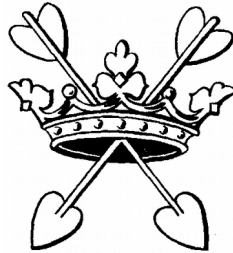


# The Parish of St. Edmund, King and Martyr



The Anglican Catholic Church of Canada

## UPDATE

February 6, 2004 - **St. Titus, the first Bishop of Crete**

### March Schedule

March 7	Sunday Lent	-	The Second Sunday in
March 14	Sunday Lent	-	The Third Sunday in
March 19	Friday	-	St. Joseph of Nazareth
March 21	Sunday Lent	-	The Fourth Sunday in
March 25	Thursday	-	The Annunciation of the Blessed Virgin Mary
March 28	Sunday	-	Passion Sunday

### 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 - **Holy Days** and **Days of Obligation** (Diocesan Ordo) - the

**Holy Eucharist** is *usually* celebrated at **7:00 p.m.** when the Chapel is available - please phone to confirm.

## **Notes and Comments**

- 1) My apologies to Fr. Bill Clinton - I included his article in the January UPDATE before he had had an opportunity to edit it! The corrected copy will be included in the UPDATE archives on our Parish website, in due course - among other things, the article should have been titled **The Petrine Ministry** or **A PB - Presbyterian and the Pope**
- 2) Our Ordinary's **Bit** - Lambeth 1978 - the second of three parts - this page.
- 3) The second of two parts of the piece by Fr. Graham Eglinton on a recent meeting of 'orthodox' Anglicans in Orlando, Florida - **The Vocation of Canadian Continuers** - see page 3.
- 4) The third portion of **Principles of Morality** by Fr. Michael Shier - see page 6.
- 5) David Warren on crossing the Tiber - **Conversion** - see page 7.
- 6) Some comments about the Episcopal Church - **Varieties of Suicidal Experience** - by S.M. Hutchens - see page 8.
- 7) U.S. Roman Catholic Bishop leaves no question about right and wrong - **From the 'good-to-see' department** - see page 10.

## **The Bishop's Bit**

### ***Pages from the past: lines from Lambeth***

Dispatches to the diocese of Matabeleland from the Lambeth Conference of 1978, held in Canterbury.

#### PART II

The weather continues cold, windy and wet as it has done during most of my stay in Britain. This has been the worst summer in a hundred years. In the

University of Kent up on its hill we are exposed to the prevailing winds. The University is only the third building on this site since the days of St Augustine of Canterbury.

The priestess problem continues to plague us. Those more skilled than I at English-type compromises are trying to work out some sort of accommodation between right and wrong. No wonder people like Malcolm Muggeridge find our church so contemptible. My own view remains unchanged: Americans and others have sinned and must repent. The leading Roman Catholic observer, Bishop Daly from Ireland, Archbishop Kok from the Old Catholic Church in Holland, Archbishop Athenagoras of the Greek Orthodox Church, representing the Patriarch of Constantinople, and an archpriest from Russia, representing the Patriarch of Moscow, have asked us not to "ordain" women. But a Gadarene spirit is abroad among us Anglicans.

So far I have not had any proper looks at the Cathedral. The first time I tried, the building was closed, being readied for the grand opening service. The second time, they were preparing for an academic ceremony at which some bishops were to be awarded honorary doctorates by the University. So today I shall play truant from my discussion group and spend some hours exploring the Cathedral. Its title is Christchurch.

The best parts of the conference have been the two week ends off. For the first, I went to St Mary's, Goldington, Bedford, where that parish gave me a thousand pounds for our cathedral in Bulawayo. For the second, I went to Cardiff in Wales, where young Father Jeffery Milton offered himself for work in Matabeleland.

