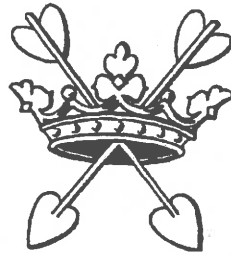


# The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

## UPDATE

June 14, 2001

### July Schedule

July 1	Sunday	-	Trinity III / Octave Day of St. John the Baptist
July 2	Monday		The Visitation of the Blessed Virgin Mary to St. Elizabeth
July 8	Sunday	-	Trinity IV
July 15	Sunday	-	Trinity V
July 22	Sunday	-	St. Mary Magdalene / Trinity VI
July 25	Wednesday	-	St. James the Apostle
July 29	Sunday	-	Trinity VII

### Service Times and Location

- (1) All Services are held in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo.
- (2) On Sundays, Matins is said at 10:00 a.m. (The Litany on the first Sunday of the month), and the Holy Eucharist is celebrated at 10:30 a.m.
- (3) On weekdays - Holy Days and Days of Obligation (Red Letter Days in the Prayer Book Calendar) - the Holy Eucharist is celebrated at 7:00 p.m., 10:30 a.m. on Saturdays - when the Chapel is available!

## Notes

Two dates to remember:

August 25 - Sunday - Confirmation

August 24 - Saturday - Wine and Cheese  
plus - 102 Frederick Banting Place - 7:00  
p.m.

Friends and congregation will have a couple of chances (remember that the 25<sup>th</sup> is our regular Sunday lunch) to visit with one another and, of course, The Bishop!

Helen Glover, a member of our Parish, is a regular contributor to UPDATE. The following note was typed on the envelope containing her latest offering:

Dear Gary -

Alas a small predicament!  
My double space is 'on the blink',  
And 'The Office Place' has closed its door -  
My usual source of help - no more.  
So triple space I now must use,  
Or am I being sent the news  
That I'm old-fashioned, our-of-date,  
And Lap Top language my future fate?

Our website:

[www.pwi-insurance.ca/stedmund](http://www.pwi-insurance.ca/stedmund)

## Saint Basil the Great

St. Basil the Great was born at Caesarea, Cappadocia in 330. He was one of ten children of St. Basil the Elder and St. Emmelia. Several of his brothers and sisters are honored among the saints.

He attended school in Caesarea, as well as Constantinople and Athens, where he became acquainted with St. Gregory Nazianzen in 352. A little later, he opened a school of oratory in Caesarea and practiced law.

Eventually he decided to become a monk and found a monastery in Pontus which he directed for five years. He wrote a famous monastic rule which has proved the most lasting of those in the East. After founding several other monasteries, he was ordained and, in 370, made bishop of Caesarea. In this post until his death in 379, he continued to be a man of vast learning and constant activity,

genuine eloquence and immense charity. This earned for him the title of "Great" during his life and Doctor of the Church after his death. Basil was one of the giants of the early Church. He was responsible for the victory of Nicene orthodoxy over Arianism in the Byzantine East, and the denunciation of Arianism at the Council of Constantinople in 381-82 was in large measure due to his efforts.

Basil fought simony, aided the victims of drought and famine, strove for a better clergy, insisted on a rigid clerical discipline, fearlessly denounced evil wherever he detected it, and excommunicated those involved in the widespread prostitution traffic in Cappadocia. He was learned, accomplished in statesmanship, a man of great personal holiness, and one of the great orators of Christianity.

His feast day is January 1 in the Eastern Church, and June 14 in our Prayer Book (and in all of the Western Church until recently).

From Catholic Online Saints

## The Bishop's Bit

WHO DUN IT?

The English speaking world, and the world of scholarship, are much in debt to the Oxford University Press of England. These publishers give us many versions and editions of the Bible and of *The Book of Common Prayer*. They also give us the *Oxford English Dictionary*, the final arbiter about what is and what isn't. However, few of us can afford these multitudinous volumes. If we could, we'd not have sufficient space on our shelves to accommodate these multitudinous volumes. So most of us make do with *The Shorter Oxford Dictionary*, *The Concise Oxford Dictionary* or *The Pocket Oxford Dictionary*.

