

The Anglican Catholic Church of Canada
L'Église Catholique Anglicane du Canada



ARCHDIOCESAN NEWS

January 2012

Welcome to the new look newsletter for the Anglican Catholic Church of Canada. Our November 26, 2011 Provincial / Diocesan Council meeting saw a notable change to our national church body; thus, a corresponding change to the appearance of the newsletter.

Members of the Anglican Catholic Church of Canada should all be aware of said change; however, for the benefit of our readers, a synopsis may be helpful.

Many years ago, we established a slightly peculiar structure for the Anglican Catholic Church of Canada — at one and the same time, we were a church of *one* Province and *one* Diocese. Normally, there would be more than one Diocese in order to warrant the creation of a Province. The rationale for our having created the Province somewhat prematurely was to simplify the process of splitting the national church into multiple dioceses when we felt it was necessary to do so. Of course, at the time, the anticipation was that we would eventually create multiple dioceses based on geography — western, central and eastern dioceses, still forming one national Provincial body.

Along came *Anglicanorum Coetibus*. Our initial reading of that Apostolic Constitution (AC) encouraged us all to believe that we would indeed be received as a corporate

ecclesial body in communion with the Catholic Church. That was still the sentiment as recently as Synod 2010 in Vancouver; but, we had not yet heard from the respective Episcopal delegates in each country.

As we now know, our rose-coloured-glasses reading of the AC was, in some key areas, quite different than the interpretation as explained to us by the Episcopal delegates. So different is it in some areas that it has negatively altered the hopes of some in our church.

Yes, the means is mandated in the AC for former Anglicans (as we are to be called) to bring Anglican forms of worship and patrimony into the Catholic Church — a must-have for most of us, otherwise “What’s the point?”; however, the hope for truly corporate reception (of national TAC church bodies) is not on the table. Corporate only goes so far as each individual parish, be it ACCC/TAC or from any other Anglican church.

And this has become a quite predictable and understandable show-

(Continued on page 2)

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stopper for some of our members.

The requirement for reception as individuals, even if members of a parish group, including Confirmation, is deemed as unreasonable by many.

From the very outset, it was suggested that there should be a means in place to accommodate those who were either uncertain, or simply not ready to avail themselves of the offer to join the Catholic Church, even if in an “enclave” of sorts for former Anglicans.

Therefore, with the now-understood reality of the interpretation of the AC by our Episcopal delegates, our Council meeting in November decided, by a simple bill, to proceed with the creation of the multi-diocese model. However, rather than a model based on geographical boundaries, we have created a two-diocese model based on intention.

A newly created Pro-Diocese (Our Lady of Walsingham) is now in place, with Bishop Peter Wilkinson as the Ordinary. Bishop Carl Reid becomes his Auxiliary bishop. This is for those who intend to move forward now under the Apostolic Constitution.

For those intending to “hold off” on the offer of the AC, the Diocese of Canada, under the Apostolic Administration of Bishop Craig Botterill is the choice.

Bishop Peter Wilkinson remains as Metropolitan (a title he has always had, as did Bishop Mercer before him) of the Province of Canada – Anglican Catholic Church of Canada, of which the two dioceses are both members.

At the same Council meeting in November, a secondary motion was passed, affirming that both dioceses remain “committed to seeking full and visible unity with the See of Peter, as confirmed at Synod 2010, and as articulated in the Affirmation of St Louis, which is part of our constitution”.

Some have misunderstood this whole process, feeling that the ACCC has somehow been split into warring factions. Most simply stated, the two dioceses are not in opposition; that which separates them is simply the immediate intentions as to unity with the Catholic Church – they are just on different timetables.

Neither is there any hard and fast requirement for each individual in the ACCC to engrave in stone their own intentions with no possibility of change. Some may choose the Our Lady of Walsingham route; but something may crop up in the months ahead that might prompt them to wish to “hold off”; and that is just fine. Similarly, some may be reticent today and be aligned with the Diocese of Canada; but, if some-

thing arises to encourage them to join the “first wave” into the Catholic Church, that too is just fine.

