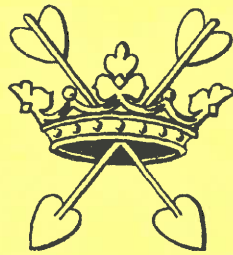


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

February 4, 2002

March Schedule

March 3	Sunday	-	Lent III
March 10	Sunday	-	Lent IV
March 17	Sunday	-	Lent V / Passion Sunday
March 24	Sunday	-	Palm Sunday
March 28	Thursday	-	Maundy Thursday
March 29	Friday	-	Good Friday
March 31	Sunday	-	Easter Day

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 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 (Diocesan Ordo) - the Holy Eucharist is celebrated at 7:00 p.m., 10:30 a.m. on Saturdays - when the Chapel is available!

Notes:

(1) The second segment on The Virgin Birth starts on Page 3.

(2) Charles Moore takes exception to comments made by Dr. Joseph C. Hough, Jr., the president of Union Theological Seminary in New York- see Page 5 - Christianity - an exclusive religion

(3) Please remember to support the Food Bank - bring non-perishable food stuff on Sundays.

(4) Many thanks to Mary McGibbon for the new (hand-made) altar fair linen and the credence table cloth.

(5) On Page 9 we begin the first of three parts on traditional Anglicanism - Some Thoughts on Classical Anglicanism.

The Bishop's Bit

ONE AS WE ARE ONE

(A sermon which The Bishop planned to preach at St. Mary of the Angels, Hollywood, at a meeting to foster unity among rival factions of the American Continuum. Thanks to September 11 and the resultant confusion at most airports, The Bishop and many other delegates were unable to get to that conference.)

Here are two stories.

Story number one:

Once upon a time there were people who said, "We are free. We belong to us. We can do as we please. Let us therefore form an organization. It will be ours. We can do what we like with it." They drew up a constitution and wrote it down on paper. Anybody who wanted to join their organization must subscribe to their constitution. Further, they drafted rules and regulations called canons to govern the smallest details of life, the hours when they might or might not marry, what colour socks they must wear with what clothes.

Since these people would be separate from the rest of men, they would call themselves church, which means selected from or called out. Of course they would still behave like other men. They would still think ill of others, still undermine others, still quarrel with others, still slander others. But since they were elite, they could now feel virtuous about their ill will, their malevolence, their gossip, their

scheming and plotting against each other. And of course, they would take each other to court, the court of those who did not belong to their organization.

Inevitably, their organization split and split and split. Tom knew best. Dick had to lead. Harry had to go it alone. From time to time there were quarter-hearted attempts to get back together again. Paper was waved about. Platitudes were mouthed. The pretence of prayer was offered. But the truth was they wanted to be separate. The only way for Tom to win was for Tom to have his own church, smaller, but his very own. The only way for Dick to rule was for Dick to have his own church, smaller, but his very own. All the constitution and all the canons could not put church together again.

Story number two:

Once upon a time, no, long before time, there were Three. They were so united, so unified, that the Three were One. Not One of Them ever said, "I am independent, I can do what I like."

"One the love that did unite Them,
One the Lover in all Three:
Lover that is the Beloved,
In Whom Each dwelt equally.
Infinite and everlasting
Was the love that bound Them so."
(St. John of the Cross)

The ThreeOne said, "Let us invent man that he may revel in Our bliss. One of Them, called Word or Son, would Himself become man. Son would then incorporate individual men into His Own human nature. He, and they together in Him, would be called church, which means selected from or called out. Such men would also be filled with the Third of the Three, the One called Spirit, Spirit of Father and of Son. Now these multitudinous millions of men were fractious, fissionary, dissonant. But by incorporation into Son these frenetic men would be lifted up into, become part of, the loving unity of the ThreeOne.

It came to pass that a man who belonged to the organization described in the first of these two stories, a man called bishop in that organization, said for all the world to hear, "The church is ours and we can do what we like with it." Other people, those who pretended to believe the second of these two stories, claimed to be shocked. "Not true", they replied, "the church is Son and men made part of Son. The church belongs to the Three in One.

TheyHe can do what They like with it."

