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DIOCESAN CIRCULAR – April 2011



(The following report is from one of the laity who attended the March 24-26 conference in Mississauga, Ontario. We thank Deborah for her frank and honest impression of the gathering, and we pray that any “bumps” in the road, real or perceived, will be smoothed out as the formation of a Canadian Ordinariate, under the guidance of Archbishop Collins, proceeds. +Carl)

Report on the Anglicanorum Coetibus Conference in Toronto

By Deborah Gyapong

To paraphrase the opening of Charles Dickens' Tale of Two Cities, I have found myself describing the conference in Mississauga Mar. 24-26 as both the best of times and the worst of times.

The best outweighs the worst, so let me start with what I found wonderful about the gathering. First of all, our Episcopal Delegate, Toronto Archbishop Thomas Collins threw such a lavish welcome for us is a sign the Holy Father's offer in the Apostolic Constitution Anglicanorum coetibus is real and that progress towards reunion with the Holy See is taking place.



Fr Aidan Nichols, Archbishop Thomas Collins, Fr Chris Phillips

It was like a “fatted calf” festival in so many ways, starting with the top-notch speakers Fr. Aidan Nichols, a world-renowned Dominican theologian who truly knows his Anglican history and about the Traditional Anglican Communion's role in preserving Anglo-Catholic liturgy in the Anglican diaspora and Fr. Christopher Phillips, who founded the first Anglican Use parish in the United States under John Paul II's Pastoral Provision nearly 30 years ago. The Archbishop laid on two lavish receptions for us where the wine flowed freely and food was amazing, to say nothing of the fabulous food and hospitality at the Queen of the Apostles Retreat Centre.

Fr. Phillips was the ideal person to reassure us that some of the anxiety, the self-emptying, the pain we are undergoing now will be worth it once we are safely inside an Ordinariate. He spoke of how difficult it was for him to leave everything behind and drive his family across the United States to Texas, having no salary, no pension, no health insurance and no certainty upon entering the Catholic Church. He started with 50 people, but soon that number got winnowed down to 18, including five children, a rather humbling figure. He exuded so much joy about what's ahead not only for us, but for the seven Anglican Use parishes or communities in the United States that also look forward to becoming part of an Ordinariate in the United States, where their

patrimony can be passed on and protected and no longer under the whim of local diocesan bishops. He said that as well-meaning as the bishops were, many of them did not “get” the needs of Anglicans, and some refused to allow Anglican Use parishes in their dioceses. He said there would be 40-50 such parishes in the United States had diocesan bishops been more supportive.

The only place Anglican patrimony will be “preserved, nurtured and shared is in the Roman Catholic Church,” Phillips said. He spoke of the fracturing of the Anglican Church as a “crisis of authority” and that it is evident that there is “but one place where there is stable, trustworthy and Godly authority, and that is in the Church founded by Christ, in the authority given to Peter.”



Archbishop Hepworth with the SSC Sisters

He traced the long history of the Anglo-Catholic desire for unity that he traced as far back as James I. He described Cranmer as a “convinced and thorough Protestant” who concealed his sympathy with continental reformers most of his life, but crafted poetic language in his liturgical translations that have been etched into the souls of English speaking peoples.

Fr. Nichols spoke of the different liturgical developments among Anglo-Catholics outside of England, such as those found in the TAC and the Anglican Use parishes in the United States, vs. those in England who have been using the Roman Missal. He explained how the TAC liturgies were firmly anchored in an Anglo-Catholic tradition of using the poetry of Cranmer’s English translation with augmentations and corrections of Protestant tendencies in various Book of Common Prayer revisions.

He assured those present that the TAC’s liturgical patrimony would find expression in the Ordinariates.

Another wonderful part of the conference was the worship. We had Evensong one evening led by Bishop Wilkinson and sung Mattins led by Fr. Lee Kenyon and Fr. Charles Irish on the respective mornings of the conference. Outside of the regular conference time---before breakfast, our hosts allowed us Anglicans to celebrate mass in the facilities chapel. Bishop Carl Reid celebrated the Mass for the Annunciation, since that is our feast of title; and Archbishop John Hepworth, our primate, celebrated mass on the Saturday and gave an, as usual, stirring homily.



