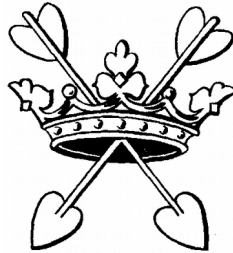


The Parish of St. Edmund, King and Martyr



The Anglican Catholic Church of Canada

UPDATE

January 6, 2004 - **The Epiphany of Our Lord**

February Schedule

February 1	Sunday	-	The Fourth Sunday after The Epiphany
February 2	Monday	-	The Presentation of Christ in the Temple / Candlemas
February 8	Sunday	-	Septuagesima
February 15	Sunday	-	Sexagesima
February 22	Sunday	-	Quinquagesima
February 24	Tuesday	-	St. Matthias the Apostle
February 25	Wednesday	-	Ash Wednesday
February 29	Sunday	-	The First Sunday in Lent

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) Our Ordinary's ***Bit*** - Lambeth 1978 - the first of three parts - this page.
- 2) The first of two parts of a piece by Fr. Graham Eglington on a recent meeting of 'orthodox' Anglicans in Orlando, Florida which he attended on Bishop Mercer's behalf - ***The Vocation of Canadian Continuers*** - see page 4.
- 3) The second portion of ***Principles of Morality*** - see page 7.
- 4) Some directions from Bishop Wilkinson - ***A Note Regarding the Reception of Holy Communion*** - see page 8.
- 5) An article by Fr. Bill Clinton - ***The Petrine Ministry*** - see page 9.

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 I

The overwhelming impression is of queues. We queue for self service meals, to board our specially chartered buses, to receive Holy Communion, to enter the Cathedral, to go to the loo. "Hurry up and wait in lines," consumes much of our time. When not thus standing still, we mill about the university buildings where we live, constructed on the maze principle to prevent people ever reaching their destinations. Occasional search parties are sent out to look for bishops lost in circular corridors and dying of thirst. (Will a future explorer find whitening bones here and there?) Or else we surge from identical building to identical building. We are in the seminar rooms when we should have been in the theatre across the campus ten minutes ago, or in the plenary hall when we really want to be in

the pub at opening time, but that's well concealed in the cellar of another building seven minutes away.

In past decades Lambeth Conferences published Reports which nobody read. This time we are told we are not under pressure to produce a Report, and that the new emphasis is on worship and waiting upon God. But there's not much silence or reverence in our daily worship in the conference hall. Each day there's a new experimental eucharist from a different part of the world. (The one I liked best was the Japanese, of which I understood not a word.) This succession of new rites means that each service is punctuated by directions or explanations from a microphone, "In Australia we have two new rites, but my brothers and I have compromised. You will see that we have conflated the Ten Commandments with the *Gloria in Excelsis*, and that this Penipraise as we call it, comes between the modern language *Paternoster* and the Tudor language Collect for Purity. Please stand and take the yellow pamphlet in your left hand and the blue service sheet in your right hand." "Your Grace?" "I beg your pardon. My Archbishop says you should sit for this and take the old *Psalter* in your left hand and the purple praises in your right". So there's much shuffling of paper and scraping of chairs - besides which, we are not allowed to kneel to receive Communion.

The opening mass in the Cathedral was accompanied by a West Indian steel band, which made a cheerful noise to the Lord, as pleasing as our marimba bands in Rhodesia. As soon as the celebrant said, "Draw near and receive . . .", or whatever it is they say in the new Tanzanian rite, the West Indians crashed into Gilbert & Sullivan melodies, after which the Cathedral choir sang as if in protest, "*Let all mortal flesh keep silence*". We began our discussion groups with the instruction that we were there to learn not to report, but three meetings later we were told we had to say something, though it didn't matter too much what we said. Each group has a theological consultant, who is not necessarily one of the bishops.