OUP provides us with other treasures. There is the *Oxford Dictionary of Saints* edited by David Farmer, a former Benedictine monk of the RC church. "The Daily Telegraph" of London UK describes it as "an essential reference work". There is the *Oxford Dictionary of the Christian Church* edited by Dr FL Cross, an Anglican priest at Oxford University. Few clergymen try to survive without it. When one looks for one particular fact, one is waylaid and entertained by many other facts. There is the *Oxford Dictionary of Music*. I think it was OUP who published a *Dictionary of the Popes*,

edited by Dr J N D Kelly, another Anglican priest at Oxford University. I think it was OUP who produced *A Companion to the Classics*. I suspect, though I do not know for certain, that it was OUP who produced *Groves Companion to Music*, and *Liddell & Scott's Greek Lexicon*. And OUP surely produces many smaller dictionaries of Latin, German, French, and so on.

Now to my delight OUP has just brought out *The Oxford Companion to Crime & Mystery Writing*. It is edited by Rosemary Herbert, about whom I know nothing. In England it costs £30. I saw it reviewed in *The Tablet* of July the 29th 2000, a weekly journal of the Roman Catholic church, which an Anglican friend in England kindly mails on to me. The journal itself is of liberal persuasion, so much so that conservatives nickname it *The Pill*. But the man who always reviews murder mysteries for it is Mr Anthony Lejeune, who is unimpeachably conservative.

He damns with faint praise this new *Oxford Companion to Crime & Mystery Writing*. He says, "It is too detailed for the unaddicted reader, too sketchy for specialists." Wanna bet? We addicts are so addicted we'll enjoy anything and everything. The fact is that among Anglicans there is an enormous company of mystery afficianados. Ruth Freeman of your parish; Joan de Catanzaro, Heather Fellows, Beth Walsh and Ursula Linnett of Ottawa; Father and Mrs Lewis How of Wolfville; my late mother, Dr & Mrs Ian Gough of Edmonton; Mrs Mary McGibbon of London ON. And we love mysteries whether on TV or in books.

In the 50's and 60's there was a popular English writer called John Creasey with a vast output. He kept three different heroes going, but I can only remember the name of one of those heroes, *The Toff*. I was thrilled to have Mr Creasey's nephew as a parishioner in Matabeleland. This nephew told me, "It's a recognized fact among crime writers and publishers that Anglican clergy are their most avid readers." I was also thrilled to have in the diocese the two cousins of another writer, whose name now eludes me. Is it Michael Innis? At any rate, his hero was an Inspector Appleyard. His books were published in the 50's and 60's as *Penguin* greenbacks. In this new *Companion* I shall be able to refresh my memory! At public school (in the English sense of the word) I met Somebody Davies who played Maigret (by Georges Simenon) in the first BBC series of this name. This actor was at the school to judge a drama competition.

And of course churchmen have written who dun

its. Father Ronnie Knox, Miss Dorothy Sayers with her Lord Peter Wimsey, G K Chesterton with his Father Brown. A Jewish rabbi is the hero of another author. Somebody else for me to look up in this new *Companion*! And Ellison Peters has Brother Cadfael, the Benedictine monk of the Middle Ages.

Murder mysteries can teach us some geography too. Bony is an Aboriginal detective of the Australian outback. There is a Chinese magistrate of earlier times. There is an Indian detective, and there is a Japanese detective. One writer who normally concentrates on his native Yorkshire, takes us on trips to Norway and to Australia. Marion Babcock enjoys comparing society in the US with society in England. Two sleuths operate in the mountains of Colorado, one a professional policemen, the other a female caterer. Nero Wolf grows orchids in New York city. Three detectives operate among the canals of Amsterdam. Mary Jane Maffini has just published her first full length story, set in Ottawa of all places, complete with its canal and tulips. It is *"Speak Ill of the Dead"* published by Rendezvous Press. But most heroes seem to live in California; which is only right and proper: the Sunshine State was home to Philip Marlow, the character of Raymond Chandler, the author whose brilliance and wit raised the who dun it to the level of Literature.

