of flowers and branches, all the way to the church. In Zambia, the welcome with song, and great ululations of joy: and children: children all around. At Mass at Lalinda, I asked Fr. Mukuyamba (Vicar General) and Fr. Banda (Rector) how many communicants there were: they thought perhaps 200: but after the communion, Fr. Mukuyamba said gently, 'but father, the children - a blessing' - and there must have been two hundred children, from tiny tots to teenagers who were awaiting confirmation, who came forward for a blessing.

People with very little in the way of creature comforts: who have a very basic, often an adobe brick and thatch roof little house, where the kitchen may be a little fire in the corner of one room, or outside in the yard: where if the house is in the city, there may be electricity, but if in the country, no electricity, and often the water comes from the river or stream. But despite all this, there is a very strong understanding of the gift earned for us all by Jesus Christ, at Calvary: the promise of eternal salvation after the toils and challenges of this life are over.

I read somewhere that if you go to Africa even once, that you will find a need to return: I was

able to spend time with the ordinands in Zambia, and their ordination is my excuse for a chance to go back: if they'll have me!

By **The Reverend David Marriott**

How the Kalendar teaches the faith

The Church begins with the manifestation of God to the world in the person of Christ. First comes Advent, with its setting forth of the three themes of preparation: the preparation of humanity for Christ's first advent to the world, the preparation of the Church for His second advent by a consideration of the four last things (death, judgement, Heaven and Hell) and the preparation of the individual soul for the coming of Christ in the Christmas communion. As a season of penitence, the Advent colour is violet.

Then comes the white of Christmas, with its midnight, dawn and noon masses, so tender and human in their appeal, followed by three feasts which remind one of the passion which Christians must share: the Martyr (exemplified in St. Stephen) who suffers unto death, the stalwart servant (exemplified in the Beloved Disciple) who testifies throughout a long life of service. And the many (exemplified in the Holy Innocents) who suffer unknowingly and without choice, but who nevertheless are part of Christ's glorious heritage of weakness made into eternal triumph. The Octave day shows us the divine babe and his first blood (the circumcision). On January 6th, under the title of The Epiphany, we celebrate the manifestation of Christ's divinity made to humanity in the coming of the Magi, in His baptism and in his first miracle. The Christmas season does not really end until the Purification (February 2nd), theoretically forty days after the Nativity and constituting the first course of forty days in the Church Year.

After the Epiphany Octave, the ferial season known as Epiphanytide begins, which uses green as does Trinitytide and does not end until Septuagesima comes with its violet of penitence. Thus is the cycle of the Incarnation ended and a new cycle begun; the cycle of redemption which manifests the mystery of sanctification, or as it is better called, the mystery of the Church. This cycle is the most interesting and varied of the three, with its tracing out of the suffering and victory of Christ, the coming of the Holy Spirit

and the founding of the Church whereby is revealed to us the mystery of God and His blessed will. First there is an introduction, so that we may not leave the love of Christmas too suddenly for the penance of Lent. This is the Gesima or pre-Lenten season of Septuagesima, Sexagesima and Quinquagesima, approximately seventy, sixty and fifty days before Easter. Then Lent begins with Ash Wednesday and extends for another period of forty days (i.e., not counting Sundays which are never fast days) through Passiontide and Holy Week. Then Easter, the yearly anniversary of Christ's Resurrection. Then comes the Great Forty Days (when Christ again walked the earth), ending in the Ascension of Christ. But Eastertide itself does not end until Pentecost (fifty days) is finished with its Octave Day of Trinity Sunday whereon we worship God in His final revelation of Himself. The foregoing cycle has been Violet with penitence (from Septuagesima till Easter, except for the black of Good Friday) and white in honour of Christ the Immaculate, except for red which is used for the fire of the Holy Spirit during Whitsuntide. Trinity Sunday is also white, as is the Feast on the Thursday after Trinity Sunday, Corpus Christi, the day whereon the revelation of the mystery of God is seen to be completed and fulfilled in the Blessed Sacrament of the Altar.

Trinitytide is the third cycle and deals with the mystery of God and His blessed will in our lives. It uses green on Ferias as did Epiphanytide and ends with the Sunday next before Advent, when the glorious worship of the Church in the three cycles of the mysteries of our faith is begun again.

