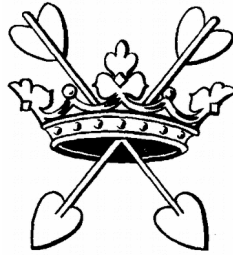


The Parish of St. Edmund, King and Martyr



The Anglican Catholic Church of Canada

UPDATE

July 2, 2004 - **The Visitation of the Blessed Virgin Mary to St. Elizabeth**

August Schedule

August 1	Sunday after Trinity	-	The Eighth Sunday
August 6	Friday Our Lord	-	The Transfiguration of
August 8	Sunday after Trinity	-	The Ninth Sunday
August 15	Sunday	-	The Falling Asleep of the Blessed Virgin Mary
August 22	Sunday after Trinity	-	The Eleventh Sunday
August 24	Tuesday Apostle	-	St. Bartholomew, the
August 29	Sunday	-	The Beheading of St. John the Baptist

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) A little bit of **trivia** - UPDATE is now in its 8th year! - copies are sent, monthly, to individuals in Canada, the USA, England, Northern Ireland, Australia, South Africa, and Zambia. We welcome your comments and suggestions.

2) Our Ordinary's ***Bit - Travel through the Kalendar*** - this page.

3) It never hurts to review one's beliefs - ***Principles of Doctrine*** - see page 4.

4) An RC Bishop leaves no room for misunderstanding - refreshing - ***Bishop enters political fray*** - see page 6.

5) Marriage on the decline - ***Sex and the Cities*** - see page 6.

6) A piece from Helen Glover - ***How Winchester Cathedral was saved*** - see page 8.

7) More on the state of the Anglican Communion in North America - ***The Network of Anglican Communion Parishes and Dioceses*** - see page 8.

You were asking

Q. From where does the wording printed in the Sunday leaflet for the Introit, Gradual, Offertory Verse, and Communion Verse come?

A. We have opted to use the wording for these minor propers (the major propers being the Collect, Epistle/Lesson, and Gospel) in a book edited by Francis Burgess and published by Plainchant Publications Committee in London, England in 1948 entitled *The English Gradual, Part II - The Proper*; and the Supplement to it which contains minor propers for additional occasions. On the odd occasion, we rely on the English Missal.

Some Parishes use the Introits and Graduals set out in the Prayer Book -

pages li to liv, and the Offertory Sentences set out in the Prayer Book - pages 72 to 74. The minor propers that we use cover more occasions than are set out in the Prayer Book and also include specific Offertory Verses and a Communion Verse for every occasion.

You may be interested in knowing that the Introit (when sung) normally accompanies the entrance of the sacred ministers and 'sets the tone' of the day, feast or occasion. The other minor propers continue this 'tone' throughout the Mass. The Gradual (when sung) covers the action of moving the Missal from the Epistle corner to the Gospel corner, and also the Gospel procession, if there is one. There may also be a Gradual Hymn. The Offertory Verse (when sung) "is not just a 'functional' chant but more of an accompaniment to the ceremonies, a sumptuous 'musical offering' of sorts." The purpose of the Communion Verse (when sung) is to accompany the procession of those distributing Communion. "It frequently seeks to create a synthesis between the Liturgy of the Word and the Liturgy of the Eucharist."

Glad you asked?

The Bishop's Bit

Travel through the Kalendar

A famous Presbyterian minister in Scotland once praised liturgical churches for having a kalendar, a year based on the life of our Lord, from the preparation for His first Advent through to the preparation for His second Advent. Dr Baillie said something like, "Just as the countryman goes through the four seasons year after year, so the catholic Christian rehearses the human life of his Lord."

As we ourselves travel through life from conception through to death, and as we travel about the world, from experience to experience, from job to job, from home to home, or from country to country, we find that in our memories, in our associations,

people and events become inseparable from the Bible, the Prayer Book, the hymnal, the feasts and fasts of the Christian year. Obviously at Christmas, the incarnation of the Eternal son of God, we all have memories of friends and family, of times past, but similar remembering is likely at any season.