The two diocese model is meant to be flexible; and all is to move forward in a spirit of respect and charity for each individual’s decision.

Notwithstanding the creation of a second diocese, there is only one national registered charity, "The Diocesan Church Society of the Anglican Catholic Church of Canada" which, recognized by the Canada Revenue Agency, permits us to issue income tax receipts to individuals and parishes that donate and tithe to the ACCC. Accounts and signing officers have long been set up to deal with the finances of our national Church on this basis and no immediate change in this arrangement is foreseen.

We are still one national church.

+Carl Reid

And, by the way, from what we can determine at the time of writing, the alignment among our ACCC clergy appears to be two-thirds in Our Lady of Walsingham, and one-third in the Diocese of Canada.



Notes and News

- Hettie Corps, just having moved to Penticton to be closer to her sons and grandchildren, has been assigned a new telephone number in the 778 overlay area code. Her new number is: 778-476-2698.
- Father Ray Ball is off on his annual trips; first to the Caribbean and then to South Africa—places where he spent many years in his priestly ministry.
- Fr. Gale’s address on Mayne Island has (we presume by Canada Post) changed in removing all of the RR1, Site 8 etc. Please note the subtle difference in the postal code:
576 Arbutus Drive
Mayne Island BC V0N 2J1
- New co-ordinates for Fr Ron McBrine:
40 Kaitlyn Street
Rothesay NB E2E 0M6
Tel. 506-216-1944 Email: mcbrine@rogers.com



Pope Damasus I

Denver, Colo., Dec 11, 2011 / 07:13 am (CNA).- On Dec. 11, both Roman Catholics and Eastern Catholics commemorate Pope St. Damasus I, who led the Church through a critical part of the fourth-century Arian controversy over Jesus' divinity.

While not necessarily a figure of popular devotion today, Pope Damasus I made decisions that shaped the future of Western Catholicism and the universal Church. During his pontificate, Latin became the official liturgical language of the Roman Church, which had used Greek extensively in the past.



official liturgical language of the Roman Church, which had used Greek extensively in the past.

The same Pope authorized St. Jerome to revise the Latin translation of the Bible into what became

the widely-used “Vulgate” edition. Pope Damasus also authorized the decrees of the Second Ecumenical Council, which expanded the Nicene Creed's profession of faith in the Holy Spirit and added portions on the Church, baptism, and the resurrection of the dead.

Pope Damasus' letters testify to the origin of the papacy as an office instituted by Christ. The need to articulate this doctrine grew during the fourth century, after the Emperor Constantine and his successors increased the profile of Constantinople as a center of political and religious affairs.

“The holy Roman Church has been placed at the forefront,” Damasus I wrote in 382, “not by the conciliar decisions of other churches, but has received the primacy by the evangelic voice of our Lord and Savior, who says: ‘You are Peter, and upon this rock I will build my Church’ ... The first see, therefore, is that of Peter the apostle, that of the Roman Church,” he affirmed.

The author of these words was born around 304, shortly before the Church gained legal status throughout the Roman Empire. History records little about Damasus' life and service to the Church, until his ordination as a deacon during the pontificate of Pope Liberius (352-366).

Liberius suffered persecution at the hands of the Arians, who believed that Christ was a created being

and not God. Elected Pope after Liberius died in 366, Damasus took the reigns of a Church still suffering from widespread confusion four decades after its first ecumenical council.

After Damasus' election, a deacon named Ursinus attempted to set himself up as a rival pope – resulting in riots in which more than 130 people died, and a schism that persisted for some time during his papacy. The Pope prayed for the reconciliation of these separated clergy, and lived to see some of them return.

During Damasus' era, the Church's increased power and prestige tempted many clergy to lead corrupt lives. Damasus took pains to enforce the decree of the Western Emperor Valentinian, who urged the Pope to prevent scandalous behavior among the clergy and those in religious life.

