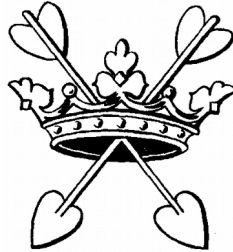


# The Parish of St. Edmund, King and Martyr (Waterloo, Ontario)



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

## UPDATE

October 9, 2004 - **St. Denys, First Bishop of Paris**

### **November Schedule**

November 1	Monday	-	All Saints Day
November 2	Tuesday	-	All Souls Day
November 7	Sunday	-	The Twenty-second Sunday after Trinity
November 14	Sunday	-	The Twenty-third Sunday after Trinity
November 20	Saturday	-	St. Edmund, King and Martyr
November 21	Sunday	-	Christ the King
November 28	Sunday	-	The First Sunday in Advent
November 30	Tuesday	-	St. Andrew the Apostle

### **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) Mark your calendars - **November 20 - St. Edmund's Day - The Bishop will be celebrating Mass and preaching** - dinner and an opportunity to visit with The Bishop will follow Mass. Details later.
- 2) Our Ordinary's **Bit** - **Extract from a letter** - this page.
- 3) The first of six parts (!) of an address given at the recent Essentials Conference - **Ecclesial Existence Today** - see page 3.
- 4) Deborah Gyapong gives us some insight into the Essentials Conference - **Impressions** - see page 5.
- 5) **Why the Church Restricts Access to Communion** - see page 6.
- 6) More on **The Vocation of Canadian Anglican Continuers** - see page 7.
- 7) A humorous but depressing piece - **Why Are Catholics Such Cowards** - page 10.

## **The Bishop's Bit**

### **Extract from a letter**

To a lady in the cathedral city of Worcester, England. She once lived in Montreal where she was a parishioner of Father Slattery at the church of St John the Evangelist. On return visits to Montreal she has worshipped in our church of St Athanasius. In Worcester cathedral are buried Bad King John and I think St Wulfstan. The building is beautifully sited above a famous cricket field and a river on which glide swans. With the choirs of Gloucester and Hereford cathedrals, Worcester participates in a centuries old Three Choirs Festival. Sir Edward Elgar, the Edwardian composer, was a citizen of the city and it may be that his music makes some listeners think of Worcestershire's lovely countryside.

Dear Mrs X,

Thank you for your good letter. Gosh, I am impressed! Your father and

grandfather both ordained by Charles Gore, the Founder of CR, to say nothing of having a brother who prepared for ordination at the College of the Resurrection! No doubt then you will have seen Bishop Gore's tomb at Mirfield. We used to pray there often. It was the custom for each priest brother to say mass every day. The altar of St Benedict is hard by Gore's tomb, where there was a daily mass, served sometimes perhaps by your brother Michael. But fashions in liturgy change. Now brethren prefer to gather together at the same mass - the practice which Gore himself advocated!

I have only met three other people with personal connections to Bishop Gore. One was an elderly lady in Cardiff who in her teens had been confirmed by him when he was Bishop of Birmingham. Another was old Father Matthew Trelawny-Ross CR who had sat under him in retreat. Gore admitted to nightmares: preaching naked in Westminster Abbey! He was a canon residentiary there once, and on Sunday afternoons several hundred working class men would pack the Abbey to hear Gore's courses of sermons on the *Letter to the Romans*, the *Letter to the Ephesians*, the *Sermon on the Mount* afterwards published as books, which can still be found in libraries. He must have been some orator! And used by the Holy Spirit. Imagine that happening today. The third person was my bishop at home in Zimbabwe, Archbishop Jimmy Hughes of Matabeleland, who like your Michael had once been a student at Mirfield. Matabele Jim had acquired some of Gore's pronunciations. He would say "lorst" for "lost" and "accorst" for "accost".

