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DIOCESAN CIRCULAR – March 2011



MEETING MARCH 24 to 26 – ANGLICANORUM COETIBUS

At the beginning of February, Archbishop Thomas Collins of the Catholic Archdiocese of Toronto posted an invitation to a meeting in Mississauga, pursuant to the possible creation of a Canadian Ordinariate. An ad clerum was sent to our clergy, with a copy of the registration form for the gathering. Although a goodly number of our people have already registered, we are including this information in the Circular against the probability that some were not informed about the contents of the ad clerum.

A number of people have asked whether the hosts are going to be arranging things such as pick up at the Toronto airport, or booking of hotel/motel rooms for those who wish to stay off sight. The quick answer is “No”. The following, from the website set up for this gathering, provides additional information in terms of accommodation and travel:

Thank you for your interest in the Anglicanorum Coetibus conference March 24-26, 2011. This section will provide additional information regarding registration and accommodation for the conference. If you have any questions regarding the conference, please feel free to contact Kristen Carey of the Archdiocese of Toronto at: (416) 934-3400 x 563 or kristenc@archtoronto.org

We look forward to welcoming you to the Archdiocese of Toronto in March!

Registration Information - [PDF Form](#) (See the back page of this issue)

Information about Queen of Apostles Renewal Centre (including directions)

Queen of Apostles Renewal Centre is under the direction of the Missionary Oblates of Mary Immaculate of Assumption Province, a Roman Catholic religious congregation of priests and brothers. Queen of Apostles is located at 1617 Blythe Road, Mississauga, Ontario, 24 km (15 miles) west of Toronto, between the Queen Elizabeth Way (QEW) and Dundas Street (Hwy 5).

By Car - From the QEW take exit 130, Mississauga Road north, for 2.5 km. Turn onto Doulton Drive. Drive one block and turn left at Blythe Road. The Centre is the second driveway.

From Highways 401 or 403 take the Erin Mills Parkway south exit. Go south on Erin Mills to Dundas. Turn left (east) on Dundas to Mississauga Road. Turn right (south) on Mississauga Road to Doulton and Blythe.

By Train - Take the GO train to Port Credit Station. Cabs are available outside the station. The Centre is 6 km from Port Credit.

By Air - Queen of Apostles is 24 km south-west of Pearson International Airport. Take an airline limo or cab to the Centre.

If you rent a car: follow Highway 427 south to the QEW; west (toward Hamilton) on the QEW to the exit 130 Mississauga Road and follow the 'By Car' directions to the Centre.

Information about Accommodations

Queen of Apostles Renewal Centre

1617 Blythe Road, Mississauga, Ontario L5H 2C5

Accommodations at the centre are simple in nature. Each room has a single bed, a chair and a two piece bathroom consisting of a toilet and sink. Communal shower facilities are available. Towels and bedding are provided. Accommodations for the conference are limited and available on a first come, first served basis. To book, please fill out appropriate area on conference registration form.

Admiral Inn

2161 North Sheridan Way, Mississauga, Ontario, L5K 1A3.

The hotel is located 6 km away from Queen of Apostles Retreat Centre. A block of rooms has been set aside at the Admiral Inn. Please quote – “*Archdiocese of Toronto*” to obtain rates of \$89.95 per person, and \$99.95 double occupancy, up to 4 guests. Phone 905-403-9777. www.admiralinn.com.

Other hotels in the immediate area are:

Hampton Inn Toronto – Mississauga West, 2085 North Sheridan Way, Mississauga, Ontario L5K 2T2. Phone - 905-823-8600.

Holiday Inn Toronto/Mississauga, 2125 North Sheridan Way, Mississauga, Ontario L5K 1A3. Phone - 905-855-2000.

By Car – For all hotels, Turn left onto Erin Mills Parkway, go north and turn right on Dundas Street West. Go west and turn right onto Mississauga Road. Turn left onto Doulton Drive. Drive one block and turn left at Blythe Road. The Centre is the second driveway.