All through these three cycles come the immovable Feasts with their presentation of heroic servants of Christ (the Apostles and Evangelists, the Martyrs, the Confessors, the Virgins, the Holy Women) and many commemorations of mysteries or of titles of our Lord and our Lady, such as the Precious Blood or the Seven Sorrows. For all the Feasts in honour of martyrdom, the Church uses red, for other Feasts, white. The immovable Feasts, which occur throughout the year, may seem to interrupt this gradual unfolding of the three-fold mysteries of our Faith (i.e., the doctrine of God, the Incarnation and the Church), but if we see the immovable Feasts against the background of the Season, and thus think of them as evidence of the Faith expressed in human life and action, they serve to illustrate this threefold mystery. And, let it not be forgotten that we, as Catholic Christians, are part of this mystery, for St. Paul says that the

Church is "the fellowship of the mystery."

By James Millar

Claims every Catholic should be able to answer - 4 of 12

Freedom of speech is a great thing. Unfortunately, it comes at an unavoidable price: When citizens are free to say what they want, they'll sometimes use that freedom to say some pretty silly things. And that's the case with the 12 claims we're about to cover. Some of them are made over and over, others are rare (though worth addressing). Either way, while the proponents of these errors are free to promote them, we as Catholics have a duty to respond. Hopefully, this special CRISIS Magazine e-Report will help you do just that. These errors are widespread, and it's our responsibility to correct them. So, at long last, I present to you 12 claims EVERY Catholic should be able to answer.

4. "I don't need to go to Church. As long as I'm a good person, that's all that really matters."

This argument is used often, and is pretty disingenuous. When someone says he's a "good person," what he really means is that he's "not a bad person" - bad people being those who murder, rape, and steal. Most people don't have to extend a lot of effort to avoid these sins, and that's the idea: We want to do the least amount of work necessary just to get us by. Not very Christ-like, is it?

But that mentality aside, there's a much more important reason why Catholics go to Church other than just as an exercise in going the extra mile. Mass is the cornerstone of our faith life because of what lies at its heart: the Eucharist. It's the source of all life for Catholics, who believe that bread and wine become the real body and blood of Christ. It's not just a symbol of God, but God made physically present to us in a way we don't experience through prayer alone.

Jesus said, "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day" (John 6:53-54). We're honoring Jesus' command and trusting in that promise every time we go to Mass.

What's more, the Eucharist - along with all the other Sacraments - is only available to those in the Church. As members of the Church, Christ's visible body here on earth, our lives are intimately tied up with the lives of others in that Church. Our personal relationship with God is vital, but we also have a responsibility to live as faithful members of Christ's body. Just being a "good person" isn't enough.

By Deal W. Hudson

The virtues of toleration

Acceptance versus approval, as liberal political concepts

People want approval, not toleration and in the current political climate they demand it. But the project of legislating tastes and preferences may harm society more than it helps any individual.

TOLERATION is a virtue that has lately fallen on hard times. Old-fashioned toleration - the toleration defended by Milton and by the older liberals, such as Locke - sprang from an acceptance of the imperfectability of human beings, and from a belief in the importance of freedom in the constitution of the good life. Since we cannot be perfect, and since virtue cannot be forced on people but is rather a habit of life they must themselves strive to acquire, we were enjoined to tolerate the shortcomings of others, even as we struggled with our own. On this older view, toleration is a precondition of any stable modus vivendi among incorrigibly imperfect beings.

If toleration has become unfashionable in our time, the reason is in part to be found in the resistance of a post-Christian age to the thought that we are flawed creatures whose lives will always contain evils. This is a thought subversive of the shallow optimistic creeds of our age, humanist or Pelagian, for which human evils are problems to be solved rather than sorrows to be coped with or endured. The result is a world view according to which only stupidity and ill-will stand between us and universal happiness. Grounded as it is in accepting the imperfectability of the human lot, toleration is bound to be uncongenial to the ruling illusions of the epoch, all of which cherish the project of instituting a political providence in human affairs whereby tragedy and mystery would be banished.

