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L'Église Catholique Anglicane du Canada



ARCHDIOCESAN NEWS

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**PHILOSOPHY AND THE
CATHOLIC CHRISTIAN - 43**

**Four Later 'Critical' German
Philosophers**

'Pay no attention to what the critics say: no statue has ever been put up to critic'

Attributed to Jean Sibelius

The time had now arrived when some philosophers, and other scientists, became doubtful as to the truth of previous recent teachings. Although filled, for the most part, with a deep reverence for Kant they nevertheless also held 'fashionable philosophy' in some considerable contempt. 'Criticism' then reduced to a form of uneasy unity, a variety of these oppositions. It is the position of four such persons that I wish to examine in this month's segment.

Johann Friedrich Herbart (1776 - 1841) was a critical German thinker who opposed the entire Idealistic movement. He held many famous chairs of philosophy, including the one made famous by Kant himself at Konigsberg.

Arthur Schopenhauer (1788 - 1860) was born in Danzig. His father was a banker and his mother a novelist. Refusing to follow in his father's footsteps he chose instead a career in philosophy. At first he lectured widely but gained little success, for his contemporaries, by and large, held the popular ear. Although this made him bitter initially his nature sweetened somewhat as he

aged - and as his fame grew. Among his written works are to be found: *'The World as Will and Idea'*; and *'Fourfold Root of the Principle of Sufficient Reason'*

Rudolf Hermann Lotze (1817 - 1881) had studied medicine and philosophy at Leipzig, and he became a teacher of physiology and philosophy at that university. He later taught at Gottingen and Berlin.

Wilhelm Maximilian Wundt (1832 - 1920) was the son of a Lutheran minister who began his life at Neckarau, near Baden. This eminent physician, physiologist, psychologist, and philosopher is, even today, frequently referred to as 'the father of experimental psychology'. He would later become best known for his studies on consciousness.

The Nature of the Universe

The idealistic philosophy of such thinkers as Fichte, Hegel, and Schelling could no longer go unchallenged, if for no better reason than that they had contradicted so much of common sense. It was inevitable that others would emerge to present another side of the story.

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Johann Friedrich Herbart was just such a one. He took issue with every aspect of Hegel's philosophy and set about to demonstrate that idealistic philosophy was full of impossible theories.

For Herbart the universe consisted of a great number of unchangeable principles, or substances, which he called 'reals'. Each real closely resembled the monad which had been described by Leibniz half a century earlier. It was a simple entity: absolute, indivisible, immutable, un-extendable in time or space - and not subject to decay. Thus, Herbart's world of reals was necessarily static - for in it there could be no change or growth. Bodies are composed of aggregates of these reals, and each soul is itself a real. In striving for self-preservation, each real behaves differently in the presence of different reals.

By relating reals together we create the universe which we experience. For example, I may come into relationship with many reals and bring them together into the form of a small black and white dog. Then, by bringing other reals into this situation, and by rejecting some others which I already had there, that anonymous little dog becomes my very own small dog Goonie. Nevertheless, the real world, for Herbart, remains absolutely static wherein nothing happens. All happenings are phenomena in consciousness. As consciousness arranges and rearranges reals, things appear, change, and disappear.

Herbart's universe is made up of timeless and space-less units that never change, but which exert activity by preserving themselves against other reals. This theory of the universe is known as 'Realism' - and its basic tenet is that the universe is real and not a mere creation of the mind. Although experience reveals only phenomena, an appearance must always be an appearance of something! There exists a reality which causes the appearance - and you will recall that Kant had called this reality the 'thing in itself'. Hegel, however, had argued forcefully that there was no such a 'thing'.

Arthur Schopenhauer attacked the problem from a rather different angle. While he agreed with Kant that the world of experience is a world of phenomena, he nevertheless believed that we could become aware of the 'thing itself'. He noted that when a person wants something he can set about to build it (or otherwise acquire it). For example, if my wife,

wanted a coffee table I could (albeit only in theory) get together the wood, nails, and tools required - and set about to build one. Or, which is far more likely, I could draw some money out of my bank account and purchase a properly constructed one.

