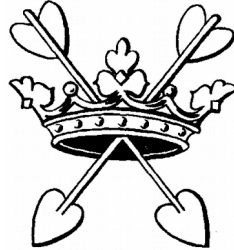


The Parish of St. Edmund, King and Martyr

(Waterloo, Ontario)



The Anglican Catholic Church of Canada
(A member of the worldwide Traditional Anglican Communion)

UPDATE

May 4, 2005 - **St. Monica**

June Schedule

June 5	Sunday after Trinity	-	The Second Sunday
June 11	Saturday Apostle	-	St. Barnabas the
June 12	Sunday Trinity	-	The Third Sunday after
June 19	Sunday after Trinity	-	The Fourth Sunday
June 24	Friday John the Baptist	-	The Nativity of St.
June 26	Sunday Trinity	-	The Fifth Sunday after
June 29	Wednesday	-	St. Peter and St. Paul

the Apostles

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

Notes and Comments

- 1) A reminder - **The Bishop is coming** - our new Bishop Ordinary, The Right Reverend Peter D. Wilkinson, OSG, will be visiting us on **Thursday, May 19**, for Evensong, Mass, and then dinner in *our* restaurant. Please mark your calendars and plan to attend.
- 2) Some words by the late pontiff on 'end-of-life' issues - **Pope Condemns Euthanasia, Assisted Suicide; Calls Elderly People a "Resource"** - this page.
- 3) Trinity Sunday - May 22 - **The Trinity and The Athanasian Creed** - see page 3.
- 4) For **Robert's Ramblings - St Agatha's, Portsmouth** - see page 5 - the first of two parts.
- 5) In response to a query - **How and when to make the sign of the Cross** - see page 7.
- 6) Convenience euthanasia! - **No compelling reason to kill Terri Schiavo** - see page 8.
- 7) Only Down Under? - **Bishop honoured in the Parliament of Australia** - see page 9.

St. Monica

St. Monica was born at Carthage, in 332, of Christian parentage, but married a pagan official in North Africa, who was much older than she, and although generous was violent tempered. Her mother-in-law lived with them and was equally difficult, which

proved a constant challenge to St. Monica.

Through her patience and prayers, she was able to convert her husband and mother-in-law to the Catholic faith in 370.

She had three children: Augustine (St. Augustine of Hippo, the future Doctor of the Church), Navigius and Perpetua. Navigius and Perpetua entered the Religious Life. St. Augustine was much more difficult! After 17 years her prayers and tears were rewarded by the return of Augustine to the faith. He was baptized by St. Ambrose in 387. St. Monica died later that year, on the way back to Africa from Rome in the Italian town of Ostia.

Among other causes, St. Monica is the Patron of abuse victims, alcoholics, housewives, and widows.

From **several sources**

Pope Condemns Euthanasia, Assisted Suicide; Calls Elderly People a "Resource"

The Vatican - In a special Lenten message to Catholics worldwide, Pope John Paul II called elderly people a "resource" and condemned euthanasia and assisted suicide. As the pontiff grows older and more frail due to Parkinson's disease, he is increasingly speaking out on controversial end-of-life issues. The Pope said elderly people should be considered a valuable resource to society - not a burden.

"The care of the elderly, above all when they pass through difficult moments, must be of great concern to all the faithful," especially in Western countries where older people often struggle to find a place in society, the pope said in his written

message.

"What would happen if the people of God yielded to a certain current mentality that considers these people, our brothers and sisters, as almost useless when they are reduced in their capacities due to the difficulties of age or sickness," the pope said.

"Human life is a precious gift to be loved and defended in each of its stages," he said. Even "in the presence of illness and when physical weakness reduces the person's ability to be self-reliant," life is precious and a gift from God, the Catholic Church leader explained.

John Paul II said the commandment "Thou shalt not kill" must always be respected from the beginning of life "to its natural end."

Archbishop Paul Cordes, president of the Pontifical Council "Cor Unum," discussed the Pope's message. He said that the elderly are under varying threats, including family members who may not visit their elders or send them to a nursing home to live alone, who are too quick to hasten the death of an elderly person or fail to provide them proper care and attention during an illness.