Fr Chris Phillips preaching at the Anglican Use Mass

Also it was wonderful to finally meet our Anglican brothers and sisters from the Anglican Communion who want an Ordinariate. Some of us had already been in touch with them. There were also a number of former Anglicans who are already Catholic at the conference, some of whom provided the beautiful music for the Anglican Use liturgy that Fr. Phillips celebrated on the Friday evening. This was the first public celebration of an Anglican Use liturgy outside of the United States. This liturgy may be what we must use until our new

liturgical books are approved, but most of us lay people couldn't notice many differences and found it beautiful and reverent. We felt at home.

On Saturday morning, Archbishop Collins gave a talk about the way forward for a Canadian Ordinariate. His face alight, full of warmth, he came across to most of the people I spoke to as a shepherd, as someone who has every desire to make this happen. He stressed the individual conscience aspect of our entry into the Ordinariates and said he would like to know by May 31 the numbers of lay people who say they believe what the Catholic Church teaches and accept the ministry of Peter. He will then report this to the Congregation for the Doctrine of the Faith.

Now, for the worst of times. It seems that Archbishop Collins is operating under a definition of "coetus" that is very different from what Archbishop Hepworth had explained to us at Synod. The Archbishop sees the "coetus" or group of Anglicans as a parish--a priest and a group of lay people. He does not seem to recognize we have a corporate identity in legal terms and that we are a communion, an ecclesial body with a hierarchical structure—that those of us who are the most Catholic in our beliefs are also the ones most desirous of tucking ourselves in under the gracious and loving authority of our spiritual fathers, our shepherds, in other words our bishops and priests. We are a family, not only at the parish level but across the country, and not only that, but we have corporate assets and a corporate identity in legal terms that is important to be recognized. I know that I personally feel that I am most closely under the authority of the Holy Father as I tuck under the authority of our bishops who are leading us into communion with the Holy See. I found it sad that none of our bishops were acknowledged publicly by Archbishop Collins or given any chance to speak to the assembly, even to give greetings, aside from the Evensong, which was Evensong, not a speaking opportunity. Now perhaps the Archbishop did this so as not to intimidate those individual Anglicans present by the "elephant in the room", being us in the ACCC.

Even so, I am left with an image that we are like a group of immigrants that want to enter the Catholic Church. We want to come in family class, but Archbishop Collins seems to be saying, no, you are most welcome to come in, but you must come in as individuals and then we will assemble you as a group afterwards.

The good news is that Fr. Nichols believes in an expanded definition of "coetus" and told me in an interview it could include a diocese or a whole province if that's how Anglicans wanted to come in. Also, from what I understand, the Episcopal Delegate in Australia, who used to have the view that Archbishop Collins is expressing several months ago, has come to see how important it is to deal with the TAC in Australia as both an ecclesial communion with a hierarchy that represents us lay folk (because we trust them and want them to represent us, not because they are dictators) and as a corporate structure so we can make a smooth transition and take our assets with us.

I do hope that my sense is wrong that there is a round hole, designed for Anglicans leaving the Canterbury Communion, but we in the TAC are a square peg and I am not sure Archbishop Collins realizes how much pain it will cause us if we must force ourselves to fit in the round hole.

Deborah Gyapong



PHILOSOPHY AND THE CATHOLIC CHRISTIAN – 38

The Radical Empiricists

George Berkeley (1685 – 1753) and David Hume (1711 – 76)

'We are nothing; less than nothing; and dreams'

Charles Lamb (1775 – 1834); *Essays of Ella, Dream Children*. Published 1822,

George Berkeley

George Berkeley was born in his family home, attached to Dysart Castle, in Thomastown, which is located near Kilkenny, in Ireland, on 12 March, 1685. His family tree shows him to have descended from English stock. At the age of eleven he entered Kilkenny College and, four-years later, he went on to Trinity College, Dublin, where he studied mathematics, languages, logic and philosophy. He graduated with a B.A. degree in 1704.

In 1707 he published his *'Arithmetica'* and *'Miscellanea mathematica'*, and in the same year he became a Fellow of Trinity College. He was ordained deacon in the Anglican Church in 1709, and priest one year later. In 1724, on becoming dean of Derry, he was required to resign his Fellowship. During his academic years he had visited London once and the Continent twice.