By so reasoning, he argued that will is the cause of all things in the universe. The thing in itself, for him, is will, the cause of everything. In organic and inorganic life this fact remains the same. In a rock, will is blind, yet it is the creative principle which brings the rock into being. As we move upward towards man, will becomes increasingly conscious. Man may direct his will by means of his intelligence, and succeed in getting what he wills. The universe, then, is the result of will: a primal will - which continues to work regardless of the coming or going of individuals.

Rudolph Hermann Lotze sought to interpret Kant's 'thing in itself' in terms of the mind. He taught that the physical world should be understood as being purely mechanical; as a matter of physical and chemical laws. But, this is the world of perception and its cause is comparable to the soul or mind. Thus, there are various degrees of reality: in the case of matter mental life is present - but clouded. In man this mental life is conscious and clear. The universe is alive and is mind - and so here again we encounter Idealism. The work of Lotze, and other Idealists, made a profound impression upon the thinking of their age.

By admitting the existence of a material world these philosophers seem to have met the objections of those who felt that Idealists had denied common sense. But, by holding that the mind is the creative spirit in this world, in other words that the world is alive, they believed that they had also conserved the fundamental values of Idealism. Their philosophies may be seen as attempts to meet the demands of the then growing natural sciences - while at the same time to escape the crass materialism which threatened philosophy as science became stronger. They believed that the values of mind, spirit, or soul should not be covered up and lost completely in the landslide of modern science.

Man's place in the Universe

These later German philosophers studied the material universe very carefully and, having discovered its laws and nature, they subsequently placed man

in the chain of inevitable causes and effects. If the universe is a machine governed by unchangeable laws, so then is man also a machine. Herbart is representative of such thinking; both nature and man are represented by the coming and going, the mingling and separating, of units (that is to say - his 'reals'). The universe of reals is absolute, and the only change lies in our own habit of relating reals in such a way as to form objects or patterns,

To explain this point further, picture yourself staring steadily at a picture for a while and notice how it will appear to change before your eyes. Of course you know that the picture has in fact not changed - but your eyes have related parts of it in different ways thereby giving the impression of change. In the same way Herbart thought of the universe and our experience of it, It never changes but we relate the various reals in such diverse ways that the changes seem to be real.

Man, likewise, is the result of the organisation of reals. His mental life is a fusion, the organisation of ideas which result from the interaction of reals. Herbart believed that all of this could be stated in purely mechanical terms. For him psychology was nothing more or less than mechanics of the mind. Since the universe operates in terms of dependable laws then man, in all his actions, can be explained in the same terms - and can be understood, and even controlled, once we know these laws.

Schopenhauer interpreted the world in terms of the human individual. In man he found the supreme will. Man wishes (he wills to do, to make, or to have, something) and it is this that drives him to act and change the environment. Will then, is the fundamental principle of the creative universe. All nature is an expression of will, and man is the pattern of the universe - a pattern in miniature. Man may be said to be the universe greatly reduced.

Lotze was of the same tradition, but he understood the universe in terms of the human mind (because, he said, it is the only true reality that we can know). Mental life is present throughout nature, even in the rocks and soil. The human mind is the highest stage, that level upon which mind becomes self-conscious. Therefore, Man is the truest representation of the universe - and is, therefore, the highest creation of the great creative mind which is the universe.

The Nature of God

The spiritual realities that Rudolf Lotze believed in could not be thought of unless one admitted the existence of a universal substance of which all the spiritual units are modes or expressions. He saw in this world the expression of some 'absolute will' which unified the parts without confusion. All nature is controlled by the Absolute, a substance of which all the processes of nature are states. This is pantheism. God is the highest soul, a world soul, related to the world just as the human soul is related to the human body. Nature, according to Lotze, is the body of God.

The group of critical thinkers who concern us this month thought of God as the underlying source, or cause, of the entire universe. Thus God, in some way, is that which lies behind the universe: some maintained that we can know Him through our reason, while others held that reason is unable to penetrate behind the universe to its ultimate cause. A few philosophers remained who were convinced that we can know God only through feeling.

What of Good and Evil?

Schopenhauer maintained that sympathy, or pity, are basic to morality. To the degree that one has sympathy for others he will act not for himself but for them, and thus be good. The way to this good life is through denial of the individual will; self-sacrifice brings happiness and peace. This can be understood once we realize that every individual is actually part of the whole, the universal will. The one against whom we struggle is actually part of the whole of which we ourselves are also members. When we reach this point in our personal development, we will cease to struggle and develop sympathetic understanding.