The Pope brought up end-of-life issues last week in a meeting with the Netherlands ambassador. The European nation was the first to legalize euthanasia for terminally ill adults and revelations have come up over the last two months about doctors at a hospital who say that have been euthanizing critically ill newborns for years. The Dutch government has not issued any charges in connection with the deaths.

Belgium has also legalized assisted suicide and Bishop Andre-Mutien Leonard of that

country spoke at a Vatican press conference. He said pro-life people need to work together in Europe to stop the spread of the grisly practice. "People have to be educated to vote. There has to be the desire to promote a debate and form a lobby (against euthanasia)," Bishop Leonard explained. He also urged expansion of palliative care for the elderly and disabled to make the desire for ending one's life less prevalent.

By **Steven Ertelt**, Editor - *LifeNews.com* - January 27, 2005

The Trinity and The Athanasian Creed

The Trinity is a doctrine beyond the grasp of our finite minds - it is a great mystery. It is the affirmation of a "tri" "unity" in God. It is an affirmation of the fact that God is both three and one.

The truth of the Trinity

The old formularies of the Church of England are quite clear about the Trinity. Article I of the *Thirty-nine Articles* says this: "in unity of [the] Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost [Spirit]." The Trinity is implicit in *The Apostles' Creed* we say at normal morning and evening services; and even more so in *The Nicene Creed* we say at Holy Communion services. It is affirmed in the most detailed way, however, in *The Athanasian Creed*. That creed is seldom said because it is so detailed. Nevertheless as Article VIII of the *Thirty-nine Articles* says: "The Three Creeds, *Nicene Creed*, *Athanasius' Creed*, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed: for they may be proved by most certain

warrants of holy Scripture."

So what does the Bible teach about the Trinity? It certainly teaches "trinitarian" doctrine. Jesus taught that his disciples were to baptise "in the name of the Father and of the Son and of the Holy Spirit." And notice, he said "name" not "names". But the Bible is clear that God is a transcendent God, the almighty God, who passes our finite understanding. Isaiah 55.9 says, "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." So at the same time as we affirm the Trinity, it must always be kept in mind that there is so much we do not understand about the nature of God - his eternity, the fact that he is all-knowing, and his providence and sovereign ordering of history and individual life. J.I.Packer puts it like this:

"how the one eternal God is eternally both singular and plural, how Father, Son and Spirit are personally distinct yet essentially one (so that Tritheism, belief in three gods who are not one, and Unitarianism, belief in one God who is not three, are both wrong), is more than we can know, and any attempt to "explain" it - to dispel the mystery by reasoning, as distinct from confessing it from Scripture - is bound to falsify it. Here, as elsewhere, our God is too big for his creatures' little minds."

The truth of the Trinity is confirmed in three ways. First there are the facts of history as we can see them in the Bible. These force us to make a Trinitarian confession. In the bible you see a man who was God, but praying to *his* Father. Then he promised that he and his Father would send "the Counsellor" the Holy Spirit to continue the divine ministry. Secondly there is the experience of Christians "worshipping God the Father above you

and knowing the fellowship of God the Son beside you, both through the prompting of God the Holy Spirit within you." Thirdly, there is, as we have said, the Bible itself. The Bible teaches that there is a co-operative activity of the Three in our salvation. See Romans 8.1-17; Ephesians 1.3-14; and many other passages including 2 Corinthians 13.14:

"May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all."

It is, therefore, sad that *The Athanasian Creed* is often neglected. So, at least, on Trinity Sunday we should remind ourselves of it. [The final words of it are: "*This is the Catholic Faith, which except a man do faithfully and stedfastly believe, he cannot be saved.*"]

Conclusion

A number object to those very last words, which in the old Book of Common Prayer translation are: "which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly". I find C.S.Lewis helpful over this: "The operative word is *keep*; not *acquire*, or even *believe* but *keep*. The author, in fact, is not talking about unbelievers, but about deserters . . . who having really understood and really believed, then allow themselves, under the sway of sloth or of fashion, . . . to be drawn away into sub-Christian modes of thought."

