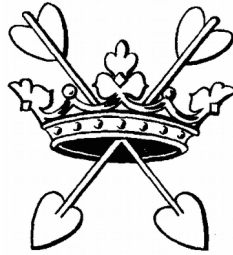


The Parish of St. Edmund, King and Martyr



The Anglican Catholic Church of Canada

UPDATE

November 7, 2003 - **St. Willibrord, Bishop of Utrecht**

December Schedule

December 7	Sunday	-	The Second Sunday in Advent
December 10	Wednesday	-	The Conception of the Blessed Virgin Mary
December 14	Sunday	-	The Third Sunday in Advent
December 21	Sunday	-	The Fourth Sunday in Advent
December 23	Tuesday	-	St. Thomas the Apostle
December 24	Wednesday	-	Christmas Eve
December 26	Friday	-	St. Stephen the Martyr
December 27	Saturday	-	St. John the Apostle and Evangelist
December 28	Sunday	-	The Holy Innocents

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) Don't forget - **Friday, November 21** - our **Title Feast Day** - Mass at 6:00 p.m., followed by dinner in Martin's Restaurant - mark your calendar and plan to be here!
- 2) Our Ordinary's **Bit** - **All** - this page.
- 3) **Clearly stated** - page 3.
- 4) If you have ever wondered how biased the media is, check this out - **New England Journal of Politics** - page 4.
- 5) Encouraging words from Fr. Sinclair - **An Anglican Catholic Ramble** - page 6.
- 6) A commentary about Mel Gibson's new movie - **The Passion** - page 7.
- 7) Unity at all costs! Now unity's a 'moral' issue! - see **The Babylonian Unity of the Church** - page 8.
- 8) A Luthersn's thoughts about John Paul II - **Everybody's Pope** - page 10

The Bishop's Bit

All Sorts and Conditions of Men

In my August column I listed some of the variegated people in our diocese. The spice of life! "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? Now ye are the body of Christ and members each in his part" (I *Corinthians* 12.17 and 27). This month I continue the exercise.

In this column I try to practise Hear no Evil, See no Evil, Think no Evil. I therefore refrain from listing computer buffs among us, though I allow that words like addiction, mental illness and vice leap to mind.

Yachtsmen? Father Peter and Mrs Mora Jardine sail a boat on the Ottawa River, Father Bob and Mrs Joyce Mansfield of Parry Sound sail a boat on Georgian Bay,

but our real heavy practitioner was Mrs Daphne Wiggs of Ottawa, who with her late husband Ed sailed up and down the East Coast even unto the Hudson River and New York. The late Mrs Beverley Law of Victoria was another champ, but she liked planes also, plus fast cars.

Mrs Helen Glover of Kitchener - Waterloo, Dr Ian Gough of Edmonton, Fr Lewis How of Wolfville, Margaret Howell of Vancouver, Father Stan Sinclair of Victoria, write verse, while Father Michael Collier of PEI, Helen Glover, and Father How, write words for hymns.

In the August *Bishop's Bit*, when I recorded those who have published books, I forgot to report that Mr Stan Horrall of Ottawa was co-author of the official history of the RCMP. For parish pleasure he also wrote a short history of our cathedral, now out of print and not up to date. Dr Paul Maycock of Kitchener-Waterloo is still working on what he hopes may be the definitive book about the deciduous trees of Southern Ontario. I don't know if any of our PhDs, of whom we have several, have had their theses published in book form. We have at least two professional historians, Dr Geoff Shaw of Victoria, whose speciality is the Vietnam War, and Dr Hereward Senior of Montreal, whose speciality is Canadian history, though he knows a thing or two about the Oxford Movement. He has published several books. We have at least three doctors of medicine, two of whom are now retired.

Who dun it aficionados whether on TV or in books include Mrs Ruth Freeman of Kitchener-Waterloo, Mrs Catherine How of Wolfville, Mrs Joyce Mansfield of Parry Sound and Mrs Mary McGibbon of Kitchener-Waterloo, while in Ottawa alone we have Mrs Pat Bell, Mrs Joan de Catanzaro, Mrs Barbara Evans, Miss Heather Fellows, Mrs Margaret Heighton, Mrs Ursula Linnett, Dr Henry Stauffenberg and Mrs Jill Wayne, who run a book exchange among themselves. In the Continuum we devote much time to eating and drinking, and much time to finding killers.