Fate versus Free Will

Herbart could see no freedom for man. His great ambition was to construct a science of the human mind which would parallel the physical sciences. In endeavouring to do this, he believed that he had found certain definite laws of human behaviour which were so absolute as to allow no freedom on the part of the individual. Schopenhauer, on the other hand, considered will, or striving, to be present in everything. Sympathy, he said, prompts good acts. So, if man can evidence sympathy and remorse, then his will must be free. He regarded

man's will to be the basis of all evil, this because it made him selfish. Man wills what he wills - and thus is self centered: by showing sympathy and remorse, however, his will must equally be free. Man is happy and at peace when, and only when, he suppresses his selfish desires, negates his will, and wills not to will!

The Soul and Immortality

Herbart constantly opposed the Idealists in his philosophy. For him the soul is a 'real' which must be characterized as simple, absolute, timeless, and space-less. Although all souls are essentially alike, they do differ in development - due to the nature of the body in which each soul resides. When one soul 'bumps' up against another sensations are produced that are then organized to form the soul's content. Originally the soul is empty, and its furnishings are the sensations which result as it seeks to preserve itself in contact with other souls. Since his world of 'reals' is unchanging (the only change being a mixing and remixing of 'reals') the soul does not disappear when the body dies.

Schopenhauer's concept of the will corresponds to the soul of some other philosophers. It is the foundation beneath all experience, and indeed all things. Since the individual will is immortal (in that it is part of the universal will) - at death, although the individual will ceases to be individual, it does not die. It is basic to the entire universe, and will continue to be forever.

Lotze held the external world to be a creation of the soul. This soul is situated in the brain and can contact the body only in the brain. While the body is alive, the soul is the ruling and controlling principle. After death of the body it is not clear, at least not to Lotze, what happens to the soul. He did believe, however, by an act of faith, that each individual must sometime (and somewhere) receive his just reward or punishment. He did, therefore, believe in some kind of immortality.

Man and Education

Herbart possessed one of the greatest educational minds of this period. His interest was fundamentally psychological. Experience, for him, was the sole source of knowledge. The human mind receives impressions and organizes them. The subsequent reception and use of impressions is determined by the impressions that have already re-

ceived and organized. This brief background information, I hope, helps to explain why the environment into which a child is placed is of the greatest importance in its education. If the environment is good, the impressions will also be good and the child will be morally sound. Herbart emphasised the important role of the teacher in the educational system, because he (or she) determines to a large extent what impressions the child receives. Wise, moral, and clever teachers will so set the scenes that influence their young charges, that they will thereby help them to form the best possible characters.

Mind and Matter

Herbart is representative of a group of philosophers who believed that the material world could not be explained merely as a creation of the mind, whether individual or absolute. By holding that 'things in themselves' do exist, and that the world is not merely our idea, he concluded that experience is the only source of knowledge. According to Herbart mental life is a highly complicated fusion of ideas; a union and organization of sensations which become ideas, or units, of the mind. Some of these ideas are pushed into the subconscious, there to wait until the time is favourable for them to rise again into the conscious realm - and perhaps even to dominate it. Mind for him, therefore, is material - and of the same general nature as the material world.

Fr. David Skelton. C.S.W.G. Life Associate.



Detail from facing page: Plato the teacher, in the likeness of Leonardo da Vinci and holding his Timaeus, strides alongside Aristotle, his greatest pupil, on our right and holding his great work: The Ethics.

A Sermon

The Wedding of Michael Shier and Barbara Innes
S. Michael & All Angels, Matsqui, BC
7 January 2012

Father Don Malins

Marriages are made in Heaven but lived on earth. While this may be an attempt at humour, which it is on one level, on another it is so much more. In December 1965 Pope Paul VI promulgated the Pastoral Constitution on the Church in the modern world, *Gaudium et Spes*, in which he says, in Article 48, “The intimate partnership of married life and love has been established by the Creator and qualified by His laws, and is rooted in the conjugal covenant of irrevocable personal consent. Hence by that human act whereby spouses mutually bestow and accept each other a relationship arises which by divine will and in the eyes of society too is a lasting one. For, God Himself is the author of matrimony”

God created man out of love and also calls him to love – the fundamental vocation of every human being. We come together today to celebrate the love of Michael and Barbara, created in the image and likeness of God Who is Himself Love.