We must hope that our beloved genre will not now be killed off by its new respectability. An OUP dictionary no less!

+Robert Mercer, CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

### "Amazing what a little proofreading could do"

From church newspapers

Announcement in the church bulletin for a National Prayer & Fasting Conference: "The cost for attending the Fasting and Prayer conference includes meals."

Miss Charlene Mason sang, "I will not pass this way again", giving obvious pleasure to the congregation.

"Ladies, don't forget the rummage sale. It's a chance to get rid of those things not worth keeping

around the house. Don't forget your husbands." Next Sunday is the family hayride and bonfire at the Fowlers'. Bring your own hot dogs and guns. Friends are welcome! Everyone come for a fun time.

The peacemaking meeting scheduled for today has been cancelled due to a conflict.

The sermon this morning: "Jesus Walks on the Water". The sermon tonight: "Searching for Jesus".

Next Thursday there will be tryouts for the choir. They need all the help they can get.

Barbara remains in the hospital and needs blood donors for more transfusions. She is also having trouble sleeping and requests tapes of Pastor Jack's sermons.

The Rector will preach his farewell message after which the choir will sing "Break Forth into Joy."

Remember in prayer the many who are sick of our community. Smile at someone who is hard to love. Say "hell" to someone who doesn't care much about you.

Don't let worry kill you - let the Church help.

Irving Benson and Jessie Carter were married on October 24 in the church. So ends a friendship that began in their school days.

A bean supper will be held on Tuesday evening in the church hall. Music will follow.

At the evening service tonight, the sermon topic will be "What is Hell?" Come early and listen to our choir practice.

Eight new choir robes are currently needed, due to the addition of several new members and to the deterioration of some older ones.

The senior choir invites any member of the congregation who enjoys sinning to join the choir.

For those of you who have children and don't know it, we have a nursery downstairs.

Please place your donation in the envelope along with the deceased person(s) you want remembered.

Attend and you will hear an excellent speaker and have a healthy lunch.

The church will host an evening of fine dining, superb entertainment, and gracious hospitality.

Potluck supper Sunday at 5 PM - prayer and medication to follow.

The ladies of the Church have cast off clothing of every kind. They may be seen in the basement on Friday afternoon.

Ladies Bible Study will be held Thursday morning at 10. All ladies are invited to lunch in the Fellowship Hall after the B.S. is done.

Low Self Esteem Support Group will meet Thursday at 7 PM. Please use the back door.

The eighth-graders will be presenting Shakespeare's Hamlet in the Church basement Friday at 7 PM. The Congregation is invited to attend this tragedy.

Weight Watchers will meet at 7 PM at the First Presbyterian Church. Please use large double door at the side entrance.

Mrs. Johnson will be entering the hospital this week for testes.

The Associate Minister unveiled the church's new tithing campaign slogan last Sunday: "I Upped My Pledge - Up Yours."

Thanks to Lee Freeman

### *The Resurrection. Where's the Proof?*

It seems that the main reason advanced by the opponents and sceptics of the Christian faith is that they can find no proof that Jesus actually rose physically from the grave on Sunday after being pronounced dead (by experts) and buried on Good Friday. Even modernist theological college professors offer alternative explanations to the bodily resurrection of Christ. I won't bore you with their psychological meanderings - suffice to say I had to endure them myself some 40+ years ago. Their descendants are still biting the hand that feeds them.

So let's look at the problem. If it really is scientific proof you're looking for, forget it, it can't be done. Even the Shroud of Turin, should it be found scientifically authenticated (as I firmly believe) it will not provide the sort of proof the gainsayers demand.