As to chefs, I shall be in trouble for omitting names. Mrs Margaret Harris of Fredericton Junction often writes about food for the *Diocesan Circular*. Mrs Joan de Catanzaro and Mrs Mary McGibbon have degrees in home economics, Mrs Pat Bell is an artist at icing cakes, Fathers Lewis How and Carl Reid are chefs supreme in the kitchen, but stop, stop, else there'll be trouble, oh, and Fathers Craig Botterill of Halifax and Glen Ollerhead of St. John's can put together a good square meal. Tea grannies among us abound, but tea tasters of expertise are Father How and Canon Edward Gale of Victoria.

Honorary canons from other days are Canon Reg Alcock of Medicine Hat, Canon Harold Brazel of Barrhaven, Canon Trevor Elliott of Edmonton, Canon Ralph Jacobs of Winnipeg and Canon Don Malins of Victoria, while Father Gale is the only canon of our own cathedral. Both our deaconesses are now retired, Mrs Muriel Scott-Buccluch of Ottawa and Mrs Christobel Ottiwell of Montreal.

Monarchists are too numerous to mention, though Mr Frits Jacobsen of Vancouver and Mrs Jeanette Mynette of Regina set us good examples in this regard, while Mr Arthur Bousfield of Oshawa actually works in the head office of the Monarchist League of Canada. Father Shane Janzen is chaplain of the Victoria branch, of which Father Stan Sinclair was the chairman.

Engineers? Father Reid, mining; Mr Walter Wayne of Ottawa, electrical; Father Ted Bowles of Kitchener-Waterloo, radio; and if you count actuaries as mathematical engineers, then Mr Geoff Mansfield of Toronto.

Linguists? Dr Doug Ellis of Ottawa, Dr Sean Henry of Kitchener-Waterloo, Dr Henry Stauffenberg of Ottawa, Dr Michael Treschow of Kelowna, Dr Lee Whitney of Keirstead Mountain, and let's not forget the late Drs Carmino de Catanzaro and Roland Palmer.

Those decorated for military service are

Father Frank Ralph of Halifax, Father David Targett of Ottawa and Bishop Alfred Woolcock of Oshawa, all with the Canadian Decoration. Father Ralph also has Membership of the Order of Military Merit.

As to toy trains, a.k.a. model railways, Father David Walsh of Ottawa indulged, though just for the sake of his grandchildren, needless to say, but the master among us is Father Jim Gibbons of Roslin, who carts models off to exhibitions in sundry places.

We may be a rum funny lot, but I hope we are not too boring an assortment of people.

+Robert Mercer CR

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

From here and there

a) Trees are not known by their leaves, nor even by their blossoms, but by their fruits. **Eleanor of Aquitaine**

b) The reading of Scripture is a great and strong bulwark against sin, and ignorance of it can ruin and destroy those who do not know it. Such ignorance causes heresy in corrupt and perverse living. **Canon Arthur Middleton**

c) **Affluenza** - the lack of drive or ambition brought on by a lifetime of wealth and privilege.

d) **Septuagint** - the Greek translation of the Hebrew scriptures, from Latin *septem* via *septuaginta*, seventy, for the traditional number of translators.

Clearly stated

The Anglican Church in America (ACA) is part of the Traditional Anglican Communion, a worldwide body established in 1991 as an alternative to

the Anglican (Canterbury) Communion, as that body struggles in other parts of the world with the same issues that have recently crippled not only the Episcopal Church, but also many of the other so-called 'mainstream' churches in the Western world. The following statements reflect the ACAs position on some issues relevant to the current situation:

* We recognize and support the sanctity of human life, beginning at conception.

* We believe that marriage - defined as the lifelong union of one man and one woman - is God's loving provision for procreation and family life, and that sex outside such marriage is against God's law.

* We believe that "same-sex attraction" is a temptation to sin. Those burdened by it deserve our love and our support in efforts to overcome such temptation. They further deserve to be informed of the relevant teachings of Holy Scripture, rather than encouraged to indulge the temptation at their peril.

* We believe homosexual practice to be in direct violation of God's explicit Word, and any endorsement or encouragement of such activity by the Church to be anathema.

* We share with the Roman Catholic and Eastern Orthodox churches an ordained ministry of male Bishops, Priests, and Deacons in Apostolic Succession. As in the Eastern churches, married men may be ordained.