Pretended. But the truth is that this second group of people also pushed paper about, took each other to court, offered up the pretence of prayer, plotted and schemed against one another, put faith in canons, mouthed platitudes. They too believed that unity is bureaucratic, institutional, juridical, legal, man made. They also ignored two natures in one Son, three Persons in one God.

One night, not long before Son was to die a hideous and painful death at the hands of man, He prayed. His prayer is called high priestly. Like the high priests of the Jewish people on Yom Kippur, the Day of Atonement, who prayed for self, for clergy and for people, Son prayed first about Himself, then for Twelve He was appointing to office in church, and lastly for all who would believe because of Twelve, for you and for me. Son prayed to Another of the Three, to the One called Father. He said: "I pray that they may all be one, even as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, I in them, and Thou in Me." (*John* 17, 21 and 23).

Having offered up these words to Father, Son by the co-operation of Spirit, then offered up His very Self.

That they may be one in Us.

May a merciful God, Father, Son, and Spirit, be merciful to our daily blasphemy against His own Tri-unity. *Kyrie eleison. Christe eleison. Kyrie eleison.*

By the Bishop Ordinary - The Anglican Catholic Church of Canada

Worth thinking about

- ⊗ Explaining sin in order to show the need for the Gospel is one thing. Simply railing about the world's sins is quite another. Without the Gospel, it is easy to be permissive and allow "alternative lifestyles" and so on. If you want people to be moral, get them to believe in Christ, and then biblical morality will make more sense to them. Preaching against immorality without preaching the Gospel is spitting in the wind. James Ramsey
- ⊗ The failure of Canterbury Anglicanism was not in the possibility of a bishop holding views such as those of Spong, but in not ejecting him from

the church. A church without any limits or borders is a church which has accepted that old enemy of God, chaos. Ted Smith

- ⊗ Orthodoxy is what I believe; heterodoxy is what you believe.
- ⊗ He was bruised and brought healing!
He was pierced and eased pain!
He was persecuted and brought freedom!
He was dead and brought life!
He is risen and brings power!
He reigns and brings peace!
- ⊗ Probably the greatest risk to Christianity today is not secular liberalism; it is Christian liberalism. Christopher Morbey
- ⊗ A couple of gems by Archbishop Charles J. Chaput, OFM Cap:

The formation that spouses give to each other and to their children - if done with love, courage, energy and persistence - can move the world and change society.

The first cell of society is the family, and as the family goes, so goes the soul of the culture.

The Virgin Birth - II

Outside the Nativity Narratives, Mary figures in the Gospels very little. However, at the climax of Redemption - on the hill of Calvary, and, *after the Ascension*, in the Upper Room - she reappears, and (be it noted) in the character, in both cases, of "the mother of Jesus." Why this intrusion of domestic detail at the climax of the epic of Redemption, unless because the Motherhood of Mary was Divinely fashioned, and integral to God's redeeming act? Another thing that these careful references suggest is that the Virgin Birth was made known to the Apostles before, at Pentecost, the full exercise of their apostolate began. This means that the only Christ known to history, the only Christ ever proposed to men for their allegiance, is the Christ, who (in the words of St. Ignatius, Bishop of Antioch, writing on his way to the lions in the Colosseum, and within eighty years of the Crucifixion) was conceived "by Mary by a dispensation of God - of the seed indeed of David, but of the Holy Ghost . . . And there was hidden from the prince of this world the virginity of Mary, and her Child-bearing, as was also the death of the Lord - three mysteries to be proclaimed aloud, which were wrought in the silence of God." The

reminder is timely. Like the Redeeming Cross, like the Resurrection from the Tomb on the Third Day, the Virgin Birth is an event that actually happened in terms of sense and flesh, but at the same time an event whose full and proper context is hidden from those who see without believing. It is, in short, a fact - but a fact that can be seen aright only in the light of the Incarnation. Equally with the Crucifixion and the Resurrection, it underlies Christianity, and the whole of the New Testament.