DIOCESAN NOTES AND NEWS

- Fr. Vincent Anthony (Robert West), OSA died somewhat suddenly on February 13, just weeks short of his 72 birthday. May he rest in peace. Fr Joseph Paul, OSA intends to keep the monastery up and running.
- Two updates for email addresses (my fault for not having reported these much sooner). They are both in the 2011 Directory, which was mailed out mid-February:

Mother Wendy James, SSC: wjames@eastlink.ca

Fr. Fabian (Glen) Ollerhead: frfabianacc@bellaliant.net

- A second appeal to those who receive this publication via regular mail. We are attempting to update our list under the suspicion that there are many copies being sent that lie unopened. If you have already informed us, please ignore this message. If you have not, and would like to continue to receive the Circular, please sit down right now(!) and send off a quick note. In a few months time, those who have not informed us might possibly be removed from the mailing list.



Blessed John Henry Newman

Parochial and Plain Sermons, from Vol 3, Sermon 12

The Temptation of Christ

THE chief mystery of our holy faith is the humiliation of the Son of God to temptation and suffering, as described in this passage of Scripture. In truth, it is a more overwhelming mystery even than that which is involved in the doctrine of the Trinity. I say, more overwhelming, not greater—for we cannot measure the more and the less in subjects utterly incomprehensible and divine; but with more in it to perplex and subdue our minds. When the mystery of the Trinity is set before us, we see indeed that it is quite beyond our reason; but, at the same time, it is no wonder that human language should be unable to convey, and human intellect to receive, truths relating to the incommunicable and infinite essence of Almighty God. But the mystery of the Incarnation relates, in part, to subjects more level with our reason; it lies not only in the manner how God and man is one Christ, but in the very fact that so it is. We think we know of God so much as this, that He is altogether separate from imperfection and infirmity; yet we are told that the Eternal Son has taken into Himself a creature's nature,

which henceforth became as much one with Him, as much belonged to Him, as the divine attributes and powers which He had ever had. The mystery lies as much in what we think we know, as in what we do not know. Reflect, for instance, upon the language of the text. The Son of God, who "had glory with the Father" from everlasting, was found, at a certain time, in human flesh, offering up prayers and supplications to Him, crying out and weeping, and exercising obedience in suffering! Do not suppose, from my thus speaking, that I would put the doctrine before you as a hard saying, as a stumbling-block, and a yoke of bondage, to which you must perforce submit, however unwillingly. Far be it from us to take such unthankful account of a dispensation which has brought us salvation! Those who in the Cross of Christ see the Atonement for sin, cannot choose but glory in it; and its mysteriousness does but make them glory in it the more. They boast of it before men and Angels, before an unbelieving world, and before fallen spirits; with no confusion of face, but with a reverent boldness they confess this miracle of grace, and cherish it in their creed, though it gains them but the contempt and derision of the proud and ungodly.

And as the doctrine of our Lord's humiliation is most mysterious, so the very surface of the narrative in which it is contained is mysterious also, as exciting wonder, and impressing upon us our real ignorance of the nature, manner, and causes of it. Take, for instance, His temptation. Why was it undergone at all, seeing our redemption is ascribed to His death, not to it? Why was it so long? What took place during it? What was Satan's particular object in tempting Him? How came Satan to have such power over Him as to be able to transport Him from place to place? and what was the precise result of the temptation? These and many other questions admit of no satisfactory solution. There is something remarkable too in the period of it, being the same as that of the long fasts of Moses and Elijah, and of His own abode on earth after His resurrection. A like mystery again is cast around that last period of His earthly mission. Then He was engaged we know not how, except that He appeared, from time to time, to His Apostles; of the forty days of His temptation we know still less, only that "He did eat nothing," and "was with the wild beasts." [Luke iv. 2. Mark i. 13.]