* We worship using the traditional Book of Common Prayer and Hymnal, in use by the Episcopal Church until the 1970s, and we consider the King James (Authorized) translation of the Bible authoritative.

* We believe the Holy Scriptures to be the revealed Word of God, containing all things necessary to salvation, and that salvation is found only by the Name of Jesus Christ.

* We believe the Apostles' and Nicene Creeds to be sufficient statements of

personal faith.

By **The Right Reverend George D. Langberg**, Ordinary, Diocese of the Northeast, The Anglican Church in America - in the Trinity, 2003 issue of *The Northeast Anglican*

New England Journal of Politics

Medical Journal crosses the line

The political games played by promoters of human cloning among scientists and biotechnology boosters have really gotten out of hand.

The most recent example of their misleading polemics and obfuscation can be found in an editorial in the July 17, 2003, *New England Journal of Medicine*, in which the editor-in-chief (Jeffrey M. Drazen MD) promises that the Journal will work to help defeat legislative efforts to outlaw human cloning for biomedical research.

The editorial claims that it is "unreasonable to prohibit research" using the cloning process known as somatic-cell nuclear transfer (SCNT). (In human SCNT, the nucleus would be removed from a human egg. In its place, a nucleus taken from the cell of the human donor to be cloned would be inserted. The genetically modified egg would then be stimulated electronically. If the technique was successful, human embryonic development would proceed as if the original egg had been fertilized naturally.)

To prevent a pending legal prohibition on human SCNT, Drazen vows that the Journal will "make sure that legislative myopia does not blur scientific insight." Toward this end, he promises that the "editors will do our part" to influence the political debate "by seeking out highly meritorious manuscripts" that extol the virtues and potential of embryonic stem-cell research and human SCNT. In other words, decisions to accept or reject articles for publication about these subjects will at least partly depend on the

impact they are expected to have on the public debate. Indeed, the Boston Globe reported that the Journal's "goal" in publishing these future articles will be that of "detering political opposition to research."

With this editorial pronouncement, the New England Journal of Medicine effectively ceased to be an objective scientific/medical journal - at least on the issue of human cloning and embryonic stem-cell research. In becoming so blatantly political, it has undercut its crucial role as a dispassionate and credible arbiter of reliable medical information.

This unfortunate development raises several crucial questions. If the editors of the Journal are intent on using its pages as a political jackhammer in the ongoing societal debate over human cloning, then how can we trust it to tell us the truth, the whole truth, and nothing but the truth about SCNT, embryonic stem-cell research, adult stem-cell research, and related topics? For example, what if the Journal's editors were to receive a credible paper describing a major adult stem-cell research advance - an advance that opponents of human cloning may see as a viable alternative to using tissues from cloned or natural embryos? No matter how accurate or well-written the report, would the editors still publish it, knowing that doing so might harm their stated political goal of legalizing human cloning for biomedical research? After all, early human trials have already begun using adult stem cells to treat conditions such as multiple sclerosis, spinal-cord injury, and Parkinson's and the more quickly these advances move toward effective treatments for patients in need, the less urgent the embryonic stem-cell and cloning agendas will appear to Americans and their political representatives.

Or, what if the Journal received a manuscript reporting that an attempt to use embryonic stem-cell therapy in mice to treat, say, diabetes, had failed? Disclosing failures is as essential a part of the scientific process as touting

successes.

Or, what if a submission for publication indicated that embryonic stem cells' known propensity to cause tumors when injected into animals may be insoluble? What then? Publishing the article would unquestionably interfere with the editors' wish to make research on embryonic stem cells legal and legitimate.

And how can we be assured, given the editors' ideological zeal, that pro-cloning articles won't be published as much for their potential political impact as for their bona fide scientific worth? The sad fact is that we can't. Drazen's blithe assurance that the Journal will only publish "meritorious manuscripts" favoring cloning and embryonic stem-cell research is no assurance at all. Why? Because, were the Journal's policy simply to act in this area as it does in other fields - that is, publishing the articles that have the greatest scientific/medical merit - then there would have been no need for Drazen's editorial at all.