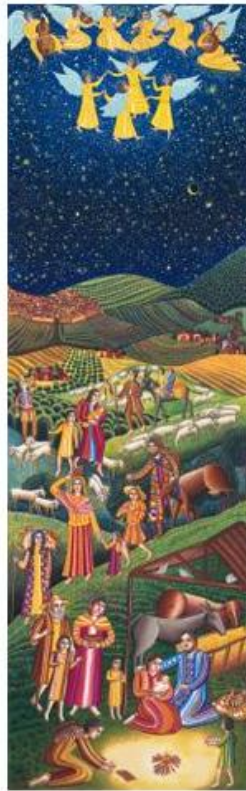
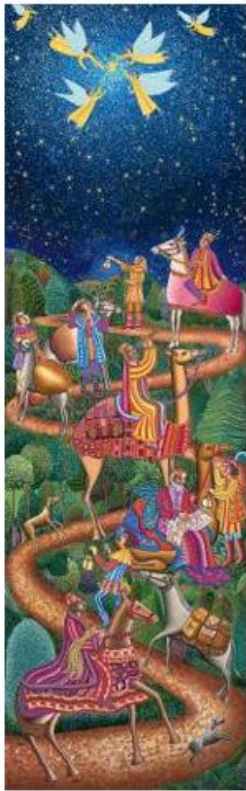
While Valentinian, who reigned from 364 to 375, generally fulfilled his duties as a Catholic statesman of his day, the Eastern Emperor Valens promoted Arianism and persecuted Eastern Catholics who upheld orthodoxy. Damasus held two local councils reaffirming the Roman Church's opposition to Arianism, and condemning bishops who taught it.

Damasus also played a role in condemning a very different heresy, Apollinarianism. Its author, the bishop Apollinaris of Laodicea, taught that Jesus had taken on a human body and soul, but not a rational mind, in his incarnation. The Pope oversaw or authorized four condemnations of this error, the strongest of which came from the Second Ecumenical Council at Constantinople in 381.

One telling witness to Pope Damasus I's virtues comes from the letters of St. Jerome, the monk and scholar sometimes known for his brutal frankness and sarcasm. This saint, who did not hesitate to speak his mind, addressed Damasus with admiration and reverence in letters still read and cited today.

A saint in his own right, Pope Damasus I is also one of history's great devotees of the saints. Chroniclers of his life record not only his commitment to the intercession of the martyrs, but also his care for the tombs of the saints buried in Rome, which he renovated into shrines. Damasus composed Latin poetry in honor of these saints, some of which has survived.

Pope St. Damasus I died on Dec. 11, 384. Since the eighth century, his relics have been venerated both in Rome's Church of St. Lawrence in Damaso (first built by St. Damasus himself, though rebuilt in later centuries), and in St. Peter's Basilica.



Nativity greetings
and
blessings to all
from

Bishops
Peter Wilkinson
Craig Botterill
Carl Reid
Robert Mercer
and
Robert Crawley

Advent Triptych, John August Swanson (born 1938)

Christmas Quotes

*The Son of God became a man to
enable men to become the sons of God.*
-C.S.Lewis (Mere Christianity)

~~~~~

*What are we to make of Jesus Christ? . . .  
The real question is not what  
we are to make of Christ,  
but what is He to make of us?*

-C.S.Lewis

~~~~~

God's gifts put man's best dreams to shame.
-Elizabeth Barrett Browning

~~~~~

*Best of all, Christmas means a spirit of love,  
a time when the love of God and love of our  
fellow men should prevail over all hatred and  
bitterness, a time when our thoughts and  
deeds and the spirit of our lives  
manifest the presence of God.*

-George F. McDougall

*Love came down at Christmas,  
Love all lovely, Love divine;  
Love was born at Christmas;  
Star and angels gave the sign.*

-Christina Rossetti