Surely once a year we ought consciously to think about these things. That is because we cannot honestly escape what *The Athanasian Creed* summarizes. Its doctrines are statements that follow the facts and the mystery of God rather than explain them. They are like fences that surround the truth. They rule out wrong beliefs such as there being three gods or

one God playing three roles. They help preserve the biblical revelation and stop the erosion of a living faith in Jesus Christ. The Trinity is the presupposition behind everything else - not only in the Bible but the universe. For the name of our God is Father, Son and Holy Spirit; but, in the words of *The Athanasian Creed* we must not "confuse" the [three] persons or "divide" the [one divine] substance.

By **The Rev. David Holloway** - Trinity Sunday, 2004 - abridged, by the omission of the Creed - the Creed may be found on page 695 in *The Book of Common Prayer*

From here and there

a) We who preach the gospel must not think of ourselves as public relations agents sent to establish good will between Christ and the world. We must not imagine ourselves commissioned to make Christ acceptable to big business, the press, the world of sports or modern education. We are not diplomats but prophets, and our message is not a compromise but an ultimatum. **A.W. Tozer** in *Man, the Dwelling Place of God*

b) A flight attendant's comment on a less than perfect landing: "We ask you to please remain seated as Captain Kangaroo bounces us to the terminal."

c) There is an astonishing campaign at present in Canada [ACC] and the USA [ECUSA] to portray the blessing of same-sex unions as a little in-house issue for the church! **The Rev. David Short**

d) **Only in America** - do people order double cheeseburgers, large fries, and a diet coke.

e) **The DEVELOPING, historical faith**

Some Christians accept a notion of 'development' while others reject totally such a proposition. While today liberals and revisionists, as well as many conservatives and 'orthodox' accept some version of 'development' there are yet many of us who see 'development' as the single source of the problems in the Church today, and a notion utterly foreign to the thinking of the early Church which sought only to reiterate comprehensively the Apostles' teaching. Oh well, to repeat: the Faith is either 'hapax', that is, 'once for all' delivered to the Saints; or, it is a developing transmuting growing heuristic phenomenon analogous with natural science. 'Revelation' versus 'speculation' in fact. **Fr. Douglas Skoyles SSC**

f) A Sunday School teacher asked her class: "What was Jesus' mother's name?" One child answered, "Mary." The teacher then asked, "Who knows what Jesus' father's name was?" A little kid said, "Verge." Confused, the teacher asked, "Where did you get that?" The kid said, "Well, you know they are always talking about the Verge n' Mary."

g) The Universal Church is today, it seems to me, more definitely set against the World than at any time since Pagan Rome. I do not mean that our times are particularly corrupt; all times are corrupt. In spite of certain local appearances, Christianity is not and cannot be within measurable time, 'official'. The World is trying the experiment of attempting to form a civilized but non-Christian mentality. The experiment will fail; but we must be very patient in awaiting its collapse; meanwhile redeeming the time: so that the Faith may be preserved alive through the dark ages before us; to renew and rebuild civilization, and save the World from suicide. **T. S. Eliot**

h) As the Continental plane landed and was coming to a stop at La Guardia, a lone voice came over the loudspeaker: "Whoa, big fella. WHOA!"

j) You will never find anybody who can give you a clear and compelling reason why we observe daylight savings time.

k) **antanaclasis** n. - a play on words in which a key word is repeated in a different, often contrary, sense. **Several examples:**

i) Your argument is sound, nothing but sound. **Benjamin Franklin**

ii) If you aren't fired with enthusiasm, you will be fired with enthusiasm. **Vince Lombardi**

iii) Our frequent fliers can frequent other fliers. **British Airways**

iv) If you can't change people, change the people.

v) He wants the data real bad, so that's how he'll get it, real bad.

vi) Time flies like an arrow; fruit flies like bananas. **Groucho Marx**

vii) We must indeed all hang together, or most assuredly we shall all hang separately. **Benjamin Franklin**
when he signed the U.S. Declaration of Independence

viii) If you don't get belted, you'll get belted. **A parent** (jokingly, of course) to kids in a car.

Robert's Ramblings

St Agatha's, Portsmouth - I

Thanks to the Industrial Revolution which in England began in late Georgian times and reached its zenith in Edwardian times, thousands upon thousands of countrymen poured into the manufacturing cities and commercial ports. Slums grew, the denizens of which lived in poverty and squalor. The slum dwellers were lost to the Church of England which remained stuck in respectability. The East End of London was one such place of notoriety. Landport in Portsmouth was another such. The Salvation Army was one answer to the problem: its officers, male and female, went in to preach to the poor and to alleviate their suffering. And some Church of England priests and their helpers went in too.

