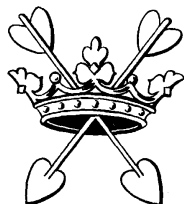


# The Parish of St. Edmund, King and Martyr

Waterloo, Ontario  
www.stedmund.ca



The Anglican Catholic Church of Canada / The Traditional Anglican Communion

## UPDATE

August 9, 2008 - **St. John Mary Vianney** and **St. Romanus [Ostiarus]**

### September Schedule

September 7	Sunday	The Sixteenth Sunday after Trinity
September 10	Wednesday	The Nativity of the Blessed Virgin Mary
September 14	Sunday	The Exaltation of the Holy Cross
September 21	Sunday	St. Matthew the Apostle
September 28	Sunday	The Nineteenth Sunday after Trinity

### 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 - **Major Holy Days** - the **Holy Eucharist** is *usually* celebrated at **7:00 p.m., 10:00 a.m.** on Saturday.

## Notes and Comments

1) *Mea culpa* - apologies for the poor layout of last month's UPDATE.

2) **Diocesan Circular** - for the past 10+ years we have been mailing the DC out with UPDATE, monthly. Now that the DC is available on the ACCC website - [anglican catholic.ca](http://anglican catholic.ca) - we will be discontinuing this practice. If, however, you do not have access to the Internet, or would like to continue receiving hard copies of it, please let us know.

3) "The last thing we need is another Protestant denomination" - *Catholicism beckons Anglican clergymen* - this page.

4) *Robert's Ramblings - 100 NOT OUT* - page 3.

5) An obituary - *The Right Reverend Anselm Roger Alban Marson Genders* - page 4.

6) To be read consecutively - *The Vicar of Bray* and *The Sincerity of the Vicar of Bray* - pages 5 and 6.

7) An update - *St. Peter and St. Paul Africa Appeal* - page 8.

8) *Paying our debt to God* - page 9.

## *Catholicism beckons Anglican clergymen*

Jeffrey Steenson's decision to leave his post as an Episcopal bishop in New Mexico last year came with a steep price.

The former Bishop Steenson, a married father of three who will become a Roman Catholic priest later this year, said his lifestyle was "nothing to complain about." Along with other perks, he left a \$100,000-a-year salary for a pay cut of \$75,000.

"It's a very big step. All the things you took for granted are gone," said Mr. Steenson, who laughed about his change in financial fortune.

"And if your identity was shaped as a [Episcopal] priest or bishop, that has to be unmade and redone again. That's a big thing. But I feel being in full communion with the Roman Catholic Church is worth those sacrifices."

Mr. Steenson and hundreds of others in the United States and England have left the Anglican Communion for Roman Catholicism over the past two decades. (The Episcopal Church in the United States is part of the worldwide Anglican Communion.) In recent days, there have been about 1,000 priests in England who have threatened to seek communion with Rome over

their opposition to the ordination of female bishops.

In 1980, the Vatican made provisions for married Anglican priests to become Catholic priests without having to give up their family life. It also allowed for Anglican churches to retain their traditions of worship, liturgy and music - but with some adjustments to conform to Catholic doctrine.

Mr. Steenson, who was ordained in 1979 and became a bishop in 2004, said he is not expecting any issues over the fact that he has a family because the makeup of the Catholic clergy has many priests who were once married.

"It's not always the usual men who have been celibate since high school. I don't think it's going to be a problem with the other priests."

Mr. Steenson said he had always hoped that the Anglican Church, which separated from Rome in the 16<sup>th</sup> century, would eventually reconcile with the Catholic Church. But since the Anglican Church's ordination of women, the move toward same-sex blessings and the appointment of an openly gay bishop in the United States, that prospect has faded to zero.

In Canada and elsewhere, factions still loyal to global Anglicanism are forming new associations as a protest over same-sex blessings. But Mr. Steenson said creating new groups "is doing violence to the idea of Church."

"The last thing we need is another Protestant denomination," he said. He believes it is better to make moves that create unity rather than continuing to tear Christianity into even smaller pieces. And the place to do that, he said, is under Rome.

Allan Hawkins went a step further than Mr. Steenson: He moved his entire parish of St. Mary the Virgin, in Arlington, Texas, over to the Catholic Church in 1994.

"My roots in Anglicanism are very deep. My father was an Anglican priest. I was educated at Oxford and Cambridge. You can't get more Anglican than that. And I was raised to believe the Church of England was part of the [universal] Catholic Church but sadly separated for the time being. But we were taught to work and pray for the unity of the Church."

Over time, he said, the Anglican Church has become much more vague in its views and so there is no longer anything except the soft notion of "reason" to back up the radical changes it has made.