Toleration is unfashionable for another, more topical reason. It is unavoidably and inherently judgmental. When we tolerate a practice, a belief, or a character trait, we let something be that we judge to be undesirable, false, or at least inferior; our toleration expresses the conviction that, despite its badness, the object of toleration should be left alone. This is in truth the very idea of toleration, as it is practiced in things great and small. So it is that our tolerance of our friends' vices makes them no less vices in our eyes: rather, our tolerance presupposes that they are vices. As the Oxford analytical philosophers of yesteryear might have put it, it is the logic of toleration that it can be practiced only in respect of evils. So, on a grander scale, we tolerate ersatz religions, such as Scientology, not because we think they may after all contain a grain of truth, but because the great good of freedom of belief necessarily encompasses the freedom to believe absurdities. Toleration is not, then, an expression of doubt about our ability to tell the good from the bad; it is evidence of our confidence that we have that ability.

Such judgments are alien to the dominant conventional wisdom according to which standards of belief and conduct are entirely subjective or relative in character, and one view of things is as good as any other. A tolerant man does not doubt that he knows something about the good and the true; his tolerance expresses that knowledge. Indeed, when a society is tolerant, its tolerance expresses the conception of the good life that it has in common. Insofar as a society comes to lack any such common conception - as is at least partly the case in the U.S. and Britain today - it ceases to be capable of toleration as it was traditionally understood.

Toleration as a political ideal is offensive to the new liberalism - the liberalism of Rawls, Dworkin, Ackerman, and such like - because it is decidedly non-neutral in respect of the good. For the new liberals, justice the shibboleth of revisionist liberalism - demands that government, in its institutions and policies, practice neutrality, not toleration, in regard to rival conceptions of the good life. Although in the end this idea of neutrality may not prove to be fully coherent, its rough sense seems to be that it is wrong for government to discriminate in favor of, or against, any form of life animated by a definite conception of the good.

According to the new liberals, such discrimination violates an ideal of equality demanding equal respect by government for divergent conceptions of the good and the ways of life that embody them. This is radical stuff, since - unlike the old-fashioned ideal of toleration - it does not simply rule out the coercive imposition of a conception of the good and its associated way of life by legal prohibition of its rivals. It also rules out as wrong or unjust government's encouraging or supporting some ways of life - by education, subsidy, welfare provision, taxation, or legal entrenchment - at the expense of others deemed by it, or by the moral common sense of society, to be undesirable or inferior. It rules out, in other words, precisely a policy of toleration - a policy of not attaching a legal prohibition to, or otherwise persecuting, forms of life or conduct that are judged bad and that government tries by a variety of means to discourage. What the neutrality of radical equality mandates is nothing less than the legal disestablishment of morality. As a result, morality becomes in theory a private habit of behavior rather than a common way of life.

By **John Gray** in *The National Review* - October 5, 1992

Sacred Mysteries

A helping hand from St John

Today [June 24] is St John's Day. It is called Midsummer's Day, although it is not quite the summer solstice, nor was it even before the change of the calendar in 1752. The Midsummer Night of Shakespeare's play was June 23, St John's Eve. St John's Day is the calendar's summer counterpart to Christmas Day. The John in question is John the Baptist.

He is unusual in having two saint's days, the other on August 29 marking his beheading. June 24 is his birthday, and he was held to have been sanctified before his birth, at the time of the visitation of the Virgin Mary to his mother Elizabeth, telling her of the coming of Jesus.

"Lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy." (At a performance of the medieval Wakefield cycle at St Clement's church, Cheapside, last year, Elizabeth exclaimed, "My child makes joy as any bird that I in my body

bear.")

As you read this today, a relic of the right hand of St John the Baptist is being revered by crowds of Christians somewhere between Moscow and Kiev. The hand, when it arrived in Moscow, on loan from Montenegro, attracted huge crowds, which queued for up to 11 hours to say their prayers before it. The length of the queues was blamed on bad policing.

Some English people find this idea of kissing a bit of dead flesh repellent. The Orthodox, by contrast, are as keen as Roman Catholics to worship God by honouring the remains of his saints.

There is a parallel with worshipping God by the means of icons. It is not the image that is worshipped, but, in the case of icons of Jesus, the person represented, or, in the case of saints, the God who made them holy. Icons and relics are reference points and mementos. The saint is in heaven, his relic with us on earth. Just as the rainbow is the remembrancer of God's covenant with all mankind, saints' relics are souvenirs of the action of God's grace among men.

There are, however, rather more relics of St John the Baptist than nature would warrant.