On Easter I I never hear the words of the epistle without being transported in thought to the chapel of the Teacher Training College in Grahamstown (female students only). The College was run by Anglican nuns and had a fine reputation. Its chapel of St Mary and the Angels was Italianate in design, with a fine fresco of the Virgin and Child above a marble altar. The Mother and Son were depicted against a background of the town's skyline. The College singing was excellent, sometimes accompanied on a violin played by one of the sisters. Its chaplain was the erudite and polyglot Dr Bowers who could teach languages, history, theology or philosophy. The students were tough. They had to earn lifesaver's badges in swimming, and at field hockey they quite flattened us, literally so. I remember a special brunette on the right wing.

Us? Yes, we students at St Paul's Theological College were altar servers at TTC. Field hockey between us was a happy feature of life. And surprise, surprise, some of them married some of us. One year on Easter I the opening sentence of the epistle hit me with such force that I almost fell off my stool, "This is the victory that overcometh the world, even our faith" (*I John 5,4*).

Another year en route to St Paul's I happened to be on a train, three days of it from Zimbabwe. It was Trinity Sunday. As I was missing public worship, I tried to do my best with the collect, lesson and gospel. I looked up just as the train drew into the Afrikaans town of Cradock, set on the banks of the Fish River, mostly a bed of sand, surrounded by the semi desert of the Karoo. Oddly enough, the Dutch Reformed church of that town was an exact replica of St Martin's - in - the -

Fields, London. So now I never hear, "Behold a door was opened in heaven" (*Revelation 4,1*) without seeing, no, not a throne set in heaven and One like unto a jasper, but a classical church, gleaming white in the winter sunlight against the grey dry dust of Africa's veld.

And so I could go on. *Psalms* have the same effect. A student at St Paul's was called David. He overslept one morning when he was supposed to serve at the college mass. He threw a cassock and surplice over his pyjamas. During the service the pyjama cord gave way and down slipped his pants. He stepped neatly out of them, bowed gravely to the priest and carried on serving. That evening the psalms began with, "Lord remember David and all his trouble" (134,1). Psalm 104 reminds me of the branch of the AYP A to which I once belonged. It was close to Christmas and we were required to set up a crib without having any of the necessary items. We began our work by saying evensong. Psalm 106 reminds me of Father Walter Coates, who once preached on it. Psalm 139 reminds me of Father Rufus Green, who was ordained on a 29th morning of a month.

The Litany reminds me of Mrs Nell Dawson, a cheerful lady with a keen sense of humour. She always came to the late eucharist on Friday mornings, and that particular celebration was always preceded by the Litany. Hymns, well, there are naughty variants to the words of some hymns. I shall spare your blushes, but whenever I hear the correct words sung I remember the men who told me the wrong words.

As for Sunday mattins, I am transported back to boarding school. We were marched in columns of two to various churches, uniformed in blue suits, hard white collars and stiff straw hats called bashers, boaters or cheese cutters. We Anglicans were dispatched to St Cuthbert's. Its rector, the Venerable Thomas Bertram Powell, was a wit and a part time padre to the forces. We observed a kalendar peculiar to him,

Delville Wood Sunday, Vimy Ridge Sunday, Trafalgar Sunday. After mattins there would be a get togethah in the parish hall, open to the military only. The clink of glass would be heard. Mattins was shortened, only seven verses of the *Venite*, only thirteen verses of the *Te Deum*, no first lesson, a short but funny sermon. A lady complained that she'd heard a particular sermon before. The rector apologized for having repeated a sermon. Then later when in full flight he interrupted himself, "Stop meh if you've heard this one."

"O come hither and harken, all ye that fear God, and I will tell you what He hath done for my soul" (*Psalms* 66,15).