The conference itself has been more boring than even I anticipated. We have debates about debates, about what and how we are to discuss. But there have been little insights into the meaning of the word *catholic*. There are some four hundred thousand Japanese in Brazil. Some of them are Anglican. Some use

the Japanese Prayer Book, others use the Portuguese. The Archbishop of Brazil is of German descent and has a German name. But all the bishops from that country are having to struggle with our English proceedings, Portuguese being the official language of their church, as it is also in Mocambique. There are Spanish speaking bishops from the Caribbean and South America, French speaking bishops from Zaire, East Africa and the Indian Ocean. Official translators are provided for them, so from all round the conference hall there is the murmur of voices. The most puzzled interpreters might be those working for the Japanese and Korean bishops. How does one get across the understated, self deprecating humour of so English a humorist as the Archbishop of York, Stuart Branch, who lectures each day on St Irenaeus. We also have lectures from Archbishop Anthony Bloom of the Russian Orthodox Church - in - Exile, and from the Revd Christopher Duraisingh of India.

Last week end we went off in bus loads, quite literally, for a day out in London, which included a garden party at Lambeth Palace, evensong superbly sung in Westminster Abbey, and another garden party at Buckingham Palace. The latter was complete with pink flamingos in the pond, a Guards' band playing light music, and the Queen Mother standing in for the Queen who was away elsewhere in the Commonwealth. The Queen Mum looked only 50, though she is 70. She took no notice of the pouring rain and carried on greeting bishops despite her ruined hat and sodden frock. Her Majesty was accompanied by Princess Margaret, the Dowager Duchess of Gloucester and the Duchess of Kent.

The ceremonial in the Abbey was a trifle pompous with the vergers in multi coloured gowns and their virges or pokers, and with the Abbey's many banners carried in procession. A very fat archbishop tried squeezing into a pulpit which was too small for him. Microphones picked up his every grunt and groan as he squeezed. I wished the emphasis had been put on right doctrine rather than on

the pomp and circumstance which the Brits do so well.

Full marks to Bishop John Howe of Scotland for organizing the whole conference, and to Archbishop Coggan of Canterbury for chairing it with courtesy and skill, but his aim has been to keep the Anglican Communion from splintering, not to affirm the *universal* faith and practice of the catholic church. There is no doubt that Third World bishops have been at a disadvantage. But more about them in my next dispatch.

+Robert Mercer CR

By **The Bishop Ordinary - The Anglican Catholic Church of Canada**

### **The Vocation of Canadian Continuers**

#### ***No. 1 - What I Did On My Trip To Orlando - Part 2 of 2***

I am not known for my sympathies with American methods and Americans' ineradicable habit of politicizing everything and pursuing agendas by subterfuge. Yet, one would have thought, given the background I have sketched, that on this occasion some de-politicized, old fashioned straight talking and honest debate and dealing would have been possible. But, not a bit of it. The usual liberal, revisionist praxis was paramount; which is why we ended up in table groups. You are all familiar with the techniques: individual addresses by a few big-whigs (in this case, with one exception, excellent but nonetheless treated as mere window-dressing), followed by table groups ordered to consider questions quite tangential or even wholly unrelated to the addresses; a remorseless "MC" who drove on and on, gave the orders, and got off all sorts of condescending remarks about the need to leave the shelter of our "fortresses of fidelity", together with the standard sneers at the CofE as never having been "a great church". The results of the table discussions were, it is true, printed up by the tireless, kind and

cheerful lady who actually did all the work of organizing the Convocation, but they might just as well not have been. For on the last day we were presented with a statement which bore little or no relation to the topics discussed at the tables or to the conclusions reached by any table. In other words, the "management" had its plan prepared all along, and come what may. The hand was disclosed in the last address by the Chairman of *Ekklesia*, Canon Attwell, which set the stage for the statement distributed immediately following. No plenary debate or discussion on that statement was permitted, just as none had been allowed on the table group topics.

The two important questions then are: what was the plan and who were the managers?