In this connection, the case of St. Paul is especially instructive. Why, it has been asked, did not St. Paul, when teaching his converts about the Incarnation, propound for their acceptance the doctrine of the Virgin Birth? The immediate answer to this question is that, if evidence goes for anything, this is precisely what he did. Why - in the light of the Gospels and the Creed and of the complete collapse of the argument from silence - should anyone suppose otherwise? But the specific evidence of St. Paul's own writings should not be expected to take the form of explicit references to the Virgin Birth. Missionary letters seldom deal in parochial instruction. What St. Paul's Epistles should tend to suggest, if the Virgin Birth underlies Christianity, is that, by the time he wrote them, belief in the Virgin Birth was part of the air breathed in common by his readers and himself. To expect to find him teaching the Virgin Birth in his *Epistles* is not very intelligent. For (as might, surely, have been expected, and as we shall soon see was the case) he did not, *in his Epistles*, teach the Incarnation. And it is when engaged in teaching the Incarnation that one tends to teach also the way in which it happened, to tell, in short, the full Gospel of the Son of God, and of how:

"When he took upon him to deliver man, He did not abhor the Virgin's womb."

This series is a reprint of a pamphlet by Douglas Edwards, CR, printed by the Church Union in 1949.

After Christmas

Cloudless, wintry sky
Pale with frosty cold,
Domed over snowy earth
Where rutted tracks unfold.

Piercing, biting chill
Make hardy walkers wheeze,
Hurry to open door,
The inside warmth to seize.

Late Christmas lights remain
Unlit, excitement's past,
Like dry bones hang from eaves,
Forgotten; deserted, outcast.

O let the Springtime come!
The waiting buds to ope,
The earth to don its mantle green
And fill our hearts with hope!

By Helen E. Glover

From here and there

- ⊠ I believe there are more instances of the abridgment of the rights of the people by the gradual and silent encroachments of those in power than by violent and sudden usurpations. James Madison (1751 - 1836)
- ⊠ In a pure heteronymic pair, the two words must be etymologically unrelated, as in bass, buffet, deserts, dove, entrance, lead, moped, unionized, wind, and wound. ("heteronym" - a word that has the same spelling as another word but with a different pronunciation and meaning.)
- ⊠ It is dangerous to be right when the government is wrong. Voltaire
- ⊠ Every man is a damned fool for at least five minutes every day. Wisdom consists in not exceeding the limit. Elbert Hubbard
- ⊠ Did you know that the cricketing word "duck" (meaning zero) relates to the tennis word "love"? One is short for "duck egg" which looks like a "0", and the other comes from the French "l'oeuf". John Merriam
- ⊠ Artificial intelligence is no match for natural stupidity.
- ⊠ General Equations and Statistics:

A woman worries about the future until she gets a husband.

A man never worries about the future until he gets a wife.

A successful man is one who makes more money than his wife can spend.

A successful woman is one who can find such a man.

Thanks to April Macdonald

- ☒ I never make predictions, and I never will.
- ☒ Skier: One who pays an arm and a leg for the opportunity to break them.

Christianity - an exclusive religion

"What is essential for Christian faith is that we know we have seen the face of God in the face of Jesus Christ. It is not essential to believe that no one else has seen God and experienced redemption in another place or time."

This is the comment by Dr. Hough with which Charles Moore takes exception:

He [Dr. Hough] seems to be implying here that there have been other equivalent revelations and other redemptive processes. No true Christian can affirm that.

Christianity is an essentially exclusive religion in that it cannot accord moral equivalence to other religions. This does not imply disrespect; but only that to do so would render the explicit teachings and claims of Jesus Christ nonsensical. In Jesus's own words: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Christianity's truth claims have never been politically correct. The essential Christian assertion that non-Christian religions and philosophies are true only to the degree that they are in accord with Christian principles, and false where they deviate from Christian principles, scandalizes liberal broad-mindedness.

However, if Christ was God Incarnate as the Christian Church has maintained for nearly two millennia, then there is no possibility that evolution will ever produce a greater human being than Him, and no moral or philosophical progress past His teachings will be possible either. If Christ is who He said He was, then His authority over creation and everyone in it is absolute.

The sentimental notion that Christ was merely a charismatic teacher of nice ideas about love and human brotherhood simply doesn't stand up to critical scrutiny. On the basis of Jesus's own sayings recorded in the Bible we are faced with a clear-cut set of alternatives: Jesus was either a madman with paranoiac delusions, or He was indeed Who He said He was.