+Robert Mercer CR

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

From here and there

a) Richard Millhouse Nixon was the first US president whose name contains all the letters from the word "criminal." The second was William Jefferson Clinton.

b) **Peace** - What so many - nominally Christian and otherwise - have failed to remember is that a true peace is not the absence of violence, but the obtaining of what St. Augustine called the "order of tranquility." It is possible to obtain the former kind of "peace" by surrendering; after all, if nobody is willing to fight for the truth, the darkness will quickly be sovereign and you can share the "peace" of servitude. The order of tranquility is only possible when men and women of faith are willing to give the last full measure of devotion to upholding it. There is a reason it used to be called the Church Militant, and the fact that it is so often not today is part and parcel of its decline.

I think I'll close with the Collect for Peace from the Anglican Matins service - a prayer for a genuinely Christian peace in a world that is hostile to it (with emphasis

added):

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, WHOSE SERVICE IS PERFECT FREEDOM; Defend us thy humble servants in all ASSAULTS of our ENEMIES; that we, surely TRUSTING in thy defense, may not fear the power of any adversaries, through the MIGHT of Jesus Christ our Lord. Amen. **Matthew Lu**

c) **Statistics** - some are enough to perplex. A Barna poll indicated that at least 12% of adults believe that Joan of Arc was Noah's wife. Another survey of graduating high school seniors revealed that over 50% thought that Sodom and Gomorrah were husband and wife. A considerable number of respondents to one poll indicated that the Sermon on the Mount was preached by Billy Graham. We are in big trouble. **Dr. R. Albert Mohler, Jr.**

d) Some **oxymorons** - "*History Today*", planting a garden of wild flowers, Microsoft Help, posthaste.

Principles of Doctrine

(1) The Nature of the Church

We gather as people called by God to be faithful and obedient to Him. As the Royal Priestly People of God, the Church is called to be, in fact, the manifestation of Christ in and to the world. True religion is revealed to man by God. We cannot decide what is truth, but rather (in obedience) ought to receive, accept, cherish, defend and teach what God has given us. The Church is created by God, and is beyond the ultimate control of man.

The Church is the Body of Christ at work in the world. She is the society of the baptized called out from the world: In it, but not of it. As Christ's faithful Bride, she is different from the world and must not be influenced by it.

(2) The Essentials of Truth and Order

We repudiate all deviation of departure from the Faith, in whole or in part, and bear witness to these essential principles of evangelical Truth and apostolic Order:

Holy Scriptures

The Holy Scriptures of the Old and New Testaments and the authentic record of God's revelation of Himself, His saving activity, and moral demands - a revelation valid for all men and all time.

The Creeds

The Nicene Creed as the authoritative summary of the chief articles of the Christian Faith, together with the Apostles' Creed, and that known as the Creed of St. Athanasius to be "thoroughly received and believed" in the sense they have had always in the Catholic Church.

Tradition

The received Tradition of the Church and its teachings as set forth by "the ancient catholic bishops and doctors," and especially as defined by the Seven Ecumenical Councils of the undivided Church, to the exclusion of all errors, ancient and modern.

Sacraments

The Sacraments of Baptism, Confirmation, the Holy Eucharist, Holy Matrimony, Holy Orders, Penance and Unction of the Sick, as objective and effective signs of the continued presence and saving activity of Christ our Lord among His people and as His covenanted means for conveying His grace. In particular, we affirm the necessity of Baptism and the Holy Eucharist (where they may be had) - Baptism as incorporating us into Christ (with its completion in Confirmation as the "seal of the Holy Spirit"), and the Eucharist as the sacrifice which unites us to the all-sufficient Sacrifice of Christ on the Cross and the Sacrament in which He feeds us with His Body and Blood.

Holy Order

The Holy Orders of bishops, priests and deacons as the perpetuation of Christ's gift of apostolic ministry to His Church, asserting the necessity of a bishop of

apostolic succession (or priest ordained by such) as the celebrant of the Eucharist - these Orders consisting exclusively of men in accordance with Christ's Will and institution (as evidenced by the Scriptures), and the universal practice of the Catholic Church.