Again, there is something of mystery in the connection of His temptation with the descent of the Holy Ghost upon Him on His baptism. After the voice from heaven had proclaimed, "This is My beloved Son, in whom I am well pleased," "immediately," as St. Mark says, "the Spirit driveth Him into the wilderness." As if there were some connection, beyond our understanding, between His baptism and temptation, the first act of the Holy Spirit is forthwith to "drive Him" (whatever is meant by the word) into the wilderness. Observe, too, that it was almost from this solemn recognition, "This is My beloved Son," that the Devil took up the temptation, "If Thou be the Son of God, command that these stones be made bread;" [Matt. iv. 3.] yet what his thoughts and designs were we cannot even conjecture. All we see is a renewal, apparently, of Adam's temptation, in the person of the "second Man."



FROM MAGGIE'S KITCHEN



With Lent shortly upon us, here's something from *Butler's Lives of the Saints* for us to ponder -- assuming, that is, that we all need encouragement to "keep our eyes on the prize"! It's from the end of the first volume, where I was looking for appropriate March Saints:

"The spirit and example of the world imperceptibly instil the error into the minds of many that there is a kind of middle way of going to Heaven; and so, because the world does not live up to the gospel, they bring the gospel down to the level of the world. It is not by this example that we are to measure the Christian rule, but by the

words and life of Christ. All His followers are commanded to labour to become perfect even as our heavenly Father is perfect, and to bear His image in our hearts that we may be His children. We are obliged by the gospel to die to ourselves by fighting self-love in our hearts, by the mastery of our passions, by taking on the spirit of our Lord. These are the conditions under which Christ makes His promises and numbers us among His children, as is manifest from His words which the apostles have left us in their inspired writings. Here is no distinction made or foreseen between the apostles or clergy or religious [monks, nuns, etc.] and secular [lay] persons. The former, indeed, take upon themselves certain stricter obligations, as a means of accomplishing these ends more perfectly; but the law of holiness and disengagement of the heart from the world is general and binds all the

followers of Christ.”

Jesus Himself speaks of only one way to heaven, the “strait” way which few attempt. The other way, the “broad” one, which most find much more attractive, leads to hell (*Mt 7:13-14*). Here are a couple of examples of what can happen when we choose the strait way of Christ:

One, we may inspire others to take up the straight way for themselves. There was in eleventh-century Bavaria an emperor’s wife (subsequently widow), St. Cunegund (March 3). Having no children, she turned her energies to building up the Church. At her urging, her husband, St. Henry, founded the monastery and cathedral in Bamberg. Later, keeping a vow she had made while dangerously ill, Cunegund herself founded a convent for Benedictine nuns in Hesse, a work completed shortly after her husband’s death. Its first abbess was a much-loved niece Cunegund herself had educated. The niece, however, proved frivolous and lax, and a gossip as well. The last straw was when she didn’t show up for the Sunday procession (she was partying with some of the younger nuns). Cunegund took her severely to task, slapping her hard enough on the cheek to leave permanent marks. Far from launching an assault-and-battery suit, however, the contrite niece reformed her ways, to the benefit of the whole community. (Cunegund herself, on the anniversary of her husband’s death, put off her royal robes and took the veil, thereafter living a humble life of service to the sick.)

Two, we may end up doing something totally other than we had intended, like St. Gregory Makar (March 16), born in Armenia at the end of the tenth century. In search of solitude, he travelled to a monastery in Nicopolis, which he joined. The bishop took notice of his talents, had him ordained priest, and encouraged him as a preacher against the heretics. When the bishop died, Gregory was consecrated as his successor. He did well as bishop, not only preaching but working wonders and healing the sick. Nevertheless, still longing for the solitary life and afraid of the praises being heaped upon him, he left secretly for Italy and from there to France, where he became a strict recluse, fasting four days a week and the better part of two more days. Solitude eluded him, however, as people began flocking to him for healing and wise counsel. Their gifts he distributed for the most part to the poor. When he died, the whole countryside is said to have mourned his loss.

