

# The Parish of St. Edmund, King and Martyr

Waterloo, Ontario  
www.stedmund.ca

## UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

March 18, 2009 - **St. Cyril of Jerusalem**

### April Schedule

April 5	Sunday	Palm Sunday
April 9	Thursday	Maundy Thursday
April 10	Friday	Good Friday
April 11	Saturday	Holy Saturday
April 12	Sunday	Easter Day
April 19	Sunday	The Octave Day of Easter
April 25	Saturday	St. Mark the Evangelist
April 26	Sunday	The Second Sunday after Easter

### 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

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- 1) **The Messenger Journal** (the official newspaper of The Traditional Anglican Communion) is included with UPDATE this month. If you do not receive a copy from us or from somewhere else, *and would like to receive one*, simply send us a note and we'll mail one to you, and put you on our list to receive future issues.
- 2) **PRIMATE CLARIFIES ASPECTS OF SEVERAL REPORTS ON TAC-HOLY SEE INITIATIVE** - this page.
- 3) **ROBERT'S RAMBLINGS - Father Braunstein Ordination Sermon** - page 3.
- 4) A worthy mission cause for you and/or your Parish (tax receipts will be issued by The Parish of St. Peter & St. Paul, where applicable) - **THE AFRICA APPEAL** - page 6.
- 5) A visit to **All Saints**, Palatka, Florida - **A MOST WELCOME FIND** - page 8.
- 6) **Church and Settler in Colonial Zimbabwe - A BOOK REVIEW** - page 8
- 7) **Rest in Peace - RICHARD JOHN NEUHAUS** - page 9.

## PRIMATE CLARIFIES ASPECTS OF SEVERAL REPORTS ON TAC-HOLY SEE INITIATIVE

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Since the publication of a report on the Traditional Anglican Communion and unity in the semi-official Vatican publication "*Civiltà Catholica*" (in Italian in October last year, in English in December) there has been speculation about precisely what structure might be considered appropriate for the Traditional Anglican Communion. This speculation reached new heights in early February with a major feature in the *Catholic Record* (the Catholic weekly paper from Perth, Australia).

In an interview with Archbishop Hepworth, His Grace agreed to clarify some aspects of these reports for the *Messenger Journal* as follows:

It is possible for a church to come into union with the Bishop of Rome, in which case it is known usually as "a ritual church *sui iuris*" - that is a church with its own rite and canonical regulation. There are some twenty-eight of these churches, and they appoint their own bishops by synodical processes, and seek confirmation of the election from the Bishop of Rome.

Much of the Concordat of the Traditional Anglican Communion was designed to mirror the processes of a ritual church, a point noted by some Vatican officials. We have not anticipated that our present application would lead to this sort of structure - most of these rites are descended from ancient churches that have never been part of the Roman or Western rite. Of modern origin, however, are the Personal Prelatures and Apostolic Administrations that are essentially vehicles for specific groups to coalesce around their own episcopate for a particular pastoral

reason.

We have taken the advice of those with whom we have been meeting, and not sought any particular structure. We understand that no existing canonical structure might prove appropriate. Since the idea of a Personal Prelature is itself a modern creation, dating only to the late Pope, from a structural point of view the Holy See is open to new forms of community within the Church.

We have simply asked, in the words of our letter, to "seek a communal and ecclesial way of being Anglican Catholics in communion with the Holy See, at once treasuring the full expression of catholic faith and treasuring our tradition within which we have come to this moment."

We have not sought to design something for ourselves. We have asked for the guidance of the Holy See, given the reality of our position and the mind of our episcopate.

We remain in quiet prayer, while growing our Communion in key parts of the world. We agreed, rightly, to allow the Holy See the opportunity to respond to the difficult problems that our letter undoubtedly caused. When there is a reply, I am committed to presenting it to a full meeting of our College of Bishops, and to formal meetings of each of the general synods of our churches that voted to support this initiative."

Published 25<sup>th</sup> February 2009

English readers may note that the speculation also featured in the *Catholic Herald*. The Vatican has in an unofficial reply simply reaffirmed what was already public in the July 2008 letter. It may be thought to have committed itself to an answer; therefore, but not to any particular content of that answer or to any deadline.