"I would want to say that the real issue was authority. And the question of ordination of women is really a symptom of the problem. If you're a fundamentalist Protestant and you're asked what your authority is, what you base your faith on, you say the Bible. And you'd

have no hesitation about that. If you ask a Roman Catholic where their authority lies, they will say the teaching of the Church. Something very set. Ask an Anglican and you will get a much vaguer answer. They can't back up their moves by theology. Anglicanism has no answer except 'we want to do this.'"

He said that his personal theology always lined up with the Catholic Church. On the issue of women's ordination, one of the key issues for many in his parish and elsewhere, he accepts the Catholic teaching.

"It is a distinction between motherhood and fatherhood," Fr. Hawkins said.

"They are not interchangeable. A mother can't be a father. The role of a parish priest is to be an icon of God the father. Religions that have given a priestly role to women have ended up by being fairly monstrous."

For his part, Mr. Steenson never had a problem with women priests. He simply felt that his Episcopal Church was no longer fostering the ideals of Christian unity. While he hopes he will be a model for other Anglicans, he warns that anyone thinking of following him has to think hard about [his] decision.

"Anglicans who are thinking about converting really have to think seriously about their comfort level with Rome. They shouldn't be running away from something they're miserable with. They should be embracing something they truly believe in."

By **Charles Lewis** in the *National Post* - July 14, 2008

### **Robert's Ramblings**

#### **100 NOT OUT\***

*A sermon preached in Presteigne, Wales, on the 100<sup>th</sup> birthday of Sydney Henry Turner, father in law of Fr Brian Gill, our British vicar general. The late Frances Deane was Mr Turner's wife. He is South African. She was Irish. Their children, grandchildren and in laws are dispersed about the globe or hail from different parts of the globe.*

One hundred! Naturally enough, I looked up *Psalms* 100. "O be joyful in the Lord all ye lands. Come before His presence with a song." We here today may not come from all lands, but we are associated with many lands: England, Ireland, Scotland, Wales; South Africa, Zimbabwe, Mauritius; Australia, New Zealand; Barbados, Canada, Guiana, St Vincent. We are joyful, and we have come before God's presence with a song. However, my subject is today's epistle, the centrality of Christ (*Colossians* 1,15-20)

St Paul tells the Colossians and us that everything was created in Christ: the hills and valleys of Wales; the

outback of Australia; and in South Africa,\*\* "*die blou van onse hemel, die diepte van ons see, die vër verlate vlakke waar die kranse antwoord gee*". St Paul tells the Colossians and us that realities, even when invisible, were created in Christ: atoms, electricity, those sound waves without which there can be no ham radio transmitting from Presteigne. St Paul tells the Colossians and us that all things hold together in Christ: from every egg laid in the garden of 7 Hereford Street to the moon and stars above Christ brought everything into being, not least Sydney Henry Turner and Frances Deane. Christ sustains everything in being, not least Sydney Henry Turner and Frances Deane. Yes, Frances lives still. St Paul tells us in another epistle, "Whether we live we live unto the Lord, whether we die we die unto the Lord, whether we live or die we are the Lord's" (*Romans* 14,8).

Christ is not only the source and the environment of creation. Christ is also the source and the environment of the church, His body, the fellowship of those who believe in Him. In baptism Sydney Henry Turner and Frances Deane were joined to Christ, becoming part of Him. In confirmation Sydney Henry Turner and Frances Deane were endorsed or ratified by the Spirit of Christ. On every first day of every week, the day on which Christ rose from the dead, Sydney and Frances were nourished by the life of Christ, strengthened in their union with Christ, with each other, and with every other believer. St Paul tells the Colossians and us that whatever is wrong in our lives, in our dealings with each other, and in our love for God the Father, can be put right in Christ.

But above all, says St Paul, in Christ is the fullness of God. Where is God? What is He like? How is He to be found? How is He to be known? In Christ, answers Paul.

The theme of today's epistle is the centrality of Christ. Without Him there is nobody and nothing. But because of Christ there is 100 years of Sydney's life, of fulfilled and happy life, with children and with children's children.

Therefore we from many lands rejoice in the Lord, come before His presence with a song.

\* A cricketing metaphor

\*\*A quote from *Die Stem*, The Voice, former national anthem of South Africa, "From the blue of our sky, from the depths of our sea, from the far deserted plains where the crags give answer".