Deaconesses

The ancient office and ministry of Deaconesses as a lay vocation for women, affirming the need for proper encouragement of that office.

Duty of Bishops

Bishops as Apostles, Prophets, Evangelists, Shepherds and Teachers, as well as their duty (together with other clergy and the laity) to guard and defend the purity and integrity of the Church's Faith and Moral Teaching.

The Use of Other Formulae

In affirming these principles, we recognize that all Anglican statements of faith and liturgical formulae must be interpreted in accordance with them.

Incompetence of Church Bodies to Alter Truth

We disclaim any right or competence to suppress, alter or amend any of the ancient Ecumenical Creeds and definitions of Faith, to set aside or depart from Holy Scripture, or to alter or deviate from the essential pre-requisites of any Sacrament.

Unity with Other Believers

We declare our firm intention to seek and achieve full sacramental communion and visible unity with other Christians who "worship the Trinity in Unity, and Unity in Trinity," and who hold the Catholic and Apostolic Faith in accordance with the foregoing principles.

From ***The Affirmation of St. Louis (1977)*** to which *The Traditional Anglican Communion* subscribes. ("We affirm as integral to the history and essential to the formation of this Communion all of the doctrinal, moral and other theological principles set out in the Declaration of loyal Anglicans gathered in the Congress of St. Louis, Missouri, United States of American in

the year 1977, generally known as *The Affirmation of St. Louis.*" - item 3.3 in the TAC Concordat of 1990)

Bishop enters political fray

DENVER - Catholics who vote for politicians in favour of abortion rights, stem-cell research, euthanasia or gay marriage may not receive Communion until they recant and repent in the confessional, the Roman Catholic Bishop of Colorado Springs said.

Bishop Michael Sheridan's pronouncement was the strongest yet from a U.S. bishop in the debate over how faith should influence Catholics in this election year.

The discussion of withholding Holy Communion had previously been limited to politicians themselves.

Sheridan made his remarks in a May 1 pastoral letter published in the diocese's newspaper. He said he singled out abortion, stem-cell research, euthanasia and gay marriage for criticism because they are "intrinsicly evil."

The letter was sent to each parish in the diocese, including 125,000 Catholics in 10 counties.

Formal Vatican pronouncements last year specified Catholic politicians' duties to uphold church teaching as they set policy on matters such as abortion and preventing the legalization of same-sex unions.

Last month, Cardinal Francis Arinze said a Catholic politician who supports abortion rights "is not fit" to receive the Eucharist. The debate was spurred by Catholic presidential candidate John Kerry's support of abortion rights.

Sheridan said some Catholics have challenged him to extend his list of positions out of step with church teaching to include the death penalty or the war with Iraq. But Sheridan said he doesn't

believe those matters carry the same weight.

Denver District Attorney Bill Ritter, a Catholic, criticized Sheridan's letter.

"I just think this is a tragic direction for the bishop to take," Ritter said. "My great fear is that it will drive Catholics away, from the church, Catholics who abide by the church teaching in everything they do but look at candidates and vote on a range of issues."

In **The Vancouver Sun**, Saturday, May 15, 2004

Sex and the Cities

How the sex market affects the marriage market and implications for the churches

Sex is pretty elemental. We share the same basic biology. We watch nationally broadcast TV shows and movies designed for international audiences. You'd think you'd be able to drive across a few neighborhoods in this country and come across reasonably similar sexual behavior patterns. But you'd be wrong.

Edward Laumann of the University of Chicago and several other academics have recently published a research project called "The Sexual Organization of the City." They've found that people construct highly evolved sexual marketplaces, venues where they go to find sex partners. These marketplaces, at least in cities, are incredibly localized; people are not inclined to cross ethnic, racial, sociological or geographical boundaries when looking for a bed mate. Each of these discrete marketplaces has its own rules, and the sex practices in one neighborhood may look nothing like those in the next.