Marriage we are told in this Service is a mystery, “signifying unto us the mystical union betwixt Christ and his Church.” Shortly Michael and Barbara will receive Holy Communion, as will many of us. In the Blessed Sacrament we receive Christ himself and are united in Him, and He in us; just as Michael and Barbara will be united in Holy Matrimony by the exchanging of vows and a ring or rings.

S. Paul in the Epistle to the Colossians read earlier says, “And whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him.”

If a married couple do that and do it well, there is nothing that can harm their marriage. It is only when we forget God and Our Blessed Lord and put ourselves first that marriages begin to falter. We forget Who created whom and try to be the one in charge. Yes, marriages are indeed made in heaven but lived on earth.

Now - Michael, Barbara, there will some days that you will be very happy that you showed up here today. Conversely, there will be other days that you may wish you had not. If I can give you one bit of advice, never try to have the last word, it is not worth the effort.

The other thing I must say to you is that your former marriage (*Ed. they were widow and widower*) is not this marriage, so please do not make comparisons. Do not make assumptions based on the past. Today is the prologue of your future.

God Bless you both. Amen!





Looking over my articles for the past number of years, I see that no attention has been paid to any of the February Saints, except, of course, the Blessed Virgin Mary in the context of Candlemas. So, by way of reparation, here is a consideration of the Saint whose feast is observed on the very first day of February: Ignatius of Antioch. A few decades ago I edited for our ACC diocesan paper a column by Fr Chris Kelley, in his “Bishop of the Month” series, and its effect on me at least was indelible. (Fr Kelley, by the way, is now Rector of Our Lady of the Angels Church in Los Angeles, a large TAC congregation soon to be part of the U. S. Ordinariate.)

I always picture St Ignatius as he is dragged from Antioch to Rome for trial. In Smyrna, St Polycarp kissed his chains. But let’s back up a little. Ignatius

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was a disciple of St John the Evangelist, himself one of the Twelve. Early writers tell us that he was designated by St Peter and St Paul to succeed St Evodius as bishop of Antioch, in which office he served faithfully for forty years. During his time the emperor Domitian died, but the rest from persecution lasted only fifteen months, under Nerva, and resumed when Trajan became emperor. Trajan’s character was fundamentally generous and humane, but he couldn’t bear the refusal of Christians to honour the gods that had, he believed, brought him major victories. Ignatius was among those arrested, tried and executed. At his trial, Ignatius was examined by Trajan. Tradition gives us this account:

Trajan demanded, “Who are you, spirit of evil, who dare to disobey my orders and who goad others on to their destruction?”

Ignatius replied, “No one calls Theophorus spirit of evil.”

“Who is Theophorus?”

“He who bears Christ within him.”

“And do not *we* bear within ourselves those gods who help us against our enemies?”

“You are mistaken when you call gods those who are no better than devils. For there is only one God who made heaven and earth and all that is in them, and one Jesus Christ into whose kingdom I earnestly desire to be admitted.”

“Do you mean him who was crucified under Pontius Pilate?”

“Yes, the same who by His death has crucified both sin and its author, and has proclaimed that every malice of the devil should be trodden under foot by those who bear Him in their hearts.”

“Do you then carry about Christ within you?”

“Yes,” answered Ignatius, “for it is written, ‘I will dwell in them and will walk with them.’”

Sentenced to death in Rome by wild beasts, Ignatius exclaimed, “I thank thee, Lord, for putting within my reach this pledge of perfect love for thee, and for allowing me to be bound for thy sake with chains, after the example of thy apostle Paul.”