**+Robert Mercer CR**

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

**The Right Reverend Anselm Roger Alban  
Marson Genders**

**Bishop of Bermuda  
Assistant Bishop of Wakefield  
15 Aug 1919 - 19 June 2008**

His family worked in Birmingham, and as a boy Anselm chose to worship at St Alban's, one of the city's anglo-catholic shrines. In that city he had a classical education at King Edward School. Naturally enough, then, he read classics when he went up to Brasenose College, Oxford in 1938. On his 20<sup>th</sup> birthday (The Assumption of our Lady) with the approach of war in view he took St Alban as his patron, adding that name to those given him at baptism. Study was interrupted by the Second World War. He joined up in 1940 just before conscription was introduced, and so did not get drafted into the army. He served on board five ships, *Maine, King Alfred, Sussex, Wayland* and *Benbow* and was a Purser, a job he described as being like an adjutant's in the army. When he left the Navy he had reached the rank of lieutenant commander. His flair for administration was already exhibiting itself. The words, *ministry, ministration and administration*, are not unconnected. St Paul associates them with the Holy Spirit. Anselm said, "I've always trusted figures. They are consistent and reliable." The same could be said of Greek and Latin conjugations and declensions, words marching up and down in their ordered columns. Detractors might write Anselm off as a Tory traditionalist, but he had no time for Tudor-Stuart English. "If you are not praying in Greek or Latin, you should use modern English." He had no love for the *Book of Common Prayer* and the King James Bible.

Once when home on leave he found that his parents had been bombed out of their home, though they survived the ordeal. The ships on which he served took him to the Caribbean, the Coral Sea, the Med, the Red Sea, the Indian Ocean. It was then that he fell in love with the tropics and the USA. Later in life he was to agree with Raymond Raynes CR about many things, not least the British climate. "This country is fit only for waterfowl." Though obedient and ready to serve wherever the Community sent him, he claimed that his happiest years in CR were spent in the West Indies and Zimbabwe. American enterprise and vitality, warmth and hospitality, appealed to him. An uncle had emigrated there who fathered many descendants. From Codrington College in Barbados and from "retirement" at Mirfield, Anselm was able to visit innumerable American and Canadian cousins. On one visit he attended a party for some 200 people with or connected to the surname Genders, which he thought might be Dutch in origin. When in Bermuda he enjoyed visiting and was supported by the Community of Jesus at Cape Cod.

On surviving the war, Anselm returned to Oxford in

1946 where he obtained a second - creditable under the circumstances. An anecdote about this time from Guy Butler (*A Local Habitation, Autobiography 1945-90*): The Brasenose Third Eight regular cox "was replaced by a short, slim, dark, peppery fellow called Genders, an Englishman proper . . . 'Hold her all' he yelled . . . 'Why don't you look where you're going?' demanded the woman. "Madam, replied Genders, courteous but icy, 'do you not know the Rule of the River?' 'I know my left hand from my right hand!' she retorted, 'which you don't.' Genders cast his eyes helplessly to heaven and decided this was a case of invincible ignorance. 'Steady all,' he commanded. His opponent, now erect, her punt-pole recovered, had not done with him yet. 'I hope you lose next year too!' she cried. . . . 'What,' he cried to the world, 'what can you expect with a Labour government in power?'"

He spent a short time teaching at Dame Alleyne School in Newcastle, and then entered the novitiate in 1948 as a layman, taking the name Anselm, because Brother Roger Castle and Father Alban Winter were both alive at that time. He would have preferred to take the name Rodney, but the novice guardian was against it: "We take saints' names, not admirals." For an experimental period CR allowed novices to serve three years in that state while simultaneously studying for ordination at the College. Others who did this include Vincent Girling and Aelred Stubbs. Accordingly such men were ordained within the Community, perhaps even by prelate brother Primus Thomas Hannay of Scotland. The experiment has been abandoned.

Soon after his own ordination and profession Anselm joined the College staff as tutor in 1952. He was sent to Barbados in 1955 where at Codrington he became successively tutor, vice principal and principal; also prior and examining chaplain to the local bishop. The place was run on ship shape lines. As head of the provincial theological college he was obliged to travel all around the West Indies. He formed a firm friendship with the legendary Archbishop Alan Knight of Guiana.

Father Brian Gill, a Vincentian from the Windward Islands now retired to Presteigne, writes: When I arrived at Codrington, Fr Genders, was the principal. From the first I was impressed by his warm welcome and his insistence of strict obedience to the rules of the college. He taught us that a priest's life must be one of self discipline exercised in loving service to the people in our care. He would often remind us of the priority of always putting first things first in everything we did; and also that our lives must be grounded on the daily offices and the celebration of the eucharist. Fr Genders was highly respected and loved by everyone in the college and in the neighbouring villages. He was strictly Catholic in his doctrine and practice, tempered with Anglican reason. I always found him most approachable, sympathetic and encouraging. We looked forward to his lectures for they were meticulously prepared, clear and well put over. He

always produced a copy for each student. We also looked forward to his sermons. He was constantly invited to preach in the churches across Barbados. After we left college and returned to our various dioceses across the Caribbean, Fr Genders tried to keep in touch with us and looked forward to our keeping him up to date with our movements and ministry. If asked, he was willing to give advice. When I heard that he was leaving Codrington College I felt that the West Indian church was losing a good teacher and principal."