No founder of any other significant religion ever claimed that he was, in his own person, the One True living God. Mohammed didn't; Siddhartha Gautama (Buddha) didn't; Ali Muhammad (the Bab) didn't; Mirza Husayn Ali Nuri (Baha'u'llah) didn't; Lao-tzu didn't; only Christ claimed to save the world because He Himself was God, and that He had personally defeated sin and death. The quintessential Christian challenge is: "What think ye of Christ?" - "Who do you say that I am?"

No room exists in true Christian belief for the notion that other religions can be "just as true as Christianity." If Jesus was not God and there was no literal Resurrection, then all of Christianity is a fraud and not worth anyone's bothering with. If He was God and did rise, then all other religions must be mistaken in their theological conclusions.

However, affirming the unique truth of Christianity does not mean that other religious traditions and disciplines have nothing useful or important to say to us. For instance, University of Wichita religion professor John Carmody noted that "Any Christian whose theology of grace is up-to-date will suspect that . . . classical East Asian views have been potent revelations. Through them millions of human beings have found consolation and peace. These ways are far from the whole story of God. For Christians they will always be less eloquent than Jesus. But they are essential chapters in the story . . ."

Indeed, more than a few Christians have found Christ by way of the Eastern disciplines. F. Scott Peck affirms that "I came to God through Zen Buddhism, but that was just the first stretch of the road. The road I have chosen for myself, after twenty years of dabbling in Zen, is Christianity. But I doubt that I could have made that choice without Zen."

Christians must respect and scrupulously tolerate the right of adherents to other religions or no religion to be wrong, and to practise their false beliefs in peace, but we must never flinch from affirming that at the final accounting, "every knee shall bow . . . and every tongue confess that Jesus Christ is Lord . . ."

By Charles W. Moore, the Moderator of the internet Forum - TTMBBO - (That they may be one), and a member of the ACCC in Nova Scotia.

Grating . . .

sworn affidavit
at this point in time
please find enclosed
I wish to thank . . .
integrated together / integrated into
repeat again (unless for the third time)
Canadian Broadcasting Corporation
very unique / really unique / totally unique
cloudy showers
reverting back
perfect circle
co-ordinate together
Peter Mansbridge
almost virtually identical
brainstorming
in the wake of
possible choices
exact same

Human Embryo Cloning is Immoral and Should be Banned

What's so wrong with human cloning, anyway? Scientists say they are just working on clumps of cells, not building human beings. Besides, science promises tremendous health benefits from cloning those human cells.

Some say cloning should be illegal because it destroys human embryos. But abortion has been legal in the United States for 30 years. Why should we protect human life at its earliest moments when we don't do so for the next nine months?

In a way, cloning is just an extension of the culture of death. For instance, parents are encouraged to 'selectively reduce' when there are multiple babies in the mother's womb.

Oregon's physician-assisted suicide law allows doctors to prescribe lethal doses of prescriptions to induce death. And we tolerate the gruesome procedure, partial birth abortion, because, "Sometimes it's necessary." Clearly, death has become an accepted way to preserve our quality of life.

So why the fuss about scientists experimenting on life in a petri dish? After all, it is science that has helped us see life for the miracle it is. Ultrasound technology can show a mother the new life growing inside her womb. Neonatal progress means babies born as young as 16 weeks gestation can survive. And microscience allows surgery on babies within the womb.

In fact, it was scientists who taught us that the earliest form of human life is the fertilized egg. In that egg, scientists can identify an individualized DNA pattern as unique as your fingerprint, and determine this new person's sex. Yes, scientists who work on embryonic tissue know that this is a human subject - and it makes them uneasy. That's why they say "blastocyst" and distinguish between "reproductive cloning" (lives destined for a womb) and "therapeutic cloning" (lives begun solely to be sacrificed).

In the name of free enterprise, America has left for-profit corporations free to create and clone human beings, free to deliberately destroy them, free to harvest their tissues, free to sell their cells. What would have been a developing baby can now be exploited and killed.

Pope John Paul II, Mother Teresa, and other spiritual leaders who condemn the modern culture of death remind us that every human being has intrinsic dignity and worth from conception to natural death. Even secular writers agree that whatever denies human dignity or exploits humankind is wrong. Whether you call it wrong or evil, this is where cloning and embryo-destructive research go too far: they fatally disrespect human life.