But "proof" takes many forms. How can you get 'scientific' proof that someone really loves you? Obviously, you can't. It's the same with faith, for which the best definition is "Now faith is the substance of things hoped for; the evidence of things unseen" (Hebrews 11;1). (The Greek word here translated 'substance' is a very powerful one inferring 'concrete reality'.)

Evidence is what the law uses to convict criminals. Timothy McVeigh was not found guilty because someone took a picture of him blowing up that building but because of a collection of circumstantial evidence. This approach was used by the philosopher J.P. Moreland, in the 'verdict' concerning the Resurrection, as follows.

First, the evidence of the skeptics. Some of whom who were most hostile to Jesus prior to his death became his most ardent supporters afterwards.

Second, the ancient Jews had a number of immensely important religious rituals. These included the offering of animal sacrifices, obeying the Mosaic law, and keeping the Sabbath. But within five weeks of Jesus' death, more than 10,000 Jews had suddenly altered or abandoned these rituals. Why would they relinquish rites that had long given them their national identity? The implication is that something enormously significant had occurred.

Third, we see the emergence of new rituals: the sacraments of Communion and Baptism. The early Jews baptized in the name of the Father, the Son, and the Holy Spirit, "which", Moreland said, "meant they had elevated Jesus to the full status of God".

Fourth, we see the rapid rise of a new church, beginning shortly after the death of Jesus. Within twenty years this new church (begun by the companions of a dead carpenter) had reached Caesar's palace in Rome, and eventually spread throughout the Roman empire.

Fifth, there's the most convincing circumstantial evidence of all: the fact that every one of Jesus' disciples was willing to suffer and die for his beliefs. These men spent the rest of their lives witnessing about Christ. They frequently went without food; they were mocked, beaten, and thrown into prison. In the end, all but one of the 12 died a painful martyr's death.

Would they have done this for a lie? Of course not. They did it because they were convinced

beyond a doubt that they had seen the risen Christ.

Even if we doubted 2,000-year-old evidence, we all have the circumstantial evidence we could possibly want - right in front of us. It is, Moreland said, "the ongoing encounter with the resurrected Christ that happens all over the world, in every culture, to people from all kinds of backgrounds and personalities".

NB I am indebted to Chuck Colson for Professor Moreland's insights. Colson, of 'Watergate' fame, served a prison term (circumstantial evidence again!) where he discovered the risen Christ, and now spends his life directing a remarkable prison ministry.

An article by The Right Reverend Robert C. Crawley, SSC - Assistant Bishop - ACCC

[Here's my latest effort at attempting to enlighten the gentiles via the column in the local weekly paper - *The Ladysmith and Chemainus Chronicle* - borrowed from Chuck Colson's posting.]

### More Mondegreens

† We have two daughters, Leah and Hannah, who are 3 years apart in age. When Leah, the older one, was around 6 or 7 we enrolled her in a ballet class. Her younger sister liked the one piece garment worn to class by her older sister and asked us if we would get her a Hannah-tard.

† My five-year old daughter, who, while practicing her piano, exclaimed, "Please don't extract me".

† In Elton John's "Tiny Dancer" there's a line "Hold me closer, tiny dancer - count the headlights on the Highway". My daughter asked me why someone would want to "count the head lice on the highway".

† After my partner hit an exceptionally good shot from the fairway, he exclaimed "m on da green!"

† My husband and I were shopping for a new car back when the intermittent wipers were a razzle dazzle feature. But I was quite taken aback when the salesperson touted one of the features of the car as 'intimate' wipers - and I nearly burst out laughing at the image of these wipers giving me a big

hug at the end of the day.

- † As mom entered the meeting hall, a man greeted her with "Help yourself". Mom replied, "Thank you" and proceeded to take some of the literature on the nearby table. After everyone was seated, mom and my sisters were floored when that same man walked to the podium and said, "Good morning, I'm Hal Percell, and . . ."
- † I asked my speech recognition program "Can you recognize speech?" Its response was "No I can't wreck a nice beach."
- † A little girl writing home from summer camp - "I have developed dire rear."
- † My five year old son informed us that he was black toast intolerant.