Father Gore was quite young when he was consecrated Bishop of Worcester. So many were the proddy objectors that the consecration took place in the chapel of Lambeth Palace. But he wasn't in your present diocese all that long. He was soon translated (churchy term for transferred) to the newish diocese of Birmingham where he was much loved. Still later he moved to Oxford, where he was not happy. But the Brummies, not least the prots, loved him so that by

public subscription they erected a statue to him outside their tiny cathedral of St Philip (not as grand as yours!). He was a rebel to the last. He combined rebellion with respectability within the Establishment. He was, for example, a chaplain to Queen Victoria. As a child he was invited to parties at Buckingham Palace. He said things like, "I hate the Church of England!"; and, "As for the bishops I'm done with them", while shaking a fist at Lambeth Palace; and, "When they make a man a bishop they remove his backbone"; and, "I have genuflected to the Blessed Sacrament since I was in knee breeches and shall do so till I die". On Gore's tomb are the arms of Worcester, Birmingham and Oxford dioceses.

Incidentally, I met your brother once. He had been a contemporary at the College of our Father Silvanus Berry, later Superior, who had an affection for him. Michael made Silvanus laugh (always a good medicine) and had come back to visit him. In London, Ontario, I knew an elderly couple who had been parishioners of Michael in Liverpool. They too had found him good company, and were grateful for his teaching of traditional Anglicanism.

Also in the Church of the Resurrection is the tomb of Bishop Walter Frere, our second Superior and nicknamed by us our Second Founder. On his tomb are the arms of Truro diocese. Hard by it is the altar of St Basil, where also daily masses were said. Above the altar is a large ikon of our Lord as the All Ruler painted by a Serbian Orthodox nun, because Frere was a great devotee of the Eastern church. The altar of St Benedict speaks of Western monasticism and of Benedict's *Rule* for monks, that of St Basil speaks of Eastern monasticism and of Basil's *Rule* for monks. I have met only two people with personal knowledge of Father Frere. My predecessor here in Canada, the late Bishop Alfred Woolcock, was confirmed by him as a teenager in Cornwall, as was Father Dominic Whitnall CR (who spent part of his childhood in Montreal, where his dad taught in the medical faculty of

McGill).

As my sister in Worthing on the South Coast is both a refugee from Zimbabwe and an invalid, I shall retire in the same seaside town, in a flat generously provided by CR. I shall have nothing to do with the C of E except, that is, Forward in Faith and a handful of Continuing parishes. The nearest will be St Agatha's, Portsmouth, once a great anglo catholic shrine set in a dreadful slum and served by the saintly Father Dolling. The building has been restored. It now stands in a busy shopping mall and attempts outreach to shoppers on Saturdays. Other Continuing buildings are in Lincoln and Presteigne on the Anglo Welsh border.

Enough reminiscing, pleasant though it is for me. I must get on with some office correspondence.

Yours gratefully,

+Robert Mercer CR

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

### **Ecclesial Existence Today - 1 of 6**

"For even if there are so-called gods, whether in heaven or on earth (as indeed there are many 'gods' and many 'lords'), yet for us there is but one God, the Father, from whom all things come and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live. But not everyone knows this." <sup>1</sup>

#### ***What is the Church?***

The crisis in the Anglican Church of Canada does not concern the word Anglican - at least not in the first instance - much less the word Canada. It concerns the word Church.

What is the church? Whatever else may be said in answer to that question, and whatever may be disputed between the churches, we must surely say at least this: The church is the community of the new

covenant between God and humanity that is grounded in the self-offering of Jesus Christ and confesses him as Lord. What is happening in the Anglican Church of Canada today, as epitomized by resolution A-134, is a crisis for the faithful precisely because it reveals a different and contrary premise.

I want to reiterate here the key point in my response to General Synod in the article "Different Gods,"<sup>2</sup> which leaned especially on a statement found in the Barmen Declaration: "We reject the false doctrine, as though there were areas of our life in which we would not belong to Jesus Christ, but to other lords - areas in which we would not need justification and sanctification through him." This statement of denial, of repudiation of other would-be lords, is founded on an evangelical affirmation,<sup>3</sup> as all good confessional theology should be: "As Jesus Christ is God's assurance of the forgiveness of all our sins, so, in the same way and with the same seriousness, he is also God's mighty claim upon our whole life. Through him befalls us a joyful deliverance from the godless fetters of this world for a free, grateful service to his creatures."