~~~~~

*The giving of gifts is not something man invented.
God started the giving spree when he gave a gift
beyond words, the unspeakable gift of His Son.*

- Robert Flatt

~~~~~

*Blessed is The season which  
Engages the whole World in a  
Conspiracy of love.*

-Hamilton Wright Mabie



# The Ark of the New Covenant

| Golden Box: Ark of the Old Covenant                                                                                                          | Mary: Ark of the New Covenant                                                                                               |
|----------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------|
| The ark traveled to the house of Obed-edom in the hill country of Judea (2 Sam. 6:1-11).                                                     | Mary traveled to the house of Elizabeth and Zechariah in the hill country of Judea (Luke 1:39).                             |
| Dressed as a priest, David danced and leapt in front of the ark (2 Sam. 6:14).                                                               | John the Baptist — of priestly lineage — leapt in his mother's womb at the approach of Mary (Luke 1:41).                    |
| David asks, "How can the ark of the Lord come to me?" (2 Sam. 6:9).                                                                          | Elizabeth asks, "Why is this granted me, that the mother of my Lord should come to me?" (Luke 1:43).                        |
| David shouts in the presence of the ark (2 Sam. 6:15).                                                                                       | Elizabeth "exclaimed with a loud cry" in the presence of the Mary (Luke 1:42).                                              |
| The ark remained in the house of Obed-edom for three months (2 Sam. 6:11).                                                                   | Mary remained in the house of Elizabeth for three months (Luke 1:56).                                                       |
| The house of Obed-edom was blessed by the presence of the ark (2 Sam. 6:11).                                                                 | The word blessed is used three times; surely the house was blessed by God (Luke 1:39-45).                                   |
| The ark returns to its home and ends up in Jerusalem, where God's presence and glory is revealed in the temple (2 Sam. 6:12; 1 Kgs. 8:9-11). | Mary returns home and eventually ends up in Jerusalem, where she presents God incarnate in the temple (Luke 1:56; 2:21-22). |
| Inside the Ark of the Old Covenant                                                                                                           | Inside Mary, Ark of the New Covenant                                                                                        |
| The stone tablets of the law — the word of God inscribed on stone                                                                            | The body of Jesus Christ — the word of God in the flesh                                                                     |
| The urn filled with manna from the wilderness — the miraculous bread come down from heaven                                                   | The womb containing Jesus, the bread of life come down from heaven (John 6:41)                                              |
| The rod of Aaron that budded to prove and defend the true high priest                                                                        | The actual and eternal High Priest                                                                                          |