### Camelot or Not?

#### MEMORIES OF WINCHESTER - A VERY OLD CATHEDRAL

During the 60's "Winchester Cathedral" was a popular song. I never did get past the words of the title, and never did find out whether it was a paean lauding a noble building, a dirge to unrequited love, or something totally unrelated. In true 60's mode the words were indecipherable. The opening bars always took me back to the first year of W.W.2 when I was living in Winchester in the south of England, and on Sunday mornings often trod the path across the grassy sward of the secluded Close to attend the Morning Service.

My first visit to Winchester Cathedral had been made in my early teens. So great was the impression made that writing an essay on the historic City of Winchester, the introduction depicted a scene from 'days of old when knights were bold', and told of a squire keeping his all-night, lonely vigil before the High Altar of the Cathedral prior to being dubbed a knight the next day. According to Thomas Mallory's "Le Morte D'Arthur", Winchester was the 'Camelot' of King Arthur, and it was easy to visualize Tennyson's 'Lady of Shallot' lying on her funeral barge and drifting slowly downward on the waters of the River Itchen, "down down to towered Camelot".

The name 'Winchester' marks a relation to Roman times for 'caster' or 'chester' at the end of a place-name indicates that this was once a Roman camp. At the coming of Christianity around 645, Wessex

was the predominant kingdom in England, and the City of Winchester the national capital. The earliest known building within the Christian city was the first Saxon Cathedral, dedicated to St. Peter and St. Paul.

When, in the 9<sup>th</sup> Century Wessex was threatened by Viking raids and incursions, tradition ascribes the building of a great wall around the Cathedral Close to St. Swithun, the then Bishop of Winchester. St. Swithun, remembered as a worker of miracles and a man of great humility, asked to be buried where passers-by could walk over him, and where the rain could drip on his grave. In 971 his remains were transferred to a shrine inside the Cathedral. It is said that Heaven showed disapproval by causing it to rain heavily for forty days.

Mortuary chests contain bones of Saxon royalty, including those of King Canute and his wife, Emma, both great benefactors who endowed the Cathedral munificently. These mortuary chests, set high on the choir screens, can still be seen today.

The Cathedral has undergone tragedies as well as good times, and has seen much pageantry throughout its long life. During the Civil war of 1135 the city as well as the Cathedral was desecrated. Two kings were crowned there, Edward the Confessor and Richard the Lionheart. Both the Tudor kings, Henry VII and his son Henry VIII were great admirers of the King Arthur story. Henry VII's eldest son was christened 'Arthur' in Winchester Cathedral. In 1522 Henry VIII took the visiting Hapsburg Emperor, Charles V, to visit the Cathedral and 'Arthur's Round Table' especially repainted and hanging in the Great Hall of the Castle. The face of King Arthur surmounting the Tudor Rose and the Knights' names written around the edge much resembles that of the 'Merry Monarch'.

Yet during the Dissolution of the Monasteries, 1538-39, the fabric of the Cathedral was much altered by religious changes. St Swithun's ornate tomb was demolished at night, in the presence of the Mayor, an ardent reformer. (A much more modest tomb was donated to the Cathedral in 1962 to replace the one destroyed by Henry VIII's commissioners.) The backwards and forwards swing of religious affiliations during the Tudor years caused much confusion.

But nothing can compare with what happened during the 17<sup>th</sup> Century Civil War when Puritan Roundheads under Oliver Cromwell battled against

the Royalists. Many treasures were seized and the interior of the Cathedral despoiled. Cromwell's soldiers rode their horses right up to the High Altar, kicked it over, and proceeded to systematically demolish as much as they could. The fine organ was destroyed, the mortuary chests broken open, and bones hurled at the stained glass windows - grisly missiles for a grisly purpose.