Here is the gospel with which the church has been entrusted, the gospel by which the Holy Spirit enables it to be the church, and to serve the world as only the church can. It is a gospel of deliverance and of allegiance - of total deliverance, hence of unqualified allegiance. It is the same gospel preached by Moses to Israel:

Then Moses went up to God, and the LORD called to him from the mountain and said, "This is what you are to say to the house of Jacob and what you are to tell the people of Israel: 'You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation.'" (Exo. 19:4ff.)

It is this same gospel, only the deliverance is not merely deliverance

from the lords of Egypt but from the lordship of sin and death; and the divine deliverer's accomplice is none other than his own Son, who in his incarnate person and priestly work has brought us even unto God.

The church is the community of the new or renewed covenant between God and humanity that is grounded in the self-offering of Jesus Christ, the one offering that is truly acceptable to God. It is a community that owes to him its unqualified allegiance. There is no sphere of life or of death in or from which it has not been delivered by him, or in which it may own some other lord in preference to him. It is also a community that participates in his priestly mission to bring the world to God (to bring "many sons to glory," as Hebrews puts it) just because it has been liberated from the godless fetters of this world for a free and grateful service to God's creatures.<sup>4</sup> There is not now, nor ever shall be for "his kingdom shall have no end" - any ecclesial existence that is not existence on these terms.

By **Douglas Farrow** - Associate Professor of Christian Thought at McGill University, Montreal

<sup>1</sup> 1 Cor 8:5ff. (NIV) This address was prepared for "The Way Forward" conference in Ottawa, 30 August 2004. Responsibility for the views expressed here is the author's alone.

<sup>2</sup> 6 June 2004 ([www.anglicancommunioninstitute.org/articles/farrowgods.htm](http://www.anglicancommunioninstitute.org/articles/farrowgods.htm))

<sup>3</sup> I use the word "evangelical" etymologically.

<sup>4</sup> In Luther's programmatic expression: "A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all."

### **From here and there**

1) Retired Roman Catholic **Bishop Rene Henry Gracida** of Texas says that those politicians who favor "abortion-on-demand, euthanasia, cloning, or fetal experimentation," should be refused

communion "because they have a direct impact on the moral or immoral structure of government." . . . "Sacred Scripture and the magisterium of the Church have spoken clearly on the subject [pro-life issues], but some either do not understand what has been said, or worse, have chosen to ignore it."

2) Money, like vodka, turns a person into an eccentric.

3) As nightfall does not come at one, neither does oppression. In both instances there is a twilight when everything remains seemingly unchanged. And it is in such twilight that we all must be most aware of change in the air - however slight - lest we become unwitting victims of the darkness. **William O. Douglas**

4) I once wanted to become an atheist, but I gave up - they have no holidays. **Henny Youngman**

5) Everyone wants to have truth on his side, but not everyone wishes to be on the side of truth. **Richard Whately**

6) Several weeks ago, we hired a blonde secretary who wasn't the brightest crayon in the box. One day when she was typing, she turned to another secretary and said "I'm almost out of typing paper. What do I do?" "Just use the copier machine paper," the other responded. With that, the blonde took her last piece of paper, put it in the photocopier, and proceeded to make five blank copies.

## **Impressions**

### **From the Anglican Essentials Conference**

The Anglican Essentials Conference held in Ottawa August 30<sup>th</sup> to September 1<sup>st</sup> was called "The Way Forward", but I have not found it easy to discern exactly what was accomplished at the conference.

The conference set out to form a Federation that would expand upon the

existing structure of Essentials, composed of Anglican Renewal Ministries, the Prayer Book Society and Barnabas Anglican Ministries by adding representation from all of Canada's Ecclesiastical provinces.