The authors of the study culled data from thousands of interviews in several Chicago neighborhoods and compared behavior across the communities. For

example, one of the neighborhoods they studied is a struggling African-American community they call (pseudonymously) Southtown. This area has seen its jobs disappear, its main commercial strip wither. There are more women than men. The men take advantage of their market power to become polygamous. At any moment, almost 40 percent of the men are maintaining long-term relationships with at least two sexual partners. The more educated the man is, and presumably the more desirable he is to women, the more likely he is to be juggling multiple partners.

If men can have multiple partners, they have little incentive to limit themselves; marriage rates drop. Though they face a shortage of African-American men of equal status, Southtown's women tend not to look outside black neighborhoods.

A few miles away, there is a largely Hispanic neighborhood the academics call Westside. About half the people here are foreign-born, many from rural areas of Mexico. Mores here are traditional. Sixty-four percent of single men and 57 percent of single women say men should work and women should stay home to raise the kids.

While roughly two-thirds of the non-Hispanic men in Chicago reported ever having one-night stands, very few of the men in Westside did. Half of the men and three-quarters of the women believe it is wrong to have sex without love. People here are much more likely to meet future sexual partners in a family member's home, and much less likely to talk openly about sexually transmitted diseases.

Shoreland is an affluent white neighborhood on the near northwest side. There is a large gay and lesbian population, and sex is more likely to be impersonal. About 43 percent of the gay men in Shoreland have had more than 60 partners. This neighborhood, too, has developed its own social institutions. A local softball league has become a place where lesbians can go to meet possible partners. Though people here are better

educated, their social lives are still tightly bounded. Over 75 percent of the gays and lesbians interviewed said that most or all of their friends are gay, lesbian or bisexual.

When you step back from this data, you see that, first, there has been a flowering of diverse sexual zones. This spontaneous evolution is so rapid, it is very difficult for big institutions to keep up. How can the city government of Chicago design health and welfare programs for areas as different as Southtown, Westside and Shoreland? How can the churches and other moral authorities keep up?

Second, sexual marketplaces are a rapidly expanding feature of society, and they are becoming more distinct from marriage marketplaces. Furthermore, as the sex markets become bigger and more efficient, people have less incentive to get married. As the scholars Yoosik Youm and Anthony Paik write, "Opportunities in the sex market act as constraints in the marriage market."

The big problem here is that there is an overwhelming body of evidence to suggest that marriage correlates highly with happiness. Children raised in marriages tend to have more opportunities than children raised outside marriage.

Over all, Americans are spending much less time married. They marry later and divorce at high rates, and remarry less and less. We are replacing marriage, one of our most successful institutions, with hooking up. This is a deep structural problem, and very worrying.

By **David Brooks** - thanks to The Rev. Dr. Peter Toon

How Winchester Cathedral was saved

My very first teaching position was at a school on the outskirts of the City of

Winchester in the south of England, just north of the busy port of Southampton. Sunday mornings it was a pleasant walk down a steep hill to the grassy sward surrounding Winchester Cathedral to attend services. That grass was always so startlingly green it was difficult to imagine that the Cathedral could possibly have been lost to future generations. The saving of Winchester Cathedral makes a wonderful story.

St. Swithun was an English Bishop of Winchester Cathedral. When he died in A.D.862, he was buried, at his request, outside the Cathedral walls where the "rains can fall on my grave." A century later his body was exhumed and re-buried inside the Cathedral. Legend has it that St. Swithun's Spirit was so angry he made it rain for forty days. Country folk have long believed that if it rains on July 15th, St. Swithun's Day, it will rain again for forty days. This is considered a good thing, for the apples need to be christened during this time to ensure a good crop.

Yet, the beautiful Winchester Cathedral has had its problems with serious flooding. In 1905 it was noticed that part of the Cathedral wall was leaning dangerously. It was further discovered that this, massive, stone, medieval building was actually resting on tree-trunks on a bed of peat. This bed was being compressed by the weight above, and the Cathedral was gradually sinking into the peat bog. The foundations were found to be completely submerged.