## ROBERT'S RAMBLINGS

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### **Ordination Sermon - Victoria, B.C. - April 2008 - Father Ralph Braunstein**

***Matthew 28,20. "At the Ascension Jesus left the Twelve saying while He did so, "Look I am with you always even unto the end of the world".***

The rubric or instruction set out at the start of the ordination service in the Prayer Book reads like this: "When the day appointed by the Bishop is come; after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring how necessary the order of Priests is in the Church of Christ".

Similar instructions are given for the ordination of deacons: "After Morning Prayer is ended, there shall be a Sermon or Exhortation declaring how necessary that Order is in the Church of Christ".

Well, Morning Prayer is ended. It now falls to me to declare how necessary are the Orders of Priests and Deacons in the Church.

Cape Town cathedral in South Africa was blessed with two fine preachers. At an ordination in St George's cathedral Dean Edward King took his text from *Joshua*: "And it came to pass that when Joshua lifted up his eyes there stood someone before him with a sword drawn in his hand. Joshua asked, "Art thou for us or for our enemies?" The person replied, "Nay but as captain of the host of the Lord am I now come" (5,13 - 17). The Dean might just as well have taken his text from *Ephesians*: "Our wrestling is not against flesh and blood but against powers, against darkness, against spiritual wickedness" (5,12). The Dean went on to argue that a priest should be like the angel whom Joshua saw. A warrior engaged in the cosmic battle of good with evil, a manly man to be a captain for the people of God in their war against the devil.

At another ordination in St George's cathedral Canon Cecil Wood took his text from *I Corinthians*: "Moreover it is required in stewards that a man be found faithful" (4,2). Not for him grand sweeps of history, the march of time, mighty movements of thought and action, the rise and fall of civilizations. No, for Canon Wood the humble obscure lives of unimportant people, as watched over by stewards, humble obscure servants appointed by God to care for His people. He went on to argue that a priest

should be like an employee keeping a temporary eye on things while the owner is away.

In a different cathedral in a different country I now argue that a deacon, and a priest, is an image, an icon, a picture, a representation, a living symbol, to the people of God of the Lord Jesus Christ. He stands in for, or should stand in for, the Christ Who is away for a time. Or put in a better manner, he makes present the Christ Who is not away. The minister is, or should be, a Real Presence of Christ in the world. This is not to say that the Holy Scriptures and the Holy Sacraments are not a Real Presence of Christ in the World. The Bible, the sacraments, and the apostolic ministry, all three came to us as God's will for us.

A priest is a mediator, one who represents God to man and man to God. Christ is the eternal High Priest. Therefore in the church there is an order of priests, men who daily speak to God about men, who daily speak to men about God. Priests are not instead of Christ. They are of Christ, in Christ, Who exercises His priesthood through them, Who shares His priesthood with them.

A deacon is a servant. His sacred office is senior to that of priest. Almost the first thing the Apostles did after Pentecost was to institute the diaconate. A man may minister as deacon his entire life like St Philip in the *Book of Acts*. But should a deacon have the orders of Priest and Bishop added to him, he remains first and foremost a deacon. Today Father Ralph remains a deacon. Christ is the eternal High Deacon, Who serves His Father and Who serves men. Therefore there is in the church an order of deacons who daily wait upon God and who daily wait upon men. Deacons are not instead of Christ. They are of Christ, in Christ, Who exercises His diaconate through them, Who shares His diaconate with them.

Because Christ is both Priest and Deacon, there are priests and deacons in the church to show forth His

priesthood and His diaconate until He comes again.

Orders are therefore like the eucharist. Do this in remembrance of Me. As often as ye eat this bread and drink this cup, ye proclaim the Lord's death until He come. The Greek for *remembrance* has nothing to do with nostalgia, as in, Remember when we were young? The Greek means *make present*. Do this, eat My flesh, drink My blood, to make Me present.

So in this different cathedral in a different country I argue that the Order of Deacon and the Order of Priest is necessary to the Church of Christ, to make Christ present.