At every stop along the way, he strengthened the faith of the local churches. From Smyrna he wrote four letters, to the churches in Ephesus, Magnesia and Tralles, and to the Christians in Rome, whom he begged not to deprive him of the opportunity to win the crown of martyrdom. In Troas he wrote three more letters, to Philadelphia, to Smyrna, and to St Polycarp personally. Some Christian friends had arrived in Rome before him, having taken a short-cut, and as Ignatius

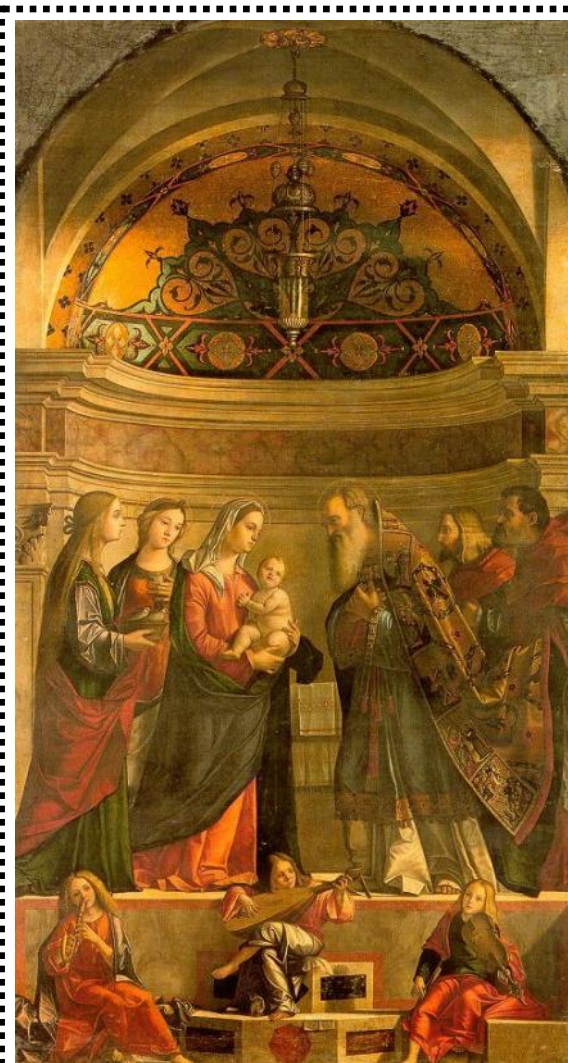


had anticipated, they were desirous of approaching sympathetic persons in positions of authority to have his sentence reduced. He entreated them not to do so. By tradition, he arrived in Rome December 20, the last day of the public games, and was hurried off to the amphitheatre and to the lions. Only the Eastern Orthodox observe that date, and I am unable so far to find a reason for the February 1 observance, or for the December 17 observance in the 1959-62 BCP calendar. Whatever the date, Ignatius' letters are available in any set of the Fathers (see your priest) and are well worth reading as Lent approaches. May we all follow so closely and single-mindedly in our Lord's Passion!

CRETONS DE CHANDELEUR DE SAGUENAY

A Quebecois recipe promised two years ago for Candlemas, and finally located. (Warning: Not tested in my own kitchen!) Heat 2 T vegetable oil in a skillet, and sauté 500 g chicken livers and 1 c finely-diced onion till the latter is translucent but not colouring up. Deglaze the pan with 1.5 L chicken broth, then add 1 kg minced veal, ½ tsp cloves and ½ tsp cinnamon. Simmer over low heat 2 hours. Soften 2 tsp unflavoured gelatin in 4 cups cold water; pour in a small amount of boiling water just to dissolve. Whisk in the meat mixture, breaking up any clumps (the chicken livers should have fallen apart by this time). Rinse a decorative mold with cold water and fill with the mixture. Refrigerate till set. Unmold onto a plate. Serve as a spread with crusty bread.

(I found another version, but the only meat in it was ground pork and it sounded decidedly less interesting. Probably it was a response to the expense of veal and chicken livers.)



Candlemas

Also called The Purification of the Blessed Virgin (Greek *Hypapante*), Feast of the Presentation of Christ in the Temple. Observed 2 February in the Latin Rite.