Winchester Cathedral is the longest cathedral in Europe, and the twelve-bay nave is the largest of its kind in the world. The collection of Chantry Chapels is the finest in any cathedral. The most treasured and valuable possession is the 12<sup>th</sup> Century Winchester Bible with beautifully illuminated pages. Under a simple slab lie the remains of Jane Austen, author of such books as 'Pride and Prejudice' and 'Sense and Sensibility', both recently made into movies. One of the Chantry Chapels contains a memorial window to Isaac Walton, 17<sup>th</sup> Century author of 'The Compleat Angler' - a picture of a much relaxed fisherman contentedly reading a book while waiting for a bite.

Winchester Cathedral attracts visitors from all over the world. It stands like a famous jewel surrounded by an area steeped in history, itself representing Christian continuity and endurance in the face of triumphs and disasters, and in an everchanging tide of civilization.

By Helen E. Glover

### Worth thinking about

- ⊗ The revolution in social attitudes that excuses terminating the unborn, may also help persuade violent young youths that they can be excused for terminating the born.
- ⊗ Human embryonic stem-cell research is illegal, immoral, and unnecessary.
- ⊗ Knowledgeable people do not always perpetuate the truth.
- ⊗ Bioethicists - the new priesthood of death. They claim "the value of each human life can be traded-off in complex cost-benefit ratios. Many of the bioethics elite have quietly convinced many of our judges, hospital administrators, and doctors that some human lives have relatively less value, and therefore less right to equal protection." Gregory Hamilton

- ⊗ I follow Him because He is the wisdom of the wise,  
The power of the powerful,  
The ancient of days,  
The ruler of rulers,  
The leader of leaders,  
The overseer of the overcomers, and  
The sovereign Lord of all that was and is and is to come. Anne

### Human Engineering

The Elliot Institute [January 30, 2001] has renewed its call for a presumptive criminal ban against human cloning and genetic engineering of human beings. This appeal ban was first issued in 1997 following the cloning of Dolly the sheep. Now as the British government has legalized cloning of human beings - on the condition that they are killed - the need for state, federal, and international laws banning this and similar Frankensteinian manipulations of human life is greater than ever.

"Clearly the cloning issue has attracted public attention and there is a widespread public sentiment to ban this practice", said Dr. David Reardon, director of the Elliot Institute. "Because of our failure to immediately capture the support of public sentiment, human cloning is now allowed in Britain. Many other countries may soon follow suit in an effort to keep up with the cutting edge of biotechnology."

Reardon believes that the window of opportunity is rapidly closing for opponents of human engineering. "Now is the time to act, before the public grows accustomed to the thought of therapeutic cloning and inevitability of custom engineered human embryos. Once the common sense of the masses is dulled, it will become increasingly difficult to muster the political will to reverse the current trend." Reardon said. "It is also essential that we not limit ourselves to a ban on cloning. We need laws that anticipate what scientists may yet envision before they act."

The advocates of human engineering have proposed ideas that would drastically alter both our species and our society. Among other ideas, eugenicists have proposed (a) the cloning of organ donors who would be mutilated or destroyed for the benefit of others, (b) the genetic creation of a human-animal hybrid race that could serve as a slave race, (c) the custom design of specialized human beings with gene sequences that make them better suited for combat situations or

dangerous environments, (d) the design of a genetically "superior" super-race, (e) the elimination of genetically distinct groups of human beings who are genetically "inferior", at least as defined by committees of eugenicists.

"Unlike Hitler", Reardon said, "these people are not seeking military domination of the world, but they are all believers in the eugenicists' dream: the creation of a Master Race, an improved human species. All others must, in time, be either weeded out or genetically altered to serve the greater good. It's time for people to remember that Aldous Huxley's *Brave New World* is an anti-utopia. The perfect world that eugenicists hope to create can lead to nothing other than a totalitarian nightmare."