I have been pleased to see again Bishop Skelton from Lichfield, Bishop Cutts from Argentina, Bishop Swartz from Cape Town, Bishop Genders CR from Bermuda and Archbishop Huddleston CR from Mauritius. I have been pleased to meet for the first time such entertaining companions as the Bishops of Gibraltar, Hereford, Ballarat in Australia, Moray in Scotland, and Springfield in the USA. I have been fascinated to hear bishops from Nigeria and Tanzania discussing the flaws of post independent Africa. The Ugandans under Idi Amin keep silence. And I have been pleased to meet the Bishop of Nelson in New Zealand, who was praised by the Pope in Rome for his opposition to priestesses. I have also met two laypeople from the so called breakaway church, the Anglican Church in North America, Dr Rosamund Sprague and Mr Andrew Moreby. The former teaches classics at a university in South Carolina and has published books about Plato and Aristotle. The latter is a Canadian studying Mother Julian of Norwich at an English university. He is a parishioner of Bishop de Catanzaro.

The Archbishop of Canterbury's personal standard flies over the city, as it does whenever he is in residence. Today it is at half mast because of the Pope's death - John Paul I. The official Roman Catholic observers are to celebrate a requiem in the conference hall, which we are to attend.

Down in Canterbury, which really is down the hill, some two miles away, there is a candy shop which I visit every day. It sells all those sweets which international sanctions prevent reaching us in Rhodesia, such as buttered Brazils, Turkish delight and jube jubes. And there is a pub called the *Bishop's Finger* (There is also a Kentish beer with this name. Fr Bowles knows it.) which is patronized by many bishops. The landlord complained that one of them had written a *graffito* on the wall of the men's wash room, "The Archbishop cheats at scrabble"

+Robert Mercer CR

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

From here and there

a) **Why polls on moral issues don't make sense** - The Toronto Globe and Mail has provided a splendid example of the absurdity of using polls to determine moral policy. In its October 29 on-line poll, the G&M asked: "Do you believe human embryos are human beings?" While the responses (4690 (30 %) voted "Yes" and 10996 (70%) voted "No") are interesting for what they reveal about G&M readers, the vote does not and cannot alter the FACT that human embryos are human beings. It's like asking, "Do you believe $2+2=4$?" Even if 100% said "No", $2+2$ would still equal 4. Try rephrasing the question: "Do you believe that human 5-year-olds are human beings?" "Do you believe that women are human beings?" "Do you believe that Australian Aborigines are human beings?" Who cares what the polls say? In every case, the only possible answer is "Yes."

Are human embryos human beings? Well, let's see: they're there, and they're alive; that means they are definitely living beings. What sort of beings? Well, what did you think they were, carrots or rabbits?!?

The question itself tells us the answer: the beings are human embryos, so they must be human beings.

By **Ron Gray**, National Leader of the *Christian Heritage Party of Canada*

b) According to the U.S. publication *Christian Challenge*, the newly elected gay bishop Gene Robinson [New Hampshire] conceded to reporters that his confirmation was contrary to historic church teaching on homosexuality, but then is alleged to have asserted that 'Just simply to say it goes against tradition and the teaching of the church and scripture does not necessarily make it wrong [sic]',

noting that the church had already departed from historic teaching on the matters of marriage and women's ordination. **The Rev. George Austin** (former archdeacon of York) in the December issue of *New Directions*

c) There was an old man of Calcutta,
Who coated his tonsils with butta,
Thus converting his snore
From a thunderous roar
To a soft, oleaginous mutta.

Ogden Nash

d) An exasperated mother, whose son was always getting into mischief, finally asked him, "How do you expect to get into heaven?" The boy thought it over and said, "Well, I'll just run in and out and in and out and keep slamming the door until St. Peter says, 'For heaven's sake, Jimmy, come in, or say out.'" Thanks to **Bridget Speek**

e) It is the tragedy of synodical government, as the Anglican Communion has developed and adopted it, that it makes decisions by majority votes (the majority, alas, differing from place to place and from time to time) in a way that encourages a desire for them. **The Rev. Geoffrey Kirk**