Now, it will be up to the Federation to form whatever legal or institutional framework after that. Also formed at the conference was the so-called "Network" to provide a framework for "more orthodox Anglicans" who feel they can no longer remain in communion with the existing Anglican Church of Canada. This group, which attracted so many at the conference they had to seek larger meeting rooms, will be under the leadership of Bishop Don Harvey of Newfoundland when he retires December 1<sup>st</sup>. The Network is part of the Federation.

I attended as an observer, preparing to write an article on an Ottawa angle for Christian Current Ottawa, but I believe my story will be picked up in other Christian Currents. The conference was closed to the media unless we were willing to sign a declaration of faith and a rejection of the Synod decision declaring the "sanctity" of committed, adult same sex relationships.

I did not stay for all of the sessions, since I could not "cover them". Some of the sessions included legal advice on what to do about buildings and endowments. Some clergy were taking a risk just being there.

This is what struck me about the conference. While the constituents of Essentials range from liturgical Prayer Book types to charismatic style worshippers, the charismatics dominated the conference.

The conference took place in a modern Pentecostal church which had no religious symbols in its modern, wood-paneled sanctuary. The conference featured two worship services, one done with the new BAS liturgy and a second service done according to the BCP.

While an obviously devout group of people who truly love the Lord Jesus

Christ, even during the BCP service I didn't get a deep sense of "The Way Forward" as being a distinctly Anglican gathering, at least not in any Catholic sense where sacramental theology and liturgical worship are paramount.

There seemed to be, among the Essentials folk, a wait and see attitude, a hope that a decision will be made by the worldwide Canterbury communion that will discipline the Canadian church and make a way for property, stipends, endowments to remain with believing priests and congregations. Others hope they can remain within the ACC and provide a beacon and witness to orthodoxy until the Canterbury communion rights itself.

Bishop Robert Mercer does not share that hope. He, too, attended some of the conference as an observer, though he did not remain for worship. He also left the conference when women "priests" spoke so as not to confuse anyone that he had perhaps changed his position on the ordination of women. As far as the conference went, it would seem that we do not "exist".

While united in opposition to the blessing of same sex unions, the many who attended the Essentials conference seem to have no problem with the ordination of women, thus they lack the same concept of Holy Orders, and sacramental theology found in The Anglican Catholic Church of Canada. Some may come to understand that by undermining the sacrament of Holy Orders in relation to women, they undercut themselves in having a consistent theological argument against homosexual priests and marriages.

In Ottawa, a local group has taken the step of actually becoming a non-profit organization in the event that clergy or properties need protection for any eventuality facing the church. It calls itself the Anglican Gathering of Ottawa, and its web site is [www.anglicangathering.ca](http://www.anglicangathering.ca).

The difficulty in discerning the real results of the conference are that the Essentials Anglicans have left the ball in Canterbury's court and all that's happened so far are preparations - in the most rudimentary form - for defensive measures should they be needed down the road.

By **Deborah Gyapong** of the Cathedral of the Annunciation, Ottawa

### **Why the Church Restricts Access to Communion**

ROME, July 15, 2004 (Zenit.org). - That the Church normally restricts access to holy Communion to Catholics, who must fulfill certain conditions, has become a debated issue in some sectors.

Some Catholics do not even know why the Church maintains this custom, which dates back to the early Christian communities.

To answer the question, ZENIT interviewed Father Philip Goyret, professor of sacramental theology, ecclesiology and ecumenism at the University of the Holy Cross. Father Goyret is also the pontifical university's director of studies.

**Q: What is the theological and ecclesiological significance of someone receiving Communion?**

**A: Father Goyret:** Following biblical texts, especially St. Paul's First Letter to the Corinthians, Catholics believe in the profound existing nexus between the body of Christ, the Eucharistic body, and the ecclesial body.

The language of the New Testament manifests this reality using the same word "body" to speak either of the historical and later glorious body of the Lord, or the Eucharistic body, or the ecclesial body.

It goes beyond a mere play on words, as, by nourishing ourselves with the

Eucharistic body of the Lord, which contains substantially the now glorious body of Our Lord in heaven, we are consolidated as members of his ecclesial body.