The plan was that the participants in the Convocation were to sign on to moving to a federation which respects the 1979 American Prayer Book as a formulary and is open to the ordination of women! And this, after Bishop Rogers of AMinA and Bishop Sutton for the REC had each made clear in set-piece addresses that both these positions posed insuperable barriers to any joining together. The position of genuine Continuers in the States has also always been clear to the same effect. But, the AAC and *Ekklesia* think otherwise. (All the worship at the Convocation was from the 1979 Book, but none of the big players on the REC or extra-mural side objected. They even took part in a festal Rite 2 Eucharist celebrated by one of the Bishop of Orlando's *suffragans*. The Bishop of Orlando ordains women, is a fervent supporter of the 1979 Book, and is a big figure in the AAC. He was billed to be the celebrant, but sent a replacement at the last minute. I did not attend this service, being bound by the FinF protocol.)

The statement of Articles put to the Convocation also contained the startling item: "Solidarity with faithful Anglicans of the global South holds spiritual importance to our common witness, and could prove to be more significant than

direct communion with Canterbury." The first part of this sentence is doubtless quite unexceptionable. Just why the unnecessary, and unnecessarily tendentious, second phrase appeared will become apparent in a moment. (Dean Collins' comment was most apt: "It will just give the Devil room to work.")

The plan was naturally presented using that old chestnut, the metaphor of the train leaving the station; and we were all exhorted to get on board. We were not told the destination, nor the fare. And while one could discern the conductors, we were not given the identities of the driver or fireman, or, most importantly, of the proprietor of the line. Reflection on the flight back to Ottawa, however, made clear that the railroad baron involved is the AAC.

The conductors are the head of Anglicans United, the Rev'd Tod Wetzel, the Chairman of *Ekklesia*, Canon Attwell, and the *eminence grise* of the AAC, the Rev'd Richard Kew (who does not possess an Authorised Version of the Bible, and sees no reason why he should!). Richard Kew is your consummate back-room operator in committee and convention. He is a hard worker. Canon Attwell is a large and gregarious man in every sense who is much occupied in passing between the palaces of African and Asian primates and bishops. He has done much good in the past in stiffening the resolve of second and third world bishops and wising them up to American ways in general and the ways of ECUSA in particular. But like so many so-called "conservatives" in ECUSA he has a single focus - homosexuality - and can see no fault or flaw in the 1979 Book, or in the ordination of women. He also fails to recognize that the slide of ECUSA, and with it the Anglican Church of Canada, into heresy, schism and disorder has been long in the making and coming. He also exemplifies those enduring characteristics of ECUSA: anti-British sentiment and the desire to supplant the See of Canterbury, as part of American manifest destiny, with something American or at least American influenced, and doubtless to be influenced now

through his own organization, *Ekklesia*. Our Winnie beats out a strong anti-British tune and a heavy anti-Canterbury beat. So, in his address, which was the curtain raiser to the "agreed" statement, having got off the almost obligatory insult to our Sovereign and having referred to "the throne of the Windsors" as if our Queen and her sainted father were Nero and Caligula, he castigated British colonialism and the expectations of deference on the part of the English ecclesiastical establishment, and proceeded to beat up on both the See of Canterbury and the present incumbent, Dr. Williams, personally. True, it is hard not to sympathise with the latter course. Dr. Williams has even sent Dr. Carnley, the Australian Primate and a known revisionist, to the ARCIC talks in lieu of Dr. Frank T. Griswold, Presiding Bishop of ECUSA, now utterly *persona non grata* with Rome. Yet, there is surely something odd about beating up on Canterbury for the sins of ECUSA. And there is surely something odd about the whole idea of American "orthodox" Anglicans, having made a right muck-up of the Anglican Way in their country, expecting Dr. Williams and others from overseas to rush in and kiss the place and make it well. And, if they don't do so, and look right smart about it, well then, they will serve as whipping boys in place of Griswold, Swing, Bennison, Spong, Robinson, Peers, Ingham, old Uncle Tom Cobbley and all.

In the upshot, I can only conclude that there is no evidence that the movers and shakers in the resistance to Bishop Griswold have much clue what the Anglican Way is, or any sense of how smashed up it is, or that they have any viable plan of action, or any willingness to allow one to develop incrementally from amongst the few authentically Anglican elements remaining in the USA. Control is all. And isn't that what the revisionists in ECUSA believe and hold so zealously? It is hard not to agree with Alan Wolfe's conclusion in his new book, "The Transformation of American Religion: How We Actually Live our Faith" (reviewed in *First Things*, December, 2003, page 65): "In every aspect of the religious life,

American faith has met American culture and American culture has triumphed." Which does not, of course, excuse any of us from the struggle, but does throw great burdens on those who would be leaders in re-aligning or re-building the Anglican Way in the USA.