f) **Cranmerian Presbyterians** - a few more words about this - "I am not surprised at the experience related by one of our readers in the previous blog, "Cranmerian Presbyterians." I think Anglican Morning Prayer a beautiful service - beautiful not only in the usual sense, e.g. the prose is gorgeous, but beautiful in the sense that truth is beautiful. And when sung by a good choir to a classic setting, in a beautiful church, it is one of the most perfect combinations of beauty in both senses known to man." **David Mills** in *Touchstone magazine* - *Mere Comments*

g) A few words about **Liberal-humanists**: Love has steel in it as well as flowers. It is not loving to affirm someone in behavior that will consign them to eternal suffering if it's not repented. I'm not referring here exclusively to

homosexual, or other sexual sin. All unrepented sin is an impediment to salvation. That is what Jesus taught, and what the Church has articulated for 2,000 years.

Liberal-humanists see the Church (correctly) as an impediment to the libertine expression of sexuality. The church teaches sexual restraint. Liberal-humanists abhor restraint. So the Church becomes the enemy of self-expression and self-realization.

Liberal-humanists assert that all religions lead to God, and that personal sincerity of belief, rather than objective truth, is what really matters. Jesus Christ taught that the one and only way to God is through Him.

Liberal-humanists emphasize the sufficiency of individual values and assert that one has to make one's own "truth." Christianity demands that we conform our will and behavior to the objective principles and standards defined by God's revelation of Himself in Christ, Holy Tradition, and the Bible.

Liberal-humanists want a God whose fondest wish is for them to feel good at all costs, and a "morality" that reduces human purpose to achieving painless personal happiness and fulfillment. They cannot accept a God who does not share these cherished objectives as the be-all and end-all of creation. Jesus Christ, on the other hand, taught the paradoxical concept that whoever clings too tightly to this life will lose it, and that the secret of happiness lies in renouncing the right to be happy.

By **Charles Moore**

The Vocation of Canadian Continuers

Quite a few years ago now, I was sent a manuscript, even by then decades old, for consideration for publication in "The Machray Review". The manuscript was

entitled "The Vocation of Canadian Anglicans". Alas, the "Machray Review" is no more (though it would be a very good thing for the Continuing Church to revive it as part of her vocation), and the article was not printed before the journal's demise. Nonetheless, the title has always stuck in my mind. Your indefatigable editor has been pursuing me for ages to write for him, and so I have decided to contribute a series of occasional articles under the general heading of "The Vocation of Canadian Continuers". If you consider that there is already enough material on things Anglican circulating on the internet and in publications of all sorts, then don't blame me. I am just being biddable!

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

I was prompted to the theme for my articles by a question I found myself putting to my discussion group table mates, all Americans, at Orlando several weeks ago: "Just why do you want to put the Anglican Way back together in the U.S.A?" For, as Dr. Peter Toon has pointed out, the Anglican Humpty Dumpty has had a great fall, and perhaps it is the case that the Anglican Way in North America is irreparably damaged and all the king's horses and all the king's men cannot put it back together again.

My table mates consisted of the Presiding Bishop of the Reformed Episcopal Church (REC), a Bishop of the Anglican Province of America (APA) who had originally been an Evangelical Lutheran, a priest of that jurisdiction (which isn't part of the Traditional Anglican Communion [TAC], but had at one time been part of the Anglican Church in America [ACA], which is), Fr. David Moyer, the top man in Forward in Faith/North America (FinF/NA), an Anglo-Catholic charismatic priest of the Episcopal Church of the United States of America (ECUSA) from St. Augustine's, Florida, and a wonderful, retired Episcopal Church Dean of the old school, deep in his anecdotage; but with what surpassing and pertinent anecdotes did he regale us! Amongst such a mixed bag there was lots

of room for variety in motives for seeking to put the Anglican Way back on its feet again. The answer my mates eventually arrived at to my perhaps provocative question, and which I as table rapporteur duly reported, to no avail whatever, (and therein lies the tale!), was that the genuine Anglican Way was desired because of its faithfulness to Scripture credally understood, to the gifts of the English Reformation and to the great 16th and 17th century divines, and because it is a way of Christian worshipping, believing, living and working as enshrined in the classical Books of Common Prayer. The last phrase, I hasten to add was a direct quote from a character in one of Dean Collins' anecdotes.