By 1728 he had succeeded in obtaining parliamentary approval, and a royal charter, to found a college in Bermuda for the education of the sons of English planters and native Indians. The requisite money for the completion of this project was not forthcoming, however, and so, in October 1731, George returned to England. He then waited in London hoping for preferment, and was rewarded for his patience in 1734 by being appointed Bishop of Cloyne. He spent much of this time of expectation engaged in his famous praise of the virtues of tar-water - as a panacea for human diseases.

He refused the offer of the more lucrative bishopric of Clogher in 1745 and, after seven more years had passed, he chose to move with his wife and family to Holywell Street in Oxford. On 14 January, 1753, he died peacefully and was buried in Christ Church Cathedral in that diocese.

His other writings include: *'An Essay Towards a New Theory of Vision'* (1709); *'A Treatise concerning the Principles of Knowledge'* (1710); *'Three Dialogues between Hylas and Philonous'* (1713); *'De Motu'* (1721); *'The Analyst'* (1734); *'Alciphron'* (1734); *'Siris'* (1744).

David Hume

David Hume was born at Edinburgh on April 26 1711 (although some sources date his birth as May 7). He was the younger son in a family described as being 'good but not wealthy'. His father, Joseph, died while David was still a young child, and he, along with 'several other young children', was raised and educated by his widowed mother, Katherine, at the family estate of Ninewells, near Berwick. This very capable lady was the daughter of Sir David Falconer, President of the College of Justice.

Further reading reveals that, despite his natural passion for literature, philosophy, and for learning in general, his family understandably wished for him also to enter the legal profession. Little David went regularly it seems, to a local Church of Scotland parish. In 1723 he entered the University of Edinburgh - where he remained until he attained the age of fifteen. He passed through the ordinary course of education at the university with some success and, by the time he returned to Ninewells, he was competent in both Latin and Greek.

During the next few years he became known as a serious student of philosophy, and was attracted by the spiritual teachings of the Calvinists. He assiduously followed the moral guidelines set out in 'The Whole Duty of Man' (a stern devotional work, first published by Richard Allestree in 1658). By 1734 his general health had become so threatened that he sought a complete change of scene and occupation. He entered a business house in Bristol but very quickly found this to be entirely unsuitable to his nature. This venture was concluded by him going to France in 1734.

His travels, which lasted for three years, took him first to Paris, then briefly he resided at Rheims, and finally he settled at La Fleche. Before returning to England in 1737 he had composed *'A Treatise of Human Nature'*, in three volumes. This, according to the author himself, 'fell dead from the press without exciting a murmur from the zealots'. Upon returning to Ninewells he chose to live with his mother and brother; while there he devoted all of his energies to the study of politics and economics. The *'Essays, Moral and Political'* were published between in 1741 - 42, and these met with great success.

In 1745 he applied for the chair of ethics and moral (pneumatic) philosophy, at the University of Edinburgh, for which he had some powerful supporters, however by now he had acquired an unpopular reputation for being an atheist and sceptic. Needless to say his application was entirely unsuccessful and so he accepted the position of private tutor to the Marquis of Annandale (who had been declared a lunatic by the court). He was dismissed one year later! Hume then accepted the office of secretary to General St Clair (Sinclair), who was a distant relative.

He accompanied the General on a 'military embassy' to the courts of Vienna and Turin (1746 - 48), being introduced there as his aide-de-camp. This enterprise, having replenished his coffers considerably, enabled him to return home to Scotland. In 1748 the first part of his *'Treatise'* was recast and published as *'An Enquiry Concerning Human Understanding'* - but with no greater success. This was followed, in 1751, with another futile attempt to obtain a university chair, this time in Logic, at the University of Glasgow.

Despite accusations of being a heretic, Hume, received the appointment of librarian at the Advocate's Library in 1752. It was here that he was to attain his reputation as a man of letters. With the encouragement of his friend Adam Smith he published his '*History of England*' between 1754 and 1762, which resulted in the largest revenue ever before attained by an author in Scotland. In 1757 he delivered to the reading public his '*Four Dissertations*'; a part of this work was devoted to the natural history of religion'. In this same year he completed '*The Dialogues Concerning Natural Religion*', but upon the good advice of close friends he agreed to delay its publication until after his death (1777).

In 1763 he accepted an invitation to become acting secretary to the embassy in Paris. During the next three years he resided in France and was loaded with 'excessive civilities' and honours. He came to know the persecuted Jacque Rousseau, toward the end of his stay, and succeeded in convincing him to take shelter in England. Rousseau's paranoia, however, resulted in a sensational and violent quarrel that ended their friendship. Hume served briefly as an undersecretary at the Foreign Office between 1767 and 1768.