Such slum priests built churches which were in time to become famous, St Mary's, Cardiff Docks, or All Saints, Middlesbrough. Their priests were famous too, Fr Jones in Cardiff, Fr Burns in Middlesbrough. Worship in these churches was as magnificent as could be, to bring colour, drama and music into the lives of deprived families. Parishes ministered to the whole man and catered to the educational, cultural and social lives of their parishioners. Father Robert Dolling, an ebullient Irishman, tackled Portsmouth, aided by his sisters and other women, and built up St Agatha's.

In 1896 he described a Sunday afternoon in his parish. "Two girls, their only clothing a pair of sailor's trousers each, and two sailor lads, their only clothing the girls' petticoats, were dancing up and down the street, until one couple the worse for drink toppled over. Some of the children going to church had witnessed this scene. They looked on it as legitimate Sunday afternoon entertainment".

He summed up five years in the parish. "We have put into the army 39 men, into

the navy 57 men; to Australia, America and elsewhere we have emigrated 63; we have started in life 100 men who have lived with us; we have sent into domestic service or shops 100 young girls; 25 girls have passed through our training home, staying for two or four years; we have turned many drunkards into responsible people; we have rescued 144 prostitutes; we are keeping 124 boys and girls in homes; we have shut 50 brothels; we have changed the whole aspect of the place; we house six couples free of rent; we feed 180 children and 25 old people in winter; we teach 500 children in Sunday School and 600 in day schools".

All this when Great Britain was the most powerful and prosperous country on earth! Bishops in their episcopal palaces tended to remain aloof from all this misery, but the Suffragan Bishops of Stepney in London were a great exception. (A Bishop of Bristol had his house burned by an angry mob of the poor.) The Bishop of Winchester started harassing Father Dolling about liturgical practices. Tired and dispirited by such carping Fr Dolling resigned, but he wrote a famous book *Ten Years in a Portsmouth Slum* (long since out of print). He went on to a parish in the East End of London but died young. The Bishop of Winchester, the apple of Queen Victoria's eye, went on to become Archbishop of Canterbury.

Charles Gore, Superior of the Community of the Resurrection and not yet himself a bishop, sent Fr Paul Bull CR to hold the fort at St Agatha's until a permanent replacement could be found. (Fr Keble Talbot, a later Superior of CR, remembered as a boy being taken by Fr Dolling to a pantomime.) A replacement was found, and this Fr Tremeneer carried on quietly with the good work until he joined the Royal Navy as a chaplain. Then in 1911 came the young Fr Charles Coles; he was to remain until 1954. That's what you call

stability in ministry!

During the Second World War Herr Hitler bombed the parish into extinction, including the vicarage. The church was partly damaged. Fr Coles moved into the church tower and lived there until the end of his days. In old age his eyesight failed. There is now in the parish an older server who remembers as a boy serving Fr Coles on weekdays, when snow was falling through a hole in the roof. The old man said the service from memory - though the epistles and gospels one can know by heart is limited. (This puts me in mind of our Fr Reg Inshaw at Trinity-St Jude in Thunder Bay.)

In 1954 the diocese of Winchester gave St Agatha's to the Royal Navy to use as a warehouse. The building continued thus until the city wanted to demolish it in the interests of new roads. But hue and cry! Led by John Maunder, a young schoolmaster, and his mother (she had attended the church when a girl) resistance was formed: trustees were organized, funding agencies were approached, the building was spared. It was returned to its proper use in 1994. It belongs to the Hampshire County Council and is in the care of trustees, of whom John (now Fr Maunder) is the chairman. We get to worship there as often as we wish to, though other Christians may also rent it.