I need also to be fair. The re-alignment, or re-building, if it comes, can hardly be expected to be tidy, either in the making or in the short to medium term result. It is an endearing characteristic of Americans to want to get things done. Those, of whom I have been critical in this introductory article, and others like them in the USA, are at least willing to take public stands and to try to do something, in defiance of their Church's establishment, to restore, if not that Church, then the Anglican expression of Christianity in the USA to biblical orthodoxy. As we know, such has rarely been the case in Canada. Moreover, in my case, Anglicans United waived the registration fee of \$125, for which I was and am very grateful. The tucker wasn't at all bad either!

Was my trip a waste? No. Even one as jaundiced as I about America and American Anglicans needs to have eyes (re)opened from time to time. It is too easy, glued to the internet, to see relief at hand, to see a desired re-alignment as almost tangible, and to get altogether out of proportion the motives, positions and stature of the leaders on the so-called orthodox side. There is lots of good writing on the internet and elsewhere, some of it outstandingly compelling, but so far this talent has not translated into a bona fide and viable movement of re-alignment or re-building around the Anglican Way. To this point, there is little comfort south of the border for Canadian Continuers save in the company and example of individuals and individual parishes and congregations, and the eloquent and genuinely Anglican belief and piety of such as Dr. Toon, Dr. Carreker and Dr. Tarsitano of Georgia, and Dr. Radner and Dr. Seitz of South Carolina.

No, I did not sign onto the Orlando

Statement. Nor did Dr. Toon. But as I left the Great Hall of St. Luke's Cathedral for the airport, everyone else was happily doing so. Peace in our time? Or, the beginning of a growing together?

In my next articles I shall try to explain the difference between "re-alignment" and "re-building", and what is the state of play amongst the players I have introduced here.

By **The Reverend Graham Eglinton** - the Chancellor of The Anglican Catholic Church of Canada, and a former National Director of the Prayer Book Society of Canada and member of the Essentials Council.

### **Principles of Morality - III**

The price of freedom is eternal vigilance. But some of those who chant freedom are quite naive in this matter. We go back to Martin Luther, some of whose insights are quite invaluable for us, but who by the end of his life was appalled by the unintended consequences of his actions.

Luther was not a rebel from birth. He was always devout. Until at least 1518 he was a good Catholic and even a papalist. 1518 was one year after he nailed his famous 95 theses to the church door. These early criticisms of the Papacy were not a declaration of war. They were made as a contribution to the Reformation of the Roman Church which everyone wanted reformed but no one was able to achieve. The Byzantine bureaucratic refinements that had been added to protect the Papacy against emperors and kings were now strangling it. The Papacy was full of abuses and its rule ineffective.

Luther looked at this Papal rule and quite reasonably argued that it was external and unspiritual. He proposed that the Pope should get down off his high horse and serve rather than rule. When his proposal met resistance he said that the Church should not be ruling at all; it should be serving. When he continued to be snubbed, Luther dubbed the Pope anti-

Christ. Now we've all heard the Pope dubbed anti-Christ and we've all assumed it was just Reformation name-calling. And we've all missed the point. Luther wasn't stupid. The idea is in fact quite logical: the Christian should serve not rule. The pope in ruling has turned the Gospel upside down, and having turned the Gospel upside down he is obviously anti-Christ.

There is, however, a perfectly good logical answer. Namely that ruling is also a service. The Rector has to rule however much he hates it. The Church is a Body. The Body has a head. There are many members. If the head does not rule, the organism has no direction. But he rules as a member and not as an external agent.

And this was Luther's point: he argued that the Pope's rule is external, so external that it can't be spiritual. When pressed on this he said that all rule is external and unspiritual. The rule of the bishop is the same kind of rule as the rule of the magistrate. So, you see, here we are back at square one. There is only one kind of law - the secular law. Even the Ten Commandments are secular law.