The question I addressed to my table mates needs also to be addressed by us in the Canadian Continuing Anglican movement, and by such allies as we might find. And we, and they, also need seriously to consider the anterior question: Has the Anglican Way in Canada been so irreparably damaged that it cannot now be rebuilt. You may have seen an eloquent exposition of just this point of view by David Warren, shortly before he was purged from the "Ottawa Citizen" for an honest article on Canada's state religion of multiculturalism. These two questions should provide lots of grist to my mill for as many articles as your voracious editor demands.

Let's go back to Orlando and the company I was keeping. The company was even more eclectic than the make-up of my table would suggest. It included representatives of the Anglican Mission in America (AMinA), a growing grouping of bishops, priests and laity under the Primates of Rwanda and South East Asia, of the American Anglican Council (AAC), of *Ekklesia*, a society with extensive interests and activities in the African and Asian Anglican worlds, of the Diocese of the Holy Cross (out of the Episcopal Missionary Church and aligned with Forward in Faith in England), and of the nascent Confessing Dioceses and Parishes Movement in ECUSA. Dr. Peter Toon represented the American Prayer Book

Society. Beyond all these, there were divers ECUSA clergy of both sexes, and folk from several derivatives of the American Pentecostal and Dispensationalist movements that have adopted Anglican ways (noticeably in dress) of a particularly High Churchy kind, not to mention one group that struck me as basically coming out of New Age through the idea of convergence from Lesslie Newbigin and decked out in purple and pectoral crosses. This melange, in fact, is just a sampling of the Anglican aisle in the American supermarket of religions, and it was put together by an organization called "Anglicans United" (formerly "Episcopalians United") which has assumed the entrepreneurship of trying to put "orthodox" Anglicans still in ECUSA and extra-mural Anglicans, of both Congress of St. Louis and later vintages, together, after a fashion, as part of the grand re-alignment of Anglicanism in North America, and perhaps throughout the world, about which so many people write at such great length and with such impassioned hopes in, magazines, newspaper articles and especially on the internet, on blogspots, chat clubs, web pages and the like. Noticeable by their absence were the standard bearers of the Congress of St. Louis diaspora, the ACA (although represented fleetingly by a local priest and active in the predecessor conferences), the Province of Christ the King and the Anglican Catholic Church (Original Province). Two other Canadian elements had been expected to participate but did not appear: Essentials Canada, and the Anglican Communion in New Westminster (ACinNW). The latter is the grouping of parishes heroically resisting Bishop Ingham in his apparently unstoppable plans to batten the whole new ECUSA cultural religion on to the Canadian Church for good and all. Essentials Canada is an association of "open evangelicals" flowing out from Barnabas Anglican Ministries, with which the Anglican Renewal Movement (charismatics) and the Canadian Prayer Book Society are connected, even though Essentials affirms both the BAS and women in holy orders.

Essentials Canada has an influence way beyond its size, territory and track record of success, because the American Anglican Council is expressly modelled on Essentials and that Council is the principal player at the moment in the highly politicized world of American "orthodox" Anglican politics. Unfortunately, the AAC affirms both the ordination of women and the 1979 American Prayer Book as a formulary, and many of its members are quite fundamentalist in despising the classical Books of Common Prayer. Like Essentials Canada, its principal focus is the lesbi-gay agenda of the current Church "leadership", and it gives every impression of believing that all that needs to be achieved is to put things back in ECUSA where they were before the 2003 General Convention and the purported consecration of V. Gene Robinson in New Hampshire. That the General Convention of ECUSA treats itself as a General Council of the Church does not seem to phase the AAC leadership at all. No doubt such positions come naturally in the greatest country on earth.