*Magnificat: anima mea Dominum.  
Et exultavit spiritus meus: in Deo  
salutari meo.  
Quia respexit humilitatem ancillae  
suae:  
ecce enim ex hoc beatam me dicent  
omnes generationes.  
Quia fecit mihi magna, qui potens  
est:  
et sanctum nomen eius.  
Et misericordia eius, a progenie et  
progenies:  
timentibus eum.  
Fecit potentiam in brachio suo:  
dispersit superbos mente cordis sui.  
Deposuit potentes de sede:  
et exaltavit humiles.  
Esurientes implevit bonis:  
et divites dimisit inanes.  
Suscepit Israel puerum suum:  
recordatus misericordiae suae.  
Sicut locutus est ad patres nostros:  
Abraham, et semini eius in saecula.*

∨

My soul doth magnify the Lord :  
and my spirit hath rejoiced in  
God my Saviour.  
For he hath regarded : the lowliness  
of his handmaiden.  
For behold, from henceforth : all  
generations shall call me  
blessed.  
For he that is mighty hath magni-  
fied me : and holy is his Name.  
And his mercy is on them that fear  
him : throughout all generations.  
He hath shewed strength with his  
arm : he hath scattered the proud  
in the imagination of their  
hearts.  
He hath put down the mighty from  
their seat : and hath exalted the  
humble and meek.  
He hath filled the hungry with good  
things : and the rich he hath sent  
empty away.  
He remembering his mercy hath  
holpen his servant Israel : as he  
promised to our forefathers,  
Abraham and his seed for ever.

## Why Would the Leader in Embryonic Stem Cell Research Drop Out?

### Translating Theory Into Treatments More Difficult Than Expected

*(Apologies for all of the hypertext links embedded in the text of this article, which does make it a little awkward to read; however, I thought that perhaps those who read the newsletter on-line might wish to have ready access to these various sites. Bp Carl)*

WASHINGTON, D.C., NOV. 30, 2011 (<http://www.zenit.org>>Zenit.org).- Here is a question on bioethics asked by a ZENIT reader and answered by the fellows of the <http://www.culture-of-life.org/>>Culture of Life Foundation.

Q: Now that Geron has discontinued its embryonic stem cell research, while at the same time adult stem cell experiments have had a number of successful trials, what does this mean for the stem cell debate? - FJF, Australia.

E. Christian Brugger replies:

Two weeks ago a bombshell exploded on the field of human embryonic stem cell (hESC) medicine. The undisputed leader in clinical research on hESCs, <http://www.geron.com/media/pressview.aspx?id=1284>>Geron Corporation, announced that it was immediately ending its clinical trials using hESCs and pulling out of the embryonic stem cell business altogether to focus on cancer research.

The name Geron had become synonymous with hESC-based treatments, especially after the Menlo Park, California, company <http://www.geron.com/media/pressview.aspx?id=1235>>announced in October 2010 that it had begun the first clinical trials in the United States using hESCs. The company defended the controversial experiments saying it had not created new embryos, but only used "surplus" embryos left over from fertility treatments.

Geron built its reputation over the last decade -- and its shareholder portfolio -- hyping the miraculous promise of hESCs. And it was triumphant when it received the first license last year from the Food and Drug Administration (FDA) to inject the cells into people. A total of five patients received the treatments and no clinical benefits were reported (and you better bet that if there'd been anything to report, the media would have trumpeted it from the rooftops). But neither were any problematic side-effects reported such as the ubiquitous problem of tumor formation.