How thankful the world should be for all those who like Cunegund and Gregory Makar didn’t look for a “middle” way! Will anyone be similarly thankful for us?

GREGORIAN “COCKTAIL”

This is traditional in Armenia for the Lenten fast, though as my source (Florence Berger, in *Cooking for Christ*) says, St Gregory Makal “would shudder to be its sponsor.” It seems to me very North-Americanized. (By the way, Wikipedia credits him with bringing gingerbread to Europe, which is at least possible.)

Broil then chop 1 cup each of sweet peppers, onions and tomatoes; mix with 2 cups catsup (!), 1/4 cup pickled relish, 3 dashes Tobasco sauce, 1 tsp Worcestershire sauce, and 1/2 cup of liquid from bottled grape leaves (you may substitute sweet pickle juice, unless you are also preparing stuffed grape leaves, another Lenten item so long as they’re meatless). Add a sprinkling of pepper and some dried mint -- more salt only if needed! Cover with chopped walnuts and serve along with pita.



If You Build It ...

Where can you find a Catholic chaplaincy at an institution of higher learning that’s looking to expand its church to seat 1,400, because the current 850 seats just aren’t enough?

South Bend, Indiana, perhaps? Well, no, actually: College Station, Texas, where the Catholic chaplaincy at Texas A&M, St. Mary’s Catholic Center, is setting a new national standard for Catholic campus ministry.

Aggie Catholicism is something to behold. Daily Mass attendance averages 175; there were closer to 300 Catholic Aggies at Mass on a weekday afternoon when I visited a few years back. Sunday Masses draw between 4,000 and 5,000 worshippers. There are ten weekly time slots for confessions, which are also heard all day long on Monday. Eucharistic adoration, rosary groups, the Liturgy of the Hours, and the traditional First Friday devotion are staples of Aggie Catholicism’s devotional life.

A rich retreat program is available, and each year some 1,250 students make or staff a retreat sponsored by St.

Mary's. "Aggie Awakening," an adaptation of Cursillo for students, is one of the cornerstones of the campus ministry; other, specially designed programs include a silent retreat and a retreat titled "Genius of Women." In 2009-2010, 200 students participated in biweekly spiritual direction programs, and another 70 took part in the "Samuel Group," an exercise in Ignatian discernment that includes a commitment to curb what one campus minister describes as "unnecessary TV and Internet use." Two thousand A&M students, not all of them Catholics, have participated in introductory sessions exploring the theology of the body, and many have continued that exploration in follow-on study groups.

Then there is service. Aggie Catholics participate in domestic and international missions, work with Habitat for Humanity, take part in a ministry to prisoners, and are involved in various pro-life activities. In fact, the 40 Days for Life program is an outgrowth of the Catholic campus ministry at Texas A&M; the national office of 40 Days is staffed by Aggie grads. The campus ministry also works with a local Life Center that helps mothers and families in difficult situations.

All this energy has had a discernible effect on vocational formation and discernment. Since 2000, the campus ministry has averaged some nine students per year entering the seminary or religious novitiates; 132 Catholic Aggies have been ordained priests or made final religious vows in the past two decades. And then there is the vocation to marriage and family, which the campus ministry takes very seriously. Aggie Catholics are also a powerful witness to the rest of Aggieland: 175 new Catholics have entered the Church the past two years through St. Mary's RCIA program.

The Catholic renaissance at Texas A&M is staffed by two full-time priests, three part-time and semi-retired deacons, one part-time priest, three full-time lay campus ministers, three sisters from the Apostles of the Interior Life, three part-time campus ministers, and four part-time student interns. That probably strikes many campus ministers as a rather large staff. In fact, the people who lead St. Mary's are stretched -- and they began where many others are today.

Catholic campus ministry at Texas A&M is a striking example of "If you build it, they will come." The program is unapologetically orthodox. There is no fudging the demands of the faith. And yet they come, and come, and come, because Aggie Catholicism shows the campus a dynamic orthodoxy that is not a retreat into the past but a way of seizing the future and bending it in a more humane direction. The premise that informed Pope John Paul II's approach to students his entire life -- that young people want to be challenged to lead lives of heroic virtue, in which the search for love is the search for a pure and noble love -- is the premise that guides Catholic campus ministry at College Station.