Back at Mirfield in 1965 he did a short spell as infirmarian. Again he ran a tight ship. In 1966 he was off to Penhalonga as treasurer. So multifarious were the activities at and from St Augustine's that his job was a demanding one. Anselm rose to the challenge. He trained a number of young clerks who were later able to gain good jobs elsewhere. He supervised some dozen apprentices who were learning trades under the mission foreman, Mr Hilary Manyau. They too got jobs elsewhere. He engaged a qualified agriculturist to grow vegetables on a scale large enough to feed the boarding school. He experimented with grapes for altar wine, but this was not a success. In 1970 he was appointed archdeacon of the Eastern Districts and member of the diocesan standing committee. He therefore traveled much in his little Volkswagen beetle. He became a diocesan auditor in far away Malawi, thus assisting former College student Archbishop Donald Arden.

Another former student once referred to "Gestapo Genders." With his close cropped hair and fierce spectacles he did look like Chalky in the Giles cartoons. But in fact he was the most tender hearted of pastors. Elderly peasants up in the mountains had buried their savings. That particular currency had long ceased to be legal tender. Who else but Archdeacon Genders would drive hundreds of miles to persuade a bank manager to accept the couple's money? A small boy fell out of a tree, breaking his back. Who else but the archdeacon would drive many miles to get him into hospital? And for years afterwards Anselm would see that money was sent to help that boy grow to manhood. If school children wore out their only shoes or broke their fountain pens, to whom would they turn for repairs but Father Genders? He would rebuke diocesan officials, "Regulations? What use are regulations about safes? What use are safes when churches have mud walls? You should leave your desks, visit the poor in their villages."

In 1977 he returned to Mirfield to understudy Brother Dunstan Jones in the bursary, whose health was failing. But the same year he was appointed to the bishopric of Bermuda and consecrated in St Paul's cathedral. A former Visitor of CR described that diocese as one which crucifies its bishops. Anselm found it no easier than did his predecessors. He got on well with the ordinary people who liked him. A difficulty was that as a former naval officer, whose whole ordained ministry up to now had been lived out in the context of

community life, he had never experienced the loneliness that is the occasional lot of some celibate parish priests. Ken Little writes: "He worked tirelessly, assiduously visiting both hospital and prison. Parish visiting was his forté. In this he may have trod on the toes of some parish priests. However, for me, the defining moment came during the Court Street riots. I went in with him, walking much of the way. Clearly, tension was building up, and the bishop was able to defuse it. I went with him to Government House, I think 3 or 4 times, & Anselm built up a very good relationship with the then Governor, Sir Peter Ramsbotham. Hanging was still the ultimate punishment, & I suspect that Anselm was in favour."

In 1982 Bishop Anselm resigned and returned to Mirfield, where, like Victor Shearburn before him, he became Assistant Bishop of Wakefield. He was warden of the Sandymount Anglican sisters in Dublin and St David's, spent much time with the Community of St Lawrence, Belper, and was Visitor to the growing and flourishing experimental community in the USA, which he had grown to admire in his time in Bermuda, the Community of Jesus. He did his share of preaching and retreat conducting. He gave much time to those English parishes belonging to the integrity associated with Forward In Faith. And each year he would tour North America, visiting traditionalists, whether they were "breakaways" also called Continuers, or whether they were still within the official establishment churches. In Canada he even conducted the retreat for Albert Haley, before the latter's consecration as first "breakaway" bishop for Australia. With regard to the ordination of women, Anselm adhered gladly to the majority opinion down the ages and round the globe.

*Ecclesiastes* 12 is metaphorical about the infirmities of old age. They tried Anselm's patience sorely. If old sailors never die but only fade away, he wished to fade a good deal more quickly. But he had inherited the longevity of his mother's genes. I think of him now as young, handsome and long haired again, chuckling over the Latin of *Winnie the Pooh*.

Written for the *CR Quarterly Review*

+Robert Mercer CR

### *The Vicar of Bray*

In good King Charles' golden days,  
When loyalty no harm meant,  
A zealous High-Churchman I was  
And so I gained preferment;  
To teach my flock I never missed-  
Kings are by God appointed,  
And damned are those who dare resist,  
Or touch the Lord's anointed.

*Chorus:*

And this is law, I will maintain,  
until my dying day, Sir,  
That whatsoever king shall reign,  
I'll be the Vicar of Bray, Sir!