Today, in the face of the common assumption that there is only one kind of law, we are tempted, as they were, to throw up our hands and separate the kingdom of Christ from the kingdom of this world. A lot of Christians behave like this. They wash their hands of it all. And in the event many people followed Luther but took him further. And you got radical Anabaptists preaching free love. Their great claim was that they were spiritual. The radical churches interpreted Luther's spiritual freedom to the point of immorality. They would have nothing that was not in scripture - sola scriptura - no canon law, no codes of practice, no ancient wisdom, etc. They rejected the Council of Nicaea and all the other Councils, the Incarnation and the Trinity and they revived all the ancient heresies which were then punishable by death. Luther was horrified. He had started something and then lost control of what

he started. It was left to The State to come in and suppress and execute. And this is exactly what The State did. You can see why he was depressed at the end of his life.

Luther was strangely naive about power. He said that ecclesiastical power, by which he meant spiritual power, hindereth political government no more than singing hindereth political government. This may be true today where Christianity is no more than a hobby for many but in the 16<sup>th</sup> century when secular power still rested on religious sanctions it was naive. Religion was still explosive material. And there was no actual separation of Church and State.

Luther has also written that since every man must act on his conscience and since his decision does not undermine the secular power the latter must not be perturbed by it. But put not your trust in Princes. Instead of the ancient liberties of the clergy which had allowed the clergy to stand up against abusive secular power, Luther unintentionally encouraged a dependence on The State which was to resurface as a nightmare in Nazi Germany.

By **The Reverend Michael Shier** - the third portion!

## **Conversion**

Your holiday is over, gentle reader - I'm back. And now with wheels on. For in the course of my four weeks of August rest, I came to a personal decision that must necessarily influence everything I write. I am going to state it baldly, here, for I have tried to be consistently candid about my views:

I have decided to become a Roman Catholic.

A reader needs to know where a writer is "coming from", and one of my own constant criticisms of journalistic colleagues - not necessarily those in the Citizen, who appear to be uniformly

without fault - is that they don't tell you. They conceal their own beliefs and prejudices, even claim not to have any, in order to give greater plausibility to what they say.

You can learn much from an opponent who wears his colours on his sleeve, and you can debate him fairly - both learn, and teach. But you can only be confused, and tricked, by the opponent in false clothing. Whose colours are hidden up his sleeve, and seen only in the moment when he cudgels you.

And everyone has colours. Religion, for instance, is implanted so deeply into human nature, that no one can pretend to have none. It is implanted as deeply as original sin, the stain will never come out. And we are not without religion, simply because we are not practising Christians, or Jews, or Muslims, or Hindus. As Chesterton said, people who don't believe in God, may believe in anything. Spooks, lucky stars, reincarnation, world peace.

My own beliefs, since I was received into that church more than 20 years ago on my final graduation from secular humanism, were represented by my membership in the Anglican Church. I took this to be a catholic church, with at least a small-c, and was attracted to the "high" end of the vessel, and to the gorgeous liturgy of Cranmer; to Tractarian principles, and to the great philosophical and holy minds that had decorated Anglicanism over the centuries - from Richard Hooker, Lancelot Andrewes, and Jeremy Taylor in its "golden age", to men like C.S. Lewis, and Eric Mascall, and Austin Farrer in the last century. I shall always cherish these men,

I am incapable of doubting their sincerity, and will carry their echoes in our fine English tongue.

And so much that was patient, and Godly, and disciplined, in the Anglican Communion. And the knowledge of such priests as dear Father Harold, who baptised me, in the full name of the Trinity, and who is a model to others of



what a priest should be.

There was a great schism behind our history, which involved the Reformation of the western churches; a huge tragedy, as the earlier division between East and West. I still think the Protestants walked away with particles of the one Catholic church; and between Greeks and Romans the indivisible was likewise divided. Yet God has his plans, and it is beyond human comprehension to know what purposes we have finally served. All devout Anglicans could wish there had been no need of a separated Anglican order in the first place; and I was among the many within who longed for communion with Rome.