Texas A&M is a special place, culturally; in many respects, it seems to have skipped the 1960s, such that its 21st-century life is in palpable continuity with its past. That's a deeply Catholic cultural instinct, which St. Mary's has seized to build a program that is a model for the entire country.

George Weigel



Septuagesimatide – Background

The institution of the three Sundays before Lent, Septuagesima, Sexagesima and Quinquagesima, is attributed to Pope Saint Gregory the Great, who was pope from 590 to 604. It was he who sent St Augustine and his monks to convert the Anglo-Saxons, who in turn set in train the conversion of the Netherlands and Germany. The plague which killed his predecessor, St. Pelagius II, and led to his election, was only one in a long series of disasters that befell the city of Rome and the Italian peninsula in the course of the sixth century. Constant warfare between the Goths, the Lombards and the Byzantines had brought to ruins much of the former Capital of the World, which in Gregory's time was also largely abandoned. In the year 546, the Gothic king Totila had expelled most of the inhabitants from the city; small numbers of people returned, but the city would not be properly re-populated for centuries. The Introit of the first of these Sundays, Septuagesima, reflects the turbulent and mournful age in which it was composed: "The waves of death compassed me, and the floods of ungodliness made me afraid, In my trouble I called upon the Lord, and he heard my voice out of His holy temple." The theme of calling upon the Lord in a time of tribulation is repeated frequently though the Masses of these Sundays.

The station churches of this pre-Lenten period comprise a series of visits to the tombs of the major patrons of Rome, invoking their aid and protection for the beleaguered city. On Septuagesima, the station is kept at the church of Saint-Lawrence-outside-the-Walls, built over the tomb of the famous deacon and martyr. On Sexagesima, the station is at Saint-Paul's-outside-the-Walls, and on Quinquagesima at Saint Peter's Basilica in the Vatican, both of which have the tombs of the Apostles for whom they are named under the main altar. On the following Sunday, the first of Lent, the station is at the cathedral of Rome, the Archbasilica of the Most Holy Saviour, commonly called Saint John in the Lateran. The stations of the pre-Lenten period therefore repeat those of the Easter octave in reverse order: Saint John on the Easter vigil, Saint Peter on Easter Monday, Saint Paul on Tuesday and Saint Lawrence on Wednesday. The station at St Mary Major for the feast of the Purification, which often falls within the season of Septuagesima, corresponds to the same stational observance on Easter Sunday.

The epistles of the three Masses are chosen in reference to the station churches. On Septuagesima, St. Paul compares the Christian life to the athletic contests of the ancient Romans: "but they contend for a corruptible crown, we for an incorruptible one." (1 Cor. 9, 24 – 10, 5) From the earliest times, the martyrs have been called the 'athletae – champions or combatants' of Christ par excellence, and the word 'athleta' is used in countless liturgical Offices. The symbol of victory in the Roman athletic stadium, the palm branch, is still used as a symbol of martyrdom; this epistle is therefore fittingly read at the tomb of St. Lawrence. Over the course of Lent, stations will be kept at four different churches dedicated to this most renowned among Rome's many martyrs; a great many other churches and chapels, including the private chapel of the Papal household, were dedicated to him in the Middle Ages.

On Sexagesima the collect of this Mass used to refer to "the Doctor of the Gentiles" (St Paul) in whose honour the station church is dedicated; it may have been borrowed from a group of collects originally used on the Commemoration of Saint Paul on June 30th, also celebrated with a station at his church. At the tomb of Saint Paul, the Church reads his lengthy apologia for his works as an apostle, in which he recalls the sufferings he has undergone in his mission to proclaim the Gospel.