According to the Mosaic law a mother who had given birth to a man-child was considered unclean for seven days; moreover she was to remain three and thirty days "in the blood of her purification"; for a maid-child the time which excluded the mother from sanctuary was even doubled. When the time (forty or eighty days) was over the mother was to "bring to the temple a lamb for a holocaust and a young pigeon or turtle dove for sin"; if she was not able to offer a lamb, she was to take two turtle doves or two pigeons; the priest prayed for her and so she was cleansed. (Leviticus 12:2-8)

Forty days after the birth of Christ Mary complied with this precept of the law, she redeemed her first-born from the temple (Numbers 18:15), and was purified by the prayer of Simeon the just, in the presence of Anna the prophetess (Luke 2:22 sqq.). No doubt this event, the first solemn introduction of Christ into the house of God, was in the earliest times celebrated in the Church of Jerusalem. We find it attested for the first half of the fourth century by the pilgrim of Bordeaux, Egeria or Silvia. The day (14 February) was solemnly kept by a procession to the Constantinian basilica of the Resurrection, a homily on Luke 2:22 sqq., and the Holy Sacrifice. But the feast then had no proper name; it was simply called the fortieth day after Epiphany. This latter circumstance proves that in Jerusalem Epiphany was then the feast of Christ's birth.

From Jerusalem the feast of the fortieth day spread over the entire Church and later on was kept on the 2nd of February,

since within the last twenty-five years of the fourth century the Roman feast of Christ's nativity (25 December) was introduced. In Antioch it is attested in 526 (Cedrenue); in the entire Eastern Empire it was introduced by the Emperor Justinian I (542) in thanksgiving for the cessation of the great pestilence which had depopulated the city of Constantinople. In the Greek Church it was called *Hypapante tou Kyriou*, the meeting (*occursus*) of the Lord and His mother with Simeon and Anna. The Armenians call it: "The Coming of the Son of God into the Temple" and still keep it on the 14th of February (Tondini di Quaracchi, *Calendrier de la Nation Arménienne*, 1906, 48); the Copts term it "presentation of the Lord in the Temple" (Nilles, *Kal. man.*, II 571, 643). Perhaps the decree of Justinian gave occasion also to the Roman Church (to Gregory I?) to introduce this feast, but definite information is wanting on this point. The feast appears in the Gelasianum (manuscript tradition of the seventh century) under the new title of Purification of the Blessed Virgin Mary. The procession is not mentioned. Pope Sergius I (687-701) introduced a procession for this day. The Gregorianum (tradition of the eighth century) does not speak of this procession, which fact proves that the procession of Sergius was the ordinary "station", not the liturgical act of today. The feast was certainly not introduced by Pope Gelasius to suppress the excesses of the Lupercalia (Migne, *Missale Gothicum*, 691), and it spread slowly in the West; it is not found in the "Lectionary" of Silos (650) nor in the "Calendar" (731-741) of Sainte-Geneviève of Paris. In the East it was celebrated as a feast of the Lord; in the West as a feast of Mary; although the "Invitatorium" (*Gaude et lætare, Jerusalem, occursens Deo tuo*), the antiphons and responsories remind us of its original conception as a feast of the Lord. The blessing of the candles did not enter into common use before the eleventh century; it has nothing in common with the procession of the Lupercalia. In the Latin Church this feast (*Purificatio B.M.V.*) is a double of the second class. In the Middle Ages it had an octave in the larger number of dioceses; also today the religious orders whose special object is the veneration of the Mother of God (Carmelites, Servites) and many dioceses (Loreto, the Province of Siena, etc.) celebrate the octave.

From The Catholic Encyclopedia

From Fr. Edwin Barnes' Blog — Ancient Richborough, Musings of a one-time PEV

(As also posted in the Waterloo "Update")

October 1, 2011 — Portsea

Was it cheek or ignorance which led an Ordinand to ask "Father, did you know Father Dolling?" Since that great hero of the faith had died a third of a century before I was born, I did not immediately take it as a compliment. Yet it is true that I sometimes went on a little about Robert Dolling's work in Portsea. One of my home Communicants had been prepared for Confirmation by him, so I did feel a real link with this Portsmouth legend. So many St Stephen's House ordinands came from London parishes and knew nothing of Anglo-Catholicism in the provinces. Yet Portsea was a slum every bit as much as London Docks or Pimlico, and Dolling's heroic work was still remembered sixty years later during the time of my second curacy (and another home Communicant threw



me when she said her Grandfather had been a drummer boy at the Battle of Waterloo!)