At the Ascension Jesus left the Twelve saying while He did so, "Look I am present with you even until the end of the world".

+Robert Mercer CR

## FROM HERE AND THERE

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### 1) **Rapprochement with Rome - not a novelty!** **We should remember:**

(a) What Archbishop Runcie said in Canterbury Cathedral when Pope John Paul visited him in state there (May 29, 1982):

In the year 597, in the words of the English historian, the Venerable Bede, Your Holiness's great predecessor Gregory, "prompted by divine inspiration, sent a servant of God named Augustine and several more God-fearing monks with him to preach the word of God to the English race". Augustine became the first Archbishop of Canterbury, and I rejoice that the successors of Gregory and Augustine stand here today in the church which is built on their partnership in the Gospel.

(b) What Pope John Paul said on that occasion:

We intend to perform this ritual, which we share in common as Anglicans and Catholics, as a clear testimony to the one sacrament of Baptism by which we have been joined to Christ. At the same time we are humbly mindful that the faith of the Church to which we appeal is not without the marks of our separation. Encouraged by the witness of so many who have professed their faith in Jesus Christ through the centuries - often at the cost of their own lives - I appeal to you in this holy place, all my fellow Christians, and especially the members of the Church of England and the members of the Anglican Communion throughout the world, to accept the commitment to which Archbishop Runcie and I pledge ourselves anew before you to-

day.

(c) What Dr. Pusey, the great Tractarian, wrote in 1845:

I can not but think that Rome and we are not at variance, but that in the great impending contest with unbelief, we shall be on the same side, in God's time and in His way.

We should **also remember:**

(i) The 40-year long ARCIC dialogue.

(ii) The Malines Conversations between 1921 and 1925.

(iii) The visits paid to Popes by six successive Archbishops of Canterbury - Fisher, Ramsey, Coggan, Runcie, Carey and Williams.

(iv) That the Lambeth Conference of 1920 made an appeal for unity to all Christian people and made particular reference to the "great Latin church of the West".

(v) That Pope John Paul preached in the former cathedral in Zimbabwe of our +Robert Mercer CR in 1988.

### 2) **About the revival of the Latin Mass in the Roman Church:**

It is a not uncommon issue in modern times that those who put forward that the external aspects of our sacred rites are important and therefore worthy of attention, that beauty matters and therefore the beautiful should be pursued, and that these things are so because they are fundamentally tied to the interior aspects of our Faith (moving heart, mind and soul toward God), that these people and ideas

are viewed with a certain amount of suspicion. Often there are intimations (if not direct statements) of being mere aesthetes whose concern is merely for aesthetics and liturgical "show". Others might simply suggest that those who give this any focus or weight are at very least exhibiting misplaced priorities; focusing upon accidentals rather than that which "really matters". By **Shawn Tribe** - the introductory paragraph in his article entitled *The Rebellion Against the Self-Evident*, February 16, 2009

3) Forget all the expensive and unproven technology to store carbon dioxide underground for eternity - there is a far simpler natural technology ready and proven - plant more trees, flowers, or lawns! Here is a slogan for us global warming deniers: "CO<sub>2</sub> is tree food". **Stephen Young**

#### 4) **Believe it or not - EU to Eliminate "Mrs." and "Miss" in Favor of "Gender Neutral" Language**

BRUSSELS, March 18, 2009 (LifeSiteNews.com) - Officials of the European Union have issued a booklet for EU Parliamentary staff, saying that the use of "Miss" and "Mrs." for women, as well as such terms as "statesman" and "fireman," are to be banned on the grounds that they are "sexist."

Any honorifics that distinguish between a married and an unmarried woman in any language are to be banned as well, including "Madame" and "Mademoiselle," "Frau" and "Fraulein," "Senora" and "Senorita." Instead, staff are asked not to use any form of honorific and merely to address women by their names.

"Gender-specific" terms, such as "statesman," are to be replaced with gender-free alternatives, such as "political leader."

But not all MEPs are going along quietly with the feminist doctrines. The Scottish Conservative MEP Struan Stevenson called it a case of "political correctness gone mad."