On Quinquagesima, although the station is at St. Peter's, the epistle is not taken from either of his Biblical letters; rather, the Hymn of Charity from the first Epistle of St. Paul to the Corinthians is read. (chapter 13) The Vatican is not only the site of Saint Peter's tomb, but also of his death in the circus of Caligula, in the area on the south side of the Basilica. An ancient tradition tells us that Peter was crucified upside-down at his own request, saying to the Roman executioners that he was unworthy to die in precisely the same manner as the Lord, and wished his cross to be turned so that he might look towards Heaven. This happened in fulfilment of the words of Christ to Peter, "thou shalt stretch forth thy hands, and another will gird thee, and lead thee where thou wouldst not." This prophecy was given just after Peter had three times answered the question "Simon, do you love me?" with the answer, "Lord, you know that I love you", rendering a threefold confession for his threefold denial, as Saint Augustine says. At the place where the sacred relics of the Prince of the Apostles are kept and venerated, it is his fellow Apostle and co-founder of the Church in Rome who speaks of the love of God, for the sake of which St. Peter embraced his martyrdom, a stone's throw away from his tomb.

To the annoyance of many, Septuagesimatide has been largely abandoned by modern liturgical revisers, but not in the Prayer Book Use. A similar season still exists in the Eastern Orthodox and Byzantine Catholic liturgical calendar, and is known as Triódion (although it is only 15 days long and not 17 since the Eastern Orthodox Lent commences on a Monday instead of a Wednesday).



Very survival of Canada as a free and democratic country imperilled

by Rory Leishman

Book review of *The Trouble with Canada...Still: A Citizen Speaks Out* by William Gairdner.

William Gairdner is Canada's foremost political philosopher. In one best-selling book after another over the past 20 years, he has done far more than any other Canadian academic to affirm the traditional principles of Judeo-Christian morality.

Gairdner's latest book, *The Trouble With Canada...Still: A Citizen Speaks Out*, is a typically wide-ranging,

intellectual tour de force. While still prizing his home and native land above all others, he persuasively argues that the calamitous revolution in sexual morality that subverted the Canadian social order in the 1960s now imperils the very survival of Canada as a free and democratic country.

Gairdner is a quintessential social conservative. While holding high individual rights, he gives priority to the customary rights and obligations of society.

In opposition to the moral relativism espoused by most secular intellectuals, Gairdner affirms the existence of universal truths of morality grounded in natural law. He recognizes "that the killing of any human life is wrong and the weakest human life of all requires the strongest protection; that marriage is a natural procreative institution aimed at the creation and protection of children (and this is the only reason States ought to be involved in protecting or privileging married people. Hence, homosexuality ought never to be normalized or privileged); that pornography commercializes and brutalizes our most sacred intimacies, fosters crime, and has system spillover effects on our young and on society at large that extend far beyond the privacy of individual users, and this demeans us all."

In making these points, Gairdner relies on reason alone to persuade his readers. Nowhere in *The Trouble With Canada...Still* or any of his other books does he cite the authority of Sacred Scripture or the traditional teachings of the Catholic Church. For the purposes of public debate, that is all to the good. In a predominantly secular era, any invocation of revealed truth is bound to fall mainly on deaf ears.

Nonetheless, while advancing an essentially secular viewpoint, Gairdner lauds "our great theological tradition." He allows that "despite all its faults and wrong turns, the Judeo-Christian theology of Western civilization seems to me quite superior as a basis of a national culture and morality." While crediting non-Christians like Plato, Aristotle and Cicero with discovering the natural law, he acknowledges that it was "later a Christian claim and ideal spread by the Gospels (and most clearly articulated philosophically by Saint Thomas Aquinas)."

Gairdner also understands that God is not mocked. We reap what we sow. By sanctioning abortion on demand, sexual promiscuity, rampant divorce and gay marriage, Canadians have sowed to destruction and will soon reap the catastrophic social and economic consequences.