Now, if your head is reeling from the cast of characters and all the acronyms, don't despair. It all does boil down, as I shall now explain.

The "Convocation" at Orlando was convened after a series of earlier and exploratory meetings over the past few years, and specifically, in the aftermath of the Robinson scandal, to see what positive steps might be undertaken to bring the Anglican smorgasbord together. Robinson, you will recall, is a divorced man who is avowedly unchaste and whose partner is another man. His purported consecration has finally set the cat amongst the Anglican primatial pigeons and has led to declarations of excommunication of, or impaired communion with, ECUSA from Primates and individual bishops representing the majority of Anglicans around the world. There is talk on all sides of a re-alignment of or in the Anglican "koinonia". There is even talk of outside intervention in ECUSA beyond that already undertaken by the Primates of Rwanda and SEAsia. It is

something, I suppose, that the long litany and long history of ECUSA's excesses and outrages, and its creation of a new religion consonant with North American culture, should finally have provoked reaction both around the world and within the USA itself. So much is this so that there is now a glimmer of understanding that though member Provinces of the Anglican Communion are self-governing they cannot be autonomous, and that the question of a magisterium needs to be addressed now that there is no longer an accepted priesthood or episcopate throughout the Communion, and the historic Anglican formularies have almost everywhere been abandoned. (The classical Prayer Books, the Ordinal, the Thirty-nine Articles, the first four Oecumenical Councils and the three catholic creeds.)

This then was the background to the meeting I attended on Bishop Mercer's behalf, he being engaged on TAC business in Australia. In the lapidary words and tones of Neville Chamberlain's broadcast address on 3rd September, 1939, "I have to tell you now" that the meeting produced but little. Indeed, in many ways it was a fiasco and a fraud.

By **The Reverend Graham Eglington** - 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.

From the 'Good-to-see Department'

Denver, CO (LifeNews.com) A federal judge has ruled in favor of a Denver woman who was prohibited from displaying a pro-life sign on a street's pedestrian overpass to educate drivers about abortion. The woman said Denver police wrongfully prevented her from displaying the sign. Wendy Faustin and others displayed signs that read "Abortion Kills Children" once a month on a freeway overpass. They started in 1997 and

eventually received a citation in August 1998. In a ruling issued Monday [December 15, 2003], U.S. District Judge Edward Nottingham said that police were wrong to fine Faustin for displaying the signs and that not allowing her to do so was unconstitutional. Denver police tried to stop Faustin at least four times, with officers on one occasion thumbing through a city manual in search of a law Faustin might have broken. They couldn't find one. The police finally cited Faustin for violating a city law against posting signs on public property: but that charge was dismissed because Faustin didn't attach the banner to the overpass; she simply held it. The police later said Faustin had violated a state law against outdoor advertising that might distract drivers. But Nottingham said the law is too broad and too vague.

Principles of Morality - II

Instead of abandoning principles when we encounter difficulties, we need to apply our brains to them and ask what are the principles by which we apply the principles. We need skill to apply principles. Morality is an art. Like making violins or ballet or boxing. It's not just a matter of the will or lack of will. It is a matter of practice. The ballet dancer does high jump, the boxer skips, the ambulance driver gets plenty of sleep. He needs all his skill and intelligence to speed without disturbing his patient. We rarely make simple decisions between right and wrong. We use principle, trained habit, to bring out of a situation a good which is not necessary implicit in it. Christ's answer about paying tribute to Caesar is an excellent example. He sets aside the either/or. There were other answers and he creatively found one. This is what true spiritual direction is like. It takes the good practice of Canon Law and ancient wisdom and applies it.