In 1906 the authorities decided that something must be done. They recruited the services of William Walker, a deep sea diver. For almost six years Walker surprised many visitors by working around the Cathedral wearing one of those old-time, two hundred pound diving suits. He spent six hours of every day diving into the water beneath the Cathedral. He dug away the waterlogged peat and replaced it with more than 25,000 bags of concrete, 115,000 concrete blocks, and over a million bricks.

When this seemingly impossible task was finished, there was a Thanksgiving Service held in the Cathedral. The newly-created George V personally thanked William Walker for all his work. And when was this Service held? Why, on July 15th, St. Swithun's Day, of course.

By **Helen E. Glover**

The Vocation of Canadian Continuers

The Network of Anglican Communion Parishes and Dioceses

My last article, written in the New Year, ended with an intention to consider the Network's theological charter. The Network is looking less and less relevant, at least to Canadian Anglicans. It is firmly embedded within and committed to ECUSA; and it is busy devising structures, publishing articles and holding rallies, looking more and more like the old Episcopal Synod of America all the time. Its leaders are waiting patiently for the Eames Commission to report, something which the revisionists are not, as witness the early June decision of the General Synod of the ACC to affirm the sanctity of committed adult same-sex unions.

Those who wish to consider the Network's theological positions can do so by going to its website at <www.anglicancommunionnetwork.org>. The long statement you will find there has been analysed by the Rev'd. Gavin Dunbar in the *Anglican Free Press*¹: "It is clearly an occasional document, a response to the current crisis, rather than a comprehensive dogmatic statement, or a replacement for other Anglican confessions . . . it is a highly biblicist document. The authority of Scripture is highlighted over against current deviations; and the text . . . is set out in parallel columns with longer scriptural quotations cited as authority for its declarations. Yet it explicitly acknowledges that the authority of

Scripture is 'expressed in the common Creeds and Canons of the Christian Churches, as they have been led in recognized councils across the ages'. It also declares that 'Scripture's meaning is rightly discerned through the theological ordering of our common historic formularies, including the sixteenth and seventeenth century authorized Books of Common Prayer, and the Thirty-Nine Articles which ground the belief and practice of our Communion's life'. Thus the Charter subordinates itself to the historic formularies." The opposite view of the Charter has been expressed by ECUSA bishops who brand it as "confessional" in nature going beyond the scope of the 1979 Prayer Book and the historic creeds and doctrine of ECUSA. Given the nature of the 1979 Book, both these views are quite compatible!

It is not surprising that the Network's statement dwells on Scripture. It and like bodies in the U.S., and in Canada (Essentials), see the "presenting issue" of homosexuality as part of a larger problem of a flight from Scripture. It might well be, however, that the abandonment of the authority of Scripture is itself part of a much deeper problem which the Network, the AAC, the ACI (Anglican Communion, the think tank side of the AAC) and Essentials have yet to recognize. Consider this statement from a recent book review: "Nothing could be more important for an understanding of modernity . . . than to recognize that we are not living in an age in which religious adherence has simply withered away before the parching wind of Enlightenment reason, but in one in which a new evangel has - over the course of a few centuries - displaced the old . . . a new religion, whose most devout believers are as zealous, intolerant, and absolutist as any faith has ever produced, and whose vast silent constituency is as unreflective, passive, and pliant as any enfranchised clerisy could desire. It is good for Christians to grasp that . . . we struggle not simply with disillusion and demystification, but with strange gods." ²

Certainly, whether in attorning to the Enlightenment and the intellectual reality of the American Rebellion, or in turning to the new religion of our day, ECUSA has been wonderfully consistent in approach: accommodationism, and a persistent falling away from Trinitarian theism. This tendency seems to infect the Network also with its clinging to the 1979 Book and the ordination of women, leading one of my correspondents to remark: "It is, without divine intervention, an impossible task to take the Network folks out of being united in opposition to a common enemy (those who support the lesbian cause) to being united in common worship, doctrine and discipline in serving the Lord God."