What does the Geron announcement imply about the condition of the field of hESC research? Consider the situation. Geron Corp. is the frontrunner in a cutting-edge and promising field and has raised millions of dollars on investors' hopes for miraculous cures. It has produced more experimental drugs derived from hESCs than perhaps any other company in the world. Yet, a little more than a year after receiving a \$25 million award from the California Institute for Regenerative Medicine for hESC research, it announces that it's abandoning the field altogether, and immediately takes a financial bath (its stock <http://www.reuters.com/article/2011/11/15/geron-shares-idUSN1E7AE19R20111115>>fell by as much as 28% the day after the company made its announcement). One <http://repairstemcell.wordpress.com/2011/11/14/geron-gives-up-on-embryonic-stem-cells/>>scientific blogger put it this way: "If Embryonic treatments were a horse race, Geron would be the strongest horse in the field. Geron would be the horse who was 9/10 of the way around the track with all other competitors still milling about in the starting blocks. So what would make that horse stop dead in his tracks, fall flat on his face and walk away from the race?"

Despite Geron's attempt to spin its decision as having nothing to do with the clinical promise of hESCs ("Stem cells continue to hold great medical promise," <http://www.geron.com/media/pressview.aspx?id=1284>>announced Geron's CEO John Scarlett), the news very clearly signals the absence of short term gain by continuing the research. By short term I mean the next five to 10 years: no treatments are on the horizon and translating theory into useful bedside medicine is more difficult than anyone originally thought. This means that any financial pay-off from the work is too far off in the distance to justify staying the course. Even the <https://www.ipsell.com/>>most enthusiastic advocates of hESC research admit that the Geron decision was a setback for the field ("I think there is no way to spin this as a good thing and in fact it is terrible news," lamented one prominent blogger). It was also a blow to Geron's reputation. <http://>

[californiastemcellreport.blogspot.com/2011/11/geron-flight-from-hesc-research-is.html](http://californiastemcellreport.blogspot.com/2011/11/geron-flight-from-hesc-research-is.html)>Most reactions to the announcement in the international press were scathing.

But the Geron decision is nothing more than a startling but predictable symptom of the declining health of the field of hESC research generally. Despite hundreds of millions of dollars spent on the science over the past decade, not a single useful treatment for humans has been developed. The FDA has approved only two clinical trials, one of which has now been abandoned (the other license was given to the Massachusetts biotech company, <http://www.advancedcell.com/news-and-media/press-releases/advanced-cell-technology-receives-fda-clearance-for-the-first-clinical-trial-using-embryonic-stem-cel/>>Advanced Cell Technology). Since Shinya Yamanaka of Japan's University of Kyoto announced in 2007 his method for converting adult skin cells into the functional equivalent of embryonic stem cells (called "induced pluripotent stem cells," iPSCs), more and more stem cell scientists have shifted attention from hESCs to iPSCs.