When royal James obtained the crown,  
And Popery came in fashion,  
The penal laws I hooted down,  
And read the declaration:  
The Church of Rome I found would fit  
Full well my Constitution,  
And I had been a Jesuit-  
But for the Revolution.

*Chorus*

When William was our king declared  
To heal the nation's grievance,  
With this new wind about I steered,  
And swore to him Allegiance:  
Old principles I did revoke,  
Set conscience at a distance,  
Passive obedience was a joke,  
A jest was non resistance.

*Chorus*

When gracious Anne became our Queen,  
The Church of England's glory  
Another face of things was seen-  
And I became a Tory:  
Occasional Conformists base,  
I scorned their moderation,  
And thought the Church in danger was  
From such prevarication.

*Chorus*

When George in pudding-time came o'er,  
And moderate men looked big, Sir,  
I turned the cat-in-pan once more-  
And so became a Whig, Sir:  
And this preferment I procured,  
From our new faith's defender,  
And almost every day abjured  
The Pope and the Pretender.

*Chorus*

The illustrious House of Hanover,  
And Protestant succession,  
To these I lustily will swear-  
While they can keep possession:  
For in my faith and loyalty  
I never once will falter.  
And George my lawful King shall be-  
Except the times should alter.

**Author unknown** - circa 1730

## *The Sincerity of the Vicar of Bray*

The Vicar of Bray - sincere! How can that be? His sincerity, no matter what point of view he changed to, was real.

He changed, as most people did then in the 17<sup>th</sup> and 18<sup>th</sup> century, and as most people still do, because of a psychological mechanism, an unconscious mechanism that enables people to adapt to change and the changing social climate - to be able to say that something is "black" today - and with equal sincerity, that it is "white" tomorrow.

How does this mechanism work?

Here's an explanation in terms of the now generally accepted belief in having priestesses.

Before 1976, a person (in Canada and USA) could believe or not believe in having priestesses according to his own choice - and yet remain a welcomed, accepted member or clergyman of the Church. To have priestesses - or not to have priestesses was a matter of debate, not a matter of Church order and practice.

In 1976, it became a matter of Church policy that women could (and should) be "priests". Individuals opposing the new policy and practice, could be prohibited morally from displaying their unwillingness to accept this new measure - or suffer exclusion, in one way or another, from full participation in the Church.

However, the "charitable" Church came to their rescue: A "Conscience Clause" was brought in which allowed the opponents to continue to believe as they had formerly. Gratefully, these former opponents tended to tolerate - then to acquiesce, then even to support in a limited way - this new measure. Their gratitude to the social institution and their continued acceptance within it had come to cause them to reverse their previous convictions.

Indeed, for the same reasons, it would today bear investigation to find out how many of the most vehement opponents of women's ordination before are now some of the most vehemently opposed to the continuation of the "conscience clause" and would now require all Anglicans to accept in all respects women priests.

The mechanism is known as "The Resolution of Cognitive Dissonance."

What it means is this: human beings, in general, cannot hold two contrary beliefs; the conflict becomes internalised and unbearable. Resolution of the conflict must take place - by one of the beliefs being changed to conform to the other. Normally, the belief to change is that which is least public.

Thus in the issue of "women's ordination" - to disagree with this belief and practice, one would be believing contrary to the Church which has adopted this measure. In order to remain a full, continuing member of it, one must now jettison one's belief which opposes the practice. What the "conscience clause" has done is that it has provided the time and the "motive" (gratitude) for making the change. Time and motive are providing the "rationalisations" for the change in belief. It is thus becoming increasingly harder for "opponents" of women's ordination to remain within the Church. And so there is greater acceptance of priestesses today than there was in 1976.

In summary - to remain an "Anglican" (in the Anglican Church of Canada), one's views on female ordination must conform to the Church policies.

So too, one's views must conform to the Church's policies in other areas as well: abortion, euthanasia, divorce, and remarriage, diverse sexual behaviours, inter-communion with even non-Christian groups, materialistic socialism, arming of Third-World revolutionaries - and so on. Is this all an exaggeration?

By **The Rev. William de Witt Clinton** in 1983, from *The Rock* - December 15, 1988

### **From here and there**

1) The object of all the ceremonies and observances prescribed by the Church in the administration of the Blessed Eucharist, is to secure that profound reverence which is due to this adorable mystery. What she here prescribes in her ritual, is in perfect accordance with what she elsewhere prescribes in her liturgy. In all, the same object is apparent; in all, there is shown the same firm and lively faith in the real presence of "the Word made flesh" under the sacramental veils. This faith is the very soul of her public worship. This it is which gathers round the altar and the tabernacle all that is most costly in material, and all that is most elaborate in art. This it is which directs the minutest ceremony, which surrounds the consecrated host, wherever it may be, whether on the altar or carried to the poorest dwelling, with all the outward marks of respect and reverence which the circumstances will permit. From *Notes on the Rubrics of the Roman Ritual* by **The Rev. James O'Kane** - 1883

2) **ark** So firmly associated with the boat that Noah built is the the word "ark" that many are puzzled by the "Ark of the Covenant," the chest or cupboard in which, in synagogues, the Torah is kept. But the word "ark" in Britain (compare Latin *arca*, "box" - from which, incidentally, "arcane" comes: that which is hidden or secret, as in a box) has long meant a chest or box, once a ubiquitous household item in the days before built-in closets.