Magnifying these credibility concerns is the editorial's grossly inaccurate description of the science of human cloning. Drazen writes:

There are two distinct uses of embryonic stem cells. The first, for which there is no support among members of the scientific and medical communities, is the use of stem cells to create a genetically identical person. There is a de facto worldwide ban on such activities, and this ban is appropriate. The second use is to develop genetically compatible materials for the replacement of diseased tissues in patients with devastating medical conditions, such as diabetes or Parkinson's disease. This is important work that must and will move forward.

It is hard to believe that the editor-in-chief of one of the world's most prestigious medical journals would write that an "embryonic stem cell" could be used to create a "genetically identical person," a

reference to the birth of a cloned baby. Stem cells are merely cells. Implanting them could no more lead to a pregnancy than placing a blood cell or skin cell into a woman's womb. Researchers could implant embryonic stem cells into women's wombs from now until doomsday and it would never result in the birth of a "genetically identical person."

Moreover, SCNT, the kind of human cloning promoted in Drazen's editorial, does not produce stem cells per se: If successful, it produces cloned human embryos. If these cloned embryos could be kept developing for a week - which has not yet been accomplished - they could be dissected to procure embryonic stem cells. But these same cloned embryos could also be used to create a "genetically identical person" if implanted into a woman's womb and gestated until birth. While a stem cell is just a cell, an embryo is a distinct, individual human life, albeit in a nascent stage of development. In the name of scientific accuracy and integrity in advocacy, Drazen should have made these important biological distinctions clear.

Which brings us to the essential moral point in this debate the importance of which many scientists just don't seem to understand: Permitting research into human SCNT would allow researchers to create human life solely and explicitly for the purpose of destruction and exploitation, as if these human embryos were no more meaningful than a corn crop or penicillin mold. The majority of scientists may have no qualms about this, but the majority of the public apparently does. Opinion polls demonstrate that the American people - and indeed much of the world - is repulsed by all human cloning, whether for biomedical research or to produce children.

This opposition was reflected in the strongly bipartisan vote in the House of Representatives to outlaw human SCNT. If the companion bill in the Senate - authored by Republican Sam Brownback of Kansas and Democrat Mary Landrieu of Louisiana - is passed, President Bush will

sign it and the U.S. will join nations such as Australia, Norway, Taiwan, Germany, and (soon) Canada in outlawing all SCNT human cloning.

Unfortunately, it would seem that the editors at the New England Journal of Medicine believe that the views of the scientifically unwashed have no place in this debate. Indeed, they and others in the biotechnology and medical communities seem to think that these issues are none of our business. How else to explain the overt politicization of science in recent years, a process that now threatens to undermine the scientific method and poison dispassionate professional discourse on the issue?

The New England Journal of Medicine has now added fuel to this already raging fire by transforming a highly respected medical journal into a tool for political advocacy. In doing so, they have undermined their own reputation for probity, credibility, and scientific objectivity - the very qualities the editors have tried to appeal to as they strive to defeat what they claim is an ignorant drive to outlaw SCNT human cloning.

By **Wesley J. Smith** - Mr. Smith is a senior fellow at the Discovery Institute. He is the author of *Forced Exit: The Slippery Slope from Assisted Suicide to Legalized Murder*.

An Anglican Catholic Ramble

Living on "an island in the Pacific," as our Fr Don Malins (another honorary assistant at St. John the Evangelist, Victoria) likes to call it, we don't often have the opportunity to worship with other congregations. Several years back I used to take services several times a year on the mainland, but since that time not only has SS. Peter and Paul acquired and renovated their church building, but Pitt Meadows has become the fourth of "Mainland" congregations - worshipping in a heritage Anglican structure. So now only Matsqui is without a building of their own, although the old Lutheran church in which they meet

certainly serves the purpose well. Fr Shier, the energetic rector of these united parishes, has been blessed in the meanwhile by the ordination of Fr Keith Kirkwood and the coming priesthood of their deacon.

My wife Sonja and I were privileged to attend with our son the first service of Christ the King in Calgary, and indeed I was asked to act as deacon to Fr Michael Birch, whom I have known since Calgary days (he was rector of St. Mark's in Calgary, where he did an excellent job). The attractive Meadowlark Community Hall - almost "dead set" in the middle of Calgary - was well arranged for worship, and there was nearly a "full house" in attendance. Some were people who support the effort, but for one reason and another will remain in other parishes. But a very significant sign of interest was that two large boxes of offering envelopes were made available, and most of them were signed out! In addition to Fr Birch, two other clergy - one a canon of the Diocese of Calgary - have joined the parish! Fr Birch gave a fine sermon, and Bishop Wilkinson's greetings were read; the singing was full-throated, and the service was definitely filled with Christian joy and reverence. We met two young men who are to become ordinands - indeed Tony Ward is set for his first ordination soon! (He was a warden at one of the Anglican parishes.) There are likely to be more developments in Calgary, too. Meanwhile the Anglican diocese plans to close several parishes, all of them self-supporting, viable congregations, that have had the nasty habit of staying traditionalist!