Canada, like most other Western countries, is already struggling with severe pension problems brought on by 25 years of low birth-rates. Gairdner foresees that over the next 30 years, the impact of the "Great Die-off" will get ever worse: "Eventually governments will panic, too late as always, and then they will start calling for 'emergency measures' to counteract the demographic winter."

Gairdner warns: "Feminism will be scorned and defunded (with retroactive apologies from supine politicians), and delisted in universities as a program of serious study (it never was); homosexuality will be considered very antisocial behaviour by selfish non-contributing citizens, and eventually recriminalized (say goodbye to gay marriage); textbooks will be furiously rewritten and children vigorously schooled in the attractions of heterosexual marriage and family life."

Meanwhile, Canada sleeps. While opinion polls indicate that the great majority of Canadians oppose abortion on demand, none of our leaders in Parliament or legislators in the courts shows any disposition to safeguard the lives of babies in the womb. Likewise, none of our political and judicial rulers displays any willingness to revive traditional marriage and strengthen the natural family.

What can be done? To begin with, Gairdner calls for more power to the people. He urges Canadians to adopt the kind of direct democracy through referenda that has empowered the people in Switzerland and most states in the United States to uphold the natural family and impose at least some restrictions on abortion.

The Trouble With Canada...Still is a most informative book. It merits serious consideration by all Canadians concerned about the future of our country.

This article republished with permission from the February 2011 edition of Catholic Insight magazine.

Rory Leishman is an author and freelance columnist. Visit his website at www.roryleishman.com.



Geoffrey Kirk Reflects on Twenty-five Years of Combat

'Remind me to remind you,' goes the old Sandy Wilson classic, 'we said we'd never look back.' But, of course, retrospection is one of the inevitabilities of life. If we did not 'look back', we would never learn. Now that the struggle is entering its final stage and the success of the proponents is assured, what is to be learned from the quarter century or so that many of us have consumed fighting the ordination of women to the priesthood and the episcopate?

My own overwhelming impression is the futility of it all. Long ago Richard Holloway wrote to me saying (in an allusion to Victor Hugo) that women's ordination was an idea whose time had come. He was convinced that those of us who opposed it would find ourselves trying to 'hold back the tide of God'. He would say that, wouldn't he? But he had a point.

So much effort was expended refuting arguments which were not arguments at all! What was the point of seeking to demonstrate the absurdity of Tom Torrance's assertions about frescoes in a Roman catacomb on which he had clearly never clapped eyes? Why did we waste ink on Richard Norris's assertion about Gregory Nazianzen? Torrance, after all, was a Presbyterian with no Catholic understanding of priesthood; and Gregory had never drawn the conclusions from his famous aphorism that Norris claimed to be inevitable. And then there was 'Theodora Episcopa' and Peter Stanford's obsession with 'Pope Joan'...

With hindsight it all seems faintly ridiculous. And quite as spurious as the assurances which in those early days were repeatedly given that there was no such thing as a 'liberal agenda' and that gay lib and women's ordination were wholly unrelated. But things have moved on. Now Richard Holloway has surrendered his belief in the God whose tide he said I was trying to hold back; and Gene Robinson has inherited the mantle of Barbara Harris.

My heroine throughout this period, a pocket titan who deserved more praise from her sisters than she got, was Daphne Hampson, whose 'Theology and Feminism' (1990) courageously demonstrated that most of the more serious arguments being deployed were not arguments in favour of the ordination of women, but against Christianity. She wrote:

'Christians believe in particularity. That is to say they believe that God was in some sense differently related to particular events, or may be said in particular to have revealed God's self through those events, in a way in which this is not true of all other events or periods in history. Above all they believe that that must be said of Christ which is to be said of no other human being. ...

'Now I am not myself a Christian because I do not believe that there could be this particularity. I do not believe, whatever I may mean by God, that it could be said of God that God was differently related to one age or people than God is related to all ages or people ... Thus I do not for example think that there could be a human person (which Christians must proclaim) who stood in a different relationship to God than do all other human beings. True, Jesus of Nazareth may have been deeply aware of God; so have others been. But he was no more than that, I believe, a person deeply in tune with God. This is not a Christian position.'