And who is this new person? Let me introduce you: This so-called clump of cells is a human being, created in God's image, hence sacred. Rich or poor, black or white, old or young, everyone is a child of God. How far the modern world has traveled from this simple truth.

In his article in the Wall Street Journal titled "U.S. Company's Clone Creation Decried in Europe," (Nov. 27) Gautam Naik pointed out how far America has fallen out of step with its allies in allowing biotechnology to place greed above ethics: "Despite deep misgivings about such research among American politicians and the public, the U.S. has grabbed the lead in path-breaking cloning research. Other European countries remain hostile to cloning and its scientific companion, stem-cell research. France, Germany, Austria, and Ireland

don't permit basic embryonic stem-cell research in humans."

A handful of scientists, funded by private groups like the Juvenile Diabetes Research Association, are heavily invested in embryo destructive research. Meanwhile other researchers are progressing with non-embryonic resources such as the miles of umbilical cord discarded every year. The technocracy is on, and the embryo destroyers justify the path they have chosen, in the name of a higher good: "therapeutic research." But religious believers know there is no higher good than our just and life-giving God. In honoring life, we honor God. And if we permit this violation of human dignity, who will suffer next, after these young ones? The old, ill, infirm, or inconvenient? The imprisoned or poor or marginalized?

America stands in need of restored respect for all human life. A generation of children has died in the name of women's reproductive rights. Can we let another generation die in the name of "therapeutic research?" To our shame, other nations are appalled at our prolonged legislative inaction in defense of human life.

Clare Ruehl is the chairwoman of the Pro-Life Commission in the Diocese of Covington, Kentucky

The Devilish In-law

One bright, beautiful Sunday morning, everyone in the tiny town of Johnstown got up early and went to the local church. Before the services started, the townspeople were sitting in their pews and talking about their lives, their families, etc. Suddenly, the Devil himself appeared at the front of the congregation. Everyone started screaming and running for the front entrance, trampling each other in a frantic effort to get away from evil incarnate.

Soon everyone was evacuated from the Church, except for one elderly gentleman who sat calmly in his pew, not moving, seemingly oblivious to the fact that the Devil was in his presence. Now this confused Satan a bit, so he walked up to the man and said, "Don't you know who I am?"

The man replied, "Yep, sure do."

Satan asked, "Aren't you afraid of me?"

"Nope, sure ain't," said the man.

Satan was a little perturbed at this and queried, "Why aren't you afraid of me?"

The man calmly replied, "Been married to your sister for over 48 years."

Thanks to Frank Geistl

Teach Your Children

EIGHT IDEAS FOR PARENTS

Remember that what you do is more important than what you say. The greatest gift a father can give his children is to love their mother. Of course, the same applies to wives loving their husbands. If you love each other, your children see and learn love. If you love God, they see and learn faith.

Teach your children to seek real freedom, not a counterfeit. A wider selection of sport utility vehicles is not freedom. A license to kill unborn children is not freedom. Truth is the inner structure of freedom.

Truth and freedom can't be separated. The more we debase words like "freedom" to sell cars and cell phones and abortion and assisted suicide, the more we debase ourselves.

Teach your children to seek wisdom, not just knowledge. Put wisdom first in the hearts of your children, so that knowledge serves humanity, and not the other way around.

Teach your children to see clearly and think critically. Help them to understand marketing, advertising, and propaganda for what they are - not necessarily "bad" things, but very powerful influences on the way we think and act.

Help your children to remember their own history. The Catholic faith has a rich and marvellous history, and it's always under attack from people who want to reinterpret it.

Teach your children to develop the virtues of the heart: fidelity, patience, simplicity, humility, courage, honesty, forgiveness, a hunger for justice.

Teach your children to revere the sanctity of life.

Teach your children to live 1 Corinthians 13: "Faith, hope and love abide, these three; but the greatest of these is love."

By The Most Reverend Charles J. Chaput, OFM Cap, Archbishop of Denver. An excerpt from his book *Living the Catholic Faith: Rediscovering the Basics*

How Yawl?

There appears to be a popular misconception amongst Americans (and many non-Americans) that the phrase "y'all", as employed by most (if not all) of the residents of the Deep South of the United States of America, is but a simple contraction of "you all". Most (if not all) of the very same Deep South residents also believe this to be the case.