Reardon believes that pro-life Christians must make a presumptive ban on human engineering a top legislative priority before the public becomes too accustomed to allowing scientists to establish their own rules. "Each year that passes without a ban, public apathy will increase and the eugenicists will solidify their gains", he said. "The promise of future medical advances will become accepted as truth and the ethical quagmire that these experiments involve will be less and less considered. Now is the time to force the issue into the legislative arena. The issues at hand are far too important to be left to the confines of obscure academic journals that have no binding force on the eugenicists' grand schemes for reshaping humanity."

To provide a basis for engaging in the legislative debate, the Elliot Institute has published model legislation for states called The Human Engineering Prohibition Act. The proposed law would ban all forms of "human engineering", defined as "the genetic alteration of human gamete material, or the non-therapeutic manipulation of nascent human life after cell division has begun and prior to birth". This definition is broad enough to include not only cloning but also most forms of experimentation on human embryos.

However, Reardon stresses that the ban is not a "total and permanent ban" on genetic engineering - something legislators have been hesitant to approve. Instead, while erecting a presumptive ban on all such experimental procedures, the legislation provides a mechanism for legislators to add exceptions for certain technologies in the future, on a case by case basis, if scientists can convince the legislature that the technology would benefit society and will be used in a way that

respects human dignity.

"This means that scientists who claim to have come up with a new technique of human engineering, as demonstrated in experiments with animals, are invited to approach the legislature to request approval of this technology", Reardon said. "We are not seeking to ban legitimate and ethical scientific advances. But in this field of biology, which involves human lives, the presumption must be that scientists are not free to do whatever comes into their minds. Their actions have social consequences and they must therefore be responsible to civil authority. The main point is that the question of whether any specific technology using human DNA or nascent human life shall be allowed must always be subject to public investigation and debate at the level of the legislature."

The Elliot Institute is asking pro-life leaders and religious groups to introduce and support passage of this legislation in the various state legislatures and to encourage President Bush to negotiate for such a ban in international treaties.

### *From here and there*

- ⊗ Travel is fatal to prejudice, bigotry, and narrow-mindedness. Mark Twain
- ⊗ 'gyrovague', noun, a monk who travels from one place to another.
- ⊗ The best effect of fine persons is felt after we have left their presence. Ralph Waldo Emerson
- ⊗ If you can't convince them, confuse them. Harry Truman
- ⊗ A father was reading Bible stories to his young son. He read, "The man named Lot was warned to take his wife and flee out of the city, but his wife looked back and was turned to salt." His son asked, "What happened to the flea?" Thanks to Nancy Freeman
- ⊗ If we are what we eat, then I'm easy, fast and cheap.
- ⊗ No husband has ever been shot while doing the dishes.



### John Keble, Priest, Scholar & Poet (1792 - 1866)

John Keble was born at Fairford in Gloucestershire on St. Mark's Day in 1792. He was the son of John Keble, a priest in the High Church school, who was vicar of the neighbouring village of Coln St. Aldwin's. His maternal grandfather was a priest as well. Keble was educated at home by his father until he departed for Corpus Christi College, Oxford in 1806. He graduated with the highest honours in 1811, and in the same year was elected to an open Fellowship at Oriel College where he again shone. Keble was ordained Deacon in 1815, and Priest in 1816. He combined parochial duties and collegiate work as tutor and examiner, making Oxford his home until 1823 when he took the curacies of Southrop and Burford near his home town of Fairford. He declined many offers of preferment though he accepted the position of Professor of Poetry at Oxford in 1831, and held that position for ten years. In 1835 John married Charlotte Clark, said to be a truly kindred spirit, and in 1836 Keble accepted the living at Hursley which he'd previously been offered in 1829.