Let us then be very wary when people talk of compromise. I remind you of Bishop Crawley's story. "Once upon a time, in a far off country, there lived, quite unaware of each other, a hunter and a bear. It was

late autumn, almost winter, and the hunter needed a fur coat nearly as much as the bear needed a last good meal before settling down to his snow-bound sleep. The hunter trudged off into the October-emptied forest and, as the darkness gathered among the trees, rounded a jagged outcrop of mountain-rock to find himself face to face with a bear. As he clapped his rifle to his shoulder he was paralysed with astonishment when the bear spoke to him. You will understand that, though this happened a long time ago, even then it was most unusual for bears to speak. So one cannot blame the hunter for his hesitation. 'Look' said the bear 'surely we can settle this in a friendly manner? There is always room for compromise'. While the hunter, not a very bright man, was considering this extraordinary proposition, the bear struck him a heavy blow under the left ear, and he fell down dead. The Bear then proceeded to eat the hunter, and a totally satisfactory compromise was reached. The bear had his meal and the hunter had his fur coat."

So before we get entirely gobbled up by compromising with the law of the land, let us use our brains and first get clear the distinction between Church Law and Secular Law. The fundamental basis of Secular Law is twofold - the protection of established privileges or liberties and the restraint of the revolutionary individualism of anti-social elements. The law is designed to restrain the lawless and is, therefore, rich in sanctions and carefully constructed to leave no loopholes.

Canon Law is quite different. It is much more like spiritual direction designed to give guidance as to the proper way of behaving in Christian society. It assumes that Christians want to obey the Law if only they know what it is.

A good secular lawyer can drive a coach and horses through the legal loopholes left by canon lawyers. But the idea that you should study the law to see how you could break the spirit of it while keeping the letter is not a canonical idea. To treat

Canon Law as you treat Revenue Canada or the Police on the highway is to have missed the point by a long way. Canon Law was designed for Christians, for people who already possessed the Spirit. It is a spiritual law in the same sense as the interior witness of conscience is a spiritual law: indeed Canon Law is at bottom the Christian conscience bearing witness to the proper way to behave in a Christian society; not the conscience of individual Christians, but the conscience of the Church Militant as such, declared and worked out by the Church as a Church.

The Morality section of the Affirmation of St. Louis is a clear example of this conscience working. And it is particularly valuable to us because it makes clear that we stand foursquare with the only other Church to give a public face to Divine Law - that is the Roman Church.

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

A Note Regarding the Reception of Holy Communion

Dear Fathers and Brethren,

Several of you, concerned about the various ways in which people are now receiving Holy Communion, have asked me for guidance. I therefore suggest the following behaviour, which, I believe, is traditional, dignified and decent.

A. To the best of my knowledge there are only three ways to receive the Body of Christ:

1. Into the open palm of the right hand, which is resting on the left. (Please make the necessary adjustment if you are left-handed.) The communicant then receives the Host by touching it with his tongue and so takes it into his mouth. Please do not pick the Host up and put it into your mouth; raise your hands to chest level so that the priest doesn't have to bend over; and keep your right hand open

so that he doesn't have to search for a place to put the Host;

2. Directly into the mouth, by laying your tongue over your lower lip and tipping your head back;

3. If for some reason (a cold or sore throat, or a cold sore, etc.) you wish to use the method called Intinction, leave the Body of Christ in your right hand (see 1 above), and when the Chalice reaches you, the Priest will take the Host from your hand, touch it to the Precious Blood and put It directly into your mouth (as in 2 above). If you wish to protect It by putting your other hand over the top of It be careful not to squish the Host or get It stuck to your palms. (The Priest himself only touches the Host with his thumb and forefinger and then washes them after Communion).

B. To receive from the Precious Blood there is only one way (apart from Intinction): Steady the foot of the chalice with the thumb and forefinger of your right hand, and gently guide the lip of the Cup to your mouth, taking a small sip.

Please do not put your elbows on the communion rail and then put both your hands on the cup tilting it toward you.

Please do not wipe your mouth afterwards. If there has been a little spill point it out to the Priest and he will deal with it by means of the Purificator.

Please do not suddenly drop your head after receiving the chalice, or you might upset the Precious Blood all over your head, and a messy cleanup would have to ensue.