Brave words. They cut through all the spurious machinations which church feminists find obligatory – the attempts to portray Jesus as a proto-feminist and the first centuries of Christianity as a golden age of sexual egalitarianism - and expose the naked truth: that, when all is said and done, the basic arguments in favour of women's ordination are at best Nestorian and at worst deist.

Looking back, of course, the debate in the 80s of the last century was quaintly naïve on both sides. Opponents accorded proponents a remarkable degree of trust. They took the 'doctrine of reception' at face value, and welcomed assurances of provision 'for as long as it was needed'. Both have proved impostures. On the other hand, proponents (I believe quite genuinely) did not see the wider implications of what they were doing. If all the ramifications of the doctrine of 'full inclusion' (as it is now called) had been apparent in 1992 (*Ed. Note: the year that Canterbury, the CofE itself, voted to invent priestesses in England*) many might have voted differently.

As retirement looms I have a house full of books to deal with. There are, for example, seven shelves of feminist theology and of propaganda about women's ordination - running the whole gamut from Rosemary Radford Ruether right down to Lavinia Byrne. What to do with it? Will I ever read again Deborah Cameron on 'Feminism and Linguistic Theory' or Elizabeth Schussler Fiorenza's 'In Memory of Her'? And did I learn

anything of lasting value from Brian Wrenn's 'What language shall I borrow?', or from that extensive catena of fantasy works about Mary Magdalen, culminating in Margaret Starbird's epic 'The Woman with the Alabaster Jar'?

I had intended to leave them in the top back bedroom, where they live, as a house-warming present for my successor (whoever she may be). And then it occurred to me that they might prove useful in one of those nonresidential training courses the CofE runs for mature ordinands – where books are probably an unfamiliar resource.

Most of them, I fear, are destined for the Oxfam shop, where they will languish unbought alongside acres of Susan Howatch. I, on the other hand, will be curled up before an open fire with a glass of malt whisky and a volume of E.L. Mascal. ND



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Archdiocese of Toronto

Registration Form

The Anglicanorum Coetibus conference will be held at the Queen of Apostles Renewal Centre in Mississauga, Ontario from March 24-26, 2011.

Name and Contact Information

Clergy Laity

Surname

Given name

Mr. Mrs. Ms. Miss Rev.

Address

City Province Postal Code

Telephone number Email address

Please indicate your involvement/interest in Anglicanorum Coetibus:

Conference Accommodation at Queen of Apostles

Queen of Apostles Renewal Centre (Q.O.A.) has a limited amount of simple accommodation available to conference attendees. Spaces are available on a first come, first served basis.

- No, I will not require accommodations. (Package A)
- Yes, I will require accommodations at Q.O.A. (Package B)
- I am attending alone.
- I am attending with my spouse. Limited adjoining single-bed accommodations available.

Alternative Accommodation

The Admiral Inn, Mississauga. A block of rooms has been set aside for guests who prefer hotel accommodations. This hotel is located a 5-8 min. drive from the Retreat Centre. Please contact them directly at 905-403-9777, state you are with the Archdiocese of Toronto to obtain a rate of \$89.95 per night for a single and \$99.95 per night double occupancy up to 4 persons per room.

Fee and Payment

- Package A - \$150 conference fee* per person.
- Package B - \$250 simple accommodation – 2 nights (Q.O.A.) and conference fee* per person.

*Conference fee includes sessions and meals.

Full payment for conference/ accommodations must accompany this registration form. Please make all cheques payable to the R.C.E.C. (Roman Catholic Episcopal Corporation)

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Completed form may be faxed to 416-934-3421 or mailed to:

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Archdiocese of Toronto
1155 Yonge Street, 2nd Floor
Toronto, Ontario
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Questions can be directed to
Kristen Carey at 416-934-3400
ext. 563 or kristenc@archtoronto.org.