When receiving Eucharistic Communion, we receive the body and blood of the Lord, which increases in our hearts our profound union with him. And to be united to him also implies to be united with those who are united to him. Thus we attain ecclesial communion.

This is what theology expresses with the phrase "the Eucharist builds the Church." By Eucharistic Communion we enter into communion with the Lord and we are consolidated in ecclesial communion.

Looking at the "negative" side of things, it is interesting to recall the original meaning of "excommunication." Before its juridical consequences were developed, to be excommunicated meant - and still means - to be removed from Eucharistic Communion. Whoever is excluded from ecclesial communion cannot take part in Eucharistic Communion.

However, the Eucharist is not "automatic." The effect mentioned above will not follow if Communion is received by a Martian who has never heard about the Gospel. One must go to Communion receiving the Eucharist for what it is, namely, the body and blood of Christ, with intense faith in his real presence in the species.

To believe this takes great commitment, as it means to believe in the complete truth revealed in Christ; as it is the complete Christ who is present in the Eucharist. And the complete truth includes all that the Church proposes as revealed, including about herself.

It means, moreover, to believe as we Christians do: not only accepting specific knowledge intellectually, but also conforming our life to this knowledge. This is why we speak of "intense" faith.

Hence, "to be in order" with the Catholic Church as a condition to receive the

Eucharist in a Catholic celebration is not simply a question "of regulations" - as a tennis club that does not allow the use of its courts to those who have not paid their dues - but an internal exigency of the sacrament, as understood by the Catholic faith.

Therefore, between Eucharistic Communion and ecclesial communion there is a relation which we could call "circular." The Eucharist consolidates us in ecclesial communion, while at the same time exacting it as a first condition. Eucharistic Communion causes ecclesial communion while at the same time signifying it.

## **The Vocation of Canadian Anglican Continuers**

### ***Inside the Holding Pen***

Last time I listed five reasons we might see our Church as a holding pen for the faithful. In this issue of "Update" I consider the first two: a place for awaiting re-alignment within the Anglican world; and, a holding pattern for religious life of a familiar kind until an arrangement is made with Orthodoxy or Rome.

To deal with the second first. While some folk of orthodox faith brought up in the Anglican Way have joined one or other of the Orthodox Churches in North America, and one of those Churches has made provision for worship substantially in the Prayer Book tradition, the Orthodox route is what one could fairly call a very minority taste at present. There seems no concerted movement towards Orthodoxy, perhaps because of the huge cultural differences people of English background face there. Some in our pen may well think their way to joining Orthodoxy, especially if they still find a stumbling block in the errors of Rome. Most of the faithful sheep do not seem willing to respond to an Orthodox shepherd.

Some former Anglicans have attorned to the Roman obedience over the years out



of conviction that it is right and true, and that the Anglican Way is not, and, at best, a mistake to be healed. Others, including some Continuing Anglicans, will probably do so in future. But even for those who come to no absolute conviction about the claims of Rome, joining the Roman Church is still an alternative of some attraction in North America at the moment.

The Roman option seems to be the preferred choice of Archbishop Hepworth of the Anglican Catholic Church in Australia, Primate of the Traditional Anglican Communion to which we belong. I am going simply by the items that have appeared in the TAC newspaper *The Messenger*, the several meetings between officials of the TAC and the Curia in Rome, and reports of Archbishop Hepworth's recent address in Ottawa. No doubt quite a few of our members are much attracted to this option, too, and would like to see a swift fulfilment of it. Indeed, I would not be in the least surprised to see some simply act on their own and ask to be received by Rome, after concluding that a lengthy wait for some institutional arrangement is undesirable and that, whatever the errors of Rome, they count for little against the substantial orthodoxy of that obedience, its strategic size, historic claims and world-wide mission, and its rock-solid orthodoxy on all the innovative errors of Faith, Worship, Order and Morals that have destroyed Anglicanism in North America. For those of us of a certain age, individual action on the Roman option may seem very attractive when compared with shuffling inside the holding pen for what may be many decades before some institutional arrangement with Rome can be achieved. All Archbishop Hepworth's renowned energy, and his aptitude for non-stop, international, ecclesiastical diplomacy, are unlikely to cause the Curia to hasten more than their own interests dictate. And why should Rome make special arrangements for this small flock at all, if their assessment is that we really have nowhere else to go, but to the True Religion? The policy might well be simply to pick us up individually or as congregations.