In the English Bible, "ark" is used to translate two quite different Hebrew words, one of which has the general meaning of "boat" - the baby Moses was found in an "ark of bulrushes" (Exodus 2:3) - and the other of the (sacred) chest taken with the Israelites on their journey to Palestine. In this sense it is used today, as said above, to define the place where the Sacred Scriptures are kept. **Tom Burnam**

3) **Pope Benedict** [attending the World Youth Day in Australia] sent the first of his text messages, on July 16, to pilgrims on their cell phones saying, "Young people of God & his people expect much of u, because u have within u the Father's supreme gift: the Spirit of Jesus - BXVI"

4) Profits, like sausages, . . . are esteemed most by those who know least about what goes into them. **Alvin Toffler**

5) People of small caliber like to sit on high horses. **Magdalena Samozwaniec**

### 6) **Creatures of God**

Among the creatures of God, the most perfect are Angels and men. The Angels are pure spirits created to adore God and execute His commands.

Many of these Angels revolted against their Creator, who in turn, condemned them to hell. These Angels, whom we call demons or evil spirits, hate God and tempt man on earth to defy the laws of God so as to be condemned to the same tortures that they themselves suffer.

The faithful Angels are confirmed in grace and have their abode in heaven for all eternity. We call some Guardian Angels because God has appointed them to keep watch over man on earth. Each one of us has a Guardian Angel.

From a booklet *Our Faith* published by **The Anglican Church in Southern Africa (Traditional Rite)**

### 7) **Believe it or not**

Terrence Dickson of Bristol, Pennsylvania, was leaving a house he had just finished robbing by way of the garage. He was unable to get the garage door to go up since the automatic door opener was malfunctioning. He couldn't re-enter the house because the door connecting the house and garage locked when he pulled it shut.

The family was on vacation, and Mr. Dickson found himself locked in the garage for eight days. He subsisted on a case of Pepsi he found, and a large bag of dry dog food.

He sued the homeowner's insurance claiming the situation caused him undue mental anguish. The jury agreed, to the tune of \$500,000.

#### 8) Eugenics and the 'greenshirts'

The article on the eugenics movement by Michael Coren [see last month's UPDATE] . . . miss[es] the most obvious fact: the similarity between eugenics and the current environmental movement. The former stemmed from a theory that the human race would irretrievably decline unless measures were put in place to prevent inferior humans from breeding. At first it appeared to be a positive force, promoted by idealists intent on making a better world, but this movement led to racism, Naziism and the forced sterilization of undesirables.

There are eerie similarities between the eugenics movement and the present environmental movement's hysteria. Both exploit middle class guilt and fear and are based on unproven theories that require a radical change in human behaviour in order to make a "better world." Both, at their root, believe humans need to be controlled by the elites in politics, the media and academia. Once again, politicians are promoting bizarre tax policies and coercive measures to change human behaviour, and scientists in search of government research grants are eagerly publishing supportive research papers.

One can only hope that this enthusiasm will not lead to "greenshirts" in the 2020s, and "green" concentration camps and the extermination of climate change deniers in the 2040s.

By **Tom Ladanyi** in the *National Post* - June 20, 2008

9) Tomatoes and oregano make it Italian; wine and tarragon make it French; sour cream makes it Russian; lemon and cinnamon make it Greek; soy sauce makes it Chinese; garlic makes it good. **Alice May Brock**

#### **St. Peter and St. Paul Africa Appeal**

The Africa Appeal started the year 2008 with a balance of \$2,534.66. Up to the start of August, receipts have totaled \$30,257.50, and disbursements have totaled \$27,540.93.

Disbursements have appeared to strongly favour moneys to the ECAC in Congo (\$18,302.91): but there is good reason for this: earthquake! It was in March that the 'tremblement de terre' struck Bukavu, seriously damaging the chapel, as well as Fr. Steven Ayule-Milenge's home. Some twenty parishioners were confined to hospital, and then further confined when they did not have funds to settle their accounts! Clearly, this was a time to resolve urgent needs, and the ACCC was able to respond through the St. Peter and St.