A European Parliament spokesman defended the booklet, saying, "The information is a guideline only and it is intended for staff and not for MEPs. It is particularly useful for translators and interpreters, who are being asked to consider gender-neutral languages when they are translating documents or interpreting MEPs speaking in the chamber."

Since its inception in the early 1960s the imposition of "inclusive language," and particularly the elimination of honorifics that indicate marital status, has been a key issue for the radical feminist

movement in the English speaking world. In the US, the movement's flagship publication, founded by feminist icon Gloria Steinem in 1972, was titled "Ms.," an indication of the importance to feminists of the abolition of traditional honorifics.

The Halifax Chronicle Herald mocked the decision in an unsigned editorial, saying it was a throwback to the era of bellbottoms and love beads.

Calling it "politically correct nonsense," the editorial said that the "muddled thinking behind the effort is certainly familiar to many" in heavily politically correct Canada.

"Ensuring men's and women's rights are equal does not mean we have to disinfect language to remove all gender references. Insisting on doing so can actually rob words and phrases of meaning." Hilary White

#### 5) **The Mommy Test**

I was out walking with my four year old daughter. She picked up something off the ground and started to put it in her mouth. I took the item away from her and I asked her not to do that.

"Why?" my daughter asked.

"Because it's been laying outside, you don't know where it's been, it's dirty and probably has germs" I replied.

At this point, my daughter looked at me with total admiration and asked, "Wow! How do you know all this stuff?"

"Uh," . . . I was thinking quickly, "All moms know this stuff. It's on the Mommy Test. You have to know it, or they don't let you be a Mommy."

"Oh . . . I get it!" she beamed, "So if you don't pass the test you have to be the daddy."

"Exactly" I replied back with a big smile on my face and joy in my heart.

When you're finished laughing, send this to a Mom.

Thanks to **Bridget Speek**

6) **Liberalism in theology** is that mood or cast of mind which is prepared to accept that some discovery of reason may count *against* the authority of a traditional affirmation in the body of Christian theology. **Stephen Sykes**

7) While walking along the sidewalk in front of his church, our minister heard the intoning of a prayer that nearly made his collar wilt. Apparently, his son and his playmate had found a dead robin. Feeling that a proper burial should be performed, they had secured a small box and cotton batting, then dug a hole and made ready for the disposal of the deceased. The minister's son was chosen to say the appropriate prayers and with sonorous dignity intoned his version of what he thought his father always said: "Glory be to the Faather, and unto the Sonnn, and into the hole he goooes."

8) From the **Letter of His Holiness Pope Benedict XVI to the Bishops of the Catholic Church** concerning the remission of the excommunication of the four bishops consecrated by Archbishop LeFebvre (March 10, 2009):

". . . Should we not admit that some unpleasant things have emerged in Church circles? At times one gets the impression that our society needs to have at least one group to which no tolerance may be shown; which one can easily attack and hate. And should someone dare to approach them - in this case the Pope - he too loses any right to tolerance; he too can be treated hatefully, without misgiving or restraint."

His Holiness goes on to quote from *Galations* 5:13-15:

"Do not use your freedom as an opportunity for the flesh, but through love be servants of one another. For the whole law is fulfilled in one word: 'You shall love your neighbours as yourself'. But if you bite and devour one another, take heed that you are not consumed by one another."

9) **About canines:**

(i) The reason a dog has so many friends is that he wags his tail instead of his tongue.

**Anonymous**

(ii) Don't accept your dog's admiration as conclusive evidence that you are wonderful. **Ann Landers**

(iii) If I have any beliefs about immortality, it is that certain dogs I have known will go to heaven, and very, very few persons. **James Thurber**

(iv) A dog teaches a boy fidelity, perseverance, and to turn around three times before lying down. **Robert Benchley**

(v) If you pick up a starving dog and make him prosperous, he will not bite you; that is the principal difference between a dog and a man. **Mark Twain**

(vi) The average dog is a nicer person than the average person. **Andy Rooney**

(vii) My goal in life is to be as good a person as my dog already thinks I am. **Anonymous**

10) **nosey-parker, n., v.i.**

When used as a verb, it means to 'be a rubberneck' or 'be a busybody' and take much too great an interest in other people's affairs. This term is said to have alluded to Dr. Matthew Parker, a 16<sup>th</sup> century Archbishop of Canterbury who was chaplain to Anne Boleyn and Henry VIII. A religious fanatic, he stuck his nose into every aspect of church affairs.