Today was a great delight. Thanks to the generosity of Fr Maunder, who looks after St Agatha's and ministers there to a TAC congregation, the local Ordinariate Group was able to celebrate mass in that amazing building. I shall say a little more about it on the Anglo-Catholic blog, but thought my faithful readers must not be denied some report of today's event.

Fr Jonathan Redvers-Harris ministers to a Group on the Isle of Wight, besides a handful of loyal Ordinarians on the mainland of Portsmouth. His is the next group along the coast from ours in Bournemouth; the third group in Portsmouth Diocese is Fr Elliott's in Reading. On the hottest October day on record we were joined by a few of the TAC congregation, together with Fr Maunder and Bishop Robert Mercer C.R. How we hope that their application to join the Ordinariate will be able to be expedited in Rome (*Ed. Note: Bishop Mercer was received on January 7, 2012. Many will have read of that on The Anglo Catholic or in various other posts*).



After Mass we sat in the ruined splendours of the vandalised South (Lady) Chapel - partly demolished after the Dockyard expansion scheme had engulfed St Agatha's, and new roads were constructed as the old slums (the few spared by German bombing) were cleared away. There we ate lunch, met some new friends, and looked forward to even great glory days when the Ordinariate is growing and flourishing. Fr Maunder (*second from right above*) has done heroic work in restoring St Agatha's, and the Lady Chapel is on his list whenever funds become available.

The need for Catholic mission is no less than in Fr Dolling's day, but the evils we combat are not the obvious ones of prostitution and drunkenness - rather the smug forgetfulness of God as we become more overtaken by the creed of acquisitiveness and 'rights'.

It was good to be joined by Fr Jonathan's parish priest in Ryde, Fr Anthony Glaysher (*caught drinking tea in photo above*), who is such a support to the Ordinariate Group.

Notes and News

- On the back page, you will note some changes. In both Victoria and Edmonton, there have been created Fellowships of Blessed John Henry Newman, being parts of the respective Diocese of Canada parishes in those cities who wish to move ahead with the Pro-Diocese of Our Lady of Walsingham under the terms of *Anglicanorum Coetibus*. Both St John the Evangelist in Victoria and Our Lady and St Michael in Edmonton continue as parishes in the Diocese of Canada.
- The parish of St Edmund, King and Martyr in Waterloo also no longer appears on the list, as they “moved” on January 1 and are now a sodality (retaining their name of St Edmund’s, and their assets) within the Catholic Diocese of Hamilton. Their mentor priest, Fr Bill Foote (ex-Anglican, and ex-Continuing Anglican in the US) will be their chaplain for the time being and will celebrate the Anglican Use Mass for them every week.
- Similarly, on the front page, you may note that, in the side banner, Bishop Robert Mercer’s name no longer appears, as he has now been received into the Catholic Church, thus having resigned as one of our assistant bishops. The same revision also appears on our letterhead.
- If you haven’t heard already, Archbishop Thomas Collins, our Episcopal delegate for the implementation of *Anglicanorum Coetibus* in Canada, will be elevated to the office of Cardinal by Pope Benedict XVI on February 18/19. Our congratulations and prayers go with him as he assumes this important office.



THE ANGLICAN CATHOLIC CHURCH OF CANADA

invites you to join her in worship

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Calgary (Renfrew Drive) –

All Saints Renfrew
The Rev. Dr. Ernest Skublics
(403) 474-1655

Claresholm –

Holy Redeemer
The Rev. Dr. James Schovanek,
SSC
(403) 625-3392

Edmonton –

Fellowship of Blessed John Henry
Newman
Dr. The Rev. David Skelton
(780) 435-1511

Our Lady & St. Michael

The Rev. Trevor Elliott
(780) 459-5889

Medicine Hat –

Holy Trinity
The Rev. Howard Patterson
Home: (403) 527-5801
Church Tel.: (403) 526-0957

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Christ Church Mission
The Rev. Rudolph Rohim
(250) 785-2726

Matsqui Village -

St. Michael and All Angels
The Rev. Michael Shier, SSC
(604) 951-3733

Mayne Island –

Mission of Our Lady & St. Martin
The Rev. Canon Edward S. Gale
(250) 539-5950

Vancouver –

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