Paul fund. We sent a total of \$6,500.00 in the period from March to May: this enabled the rent of a new chapel and offices: a new home for Fr. Steven: the rents which we had just paid on the damaged home and chapel are a complete loss at this time. And we were also able to settle the accounts for those left in the hospital. It must be acknowledged that the IAF and individual donors in the USA were also most helpful in the response to this appeal for help.

During this same period, the church in Congo had appealed to their own people to embark on a campaign to construct solid, 'cooked-brick' church buildings, replacing the old brick adobe and thatch structures, which were damaged each rainy season. In January and February, we were able to provide funds for metal roofing materials, so that the project might get underway. The project was delayed so that the parishes could set up brick kilns and manufacture the brick, after the end of the rainy season.

Brick structures have now been built at St. Matthieu-Malinde, and St. Pierre-Baraka, with construction underway at St. Barnabé-Uwari and St. François-d'Assise-Mosho. Land has been purchased at Fizi, and plans for a new church are well underway at Uvira: where the appeal for funds has been made both to us and to the IAF (total of US\$11,250.00). These major commitments in what was until very recently a war-zone is of vital importance in each community: an investment in stability and peace, in the construction of your parish church. Note that the funding sent has been for materials and supplies: labour has for the most part been supplied by parishioners.

At the same time, the fund has supplied a monthly stipend of \$100.00 to each of the 3 rural clergy. The fund is also able to fund the college studies and accommodation for three ordinands, thanks to the generosity of a donor. This support is vital when the church is growing so very quickly, and yet has only 4 ordained clergy at this point in time.

The TAC in Cameroon, with Fr. Alphonse Ndual, has received a total of \$5,194.54. This is the new kid on the block, and as a new church, there has been considerable expense in just having the registration of the church approved by the government and regulatory authorities (US\$1,380.00). The Primate has sent the necessary documents, and registration is now underway.

The church in Cameroon was homeless: worship was outside, and so there was an urgent need to provide shelter from the rain, at least for the altar in one of the chapels. Although we could not provide funds for a complete building, there is now a shelter over one of the altars at a cost of some \$300.00! The church has now been able to rent and furnish a small office, with space for worship and a meeting room for the ordinands to follow their instruction: of course, this means that the rent will need to be paid again, and again: so the need



continues. The rent paid for five months (to the end of November 2008) is US\$950.00.

In Zambia, our efforts have been more restrained: due in part to the heavy demands on small funds by the urgent needs in Congo. However, we have been able to send support for the five ordinands, providing a small income for them. The building of St. John the Evangelist in Chawama is proceeding slowly, as price rises for construction material have led to a funding shortfall: which we can resolve, but only given time to build the funds needed! It must not be forgotten that the TAC Zambia needs more buildings than this one: some which need replacing, some for new parishes: and expect the growth to accelerate as we approach ordination for the five ordinands.

Most are aware of the problems besetting Zimbabwe: we all pray that the situation will become more settled, allowing people to go about their lives in peace, with no fear of arbitrary arrest and detention. Fr. Ncube-Murinda has advised that despite all the difficulties, the church is continuing to plan for the future growth of each parish; and to this end, has secured land from the cities of Harare and Mutare on which to build churches. The funds which we were able to send at the end of last year are for this purpose. Before the recent troubles started we were able to send some funding for the ordinands, the future priests so desperately needed: and received letters from Fr. Ncube-Murinda to let us know that the funds had arrived safely and were put the intended use. It is time for us to look again at sending more funding through to Zimbabwe.

Please keep this appeal in your hearts and minds each day, and in your prayers: that it may continue to allow people to come to a greater knowledge and love of God, through our small efforts.

By **Fr. David R. Marriott SSC**, Curate, *The Parish of St. Peter and St. Paul*, Vancouver, B.C.

*Note: Just a reminder that donations for the Church in Africa may be made (a) by individuals, or (b) by ACCC Parishes and sent directly to Fr. Marriott at: The Rev. David R. Marriott, #431-800-15355 24<sup>th</sup> Avenue, SURREY BC V4A 2H9*

*Cheques should be made payable to The Parish of St. Peter and St. Paul and earmarked 'for use in the Church in Africa'. Individual donations will be 'tax receipted' by The Parish of St. Peter and St. Paul. Parish contributions will simply be a transfer of funds from one Registered Charity (your Parish) to another Registered Charity (The Parish of St. Peter and St. Paul). GF*

### **You think English is easy?**

- 1) The bandage was wound around the wound.