## THE AFRICA APPEAL

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***Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked (Psalm 82.3-4)***

The lawyer asked, 'Who is my neighbour?' (Luke 10.29). We consider that those of our family, our TAC family of faith, are most assuredly our neighbour. This project started with the permission of the Primate and consent of the Diocesan for Canada, for a visit by Fr. David Marriott to Zambia and Congo: at which time it was decided by the Parish of St. Peter & St. Paul to develop a charitable giving agreement with each church: this was approved by the Diocesan for Canada in his e-mail message of the 13<sup>th</sup> February 2007, 'as long as this is voluntary as far as the ACCC is concerned'. The appeal was launched to the ACCC at synod in

Halifax: as requested by the Primate, Fr. Marriott was able to discuss his recent visit. Later at the request of the Diocesan for Canada, a like agreement was set up with the church in Zimbabwe, and we were able to transfer funds which he had for that church. The Primate then asked that Fr. Marriott contact Fr. Ndual, of the church in Cameroon, and a similar agreement was developed for that country, for which The Africa Appeal is the sole source of support. This report deals with the more recent months. (nb: all dollar figures are approximate, due to changes in exchange rates and costs of money transfer: the treasurer's report has

accurate accounting.)

Fr. Raymond Ball visited the church in Zimbabwe, and has shared his thoughts after his return: most helpful. The prime need is to support priests and catechists - 'a good group of young clergy' as described by Fr. Ball. He writes, 'But there is great enthusiasm. There is a new congregation outside Mutare in Zimbabwe which has a place but the 'building' has no complete walls or roof.' Money which we have been able to send in the past year - some US\$1500.00 - has been used for clergy support. Fr Ncube-Murinda, the vicar general, lives in Mutare, in the east of Zimbabwe, but has responsibility for the church in Botswana and Mozambique, both of which he visits regularly. He reports an increasing church presence in Mozambique, with a parish in Beira. Fr. Mutare lost his favourite book: '*Ritual Notes*': we have been able to locate a copy in a bookseller in the UK, and have sent it to him, together with 4 copies of '*Readiness & Decency*' from the ACCC Convent Society.

L'Église Catholique Anglicane du Congo started 2008 with an ambitious building programme, with plans for new church buildings in 4 communities. These are brick built buildings, protected from heavy rain with metal roofs. Several chapels have new roofs, which were funded by earlier donations from The Africa Appeal, and land has been purchased in Fizi, Uvira, and Mosho, for future construction. St. Pierre Baraka has new foundations, and walls are built: but there was insufficient money in the fund to pay for the roof. Tragedy ensued, when the gable end walls, left unprotected, collapsed: two children a boy, Christian Manga aged 5 and a girl, Hélène Ndolela aged 4, were killed. Fr. Steven Ayule-Milenge has appeared before the court: a mediated settlement with the parents is the payment of two milk cows (valued at US\$600.00 + \$100 court costs). Money for this has been sent. The appeal has been able to continue the US\$300.00 monthly salary support for the three rural clergy, and has been able to pay the college fees for three ordinands. Fr. Ayule Milenge receives funds for his salary and that of his office staff from the IAF, but this group has been unable to pay the rental for the chapel and offices in Bukavu, so as of now, we have been able to take care of this for them. Over the year we have supplied US\$19,200.00 (to February 22<sup>nd</sup>) in support for the church in Congo. In December this year, the church in Congo will celebrate its first five years of growth, with exciting plans for the future. Pray for them. The church in Congo is not just the Vicar General: there are three other priests, a number of ordinands and lay catechists, 10 parishes and over

40 chapels: smaller places of worship attached to each parish. As Congo is a vast country, so the church is in strong growth, with resultant strong demands for our support.