Keble took the deepest interest in the lives of his parishioners, especially the children and those young and old who were of the humbler sort. He was also a very good parish administrator. It would be a mistake, though, to think that Keble's attention to his parish left him unable to have significant impact on the larger church. Newman is said to have regarded Keble as "the true and primary author of the Movement". The 'Movement' being of course the 'Oxford Movement' whose members became known as Tractarians for the papers they published, 'Tracts for the Times'. Some early Tractarians were J. H. Newman, I. Williams, R. H. Froude, E. B. Pusey, W. Palmer, J. B. Mozley and H. J. Rose. The Tractarians were rightly concerned that the English Church was threatened from reforming and liberal movements and in their tracts they encouraged the Church to guard and in some cases recover those aspects of her doctrine and worship that had nearly been eclipsed by Protestantism and Nationalism.

The firestorm of controversy their tracts provoked eventually led to some departures for Rome mostly notably J. H. Newman in 1845, but Keble and Pusey remained in close association and kept the High Church Movement steadily attached to the Church of England. After all the controversy, Keble was never again offered preferment though he remained very influential, and his good counsel on spiritual matters was valued and widely sought

after. He remained at Hursley the last 30 years of his life. He died in 1866 just six weeks before his beloved wife, Charlotte.

The heroic defense of the English Church against both Popery and Dissent, led by John Keble and his contemporaries accomplished a great work in recalling the Church to her ancient roots and stemmed her slide from Apostolicity. The influence of men such as Keble among traditional Anglicans remains profound.

In 1869/70 Keble College Oxford was founded in John Keble's memory with E. S. Talbot as the first warden.

Thanks to James Chantler - from a Sunday leaflet of The Parish of the Resurrection, Windsor, Ontario

### Ordinand Formation Programme News

Continuing Anglicans appreciate the need for a clergy not only spiritually motivated but academically prepared to defend the Church against its detractors, thereby ensuring the sacramental and liturgical integrity of public worship.

Happily, during the almost two years since its inception, the Ottawa-based Ordinand Formation Programme has witnessed a steady influx of individuals prepared to examine their call to the priestly life.

On the West Coast, Bishop Peter Wilkinson, O.S.G., oversees the process of vocational discernment.

On Saturday, 12th May, the third plenary conference for ordinands and interested clergy in less than eight months was convened at the Cathedral of the Annunciation in Ottawa by the Examining Chaplain in the presence of the Bishop Ordinary.

The topic for the day-long session was "Church History: 1500-2000." Papers were presented by Ordinands David Targett (1500-1599) and James Spencer (1600-1699), Father Kipling Cooper (1700-1799), Ordinand Scott Porter (1800-1899) and the Examining Chaplain, Rev. Dr. Henry J. Stauffenberg (1900-2000).

Following the presentation of the essays and ensuing discussion, the V. Rev. Carl L. Reid, Dean, challenged participants to consider future prospects for the Traditional Anglican Communion

(TAC) and other branches of Christianity in an increasingly hostile social environment.

In addition to Bishop Mercer, attendees included Father David Walsh and Ordinands James Gibbons, Glenn Horner and Peter Jardine.

Postulants are currently engaged in preparing papers on misunderstood aspects of the creeds and related problems in the several Passion Narratives.

Arrangements for corporate attendance at an Orthodox Divine Liturgy are also underway.

By The Reverend Henry J. Stauffenberg, Ph.D.

### Newfoundland

(For John Hann, a noble Newfie)

Sop's Arm! What a name!  
In Newfoundland it's all the same.

Sop's Arm, Blow-me-Down,  
Famish Gut and Traytown,  
Tickle Bay, Heart's Delight,  
Come-by-Chance and Snake's Bight,  
Joe Batt's Arm, Right-in-the-Run,  
That's just a few. And isn't it fun!

But what's in a name?  
It's the heart that counts.  
They dwell in the coves,  
And by tree-covered Mounts;  
In wide, sprawling towns  
Spaced so far apart;  
In every small hamlet,  
By ponds where fish dart.  
The people so friendly,  
So warm, kind and proud.  
Yet to arn neighbour Newfie  
You're one of the crowd.

By Helen E. Glover

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Enclosures:

*Diocesan Circular*  
*The Annunciator*  
*The Epistle*  
*The Traditional Anglican*