But we mustn't think the field is dead and the war against unethical stem cell research has been won. Breakthroughs in embryonic stem cell research continue to be published, although not in clinical trials with humans (see the remarkable studies reported on <http://www.foxnews.com/health/2011/11/07/human-stem-cells-used-to-treat-parkinsons-in-mice/>>Nov. 7 and <http://www.guardian.co.uk/science/2011/nov/09/pituitary-glands-embryonic-stem-cells>>Nov. 9). Even if all profit-driven institutions abandon the field, which is unlikely, non-profit labs will continue to experiment on human embryos. And eventually -- I say eventually -- the technical problems with hESCs will be overcome.

Defenders of human embryos must continue to do two things. First, we must continue to get out the word on the wide-ranging clinical benefits of adult stem cells. One <http://repairstemcell.wordpress.com/about-me/>>knowledgeable blogger writes: "Most patients in the U.S. have no idea Adult Stem Cells have been treating over 100 diseases around the world for up to a decade. Thousands of clinical trials and peer reviewed papers from around the world show their safety and efficacy." Second, we need to support -- with our prayers, money and votes -- research into ethical alternatives for deriving pluripotent stem cells.

\* \* \*

E. Christian Brugger is a Senior Fellow of Ethics and director of the Fellows Program at the <http://www.culture-of-life.org/>>Culture of Life Foundation; and the J. Francis Cardinal Stafford Chair of Moral Theology at St. John Vianney Theological Seminary in Denver, Colorado.



Adoration of the Magi  
Filippino Lippi  
1486

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So we're now into a new civil year, beginning, in our own calendar, on the Eighth Day of Christmas -- that is, smack in the middle of the second principal feast of our Lord. (The first being? Hint: the feast without which no Holy Birth. I'll have to try this question out on our Sunday school attendees.)

Meanwhile, just short of the present feast, two deaths, one no doubt to eternal life, the other a heart-wrenching question mark. The first was the passing of a friend, wife of a friend, mother of young friends, all of whom have their hope in Jesus (or in her case *had*, hope now swallowed up by sight). The Requiem was an exquisitely beautiful offering of humility and love to the God she so humbly loved and served.

The second? One Christopher Hitchens, noted and notorious columnist, venomous attacker of religion and its practitioners (famously Mother Teresa), his back turned on hope, his pride rejecting even the possibility of One greater than himself. Mother Teresa's Missionary Sisters of Charity, as one would expect, are praying for him. And Thomas Peters, editor of the on-line *American Papist*, wrote: "Last night Christopher Hitchens, atheist, went to meet his Maker. I and other Christians have been praying for Christopher for 532 days. . . This weekend I'll say a rosary for the repose of his soul. I can't say it better than Daniel Foster: 'I'm sure I join many in hoping he is in for a glorious, glorious surprise.' Rest in the peace of Christ, Chris."