After 40 years as a warehouse the church needed lots of work. Father Maunder and others were indefatigable. (He still has to continue in secular employment as teacher.) It is exceeding magnificent once more. It is also something of a museum: artefacts and furnishings from churches now being closed in other rough parishes, St Benedict's, Ardwick, Manchester, Our Lady & St Thomas, Gorton, Manchester, are on display here. Worship is as much like the old days as possible, though music

remains something of a problem, as with many of us Continuers. Fr Maunder and parishioners do not rest on their laurels but remain aware of what still remains to be done in the building. Where poor houses once stood there is now a mammoth shopping mall, one arcade of which is called St Agatha's Way.

+Robert Mercer CR

(To be continued next month.)

P.S. Fr Bull went on to become an army chaplain during the Boer War and a most popular mission preacher. And Bishop Gore went on to say things like, "I hate the Church of England" and, "As for the bishops I am done with them."

By The retired, Third Bishop of The Anglican Catholic Church of Canada

How and when to make the sign of the Cross

a) Upon oneself

The sign of the Cross is made upon oneself as if to signify that the action in connection with which it is made is - to be stamped with the symbol of the Christian Faith - as if to say "this is done in the Name of Our Lord". It is made in this manner. One touches with the tip of one's middle finger - the other fingers being extended and touching each other - first the forehead, then the breast; thirdly the left shoulder, and finally the right shoulder. Thus there are traced vertical and horizontal lines; the breast is not again touched at the end.

This sign is made on the following occasions, either as a prescribed ceremonial act, or by custom so widespread that it must be considered to be the correct

form:

(1) At the Invocation *In the Name of the Father, etc.* (except in the address beginning *Forasmuch* in the Marriage service);

(2) At the close of the Nicene Creed and *Gloria in excelsis*, and also at the end of the Apostles' Creed;

(3) When receiving the Blessing, *e.g.* at the close of a service;

(4) At the Verse *Our help is in the Name of the Lord* before the form of Confession;

(5) At the opening words of the *Benedictus qui venit*;

(6) At the beginning of the *Benedictus* at Matins, of the *Magnificat* and *Nunc Dimittis* at Evensong, and of the *Nunc Dimittis* in Compline;

(7) At the verse *May the souls of the faithful etc.*, but not at other prayers for the faithful departed.

(8) Before receiving the Host and Chalice in Holy Communion.

(9) [At the beginning of the Introit.]

Before the Gospel the sign of the Cross is made in a rather different manner. First he who is to read traces with his right thumb a small cross over the opening words of the text of the Gospel; then he, and all others make, again with the right thumb, three small crosses on their forehead, lips, and breast, as if to recognise that the Gospel is to govern their minds, words, and hearts.

b) Over persons and objects

A priest giving a blessing makes the sign of the cross over the person or object to be blessed. He traces a cross before himself towards that which is to be blessed, extending somewhat his right hand to do so; the hand is held nearly or quite upright, the little finger being away from himself, and the fingers and thumb touching each other. The size of the cross will vary with the size of the object to be blessed.

When making the cross in blessing the people it should be about twelve inches each way; it should be made directly in front of the lower part of the face, and not at one side, and the hand should not be raised higher than the level of the eyes at any time.

A bishop when giving a blessing, by anglican custom, crooks the last two fingers of his hand. He makes three crosses over those to be blessed, the first to his left, the second straight forward, and the third to his right.

c) ***In Holy Communion***

In giving Holy Communion to himself, the celebrant of Mass, holding the Host in his right hand, traces a cross before himself with It, starting on a level with his eyes and drawing a line downwards; then he traces a line across; he makes a similar cross before himself with the Chalice. In giving Communion to the people he traces a small cross vertically over the paten or ciborium (but taking care to keep the Host always over this vessel, and not going more widely than this will allow) as he begins the formula *The Body of Our Lord Jesus Christ etc.* Some authorities would suggest making a similar cross with the Chalice, but in view of the practical dangers involved in so doing, many would omit this. It should be noted that the sign of the Cross is not made with the Host when first turning to the people at Communion-time

when saying *Behold the Lamb of God, etc.*

From ***Anglican Services***

No compelling reason to kill Terri Schiavo

A couple of decades back, north of the border, it was discovered that some overzealous types in the Royal Canadian Mounted Police had been surreptitiously burning down the barns of Quebec separatists. The prime minister, Pierre Trudeau, shrugged off the controversy and blithely remarked that, if people were so upset by the Mounties illegally burning down barns, perhaps he'd make the burning of barns by Mounties legal. As the columnist George Jonas commented:

"It seemed not to occur to him that it isn't wrong to burn down barns because it's illegal, but it's illegal to burn down barns because it's wrong. Like other statist politicians, Mr. Trudeau . . . either didn't see, or resented, that right and wrong are only reflected by the laws, not determined by them."