Meanwhile Holy Trinity, Medicine Hat, which was "decommissioned" by the Anglican bishop, who tore down the historic church, is now under our bishops, and have purchased their own building. The retired rector of the old parish has joined us. Fr Ed Schovanek, who was conditionally reordained a few months ago, and has left his parish in southerly Claresholm, has begun serving as a missionary to southern Alberta. We await with interest developments in the

southern university town of Lethbridge.

Our visit to the cathedral parish of the Annunciation, Ottawa, was a real pleasure: to see that there is a strong, devout congregation, fine leadership from the dean and support from his assisting clergy, and services performed with great dignity and reverence, is an encouraging sign for the future.

Just before we set out for Ottawa, our rector read the letter from The Rev. David Targett, who has become the priest to the Mohawks of Quinte, on whose land the only Chapel Royal in North America is found, who have joined us!

We will happily report back to St. John's on our time of worship and fellowship with St. Edmund's, Waterloo. A well-conducted, well sung Matins, then a fine sung Eucharist, with our well beloved Fr Sean Henry as officiant and preacher, and a warm and friendly church family - all these were heartwarming discoveries for us. We Canadian Anglican Catholics may not be numerous, but we are growing; and there was evidence in Ottawa and Waterloo, as there is in Victoria, of young "recruits" and families. We, the older generation, rejoice whenever we see that the "torch" is being "passed" to younger, stronger hands.

When we think of ourselves as small and powerless, let's just remember the New Testament Church: that the fruit of Jesus' ministry after his ascension was a Jerusalem congregation of little more than a hundred. Pentecost changed that. Our particular Pentecost is slower in arriving, for historical reasons very different from the first days of the Church, but good days lie ahead for the rebuilding of the true, historic, catholic and evangelical Anglican Church, from the foundations which have been laid beginning with Bishop de Catanzaro in Ottawa and Fr (now Bishop) Peter Wilkinson in Victoria. From such beginnings great things come.

It is also likely that we are going to find more and more disaffected Anglicans making common cause with us; but even

better in a way is that we have begun to attract young adults who begin their Christian life with us.

So here you have my account of our recent "rambles" through the Canadian church. Once more we got to meet with our diocesan, and we have some of the finest bishops to be found!

By **The Reverend Stanley R. Sinclair, SSC** - an Honorary Assistant, The Parish of St. John the Evangelist, Victoria, British Columbia

The Passion

How ironic that when a movie producer takes artistic license with historical events, he is lionized as artistic, creative and brilliant, but when another takes special care to be true to the real-life story, he is vilified. Actor-producer Mel Gibson is discovering these truths the hard way as he is having difficulty finding a United States studio or distributor for his upcoming film, "The Passion," which depicts the last 12 hours of the life of Jesus Christ.

Gibson co-wrote the script and financed, directed and produced the movie. For the script, he and his co-author relied on the New Testament Gospels of Matthew, Mark, Luke and John, as well as the diaries of St. Anne Catherine Emmerich (1774-1824) and Mary of Agreda's "The City of God."

Gibson doesn't want this to be like other sterilized religious epics. "I'm trying to access the story on a very personal level and trying to be very real about it." So committed to realistically portraying what many would consider the most important half-day in the history of the universe, Gibson even shot the film in the Aramaic language of the period. In response to objections that viewers will not be able to understand that language, Gibson said, "Hopefully, I'll be able to transcend the language barriers with my visual storytelling; if I fail, I fail, but at least it'll be a monumental failure."

To further insure the accuracy of the work, Gibson has enlisted the counsel of pastors and theologians, and has received rave reviews. Don Hodel, president of Focus on the Family, said, "I was very impressed. The movie is historically and theologically accurate." Ted Haggard, pastor of New Life Church in Colorado Springs, Colorado, and president of the National Evangelical Association, glowed: "It conveys, more accurately than any other film, who Jesus was."