The Continuing Anglican Church in Zambia (CACZ) is continuing its good work in building and expanding the church. Inflation in Zambia had pushed up the costs of building material: as a result of strife and fighting in Kenya. We expect to receive photographs of the church of St. John the Evangelist in Chawama - in memory of Russell Savage - this year. Five ordinands have completed their studies, and are working in the parishes. Ordination to the diaconate is planned for early summer: the church can look to another period of expansion. Already, the parish of Kabangwe has land ready for building to start. We support the ordinands and have sent funds for the children of the church. We have sent US\$5,000.00 to Zambia this year (to February 22<sup>nd</sup>)

The church in Cameroon is a TAC Missionary District. The status for the church is to be confirmed when the Primate is able to visit and meet with the church, clergy and people. This church receives no other support from the TAC: the demands are heavy, and not all are resolved. Fr. Alphonse Ndukiye needs support with property rental, etc. and such matters, but also with registration of the church with the government. We have met basic needs, but US\$9500.00 has been sent to Cameroon this year (to February 22<sup>nd</sup>): but the last \$500 was sent in response to a tragic event on Septuagesima: Fr. Alphonse, his wife and two catechists had celebrated Mass at the chapel and at a new church in Yaoundé: on their way home, there was a traffic accident: the two catechists were hospitalized, but Fr. Alphonse's wife, Eugénie Lema, was killed. Mr. Peter Thomas of the IAF was very kind in enabling \$500 to be sent to handle immediate costs of this sad occurrence.

Pray that this work might continue: that we might see continued growth in the flourishing churches, bringing knowledge of the salvation of Jesus Christ to so many in darkness.

In Christ,

**Fr. David Marriott** - March 10, 2009

(Fr. Marriott is Assistant Curate, The Parish of St. Peter & St. Paul, Vancouver, BC. Contributions for **The Africa Appeal**, payable to *The Parish of St. Peter & St. Paul*, may be sent directly to him at #431-800-15355 24<sup>th</sup> Avenue, SURREY BC V4A 2H9)

## A MOST WELCOME FIND

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My wife and I are residents of Ottawa where I am a parishioner of the Church of The Annunciation. We have vacationed for a number of years in various parts of Florida, and over the years, we worshipped in ECUSA Churches as well as Lutheran, Roman Catholic and Methodist Churches. But this year, thanks to my brother Gary of St. Edmund, King and Martyr, Waterloo, we found a Traditional Anglican Church in Florida where we could worship.

Gary directed us to a TAC Church in Palatka, Florida, some 45 minutes drive from where we were staying on St. Augustine Beach. To say we were welcomed at All Saints Anglican Church would be to understate the friendliness of the parishioners. In fact, the motto of All Saints is: "We're Formal and We're Friendly". It was extremely comforting to attend this Church that follows the American 1928 Book of Common Prayer - almost exactly like our Book.

The Parish came into existence in 1978 and moved into its new Church building about ten years ago.

Very recently the addition of a large and highly functional Barney Barco Memorial Parish Hall was completed; and, on March 1<sup>st</sup> Bishop Campese dedicated the Hall. The Parish Register includes some 80 souls and attendance at Services is very high. **This Church Lives its Faith!**

I said that the parishioners were most welcoming. I think we spoke with all those attending Mass on Septuagesima; and there was nothing for it but to join them for a Coffee Hour following the Service. Father John Jacobs, his wife Dianne, the Wardens, Founding Members, the Organist and Cantor as well as other parishioners were most hospitable.

We will return if we vacation in that part of Florida again. Thank you All Saints!

Fr. John may be contacted at All Saints Church (386-325-8247) or through their website: [www.allsaintspalatka.org](http://www.allsaintspalatka.org).

**Norm Freeman**

## A BOOK REVIEW

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### **Church and Settler in Colonial Zimbabwe: A Study in the History of the Anglican Church in the Diocese of Mashonaland/Southern Rhodesia, 1890 to 1925**

By **Pamela Welch**

Brill of Leiden in the Netherlands  
286 pp. ISBN:978 90 04 16746 9.