He finally retired to Edinburgh, seeking 'to enjoy a long ease and to see the increase of his reputation'. In 1775, however, he became unwell, and even travelled to 'take the waters' at Bath in 1776. This journey promised initially to have had a good effect, but on returning to Edinburgh he became worse again and, after another month, on the 25 August he died. The cause of his demise is thought to have been cancer of the colon.

Radical Empiricism

This, which was later to become better known as Subjective Idealism, is the extreme form of empiricism. It asserts that things only exist, either as a result of their being perceived, or by virtue of the fact that they are the entity doing the perceiving. Thus the emphasis is on the role of experience and evidence in the acquisition and justification of knowledge. This is opposed to Rationalism, the theory that holds unaided reason or innate thoughts to be involved in the formation of ideas.

If the basis of our knowledge of the nature of the universe is sensation, and our reflection upon it, how can we know that a world of bodies, distinct from our ideas of bodies, really exists? George Berkeley recognized that he could not prove the existence of such a world simply on the basis of the philosophy of John Locke - which you will remember proposed that it is the world which causes our sensations. The good Bishop realized that he could not prove the existence of such a world on the basis of his own philosophy. In addition he was convinced that, if one could disprove belief in matter, then atheism as a whole would be abolished.

In his attempt to carry Dr. Locke's teaching to a logical conclusion, Berkeley proclaimed that there can be no universe of material objects for, he argued, all that we can prove is that we have ideas. But where do these ideas come from? Do we create them ourselves? These were the days, however, in which Anglican Bishops still truly believed in an Almighty God. God alone, therefore, was for George Berkeley the only acceptable explanation for all sensations, and hence He is the cause of all of our ideas. Although we cannot perceive God we can, nevertheless, perceive the effects of His work - our ideas.

Berkeley remained consistent in his belief that nothing in the universe existed unless it was perceived. 'Goonie' and 'Barney', who now appear to me to be with me in my study, do not actually exist as material objects anywhere in the universe. In the opinion of the Bishop of Cloyne they are merely ideas in my mind. When I leave my room, you may well ask, do my dog and cat vanish and simply cease to exist? Do I necessarily carry them out with me in my mind when I go? Berkeley is prepared to allow that, if other people had been with me in my room, then my beloved pets might continue to exist in their minds too. Furthermore, if my study had been empty then, of course, the animals would continue to exist in the mind of God. Never, however, would they be material objects.

David Hume thought that Berkeley had not gone far enough in his philosophy, and chose not only to abandon the idea of substance, but also the idea of a God in whose mind all ideas exist! Hume could find no good argument for the existence of God at all. For him all that was now left was a succession of ideas caused by impressions. Hume would say that, even though I may perceive 'Goonie', you may perceive him, or God (perhaps) may perceive him, yet for 'Goonie' actually 'to be' he must be perceived. If I am in my study alone perceiving my furry friends, then they exist as I perceive them, but when I vacate the room they no longer exist.

Hume further maintained that we cannot prove the cause of our ideas. He considered it to be a non-sense to say

that there is a substance ‘somewhere out there’ causing them. While admitting the existence of ideas, he reasoned that, if this is all we have, then we are shut up in our own minds and cannot prove the existence of an outside world at all. All we are logically capable of is to make the proposition that there is a parade of our individual ideas, each following another, but their cause, their connection (even the place where the parade is) must remain unknown. ‘Hume Street’ leads us to a blind end!

Man’s place, according to George Berkeley, after eliminating all material things, is the seat of everything in the universe. There is no universe outside of the mind of man or God. Existence is that which is perceived; nothing exists when there is no mind to perceive it. Any theory of a substance outside of mind, which causes the ideas in the mind, should therefore be abandoned as wholly meaningless. Our sensations come to us, not from material objects, but from God. David Hume, however, led men to a point where they must distrust themselves: he effectively threw cold water on their fervent desire for human mastery of the universe.

We have glimpsed recently, in the Diocesan Circular, how over time epistemological philosophers came gradually to give up on the importance of divine revelation as the source of all knowledge - preferring instead to turn to human intelligence and reason. Berkeley and Hume continued from where John Locke had left off, but finally they were to leave man standing alone, the universe within his head, unable to prove the cause for his ideas (or even that he himself existed).