During the filming, Gibson, a devout Catholic, attended Mass every morning because "we had to be squeaky clean just working on this." From Gibson's perspective, this movie is not about Mel Gibson. It's bigger than he is. "I'm not a preacher, and I'm not a pastor," he said. "But I really feel my career was leading me to make this. The Holy Ghost was working through me on this film, and I was just directing traffic. I hope the film has the power to evangelize."

Even before the release of the movie, scheduled for March 2004, Gibson is getting his wish. "Everyone who worked on this movie was changed. There were agnostics and Muslims on set converting to Christianity . . . [and] people being healed of diseases." Gibson wants people to understand through the movie, if they don't already, the incalculable influence Christ has had on the world. And he grasps that Christ is controversial precisely because of WHO HE IS - GOD INCARNATE. "And that's the point of my film really, to show all that turmoil around him politically and with religious leaders and the people, all because He is Who He is."

Gibson is beginning to experience first hand just how controversial Christ is. Critics have not only speciously challenged the movie's authenticity, but have charged that it is disparaging to Jews, which Gibson vehemently denies. "This is not a Christian vs. Jewish thing. '[Jesus] came into the world, and it knew him not.' Looking at Christ's crucifixion, I look first at my own culpability in that." Jesuit Father William J. Fulco, who

translated the script into Aramaic and Latin, said he saw no hint of anti-Semitism in the movie. Fulco added, "I would be aghast at any suggestion that Mel Gibson is anti-Semitic." Nevertheless, certain groups and some in the mainstream press have been very critical of Gibson's "Passion."

The New York Post's Andrea Peyser chided him: "There is still time, Mel, to tell the truth." Boston Globe columnist James Carroll denounced Gibson's literal reading of the biblical accounts. "Even a faithful repetition of the Gospel stories of the death of Jesus can do damage exactly because those sacred texts themselves carry the virus of Jew hatred," wrote Carroll. A group of Jewish and Christian academics has issued an 18-page report slamming all aspects of the film, including its undue emphasis on Christ's passion rather than "a broader vision." The report disapproves of the movie's treatment of Christ's passion as historical fact.

The moral is that if you want the popular culture to laud your work on Christ, make sure it either depicts Him as a homosexual or as an everyday sinner with no particular redeeming value (literally). In our anti-Christian culture, the blasphemous "The Last Temptation of Christ" is celebrated, and "The Passion" is condemned. But if this movie continues to affect people the way it is now, no amount of cultural opposition will suppress its force and its positive impact on lives everywhere. Mel Gibson is a model of faith and courage.

By **David Limbaugh** - thanks to Fr. Sean Henry

The Babylonian Unity of the Church - I

A quick survey of headlines reporting the current crisis in the Anglican Communion reveals one word that appears over and over again:

"Anglican **unity** at threat

around the world" (an editorial in *The Australian*)

"Homosexual debate threatens episcopal **unity**" (*Washington Times*, 29th July, 2003)

"Church **unity** is at risk" (*Washington Post*, 30th July, 2003)

The references are, of course, to a controversy that has come to the surface this year in (1) the proposed, but abandoned, consecration of an openly homosexual man as Bishop of Reading in the Diocese of Oxford, (2) the consecration - not abandoned - of a practising homosexual man as Bishop of New Hampshire in the United States [it took place on November 2, 2003!], and (3) the approval of same sex unions in the Diocese of New Westminster, Canada.

There is a recognition, it seems, inside and outside the institutional church, of the value of "unity" and the scandal of "disunity" or division.

There is just enough truth in this recognition to make it persuasive, and enough error to make it dangerous. Certainly there is enough confusion to justify some careful thought and reflection.

Unity: a moral category?

In the current controversy, unity has become a concept against which actions and proposals are measured. It has become, in effect, a moral category.

Let me illustrate with the course of events in the UK version of the controversy.

On what moral principle do you think the decision not to proceed with the proposed consecration is justified by those who believed it should have happened?

Was it that they were persuaded that the action contemplated was itself wrong? Has there been a change of mind on the question itself?

I have heard no report that suggests such

a thing.