I see now it can never happen. The split has been widening until it is unbridgeable, as the Anglicans, along with other "mainstream" Protestant congregations in Europe and North America, go on one doctrinal bender after another in their desperate pursuit of "relevance" to a post-Christian society. No babies left, and precious little bathwater.

It is said that rats leave a sinking ship, but in my own defence I must say that I boarded HMS Anglican against a tide of rodents running the other way. I have always been rather slow in detecting a leakage; or rather, quick to see the leakage, but slow to join the crowd. I shall not be the last rat through this particular plughole, however.

I realized that our ship was no longer, as it were, sinking, but now, as it were, sunk, when I saw a statement from one of the hierarchy of Episcopal Church USA, "reminding" Anglicans that their authority is not founded on Scripture, but rather on the operation of the Holy Ghost within the communion. This was a doctrine I had already detected, under layers of deceit, in the meandering verbiage of Dr. Rowan Williams, the new, fanatically liberal, Archbishop of Canterbury. It is the characteristic doctrine of utopian revolutionaries and violent heretics from many centuries - this idea that God is speaking to them directly, and that they may now ignore scripture, history, and

tradition, and do whatever feels good.

The Anglican Church will probably be at more pains to conceal than to reveal this doctrine in the immediate future, for it is too obviously the work of the devil. Yet the doctrine becomes absolutely necessary, in the moment when a church decides that, for instance, it will ordain as "bishop" some vile man who has left his wife and children to explore sexuality with a younger male.

It is all really too disgusting to go into, and besides you may have seen the media accounts. The Anglican hierarchy had already been driving me up the wall; this pushed me right through the ceiling.

Yet I do not look back in anger, but in heartbreak, at the wreckage remaining from what was a fine, four- or five-century run. Within the ruin of the Anglican Church, we will find so many beautiful things, embodying noble aspirations. We will not, however, find the Catholic succession - for Anglicanism has become one of those channels of history that runs out, as so many of the churches of the past, which lost their way, and sank into the sands.

It is too early to go into my reasons for crossing the Tiber. I don't even know all of them, yet; one begins to discover reasons one never suspected, in the moment the decision is made. I am fully aware the Roman Catholic Church is also under bombardment from post-modernity, and mine in part is an act of faith that the centre will hold; that men like the present Pope, and Joseph Cardinal Ratzinger, and their successors, will hold the fort of authentic Christian doctrine against every enticement to abandon it.

They will, if God shall will; and in my small way I intend to hold it with them.

By **David Warren** in the *Ottawa Citizen* - August 31, 2003

### **Varieties of Suicidal Experience**

There are, I suppose, as many ways for a church to kill itself as there are for a man, and as many perverse compulsions to self-murder, inexplicable to those whom they have never seized, as one could imagine in a dream. I have heard of men who hung themselves up naked and simultaneously shocked and throttled themselves; I have seen film footage of the fascist novelist Yukio Mishima disemboweling himself. Now, as if from the same nightmare, one is constrained to watch the suicide of the Episcopal Church.

I am not referring here simply to the majority who recently made an active and impenitent homosexual Bishop of New Hampshire, but to the "orthodox" Episcopalians news of whom I keep receiving in the mail. In last week's post came something called Forward Now, a publication of Forward in Faith North America (FIF/NA) in which the trumpet of offended orthodoxy was once again sounded.

Its opening statement, by the organization's president, declares that the "revisionist majority has taken the Episcopal Church out of the Christian religion and severed it from any claim to uphold Biblical, Catholic, Apostolic, and Evangelical Faith and Order. This departure, open rebellion, and act of schism is decades old, beginning with the ordination of women to the priesthood and reaching a climax with a mockery of God's moral order for sexual relationships . . . The Episcopal Church as a denomination has willfully created a new religion."