- 2) The farm was used to produce produce.
- 3) The dump was so full that it had to refuse more refuse.
- 4) We must polish the Polish furniture.
- 5) He could lead if he would get the lead out.
- 6) The soldier decided to desert his dessert in the desert.
- 7) Since there is no time like the present, he thought it was time to present the present.
- 8) A bass was painted on the head of the bass drum.
- 9) When shot at, the dove dove into the bushes.
- 10) I did not object to the object.
- 11) The insurance was invalid for the invalid.
- 12) There was a row among the oarsmen about how to row.
- 13) They were too close to the door to close it.
- 14) The buck does funny things, when the does are present.
- 15) A seamstress and a sewer fell down into the sewer line.
- 16) To help with planting, the farmer taught his sow to sow.
- 17) The wind was too strong to wind the sail.
- 18) Upon seeing the tear in the painting, I shed a tear.
- 19) I had to subject the subject to a series of tests.
- 20) How can I intimate this to my most intimate friend?

From the newsletter of **Fr. Ralph Beaumont** in the Lake District, UK. Thanks to **+RM CR**

### **Paying our debt to God**

***There was a certain rich man which had a steward***

Was the unjust steward unjust? He let people off impossible debts. What is unjust about that? And he made an honest man of his master. The master praised him because he had acted with prudence.

When the Queen of Sheba came to Jerusalem in 1000 BC she was impressed with Solomon's wisdom. She already knew a thing or two about wisdom. Her own people, the Egyptians, a much older people than the Jews, had a long wisdom tradition. Nowadays we train our civil servants in law and sociology. The Egyptian called it wisdom. They used it to train their civil servants to behave properly in public. That's what wisdom literature is. The bible has books like Ecclesiasticus full of Egyptian wisdom. It didn't die out. You find some of it in the teaching of Jesus.

For example you find in the book of Amenophis, section 85, "When you find a poor man with a great debt, divide it in to three portions. Throw two of them away, and let only one stand." The Egyptians taught their civil servants to be merciful.

It's the same issue in today's gospel. Usury or excessive interest and the injustice it causes. It has always been a vexed question. There is a rule, that to rectify things we are to give a tenth of our substance away. Of those who receive much, much is required. One of our finest priests, in 2008, fell and cracked his head. He is now in respite care. He sold his trailer and now having more money than he ever had in his life sent a tenth of the proceeds to Fr David to help with our Africa appeal. Telethons and the Children's hospital are recipients of large and widespread donations. The instinct to do something right with our money goes very deep.

Now Jewish law did not just require that we give a tenth of our gains away. It also tried to protect the poor man against excessive interest. That is: excessive interest on commodities like wheat and oil. The problem is that there are always people who want exceptions to the rule. In Jesus' day these were the Pharisees. They argued that of course anyone can borrow at any rate of interest providing they are not borrowing out of need. So to the twisted mind - a really poor man, providing he can shew he has just one drop of oil - well of course that is evidence that he doesn't really need to borrow at all. On the strength of that one drop he can borrow as much wheat and oil as he wants and at any rate of interest.

Now we can see how someone could end up getting sold, house home and family by the person he was in debt to.

The steward was his master's agent, fully responsible for any guilt incurred in the running of the household. He collected the interest. If there was anything fishy he would catch it, not his master. Suddenly he is sacked for being wasteful. He decides that a labouring job is beneath him. So he opts for a calculated conversion. If I am not going to run my master's dirty show perhaps I'll clean up my life and take God's law more seriously. I will clear myself with God, and at the same time I will

clear my master as well. So he ends up with lots of friends and what can his master do? The laugh is on him. He's been put right with God. He's not stupid. He accepts the situation gracefully. Give me another example of a disagreement over money which ended in friendship.

What do we make of all this?

1) In giving money in church or to the poor we are paying our debt to God.

2) What is ours legally is not necessarily ours morally. It all belongs to God. All things come of thee O God and of thine own do we give thee.

3) Vast increases in property prices should depress us rather than please us. Someone is losing out.

4) The law of God and the law of man do not necessarily agree. Indeed, Luther said that the law of God is against the law of man. Sometimes it is. In a crisis we should be brought closer to acting on the law of God than ever before.

Jesus is not telling us to be street wise. Rather that we should go to the root of the matter. Act on the principle and don't listen to those who say there are exceptions.

He reserves his sharpest sarcasm for just these people. He calls them the children of light - meaning exactly the opposite. They were the people who bugged his ministry. They were the modernist Pharisees. He called them strainers of gnats and swallowers of camels because they could not or would not see what was important.

Well then, our modern Pharisees are scrupulous with their books and legalistic in court. They know no mercy and make life hell for the gullible and the simple. So you have a choice. For our Lord speaks directly to you. You can be a so-called unjust steward or you can be a Pharisee. If you want to avoid being a pharisee remember - what is legal, is not necessarily moral.

By **Father Michael Shier SSC** - Rector of *The Parish of St. Peter and St. Paul*, Vancouver B.C. - sermon for Trinity IX - July 20, 2008

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