The head of St John is believed to be buried at Damascus, in the great Umayyad mosque, where a stone and glass kiosk between two pillars marks the holy spot. Muslims say their prayers at the site, and ask for John's intercession. The intercession of saints is as much a disputed question in Islam as it is in the Christian world. There are no such shrines in Saudi Arabia.

Another relic of John the Baptist's head is still revered at Amiens cathedral. I think the object there now is a replica, but the original was brought by a crusader in 1206 after the sack of Constantinople.

The hand now touring Russia and Ukraine spent some time in Constantinople too, after having been brought there from Jerusalem. Since then it has spent the centuries wandering. The Knights of St John later took the relic to their headquarters at Rhodes, and then, when they were driven from Rhodes by the Ottoman Turks in the 16th century to Malta.

Napoleon landed on Malta in 1798 on his way to Egypt, looting as he went. The Tsar of Russia, Paul I, offered protection to expelled Knights of St John, and the relic was taken to St Petersburg, where it remained until the revolution of 1917.

Tsar Nicholas II was murdered by the Bolsheviks, but his mother, Maria Feodorovna, escaped to her native Denmark, taking the hand with her. Before her death in 1928 the relic came into the care of an exiled Russian bishop, and it was then presented to the Serbian King Alexander of Yugoslavia. His successor, King Peter, fled to England in 1941 and the relic remained at Ostrog, the extraordinary monastery built into a mountain in Montenegro.

The new communist government transferred the precious relic to the state treasury, but today it is once more kept in a monastery chapel for public veneration, or, until next month, on tour.

From *telegraph.co.uk* - by **Christopher Howse** - June 24, 2006

The Continuing Church in Japan

A brief stopover on a train trip from Kyoto to Numazu, at Toyohashi in southcentral Honshu, Japan, permitted another very pleasant meeting with Father Ivan Cosby of the Irish TAC. In the four hours we had so many pleasant discussions but here we present just a short report on the progress of the TAC in Japan. It had been two years since our previous meeting and much progress has been made in the interval.

Father Cosby is Professor in Aichi University, Toyohashi and is also heavily involved in counselling particularly at the administrative level. He carries a heavy teaching load and counsels many students because of his English and knowledge of western social culture. He has many clerical responsibilities in Toyohashi, nearby Hamamatsu, and the surrounding regions. He travels to southwest England, and Ireland to be involved in the life of a number of TAC parishes there, often several times a year. Ivan Cosby is a very busy man and priest.

Before so many of the troubles in the Anglican Church in Japan began a number of years ago, Father Cosby was priest-associate at the Church of the Ascension in Toyohashi, Diocese of Chubu. Being a strong traditionalist and against many

liberal trends he was ousted by the Bishop but an outcry from so many parishioners forced his reinstatement. Last year a new Bishop took charge and succeeded in putting him out. A friendly priest in St. Andrews - Hamamatsu was happy to have Father Cosby as an associate and he now assists there once a month. He also was offered an assistantship, so to speak, at St. Peter and St. Paul - Toyota, by a former rector of The Ascension, Father Mark Nakanishi. Most exciting of all, Father Cosby has established a new parish in Toyohashi - St. Mary Magdalene, Church of Ireland Rite, and this is flourishing. So much interesting and good has emanated from an unpleasant ouster. All things in Christ work together for good and in the dissensions which have occurred, the Anglican Church has never realized this and has never learned a lesson of understanding and kindness, not in Japan, nor America, Canada, Australia, or anywhere!

At St. Mary Magdalene the language is English but the Church of Ireland services - Communion, Mattins and Evensong are used. It is a Nippon Kirisuto Sei Ko Kai-associated parish under Bishop Raphael Kajiwara and was instituted during Advent of last year. All of the parishioners are Japanese and many are not Christian yet. Father Cosby holds two Bible Study groups, one for housewives in which half are Christian and one for students, including no Christians. For the non-Christians, Father Cosby insists that the services of Evensong and Mattins are most appropriate. He feels it is much more amenable for them to relate to the praise, prayer and understanding of these worship services than to the Eucharist at the initial stages of their Christian development.

Father Cosby and I had not met for two years and needless to say that it was a very pleasant, despite fortuitous, event, which allowed us to meet again and talk about problems and progress in the continuing church.

By **Paul Maycock**

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