A decision to join Orthodoxy or Rome, whether individually or as a Church, as an option rather than out of absolute conviction, necessarily implies a conclusion that the Anglican Way is finished in North America, whatever its prospects might be in England, Africa or anywhere else. Only the big battalions can provide a new pen strong enough to withstand the onslaughts of the North American cultural religion, the Zeitgeist of the richest, mightiest empire on earth.

For some of our number, of course, whatever scheme of re-union without absorption Archbishop Hepworth achieves will be wholly unacceptable if it involves acceptance of the Roman positions on Scripture and authority, grace, the Holy Communion, infallibility, the Immaculate Conception, the Assumption, artificial contraception, and probably other matters besides. Not even permission to use some sort of quasi-Prayer Book rite will be enough to bring some on board. And for some, Rome is as culturally alien as Orthodoxy.

Now, what about re-aligning with other Anglicans, either the orthodox Anglicans of the Global South (Africa, SEAsia, South America), or with the "would-be orthodox" still within or on the perimeters of the Anglican Church of Canada and the Episcopal Church in the USA, or huddled in other pens like our own in the Anglican Mission in America, the other Continuing Churches, the Reformed Episcopal Church, Forward in Faith, and perhaps even in the US "Network of Anglican Communion Dioceses and Parishes" which now boasts over 1,000 clergy and 800 congregations? A growing number of US congregations in ECUSA are already re-aligning by placing themselves under the jurisdiction of bishops of orthodox Provinces of the Anglican Communion abroad. So far, only three Canadian congregations have done this, but I would expect the number to grow somewhat. Applied to us, this sort of re-alignment would see us, or the whole TAC, joining up with, for example, the Church of Nigeria, or the Province of Papua New Guinea.

The fall out from the Eames Commission Report on the future of the Anglican Communion may make this route feasible, even interesting, or it may foreclose it. The report is still a month away as I write and it is too early to say any more.

Joining with other "would-be orthodox" Anglicans on our own continent would seem to be possible only with those in the USA. Certainly, there are growing "convergences" in that country between the numerous brands of Continuers, the Reformed Episcopal Church, the Anglican Mission in America, Forward in Faith, and even with the Network, for the moment still firmly lodged within ECUSA. The latest witness was the September meeting orchestrated by the Fellowship of Concerned Churchmen, to which we were invited, but sent apologies, Bishop Mercer being unable to attend. These convergences may yet grow into a new Anglican province in the USA or in North America. But again, much will depend on the future of the existing Anglican Communion after the Eames Commission report has had time to work its effects, whatever they are.

What I want to close by saying is this. At the moment there is no prospect of re-alignment with the "would-be orthodox" Anglicans in Canada. We are very much on our own in this country, with a tiny REC and the 3 congregations in BC which have realigned with Primates abroad. If we want to be in a re-alignment, we shall have to look overseas or in the USA. It became clear beyond doubt at the recent Anglican Essentials Assembly in Ottawa that the "would-be orthodox" in the ACC, and even in the distanced Anglican Communion in New Westminster, have no interest whatever in re-visiting any of the innovations that have transformed the Anglican Way in this country into some other sort of way, except for same-sex unions and the ordination of practising homosexuals. In particular, there is no intention to re-visit the question of women in Holy Orders, as the AMinA has done and the Network in the USA is doing; there is no realisation of the extent of the impairment of communion that already