The other night we attended the annual pre-Christmas play of Our Lady of Grace Catholic School, where two of our grandchildren are enrolled. It's a tiny school -- twenty students in eight grades plus a small handful of high-schoolers who pursue independent studies there. This year the play was *Christmas at Greccio*, loosely based on St Francis' setting up of his first Christmas "crib". All the children played their parts well, but the rôles of two of them really stood out for me: the foolish brother, who was oblivious to any threats to his safety, or indeed to anything but everyone's need and (undoubted by him) inner desire for what God through St Francis had to offer; and the simple girl, whose spiritual ears were attuned to discord and its resolution into harmony. The foolish brother would have barged his cheerful way into that part of Christopher Hitchens' soul which could not bear the thought of God. The simple girl would have lit up at the shining change when Truth made its way in.

Much food for thought for the "tides" of Christmas and Epiphany! Perhaps like the tides of the sea rolling in with gifts of oxygen, cleansing and nourishment for starfish and anenomes, mussels and hermit crabs, these "tides" will refresh our faith and hope and wash away the debris that keeps us from seeing as God sees. Perhaps, by His grace, we will become more like the foolish brother and the simple girl.

Since it's still Christmas (till Epiphany), and we are still celebrating, as first priority, Christ's entry into this wicked world, here's something from Christmastide in Mexico. Let the red remind you of our Faith, that Christ came into the world to save the world and all the sinners therein; the green, that the world's only hope is in Him.

**RED PEPPER SOUP**

Cut 3 large sweet red peppers in half lengthwise, removing seeds. Flatten, skin side up, on a foil-lined cookie sheet. Broil until the skins are charred black. Place in a paper or plastic bag, close tightly, let steam for about 15 minutes, then rub the skins off. Cut into 1 inch dice.

Dice 3 more red peppers; sliver 2 medium onions. Place 3 tbsp olive oil in a heavy pot over low heat; add raw peppers and onions and cook, stirring, about 15 minutes, till the onions are wilted. Stir in roasted peppers, 1/2 tsp cinnamon, and a pinch of cayenne, then 6 cups defatted chicken broth. Bring to a boil, then reduce heat to a simmer for 25 minutes, stirring occasionally. Add 1/2 cup orange juice (fresh, if possible); simmer 5 more minutes. Cool to room temperature. Puree and return to pot. (You may do all this in advance, refrigerating until shortly before serving.) Last-minute prep: Cut 4 corn tortillas (6 1/2 inch diameter) into 2" x 1/2" strips. Fry a



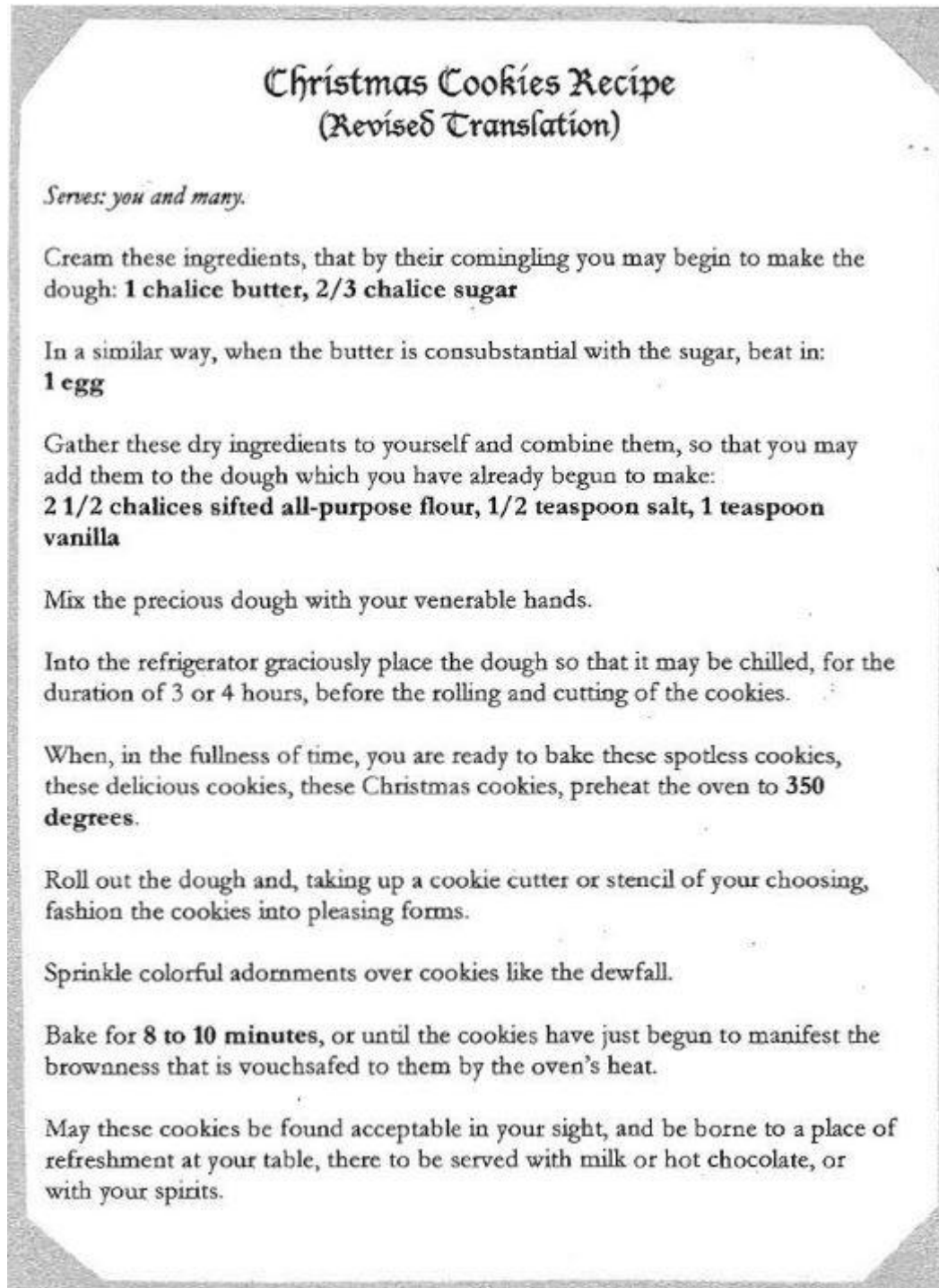


quarter of the strips at a time for one minute in a nonstick skillet, using 1/4 cup vegetable oil, shaking the pan so they cook evenly. Drain on paper towels.

Avocado cream: Blend the juice of a lime and 1/2 cup sour cream with one pitted and peeled ripe avocado. Add salt to taste.

Just before serving, gently reheat soup. Ladle into bowls, adding a dollop of avocado cream. Sprinkle with tortilla strips and chopped parsley or cilantro.

### ... and With Apologies to Maggie Harris



**THE ANGLICAN CATHOLIC CHURCH OF CANADA**

*invites you to join her in worship*

**ALBERTA**

**Calgary** – Christ the King  
The Rev. Dr. Colin O'Rourke  
(403) 258-3329

**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** –  
Our Lady & St. Michael  
Dr. The Rev. David Skelton  
(780) 435-1511

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

**BRITISH COLUMBIA**

**Fort St. John** -  
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 and St. Martin  
The Rev. Canon Edward S. Gale  
(250) 539-5950

**Vancouver** – St. Peter & St. Paul  
The Rev. Michael Shier, SSC  
(604) 951-3733  
Church Tel: (604) 525-4402

**Victoria** –  
Cathedral of St. John the Evangelist  
The Very Rev. Shane Janzen, OSG  
(250) 920-9990

**NEW BRUNSWICK**

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