Before writing David Hume off as merely a completely misguided atheistic Scott, however, I must tell you that having carefully examined all the previous philosophical arguments advanced to prove the existence of God (and having found them faulty), he concluded that human reason was far too weak, blind, and limited to construct any adequate conception of God. He did admit, nevertheless, that a belief in God was still necessary as the basis of all human hopes of morality and society. He was prepared to allow that ‘God’, a being of absolute perfection, must be the cause of the universe - but this cannot be proven by reason.

Although we cannot say anything about the nature and characteristics of God, this Scottish thinker related God to the world somewhat as the soul is related to the body; He (God) is the active principle of the universe. Needless to say this is purely a probability - and there is no proof of it which man can substantiate! Belief in God comes not from reason but from a human desire for happiness, and a fear of death and future misery. It was perhaps this part of Hume’s philosophy which stimulated Immanuel Kant to make a distinction between pure and practical reason (but more about this later).

What did our two British Empiricists have to say about the souls of men and immortality? Berkeley used the terms ‘mind’ and ‘soul’ interchangeably. His thesis was that mind (the creator and source of ideas) is all that exists. Ideas which are not the creation of the individual mind are the creation of God, who is also mind. Thus, man’s soul can be thought of as the beginning and end of the universe - and, of course, this cannot die but will live on as part of the spiritual essence of the universe. Hume obviously postulated that no investigation will reveal an immaterial, indivisible, imperishable soul-substance. Mind is nothing more than a succession, a jumble, of perceptions. Any idea of the immortality of the soul must be wholly without foundation - and cannot be accepted.

This line of philosophical reasoning was, to most other thinking men of this time, clearly seen as pure scepticism - and as such was rejected. Surely something was wrong! Surely something important must have been overlooked or omitted! Fortunately German thought had taken a different pathway. It was concerned with the then developing natural sciences, but still believed in many of the values long treasured by the Christian Church. Consequently, it sought to reconcile science with these invaluable elements in Christian speculation. In the next issue of ‘Diocesan Circular’ I will move on to Gottfried Wilhelm Leibnitz.

Fr. David✠ Life Associate C.S.W.G.



DIOCESAN NOTES AND NEWS

- A note from the Lay Secretary for the Diocese under the heading *Computer Down for Alterations*: “Dear Email friends; please do not send me any emails from 30th of March until 8th of April. Take care: Mary and Vern” (Mary and Vern Orr).

- For those who were in attendance at the Mississauga gathering, and who may have come away encouraged, confused, exhilarated, or even puzzled, please understand that this was the very first meeting. Clearly, there are still important details to be resolved. Ongoing dialogue with Archbishop Collins and a Diocesan Council meeting are on the immediate agenda. As issues are resolved, they will be reported to everyone in the Anglican Catholic Church of Canada.
- The replies are trickling in to our request that those who receive the Circular by “snail mail” send us a note to let us know whether they wish to continue to receive our monthly newsletter. Thank you to those who have responded; and especially those who recently have requested that they be switched from snail mail to email. In sending out some hundreds of Circulars each month by snail mail, our postage costs are truly quite significant – we are simply attempting to realize savings where we can.



Islamabad, Pakistan, Mar 2, 2011 / 11:28 am ([CNA/EWTN News](#)).- Shahbaz Bhatti, a leading voice for religious freedom and peace in Pakistan, was assassinated March 2.

The 42-year old Bhatti served as federal minister for religious minorities. He was a Catholic and the only Christian in Pakistani president Asif Ali Zardari's Cabinet.

Bhatti was slain by three men as he left his mother's home in Islamabad by car. His usual police escort was not present because Bhatti preferred to keep a low profile while visiting his mother, according to a report by the Associated Press.

Eyewitnesses told the AP that as the vehicle left the driveway, two men pulled Bhatti out of the car while a third fired on him with an automatic weapon.

Archbishop Lawrence Saldanha of Lahore, head of the nation's bishops, called Bhatti's slaying "a perfectly tragic example of the unsustainable climate of intolerance in which we live in Pakistan."

In a statement issued through the Vatican's missionary news agency Fides, Archbishop Saldanha said, "We call on the Government, the institutions, the whole country to recognize and take decisions about these issues, because there must be an end to this situation, where violence prevails."