exists in the ACC; there is no comprehension of the damage done by modern liturgies; no questioning of the divorce culture, and no understanding of the sexual revolution that has been accepted as between heterosexual persons; and no self-awareness of the extent to which the Evangelical party has been acculturated in North America and has fully taken on board the Enlightenment and all its fruits. The overwhelmingly preponderant attitude at the Assembly was almost a caricature of Dr. Peter Toon's recent strictures on the "would-be orthodox" who are concerned only with homo-sex, ignore all that has brought the innovations in that area to pass, and dream of a reclaimed Church as it was before there was official action to implement the belief that God blesses same-sex unions. Nor is there any inclination on the part of the leaders of the new "Canadian Federation" or "Canadian Network", or on the part of the evangelical tendency so heavily represented in Ottawa, to connect with or even "dialogue with" Canadian Continuers, despite the Lambeth Conference Resolution of 1998 in that behalf. The most that was offered by the Rev'd. George Sinclair, Chairman of Essentials Canada, was "charitable conversations" in due course. The impression was hard to escape that so far as nearly all who were present are concerned, even some of the Maritime and Saskatchewan Prayer Book clergy, Continuers stink in the nostrils of Canadian Anglicans. We shall be herded in our pen for a very long time indeed before there will be any re-alignment with the "would-be orthodox" Anglicans in this country.

The only movement there has been at Essentials HQ is to a formal acceptance that any Anglican way forward in Canada must proceed on the basis of the Formularies: the Solemn Declaration, 1893, the classic BCP, the Ordinal, the three Catholic Creeds and the Thirty-Nine Articles. But even though there has clearly been a softening of attitudes towards the BCP since the early 1990s, the "would-be orthodox" Anglicans of

Essentials have not even begun to work through the consequences of adopting the Formularies as standards of doctrine and worship. Perhaps some small part of our vocation is to assist them to do so. But it will be an arduous and frustrating business until the departure of the current Essentials leadership cadre, especially its episcopal members, for whom even Prayer Book worship is suspect as stifling the Spirit (surely a very strange take on the divine power of the Triune God and the capacity of man), the word "catholic" is a stumbling block, and anything like Anglo-Catholic practice, except for the dressing up and the consumption of alcohol, is near to an abomination.

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

### **Why Are Catholics Such Cowards?**

(Very few commercial advertisements are uplifting. They are usually silly, bland, offensive, or all three. How refreshing to find one that "tells it like it is", and does it cleverly! The following is an excerpt from an ad offering subscriptions for the **New Oxford Review**.)

The Vatican thunders against abortion, priestesses, same-sex "marriage", assisted suicide, illicit sex, consumerism, smutty sex education, defective theology, and more. But walk into your average parish. Where's the beef?

All we get are crumbs: balloons or clowns or liturgical dancers or banners with greeting-card sentiments, but always platitudinous homilies. We don't hear about the Church's teachings on abortion, euthanasia, homosexuality, pre-marital sex, pornography, birth control, the indissolubility of marriage, Hell, etc. Why not? "Too controversial", whines the cowardly pastor. Pop psychology and feel-good "theology" are all the go. Shack-ups and homosexual partnerships are considered morally equivalent to Holy Matrimony, for Father Fluff doesn't refer to husbands and wives as husbands and

wives anymore - now he calls them "partners", just like people in immoral unions, lest those living in sin feel "marginalized" or, well, sinful. Indeed sin and repentance are passé, prompting one to wonder why Christ bothered to get crucified and why the martyrs chose death over compromising the faith.

Wimpy clerics, deathly afraid of being politically incorrect, keep the full Catholic message from us. We're being robbed of our history, doctrine, moral resources, and intellectual heritage!

How long are clerics going to censor the faith, bow down before the strange gods of an alien culture? We, at the **New Oxford Review**, a monthly magazine edited by orthodox lay Catholics, say to the double-dealing men (men?) of the cloth: "Stop cheating us and get with the Magisterium!"

If you are sick and tired of Catholicism-Lite, disgusted when clergymen, nuns, and theologians act like wind-up toys of the secularist media and the forces of neopaganism, we're for you. If you're a Catholic with guts, subscribe to-day!

Posted several years ago on **TTMBO** - an internet discussion forum monitored by our **Charles Moore**

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