Every report - and of course we must recognise the unreliability of reports - but with that caveat, the evidence I have seen indicates that the decision not to proceed (at this time) was motivated by the commitment of certain leading persons to the unity of the Church of England, and of the Anglican Communion. The threat of serious division was just too real in this case, so that an action - still not considered wrong in itself by those who showed restraint - was not taken. It seems clear to me that the restraint was motivated by a higher value: unity.

But I want to suggest that is a very serious state of affairs.

Put yourself, for a moment, in the thinking of those in the hierarchy of the Church of England who wanted to see the ordination of an openly homosexual bishop. They believed - and believe, as far as I can gather from published comments - that this ordination was morally acceptable and that those who opposed it were morally wrong - at best ignorant or mistaken, but often reprehensible. Much of the opposition came from bigotry, unenlightened consciences, prejudice. It was morally akin to racism.

However, what they appear to have learned was that this prejudice was more deeply felt and more widely held than they had thought. They realised that to go ahead with the planned action at this time would threaten unity. And so the action was not taken.

Do you see what a high order moral principle unity must be? Can you imagine a situation in which blatant racism was permitted to win the day, and action taken, or not taken, in response to racist pressure was justified by appealing to unity? What kind of unity would that be?

I want to suggest that this situation is very serious indeed.

Leaders in the Anglican Communion are doing what they believe to be wrong - or at least refraining from doing what they

believe to be right - for the sake of unity.

No. It is not just a matter of curbing your freedom for the sake of the weaker brother. That analogy will not work here. The closer analogy - as best I can see - to the conduct of those who showed restraint in the Church of England would be to exclude a Gentile because he was a Gentile, or a slave because he was a slave. And to justify your action by some concept of unity.

This gives us a new way of categorising actions and policies: those that threaten unity and those that don't. There was once a risk that the ordination of women might have been in the first category - but it turned out to be not quite divisive enough. It now belongs to the second category. For the moment the two big issues in the first category - for many Anglicans (at least outside North America) - are the approval in one way or another of homosexual practice and lay administration of the Lord's Supper [being considered by an Australian diocese].

The argument being advanced is that whether or not these things should be permitted in this denomination must be decided on whether they will cause an unacceptable degree of division.

Do not misunderstand me. I am glad that the proposed action in the Diocese of Oxford was stopped. But not because of unity. I am deeply persuaded that what was proposed was morally wrong. But what has happened is not right either. The man who declined appointment as a bishop continues as a recognised Anglican minister. Since that is less disruptive of unity it is acceptable. Unity has become the controlling moral category.

If this situation is allowed to prevail, there is no doubt in my mind that we will all be called on to play the game by the same rules. Indeed the call is in the air - loud and clear. For the sake of unity you must do or not do this or that. The clearest example at the moment is lay administration. Sometimes the call is presented with an insistence that this is

not a matter of right and wrong. But then the call is presented with a passion and such an appeal to the conscience that belies the insistence. Don't do it until it will not disrupt our unity.

It follows - as night follows day - that if a right action must not be done for the sake of unity, a wrong action will soon be contemplated if it will maintain the unity.

By **Dr. John Woodhouse** - the first of two parts.

Everybody's Pope

WASHINGTON, Oct. 15 (UPI) - For the last quarter of a century, this non-Catholic has had a pope. When John Paul II is gone, I may be even more of an orphan than the Christians in the Roman church. For they will surely have another pope, but that one may not be mine, since I haven't converted.

I am sure I am reflecting the views of many Protestants. Who else but John Paul II gave voice to my faith and my values in 117 countries? Who else posited personal holiness and theological clarity against postmodern self-deception and egotism? Who else preached the Gospel as tirelessly as this man?

What other clergyman played any comparable role in bringing down communism, a godless system? Has there been a more powerful defender of the sanctity of life than this Pole in whose pontificate nearly 40 million unborn babies wound up in trashcans and furnaces in the United States alone? What more fitting insight than John Paul's definition of our culture as a culture of death?

In Europe some time ago, an absurd debate occurred in the Protestant churches: Should John Paul II be considered as the world's spokesman for all of Christianity? This was an absurd question. Of course he spoke for all believers, and of course he still does. Who else is there?

Of course, there is Billy Graham. There are many faithful Orthodox and Protestant bishops, pastors and evangelists. But there is only one truly catholic (lower-case "c," meaning universal) voice of discipleship, only one determined to pursue this discipleship to the bitter end. And that's John Paul II.