In a separate statement to Fides, Peter Jacob, secretary of the bishops' justice and peace commission, said Christians "are in a state of shock and panic."

"We feel vulnerable," he said, "especially the defenders of human rights and religious minorities.

"This murder means that the country is at the mercy of terrorists, who can afford to kill high-ranking personalities. We feel very vulnerable: they are more powerful than defenders of human rights and religious minorities."

Pakistani Church officials said they have not decided yet how to respond.

At the Vatican, the papal spokesman, Father Federico Lombardi, SJ, recalled that Bhatti was the first Catholic to hold such a high position in Pakistan and that he had met with the Pope last September.

“He bore witness to his own commitment to peaceful coexistence among the religious communities of his country,” the spokesman said of Bhatti.

“Our prayers for the victim, our condemnation for this unspeakable act of violence, our closeness to Pakistani Christians who suffer hatred, are accompanied by an appeal that everyone many become aware of the urgent importance of defending both religious freedom and Christians who are subject to violence and persecution.”

Bhatti had received death threats in recent months from Islamic extremist groups angered by his opposition to the nation’s anti-blasphemy law. The law is designed to prevent any public criticism of Islam or its prophet, Muhammad.

Bhatti and other critics, including Pope Benedict XVI, say the law should be abolished because it is consistently used to harass and intimidate religious minorities, mostly Christians.

The blasphemy law has created deep divisions in Pakistani society, especially after a Christian mother named Asia Bibi was sentenced to death for allegedly violating it. She has been in prison for more than a year despite widespread international protests.

Al-Qaida and the Punjab province-based Pakistani Taliban Movement claimed responsibility for Bhatti’s killing, according to the AP.

A leaflet left at the scene charged that Bhatti, an “infidel Christian,” was serving on a government committee working to overturn the blasphemy law. The Pakistani government has repeatedly denied the existence of such a committee.

The note concluded, “with the blessing of Allah, the mujahedeen will send each of you to hell.”

Before his appointment as minister for religious minorities he founded and led the All Pakistan Minorities Alliance and the Christian Liberation Front.

Fides reported last month that the Pakistani Secret Service was “deeply concerned” that an attack on the minister was “imminent.” Pakistani sources said he was a “number one target” for his work to abolish the law prohibiting blasphemy.

Bhatti told Fides he would not change his stance.

“Pray for me and for my life,” said Bhatti. “I am a man who has burnt his bridges. I cannot and will not go back on this commitment. I will fight fanaticism and fight in defense of Christians to the death.”

Bhatti is the second prominent government official to be assassinated this year because of his position on the blasphemy law. The Muslim governor of the Punjab region, Salman Taseer, was murdered at the start of the year by a body guard who said he was angered by Taseer’s defense of Bibi.

After the governor’s funeral, on Jan. 5, Bhatti told Vatican Radio that Taseer’s assassination might intimidate other opponents of the blasphemy law.

“But,” he added, “I believe that the discovery of this violence cannot create fear and cannot stop us from raising our voices in favor of justice and the protection of minorities and innocent people in Pakistan.”

He was aware that his life was in danger. He had given the Arabic news channel Al Jazeera and the BBC a pre-recorded message to be broadcast in the event he was killed.

In the message, Bhatti said that death threats will not change his opinions and principles. He asserts that he will not stop speaking on behalf of Pakistan’s “oppressed and marginalized persecuted Christians and other minorities.”

“I will die to defend their rights,” he said in his message.

(I had the privilege of meeting Minister Bhatti in early February on Parliament Hill. His courage in anticipation of suffering and probable death, if unusual to our western mindset, was truly inspiring. Following his assassination, I was further privileged to attend a small Requiem Mass for the repose of his soul, celebrated in the East Block by Father Raymond De Souza on March 7. +Carl)



FROM MAGGIE'S KITCHEN



Father Birch, in writing about Mothering Sunday in his wonderful *Jubilate Deo*, kindly (?) suggested that you rummage around in my kitchen for a recipe for Simnel Cake. As you can see, I've taken the hint. Whatever else I have to say will follow at the end.