C. Return from the altar rail only after the person beside you has been communicated, so that you don't jostle him. I would also recommend that you don't try to genuflect on leaving the altar rail for two reasons - now is the time to concentrate on the Body and Blood of Christ which are now inside you; and you could be wobbly from having nothing to hold on to.

D. Assisting priests do not communicate themselves at the altar. They should kneel and receive like every one else. They do not "take", they "receive".

E. Women should blot their lipstick, remove gloves, and, if wearing a wide-brimmed hat, tip it up, so that the priest is able to find your mouth when putting the Host into your mouth or communicating you with the chalice.

Blessed, praised, and adored be Jesus Christ on His throne of glory, and in the most Holy Sacrament of the altar. Amen.

By **The Right Reverend Peter Wilkinson, OSG**, Bishop Suffragan, The Anglican Catholic Church of Canada

The Petrine Ministry or A philo - Presbyterian and the Pope

Our Lord said to Peter: "I made supplication for thee, that thy faith fail not, and do thou when once thou has turned again, stablish thy brethren" (*Luke 22,32* in the *Revised Version* of 1880).

Somewhat jocularly I describe myself as a Prayer Book Presbyterian. Why Presbyterian? I am proud of my Presbyterian heritage. I was born to a Presbyterian couple who lived in Montreal. I was baptized in the Presbyterian church. In my late teens and early twenties I taught Sunday School at Knox Church, Kensington, in that city.

How did I become attached to the Prayer Book? I attended evensong at St Philip's, West Montreal, enjoyed it, loved it, and progressively prepared for confirmation, received the sacrament, was ordained. I ministered at St Clement's, Verdun, where I met and married Cynthia Pitman. We were then sent by Archbishop Carrington to Northern Quebec. I loved every minute of it. I was priest of an Indian parish but also taught English in the Indian school of which my wife was principal. We then moved on to La Tuque where we did

similar work. We finally ended up here in Cowansville, where I was a teacher of moral and religious instruction in a provincial school, and honorary assistant curate in the local Anglican parish.

But the Anglican church began to change. One bishop has simply said, "Let's take the time to pray over the questions without making judgements, without reaching conclusions". But what has the Word of God already said? Where is the consecrated guidance and leadership that a bishop is supposed to give? In *1 Maccabees 7,21 ff* I read about the wicked high priest Alcimus (a sort of archbishop?). In the gospels (eg *Mark 14,53 ff*) I read about the wicked high priest Caiaphas (a sort of archbishop). My Presbyterian ancestors, the Clintons of Devonshire in England, would have said, "You can't trust bishops".

But this Prayer Book Presbyterian has affection and respect for one particular bishop, Karol Wojtyla, or John Paul II, Bishop of Rome. The following "semi parable" indicates why:

A certain Manager of a worldwide branch of an even larger company was called upon to report to the President and to the CEO of the company. The Manager was called Karol. The CEO, who was also the son of the President, was called Joshua.

The Manager had been expecting this summons for some time. He had done what he really felt was his best, not only to keep his branch in order but also to develop sound relationships with other branches of the same organization.

But things had not been going well for Karol and his branch, or for other branches.

The company was in the sheep raising and woolen industry. There was a decided decline in the numbers and quality of the sheep. Some of this was due to the managers of smaller branches. Sheep wandered off, became diseased, were sold off.

"Well, Karol?", questioned the President. Karol began with an account of the directions he had given to his district branch managers; of positive attempts he had made to build good relationships with other branches of the same universal organization; of his attempts to relate constructively to the world in which the company operated.

The President looked at his son, the CEO, Joshua, who smiled sadly. Karol saw that the CEO had wounded hands and feet. Joshua spoke, "We know and are pleased with what you have done. It is many of the shepherds who have not fed our sheep. They too must have their arms stretched out and be carried where they would not. They too must be prepared to follow me." (*John 21,18*).

By Father William DeWitt Clinton -
thanks to Bishop Mercer

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Enclosures:

The Diocesan Circular
The Annunciator