That's how I feel about the Terri Schiavo case. I'm neither a Floridian nor a lawyer, and, for all I know, it may be legal under Florida law for the state to order her to be starved to death. But it is still wrong.

This is not a criminal, not a murderer, not a person whose life should be in the hands of the state. So I find it repulsive, and indeed decadent, to have her continued existence framed in terms of "plaintiffs" and "petitions" and "en banc review" and "de novo" and all the other legalese. Mrs. Schiavo has been in her present condition for 15 years. Whoever she once was, this is who she is now - and, after a decade and a half, there is no compelling reason to kill

her. Any legal system with a decent respect for the status quo - something too many American judges are increasingly disdainful of - would recognize that her present life, in all its limitations, is now a well-established fact, and it is the most grotesque judicial overreaching for any court at this late stage to decide enough is enough. It would be one thing had a doctor decided to reach for the morphine and "put her out of her misery" after a week in her diminished state [*still wrong, Ed*]; after 15 years, for the courts to treat her like a Death Row killer who's exhausted her appeals is simply vile.

There seems to be a genuine dispute about her condition - between those on her husband's side, who say she has "no consciousness," and those on her parents' side, who say she is capable of basic, childlike reactions. If the latter are correct, ending her life is an act of murder. If the former are correct, what difference does it make? If she feels nothing - if there's no one there - she has no misery to be put out of. That being so, why not err in favor of the non-irreversible option?

The here's-your-shroud-and-what's-your-hurry crowd say, ah, yes, but you uptight conservatives are always boring on about the sanctity of marriage, and this is what her husband wants, and he's legally the next of kin.

Michael Schiavo is living in a common-law relationship with another woman, by whom he has fathered children. I make no judgment on that. Who of us can say how we would react in his circumstances? Maybe I'd pull my hat down over my face and slink off to the cathouse on the other side of town once a week. Maybe I'd embark on a discreet companionship with a lonely widow. But if I take on a new wife (in all but name) and make a new family, I would think it not unreasonable to forfeit any right of life or death over my previous

wife.

Michael Schiavo took a vow to be faithful in sickness and in health, forsaking all others till death do them part. He's forsaken his wife and been unfaithful to her: She is, de facto, his ex-wife, yet, de jure, he appears to have the right to order her execution. This is preposterous. Suppose his current common-law partner were to fall victim to a disabling accident. Would he also be able to have her terminated? Can he exercise his spousal rights polygamously? The legal deference to Mr. Schiavo's position, to his rights overriding her parents', is at odds with reality.

As for the worthlessness of Terri Schiavo's existence, some years back I was discussing the death of a distinguished songwriter with one of his old colleagues. My then girlfriend, in her mid-20s, was getting twitchy to head for dinner and said airily, "Oh, well, he had a good life. He was 87." "That's easy for you to say," said his old pal. "I'm 86." To say nobody would want to live in an iron lung or a wheelchair or a neck brace or with third-degree burns over 80 percent of your body is likewise easy for you to say.

We all have friends who are passionate about some activity - They say, "I live to ski," or dance, or play the cello. Then something happens and they can't. The ones I've known fall into two broad camps: There are those who give up and consider what's left of their lives a waste of time; and there are those who say they've learned to appreciate simple pleasures, like the morning sun through the spring blossom dappling their room each morning. Most of us roll our eyes and think, "What a loser, mooning on about the blossom. He used to be a Hollywood vice president, for Pete's sake."

But that's easy for us to say. We can't

know which camp we'd fall into until it happens to us. And it behooves us to maintain a certain modesty about presuming to speak for others - even those we know well. Example: "Driving down there, I remember distinctly thinking that Chris would rather not live than be in this condition." That's Barbara Johnson recalling the 1995 accident of her son Christopher Reeve. Her instinct was to pull the plug; his was to live.