How succinctly can I give you the directions? First, you'll need a quantity of almond paste. Make your own -- unless, of course, you're made of money and /or really don't care that the "boughten" variety is inferior. Buy a pound (454g) of blanched whole almonds, throw them in the freezer and keep them there until the

FRIDAY before Mothering Sunday (or earlier, depending on your time constraints), then while they're still frozen grind them as finely as possible (I've had some success with my food processor, but a meat grinder is better). The resulting product should be quite oily -- which is why you shouldn't buy already-ground almonds. Work in 2 eggs, 1/2 tsp very soft butter, and 1 tsp almond extract, then knead in as much of 1/2 kg icing sugar as will make the paste reasonably stiff. Divide into three parts and toss one of them back in the freezer for some other occasion. Roll each of the remaining two parts between sheets of waxed paper and cut with a sharp knife, paper and all, to fit a 9x13 pan. Set aside. (You may refrigerate the sheets at this point, leaving the waxed paper on and wrapping well with plastic, but bring them back to room temperature before proceeding further.)

EARLY ON SATURDAY, preheat your oven to 300 degrees.

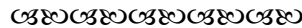
For the cake batter, mix 1 to 1-1/2 cups golden raisins, 3/4 cup chopped candied peel, and enough sultanas to make 3-1/2 cups fruit; toss with 2 Tbsp sherry. In another bowl, cream 1-1/8 cups butter (no substitutes!) with 1-1/8 cups sugar; beat in 6 eggs, two at a time, and 3/4 tsp almond extract. In yet another bowl, sift together 2-5/8 cups flour, 1-1/2 tsp baking powder, and 1-1/8 tsp salt. Stir into the creamed mixture. Then fold an additional 3/8 cup flour into the fruit and add that to the batter.

Grease well a 9x13 pan and line with a double thickness of waxed paper cut to come up just higher than the long sides of the pan, greasing between the layers of paper to hold them in place. Spoon half the batter into the pan, levelling well. Peel the waxed paper from the top of one of the sheets of almond paste, carefully invert the paste onto the batter, peel off the other piece of waxed paper, then smooth on the remaining batter. Bake about 1-1/4 hours (if it browns too quickly toward the end, cover loosely with a sheet of foil). Test with a toothpick for doneness. Immediately run a knife along the short ends of the pan, pull slightly on the waxed paper to be sure the cake will come loose, then invert the pan onto a large cooling rack. Remove the pan, carefully peel off the waxed paper, then turn the cake right-side-up again onto a second rack. When cool, moisten the top with water and cover with the second sheet of almond paste. Let the cake stand 7-8 hours.

SATURDAY EVENING, ice the cake: Cream 1/4 cup soft butter (not margarine!) with 2 cups icing sugar; stir in 2 Tbsp undiluted canned milk (or cream) and 2 tsp sherry. Smooth over top of cake, then make swirls with the flat of a knife, dipped in warm water if necessary. There will be enough icing to do the sides, too, if you wish. Let the icing harden overnight, then (SUNDAY MORNING) cut into small squares (8x12=96, 6x8=48 -- however many you require, but it's too rich for huge pieces. Arrange the pieces cut-side-up in medium cupcake cups on a large serving tray. Cover with plastic wrap to keep fresh. (I transport and serve them in a covered plastic fish box.) Finally, if you know things are going to be frantic and you need more lead time, these freeze well, cupcake cups and all. In any case, whatever's left over after Mothering Sunday goes back into the freezer till Easter or thereafter. It is Lent, after all, and this is just a refreshment on the pilgrims' way!

Actually, one's Lenten Rule itself ought to provide refreshment, and all sorts of promise of the good things to come. In contrast to the fasting and self-denial (and here I admit I've been somewhat less heroic than in previous Lents -- though in part these disciplines are familiar territory and don't panic me any more), the reading we've taken on in my family has been almost too much of a treat. "Heart Speaks to Heart", for example, a booklet which we've made part of our Lenten table devotions. Look in your local Catholic bookstore for it. It was inexpensive enough that every family in our parish was provided with one. Each day's reading consists of a Scripture text, followed by a paragraph taken from the writings of Blessed John Henry Newman, and concluding with a beautiful prayer also from his writings. On my own, I've been re-reading Brother Lawrence's *Practice of*

the Presence of God, a deceptively undemanding book. If you've never read it, find a copy. At sixty-four pages (four "conversations" and fifteen letters) it would easily fit into the remaining days before Easter. It could turn your spiritual assumptions upside down. At the very least, it will refresh your memory of how we could be living a joyous life in Christ whatever our circumstances. So many delights, so little time usually set aside to savour them! Is it out of place to thank God for Lent?



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