Note that the president of the organization places ordination of women among the breaches of biblical, Catholic, apostolic, and Evangelical faith and order. On the very same front page, however, appears this "Statement From Our FIF/NA Officers": "Forward in Faith/North America today welcomed the decision by the American Anglican Council to join it in calling for the creation of a new, orthodox, Anglican province in the United States . . . FIF/NA is the oldest and largest organization of Anglicans in the Americas

who uphold the historic, Biblical teaching, practice and order of the Church, [and] regards the ordination of women as a violation of that teaching, practice and order. The American Anglican Council has a similar purpose, but accepts the ordination of women. In 1997, FIF/NA agreed to work with the AAC as partners to resist continuing attempts within The Episcopal Church to revise 'the faith once delivered to the saints.' "

These FIF/NA people are all good folks, and I wish them well, but they are clearly insane, and far advanced in the process of killing themselves off. Only the insane could, with sincere intentions, and on the same page, declare that the ordination of women is open rebellion, an act of schism, and part of the creation of a new religion, and then go on to tell their readers that in order to resist all this they are joining with an organization that accepts the ordination of women.

Once again "orthodox" Episcopalianism sounds the loud battle trumpet, as did the Episcopal Synod of America in the early '90's when it promised the formation of a separate jurisdiction not in communion with heretical bishops in the Episcopal Church, and straightway beat a retreat into noisy dithering when it discovered that the proposed battle had proposed costs. While this was happening, numbers and support continued to shrink as it became more and more difficult to take them seriously, and the Episcopal Church kept steady pressure on orthodox priests and bishops to cooperate or leave.

Now the long expected sodomitical bishop has made his appearance, and we learn it is really, really, really the last straw. To prove it, FIF/NA is going to join forces with a group with a "similar purpose" in upholding orthodoxy, its only problem being that it is in departure, rebellion, and open schism from the teaching, practice, and order of the Church.

Drugs! It must be drugs.

By **S. M. Hutchens** in *Touchstone Magazine - Mere Comments*

**From the 'good-to-see' department**

**U.S. Archbishop Orders Priests to Refuse Communion for Anti-Life Politicians**

LA CROSSE, Wisconsin, January 9, 2004 (LifeSiteNews.com) - Archbishop Raymond L. Burke, of the La Crosse Diocese, has issued an official order stating that politicians who support abortion or euthanasia are to be refused Holy Communion. The notification, published yesterday in the diocesan paper The Catholic Times begins by quoting extensively from authoritative Vatican documents explaining that support for abortion by Catholic politicians is gravely sinful.

The key paragraphs in the notification read:

"I hereby call upon Catholic legislators, who are members of the faithful of the Diocese of La Crosse, to uphold the natural and divine law regarding the inviolable dignity of all human life. To fail to do so is a grave public sin and gives scandal to all the faithful. Therefore, in accord with the norm of canon 915, Catholic legislators, who are members of the faithful of the Diocese of La Crosse and who continue to support procured abortion or euthanasia may not present themselves to receive Holy Communion. They are not to be admitted to Holy Communion, should they present themselves, until such time as they publicly renounce their support of these most unjust practices.

"I ask for the prayers of all the faithful of the Diocese of La Crosse and of all people of good will within the Diocese of La Crosse, that Catholic legislators who have promoted procured abortion or euthanasia, with the help and under the guidance of the Holy Spirit, may undergo a conversion of heart in this most grave matter, so that human life may be protected and fostered in the greatest way possible and these legislators may be

admitted once more to receive the Sacrament of Holy Communion."

Archbishop Burke previously wrote the Catholic legislators to whom his notification applies asking them to meet personally with him. Explaining the necessity of the notification to the Catholic News Service the Archbishop said, "After several exchanges of letters, it became clear in all three cases that there was no willingness to conform to the teaching of the church. So the notification became a necessity in order that the faithful in the diocese not be scandalized, thinking that it is acceptable for a devout Catholic to also be pro-abortion."

The La Cross Tribune reported that Rose Hammes, director of communications for the La Crosse diocese, said the decree is binding on priests. She also told the Tribune the bishop's decree serves to remind all Catholics that the church has teachings they should abide by.

**Gary S. Freeman**

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**Enclosures:**

The Diocesan Circular  
The Annunciator  
The Traditional Anglican