The white Africans of Southern Africa whose tradition goes back to 1652, and whose own ancestors may go back to that same date, do not relish being called "settlers", any more than Asian and black Britons relish being called "immigrants". The Ndebele who arrived in Zimbabwe from South Africa in the 1830's, and the Xhosa who arrived from South Africa in the 1890's, are just as much settlers as are the whites who arrived from South Africa in 1890's, yet nobody would dream of describing the Ndebele or the Xhosa as "settlers". And strictly speaking, Zimbabwe was never a colony. It was a commercial enterprise under the Directors of the British South Africa Company. In 1923 it passed straight from the Directors' control to near Dominion status with representative government. Comparison is with the Hudson Bay Company and the East India Company. But I shall not labour my pedantry any

further.

This book began life as a PhD thesis. It is analytical, factual, almost statistical. Reading it is not like reading, say, Owen Chadwick or Tom Hiney. There are no passages of purple prose about the romance of Africa. There are no affectionate paragraphs or humorous vignettes of eccentrics, characters, heroes and saints in whom the diocese has always abounded, but those who enjoy digging about in *Crockford's Clerical Directory* will appreciate chapter V, *Recruitment of Clergy*, and some of the author's own love for Zimbabwe seeps through in chapter VI, *Religion of the Veld*. (She now lives in New Zealand.) There is a delightful photograph of the first Anglican church in Harare, built of mud, manure and thatch, precursor of today's granite cathedral, where currently the anti bishop Nolbert Kunonga and

his bully boys beat up worshippers who support the legitimate bishop, Sebastian Bakare.

However, this is an important book: it definitively establishes facts which historians, partisans and politicians have so far hotly debated. The author has researched archives in places like Lambeth, USPG and Johannesburg. Her work will therefore be lapidary for future teachers and writers. For example, she clarifies the attitude of the founder bishop, Knight Bruce, to Cecil Rhodes and his settlers. The bishop deplored both. Yet everybody in the whole wide world has to cope with authority as it is, not with authority as they would wish it to be. For example, if the bishop appointed Canon Balfour (later a bishop in Lesotho) as chaplain of the pioneer column of 1890, it was as a way of sneaking in a crypto missionary to the Shona. She also shows how personally generous Rhodes and his friends, Sir Alfred Beit and Sir Otto Beit, German Jews, were to the diocese. (The trust funds made from their fortunes still benefit Zimbabweans in a way that the fortunes of Mugabe and his oligarchs do not.) The author is factual about the bishop's faults and failures, yet to me at any rate they make him even more of a hero. He should not be likened to administrators such as Bishops Blomfield and Fisher of London but to explorers such as Livingstone and Stanley.

Unusually, Dr Welch concentrates on the white settlers rather than on the Shona and Ndebele even though, as she explains, the diocese was bicultural, and people who worked with one group often worked with the other, whether simultaneously or successively. Her narrative is therefore less

monochrome than the title of the book would suggest. The two chronic problems of the first 35 years of the diocese, as it attempted agriculture, education, linguistics, literacy, mission, pastoral care and social welfare work, as it spread itself thinly over vast tracts of land and thinly over different spheres of action, were shortage of money and shortage of personnel. The by now five bishops in the country would say, "As it was in the beginning, is now." CR which arrived in 1915 gets passing mention here and there. During the early years of its life the diocese was distracted by what the settlers called Matabele and Mashona rebellions, the Boer War and the First World War which drained away energy, interest, personnel and lives, as the colony went to the aid of the Old Country. (Incidentally, the grandfather of our Father Dennis Dickson of Moose Jaw, Saskatchewan fought in the Boer War.)

To see people praying at the grave of the confessor, Arthur Shearly Cripps, or a multitude from several races, tongues and tribes celebrating at the shrine of the martyr, Bernard Mizeki; to see Shona and Ndebele nuns, bishops, priests and deacons, is to know that the faith is now deeply rooted in Zimbabwe. To the believers and workers of 1890 to 1925 goes some of the credit, "I planted, Apollos watered, God gave the increase" (*I Corinthians* 3,6).

As to the current chaos in Zimbabwe, it was another sort of African in a very different part of the continent who gave us the proverb, "The blood of the martyrs is the seed of the church".