As to arguments about "Congressional overreaching" and "states' rights," which is more likely? That Congress will use this precedent to pass bills keeping you - yes, you, Joe Schmoe of 37 Elm Street - alive till your 118th birthday. Or that the various third parties who intrude between patient and doctor in the American system - next of kin, HMOs, insurers - will see the Schiavo case as an important benchmark in what's already a drift toward a culture of convenience euthanasia. Here's a thought: Where do you go to get a living-will kit saying that in the event of a hideous accident I don't want to be put to death by a Florida judge or the 11th Circuit Court of Appeals? And, if you had such a living will, would any U.S. court recognize it?

By **Mark Steyn** - *Chicago Sun-Times* - March 27, 2005

Bishop honoured in the Parliament of Australia

I rise in the House today to congratulate the Right Reverend David Chislett SSC, the Rector of All Saints Anglican Church, Brisbane, on his consecration as a bishop in the Church of God on 16 February 2005 at the Parish Church of the Good Shepherd, Rosemont, Philadelphia, in the United States of America. I know Bishop Chislett very well. I have attended All

Saints Wickham Terrace for years, first when I was a student at secondary school. I am a former altar server, parish councillor and synodperson.

Bishop Chislett was consecrated to serve the traditional Anglicans in this country and Forward in Faith Australia who are dismayed at the heterodox views of many of the Anglican bishops in this country. Bishop Chislett will work with the Traditional Anglican Communion to bring orthodox Anglicanism to a new future. The chief consecrator was Archbishop John Hepworth, the Australian Primate of the Traditional Anglican Communion, and there were a number of co-consecrators, including the Anglican Bishop of the Murray [Australia], the Right Reverend Ross Davies, and the Anglican Bishop of Ruvuma in Tanzania, Bishop Kapinga. It is important to recognise that the Anglican Church over the years has always claimed to be part of the One, Holy, Catholic and Apostolic Church, and in fact the threefold order of ministry is the same as in the great communions of the West and the East - that is, the Roman Catholic Church and the Churches of Eastern Orthodoxy.

I am indebted to the Bishop of the Murray, who participated in the consecration, for some of the remarks I am about to make. I was always taught that the Anglican Church is the Catholic Church of England but, regrettably, in 1992 the Church of England broke with Catholic order when it legislated to allow for women to be ordained to the apostolic ministry of the priesthood. In the same year the Anglican Church of Australia enacted similar legislation. Traditional Anglicans would consider this to be a breach of Catholic tradition and Catholic order, and in fact it does present a situation in the Anglican Communion today in which we have impaired communion and where many bishops and people feel unable to be totally in

communion with all in the Canterbury Anglican Communion. In England when this occurred in 1992 there was a provision made for provincial episcopal visitors, and a number of 'flying bishops' were appointed to minister to those congregations that were not able to accept the ministry of their bishop who had ordained women, thereby leaving the Catholic faith.

In the Australian spirit of a fair go it is not unreasonable that the Anglican Church in Australia should have made a similar provision for those Anglicans who, in all conscientiousness, were unable to accept the departure from Catholic order. I have observed the ministry of Bishop Chislett at All Saints Wickham Terrace. I have seen him build a congregation which was quite small into one that every Sunday now has more communicants at High Mass than St Johns Anglican Cathedral in Brisbane. He has pastoral gifts, principles, integrity and is someone who should be held up as a role model for all Anglican clergy. Bishop Chislett will continue as the Rector of All Saints Wickham Terrace while carrying out his new episcopal ministry on behalf of traditional Anglicans in this country and Forward in Faith Australia. He will also work as part of the Traditional Anglican Communion and the Anglican Catholic Church in Australia.

I commend Bishop Ross Davies for his courage in participating in this consecration, along with the other bishops. Bishop Chislett is an example to all of us. He is an outstanding pastor and for 10 years has served conscientiously as the

Rector of All Saints Wickham Terrace and he is a person who will enhance the future of Anglicanism in this country. Bishop Chislett understands the Anglican Church is the English expression of the Catholic faith. He is quite uncompromising and highly principled. He is a person I want to salute in the federal parliament as a person who should enjoy the admiration of all of us.

By **The Hon. Peter Neil Slipper**, Member [of the Parliament of Australia] for Fisher, Queensland - in the House on March 8, 2005

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