In Canada events have moved on quite smartly. Not only has the General Synod affirmed the sanctity of committed adult same-sex unions in the ACC, but its new Primate has announced that since the Synod did not prohibit dioceses from going ahead with the blessing of same-sex unions, they are free to decide to do so. Local option has been conceded without need of any General Synod resolution. And because of the affirmation of the holiness of same-sex unions in language habitually applied to Holy Matrimony, there cannot be any theological ground for not treating them as marriages. We can be confident that in 12-18 months same-sex marriages will be celebrated in the ACC across Canada without resort to the cloak of "blessings". The reference to a Theological Commission of the question of the nature of "blessings", whether doctrinal or pastoral, is a dead letter. The election of Bishop Ingham to the ACC Council, and to the Executive Council of ECUSA as the Canadian liaison member speaks volumes. Reaction from overseas was swift. Twenty-two Primates representing 50 million Anglicans called for the expulsion of the ACC from the Communion. But within Canada response has been very muted. The 6 diocesan bishops (out of 30) who protested issued a very limp statement which contained the usual hymn to "unity". Essentials and the Prayer Book Society did likewise, calling on Anglicans to stay put, and issuing a

call to yet another conference at the end of the summer, "to discern the way forward". *Plus ça change . . .*

The other decisive action on the Canadian scene has seen four of the protesting parishes in New Westminster re-naming themselves as the Anglican Communion in Canada (ACinC) and placing themselves under the jurisdiction of five overseas Anglican Primates (Kenya, Rwanda, SEAsia, Central Africa, and Congo), to be exercised for practical purposes by a bishop of AMinA (the Anglican Mission in America) proving once again that it is this body which has its feet on the ground, good overseas links and a clear mind not fuddled by institutional loyalties. It is also much more open to the historic formularies than most U.S. "resisters", and has decided after prolonged theological study not to ordain women as presbyters.

An international realignment of sorts is now evident. There is the North American Bloc, consisting of ECUSA and its client churches, the ACC, the Episcopal Churches of Mexico and Brazil, and some dioceses in Central America. On the other side of the divide is what one could term the Commonwealth Bloc, or, as I am sure they would prefer to be known, the Churches of the Global South, plus the AMinA, with the CofE dithering and wittering on the sidelines. In the deep South, New Zealand has a new conservative Primate opposed to the lesbi-gay agenda, and the liberals in Australia are in political difficulties because of sexual misconduct scandals in the leading liberal - and Anglo-Catholic - Sees. It is hard now to see how the conservative Peter Jensen of Sydney can be prevented from becoming Primate and Sydney, with 40% of the country's Anglicans, resuming its Primatial dignity. (Inter-state jealousies can, however, never be discounted.) Certainly, international Anglican gatherings will have a different context and flavour after the end of this year whatever the Eames Commission reports.

Within Canada there are few signs of re-

alignment. Institutional loyalty to the ACC is very strong, whether this is due to tribalism, a tradition of deference, love of buildings, or whatever. At the moment we have the ACinC-AMinA bridgehead in the Lower Mainland, and our own ACCC, a church which has been slow to "take-off" and which does not appear to have articulated a strategic vision of herself. "Getting with the strength" in an international alignment is hardly a complete solution to dealing with the new religion in North America. Hence, the importance of considering the possibility of rebuilding the "Anglican Way" on this Continent.

By **The Rev. Graham C. Eglinton**,
Chancellor of The Anglican Catholic
Church of Canada

¹ Vol. 21, No. 1, Spring 2004, page 6.

² "A Most Partial Historian" by David B. Hart, a review of "Religion and Public Doctrine in England. Vol. III." by Maurice Cowling, Cambridge University Press, 2001, in *First Things*, No. 138, Dec. 2003, p. 34 at p. 39.

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