There is, in fact, no such phrase as "y'all". It seems that the noble colonists now resident in the US of A, and particularly those in the Deep South, have been labouring under a grave mis-apprehension for many, many years.

The word in question is actually "yawl" and refers to a small fishing vessel of a type much used off the coast of New Orleans. Many years ago a local New Orleans fisherman met up with one of his colleagues as they were on their way to work one morning. Knowing that his friend's boat had been giving problems, the one politely enquired of the other "How is your yawl?". The response was, of course, "My yawl is fine, thank you. How is your yawl?". This became something of a ritualistic greeting between the two friends. In fact it came to be used more as a general enquiry of each other's health, rather than of that of their vessels. Further, its use very soon spread to their friends and acquaintances, and then of course to the local populace.

However, partly because of the alliterative nature of the phrase "your yawl", and partly because of the strange, almost unintelligible accent which had by that time developed in the Deep South, the exchange very soon became contracted to "How yawl?" answered by "Fine. How yawl?". (Incidentally, this contraction, as practiced by residents of the Deep South, is known to linguistic experts as "Drawing the Yawl".) Visiting foreigners from New York, upon hearing this exchange, wrongly interpreted the "yawl" portion to mean "you all" or "y'all". From there, it was but a short step to the widespread mis-usage found today.

By Barry Downs in *Grammar Rules for the Unenlightened*

Liberalism: What does it mean for the Church?

(The beginning of an address delivered at the Annual General Meeting of the Anglican Church League, Sydney, July 1996)

As part of my ongoing post-graduate studies in political science, I watch re-runs of that BBC documentary, *Yes Prime Minister*.

As it happens I recently saw an episode with which no doubt you are all familiar, 'The Bishop's Gambit' in which Sir Humphrey explains to the master and bursar of his alma mater that it is too late to influence the appointment to the Diocese of Bury St. Edmunds where the Church wants a candidate to maintain the balance between those who believe in God and those who do not.

You might recall the Appointments Secretary's meeting with Jim Hacker: the preferred candidate was a Modernist - 'A theological term, Prime Minister. It seems that he accepts that some events described in the Bible are not literally true - he sees them as metaphors, legends or myths. He is interested in the spiritual and philosophical truth behind the stories'. He also 'had an eminently suitable wife', which did not mean that she was 'devout and full of good works', but rather that she was the daughter of the Earl of Dorchester.

The cagey Prime Minister asked Sir Humphrey what was a Modernist and was told:

SH: 'In the Church of England the word Modernist is code for non-believer.'

JH: 'An atheist?'

SH: 'Oh no, Prime Minister. An atheist clergyman couldn't continue to draw his stipend. So when they stop believing in God they call themselves modernists.'

JH: 'How can the Church of England recommend an atheist as Bishop of Bury St. Edmunds?'

SH: 'Very easily. The Church of England is primarily a social organisation, not a religious one.'

There were a few more exchanges and then Sir Humphrey said: 'The Church is trying to be more relevant'. Jim Hacker asked 'To God?' and Sir Humphrey replied: 'Of course not, Prime Minister. I meant relevant in sociological terms.'

A bit more banter was followed by this exchange:

SH: 'You see, the church is run by theologians.'

JH: 'What does that mean?'

SH: 'Well, theology's a device for helping agnostics stay within the church.'

Whenever I watch that episode I am reminded of a former Bishop of London, Dr. Graham Leonard, who, in 1987, observed that The growing division in Christianity is between the so-called theological 'liberals' who believe both scripture and tradition have lost their authority and who wish to re-shape Christianity in accordance with modern ideas, and the so-called 'conservatives' who maintain the unique authority of Scripture. That division applies in all denominations'.

Dr. Leonard's comment was made at the height of the debate over the ordination of women, and, at a time when the traditional dividing lines within the Anglican churches were being re-defined. That theological liberalism has so fundamentally affected dynamics within not only our Communion but all the major denominations is not really surprising. Arguably it is symbolic of philosophic liberalism's reaching its zenith some two centuries after its formal challenge to the prevailing political order, including the authority of the Church.

...