**+Robert Mercer CR**

## RICHARD JOHN NEUHAUS

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### *Rest in peace*

Richard John Neuhaus, one of the preeminent academic voices of the pro-life movement, has died after a recurring bout with cancer.

As I write this, I have in front of me the latest issue of *First Things*, and this is as good as any place to start telling about this unusual man. It is a prestigious monthly publication. Its editor is a Catholic priest who was a Lutheran minister, a conservative person who once was a social radical. But he would object when this journey is described as a change. Rather, he would explain that it wasn't he who changed, but the world around him that did. It wasn't he who became Catholic, rather he "became the Catholic I always was."

I usually read *First Things* starting in the rear where Father Neuhaus wrote a 12,000 word column, "The Public Square," that is always fascinating reading. He clearly was an incredibly omnivorous reader, and in the "Square" he commented intelligently, vigorously and lucidly on a wide variety of public and political happenings, writings and opinions. That is not to say that the front section wasn't interesting. He was a Christian certainly, a solid Roman Catholic now, however. The articles in his magazine were always ecumenical, thought-provoking and opinionated. As for me. as a cradle Catholic, they opened up a world of religious and moral dimensions and depth that continued to expand my earlier. narrower horizons.

I had known who he was, but very casually. Our first encounter was in the early 1980s. We had both been invited to a reception on a yacht in the Hudson River to raise funds for a pregnancy help center. He promptly ushered me down to the lower deck and to a private corner. Who was this mid-western physician who had just been elected president of the National Right to Life Committee? Obviously, he had heard various opinions and did not mask his curiosity. In a pleasant but professional manner, he grilled me as to my value systems and a bit of my background. In a friendly swap, I turned the table and learned more about him. Apparently, the encounter was mutually satisfying and I would think respected. For from there on in, we were fast friends, co-workers and compatriots.

Our paths crossed fairly frequently over the next twenty-five years. I for one, grew in admiration and respect for his depth of thinking and his eloquence in presenting his thoughts.

As his own Lutheran Church (by his judgment) moved further from a traditional Christian base, he became close friends with Cardinal John O'Connor, who in time received him fully into the Catholic Church and one year later ordained him to the Catholic priesthood. I recall his published article recounting his move into the Catholic Church. It was titled, "And Now a Great Peace." His "conversion" in no way changed his total respect for, curiosity about and investigation of other Christian denominations.

What was most unusual about him was his eloquence, his ability to turn a phrase and to leave you with a few chosen words that stick with you. He spoke at the National Right to Life Convention in June 2008. Afterward, I was again fascinated, but remembered, "We have been at this a long time, and we are just getting started." And then, "We shall not

weary. We shall not rest."

He became a close confidant of President George W. Bush. So much so, that the President adopted his exact words as a standard line when talking about pro-life matters. He spoke of "welcoming unborn children into life and protecting them under law." As Bush put it, "He helps me articulate these (religious) things."

My dear wife, Barbara, and I were so impressed with Father Neuhaus' ending comments after one of his talks about fifteen years ago, that we frequently ended one of our pro-life lectures quoting him as follows:

"So long as we have the gift of life we must protect the gift of life. So long as it is threatened, so long must it be defended. This is the time to brace ourselves for the long term. We are today laying the foundations for the pro-life movement of the twenty-first century. Pray that the foundations are firm, for we have not yet seen the full fury of the storm that is upon us."

"But we have not the right to despair. We have not the right and we have not the reason to despair if we understand that our entire struggle is premised not upon a victory to be achieved, but a victory that has been achieved. If we understand that, far from despair we have right and reason to rejoice that we are called to such a time as this, a time of testing, a time of truth. The encroaching culture of death shall not prevail, for we know. 'The light shines in the darkness, and the darkness has not overcome it.' The darkness will never overcome that light."- Richard John Neuhaus

By **J.C. Willke, M.D.** in the February 2009 issue of *Life Issues Connector*

**Gary S. Freeman**  
102 Frederick Banting Place  
Waterloo, Ontario N2T 1C4  
519-886-3635 (Home)  
519-747-5323 (Fax)  
gfreeman@pwi-insurance.ca  
800-265-2178 or 519-747-3324 (Office)