I concede there have been times when "my" pope wasn't fully my pope. When he said the Virgin Mary had saved his life at Mehmet Ali Agca's assassination attempt in 1981, he left me bewildered. As a Protestant, I would have given God alone credit for this wonderful turn of events.

We Lutherans also venerate the Virgin Mary. In some of our services the intercessory prayers begin with the words, "With Mary, the Mother of our Lord, and with all the Saints we beseech thee . . ." But then, the pope is by definition Catholic and therefore Marian, especially if he is a Polish pope. So, for God's sake, let the pope be pope.

But then John Paul II visited Agca in his prison cell and forgave him. Now he was again fully "my" pope. At a time when nothing plagues the world more than man's apparent inability to forgive - an inability most egregiously obvious in the Middle East - he reminded all Christians by his own example of their premier obligation to their fellow man - and to the head of the Church, who is Christ.

In the past 25 years I have often found myself in the odd position of having to defend "my" pope against the wrath of Catholics whose pope he officially is, at least on paper. No, he is not a comfortable pontifex maximus. The faith he preaches and lives is no salami from which you can slice away bits according to your appetite.

He, the most Catholic of all contemporary Catholics, does not countenance the sale of indulgences intrinsic to contemporary ecclesial mushiness: Stay in the Church, pay your dues, and we'll bless in advance your sinful behavior, which we'll attribute

to a God-given quirk in your personal makeup.

John Paul won't have any of that. This upsets many.

Is he stubborn? Yes, he is, especially from my Protestant perspective. Why did he not permit the ordination of married men when in many parts of the world, especially France, octogenarian priests serve 20 or more altars because of the Church's vocation crisis? Has he not considered the beneficial benefits of the Protestant parsonage in non-Catholic lands?

I would have a stronger argument were it not for the snowballing divorce rates among Protestant pastors, who have frequently ceased setting shining examples to their flocks. On the other hand, Catholic seminaries in many parts of the world are filling up with a new and extraordinarily manly crop of candidates for the priesthood - manly like the pope whose example they follow.

To be a Christian doesn't mean to be cuddly. This is not a cuddly pope, either. What he says and writes - though always elegantly - has been irking millions. He, who was instrumental in toppling socialism, is an inveterate preacher of justice and peace, and a critic of the modern "Me First" variety of capitalism - but his admonitions are not rooted in Marxism-Leninism; they are based in the Gospel. Thus he is only doing his job as supreme pontiff.

Yes, my pope sometimes seems harsh. It shocked many of his Protestant admirers that in his superbly scripted encyclical *Ecclesia de Eucharistia* (Church of the Eucharist) he categorically ruled out altar fellowship between the Roman Catholics and us. But then, did he not have a point when he said this fellowship should come at the end of the ecumenical process - as its crowning moment?

My pope's critics, including cardinals, are increasingly shaking their heads at his stubbornness. Why would he not step

down, considering that his body no longer accommodates his mind? His face looks puffed up, he is shaking uncontrollably, saliva is dripping from the corner of his mouth. Often he can't finish a sentence.

Well now, Stephen Hawking, the cosmologist, can't speak at all anymore, and nobody suggests that he should stop entrusting his important thoughts by arduous means to his computer. And John Paul II, whose mind is as clear as ever, has an additional mission Hawking does not have. It's called discipleship.

"Christ did not come down from the cross either," the pope keeps saying. So he bears his cross, for all to see, especially the young who come to surround this severely handicapped old man by the hundreds of thousands wherever they can.

For he represents to them the opposite of the wishy-washy aberrations of postmodernity with its ever-shifting "truth" claims. He is, if you pardon this very Protestant remark, the "Here I stand" kind of a guy we need as much as ever in the Church. That's why he has been making disciples of millions of young people around the globe.

That's why he is my pope - and why I don't have to be a Roman Catholic to claim him as mine.

By **Uwe Siemon-Netto** - UPI Religion Editor - thanks to Bishop Mercer

Gary S. Freeman

102 Frederick Banting Place
Waterloo, Ontario N2T 1C4

(519) 886-3635 (Home)
(800) 265-2178 or (519) 747-3324 (Office)
(519) 747-5323 (Fax)
gfreeman@pwi-insurance.ca

Parish website:

www.pwi-insurance.ca/stedmund

Parish email:

stedmund@pwi-insurance.ca

Enclosures:

The Diocesan Circular - The Annunciator