By Rick Brown a long-time member of the General Synod of the Anglican Church of Australia and a member of the Melbourne Diocesan Council.

Squirrel in January

(For: Cassidy, Chloe, Nick and B.J. from our Parish)

Little black squirrel, are you crazy
To be frisking around in the snow?
Hibernate as you're supposed to do,
This lesson you ought to know.

Why try to learn the hard way -
And return to your nest with cold feet?
Sleeping you will at least keep warm,
So sleep and keep in the heat.

Don't try to act like a human,
You don't have a snow-suit or boots,
No scarf, mittens or ear-muffs,
Nor hot chocolate to warm up your roots.

So black squirrel, retreat to the forest;

Curl up with your wife and keep warm.
Stay there 'til Spring chases Winter,
And dream through blizzard and storm.

By Helen E. Glover - written for the children after watching a squirrel on a snowy day

Some Thoughts on Classical Anglicanism

(This is the first of three parts of an email by Mr. Michael La Rue which was prompted by an email by Dr. Peter Toon. Mr. La Rue was an Episcopal priest and is now a Roman Catholic layman. He is a cataloguer and appraiser of books and manuscripts specializing in printed Anglicana and Catholica, European early printed books, and liturgical printed books and manuscripts.)

Ladies and Gentleman,

I found Dr. Toon's analysis of high church evangelical Anglicanism very interesting. I am of the opinion that classical Anglicanism has a great deal to contribute to Christianity, and many necessary insights. As some of you may know I became a Roman Catholic eight years ago. In that time, while not in the least regretting my decision, and while having no problem with official Catholic dogma, I have come to see that many of the insights of Anglicanism, both from the Reformation and from pre-Reformation English Catholicism have some very useful points which provide a corrective to many problematical, indeed destructive, tendencies in Roman Catholic practice and in Roman Catholic theology as it is now taught.

Despite the progress made at the second Vatican council in trying to give greater emphasis to Scripture and in clarifying the Church's position with regard to there being a single source of revelation, practical implementation of these insights has been undermined by a number of factors. Translations of the Scriptures and of the liturgies are now in use that are more paraphrases than translations and compromise with anti-Christian ideologies, especially religious feminism and especially with regard to so-called "inclusive language." As you probably know "inclusive language" is a political jargon, specifically designed to compel allegiance to a particular ideology, that of religious feminism, which is a modernist ideology of liberation fundamentally opposed to Christianity. How those who have the final say in such matters could have permitted such a symbol of allegiance to an ideology fundamentally opposed to the faith they were charged to defend to be incorporated into the lessons read at Mass and into the translations of the liturgical texts themselves is

a matter beyond my comprehension. It could be worse, and the line has been held on some of the more egregious uses of this jargon, so that it is not as bad as it could be, but when it comes to what has been allowed the only conclusion I can come to is that they simply did not know what they were doing. I would not say that the creeds and other documents which have been produced are heretical (I do not feel myself competent to make such a judgement), but I do feel that their orthodoxy is such a matter of doubt that either I do not say them, or I make a reservation when I do to the effect that I am saying them as a matter of obedience to the Church and with the meaning and intent of the original texts from which they were translated. In any case I do not as a rule attend the Mass using the "Novus Ordo Missae" more often than I am bound by the law of the Church to do in order to fulfill my obligations, and I use none of these texts in my daily prayers. On the other hand I frequently use many texts from the BCP with no difficulties as to their orthodoxy.

There is further in the Roman Catholic Church a massive number of Liberal Catholics on the one

hand, those who have a commitment to Christianity vitiated by their commitment to the Goddess Liberty and the modern experiment in liberal democracy - which is as we know the prevailing secular orthodoxy that brooks no dissent - as well as a small number of various kinds of Catholic traditionalists, who often seem to have a non-reflective and sentimental attachment to the way things used to be done, usually in the 1950's, before the council. One finds very very few people who do not fit into one of these two camps: the vast majority seemed to be committed to various versions of the former (some more "Conservative" than others), while some of the latter fit strangely into both.

Pax in Christo,
Michael La Rue

Thanks to Father Graham Eglinton for forwarding this email to me in the first place. Thanks also, of course, to Mr. Michael La Rue for allowing me to include his email in UPDATE. Ed.

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