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DIOCESAN CIRCULAR – May 2011



Plighting the Troth - A sermon for Palm Sunday

(preached Sunday, April 17th, 2011 at St. Barnabas A. & M., Spencerville by Fr. Doug Hayman)

Let this mind be in you which was also in Christ Jesus Philippians 2:5 -- i.e. share His attitude: His heart, His focus, His will: be one with Him.

That's easy to do on Palm Sunday as He rides into town and adoring crowds praise Him: ***Hosanna! Blessed is He who comes in the Name of the Lord!*** It's wonderful to be there, to enjoy the praise and the uplifting worship! Here is our Beloved, the Church's Bridegroom, and we delight in Him!

If we close our eyes we're carried on the chorus, "HOSANNA!", as though the joy would never end. It's easy to pledge our faithfulness to Him. Yet, the joyous crescendos die away, the sky darkens, the air grows chill, and suddenly a new cry rings out, harsh and dissonant: ***"Away with Him! Crucify Him!"***

Our eyes snap open and we stare horrified. Where is the Bridegroom? We behold Him now as Isaiah did millennia ago ***"He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him. He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. " Isaiah 53:2-3 NKJV***

Will we walk with Him now? Will we delight (*do we delight*) to be His own? We were proud to share in His glory, His joy. Will we share His humiliation, as He is spat upon, rejected, scourged, mocked, abandoned; crucified!

"Blessed is He who comes in the Name of the Lord.." What of Him who cries ***"Eloi, Eloi, Lama sabachthani?!" "My God, My God, Why have You forsaken Me?!"***

Strangely, as I reflect upon this scene, I am drawn back to the traditional marriage vows, exchanged between bride and groom in our Prayer Book Marriage Service (BCP page 563ff.) :

The priest asks the bridegroom, ***N. WILT thou have this woman to be thy wedded wife, to live together according to God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her, in sickness and in health; and, forsaking all other, keep thee only unto her, so long as you both shall live? The man shall answer: I will.*** (Notice that the question is "Wilt thou?", hence the answer: "I will"; not "I do", as every Hollywood wedding styles it).

Then shall the Priest say unto the woman: N. WILT thou have this man to be thy wedded husband, to live together according to God's ordinance in the holy estate of Matrimony? Wilt thou love him, comfort him, honour, and keep him, in sickness and in health; and, forsaking all other, keep thee only unto him, so long as you both shall live? The woman shall answer: I will.

Then follows the "plighting of their troth", i.e. the pledging of their faith -- their commitment to each other:

The Minister ...shall cause the man with his right hand to take the woman by her right hand --

I always emphasize that this is set out as a deliberate action, for he takes her with his right hand as a sign that he, of his free will, chooses to take her in marriage.

*-- and to say after him as follows: **I N. take thee N. to be my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance; and thereto I give thee my troth.** [to this end, I promise to be faithful]*

Then shall they loose their hands; and the woman, with her right hand taking the man by his right hand, --

She too, chooses freely, taking his right hand in hers.

*-- shall likewise say after the Minister: **I N. take thee N. to be my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance; and thereto I give thee my troth.***

It's always been part of my marriage preparation with couples, as we read over the vows together, to remind them that, while they did indeed choose to take each other, the vows are not to be read as a choice of "either or", (I actually have a cartoon in my files featuring the bride ticking off her fingers, "Let's see, I'll take 'better', 'richer' and 'in health'."), it's both -- a whole package; nor is it "if we do everything right then it should be just better not worse"; nor even, "perhaps there *may* be both". No, the fact is rather that there **will** be better AND worse, richer AND poorer, sickness AND health. We hope that there will be more of the former, and we don't know what the latter will be like, but the vows are to be made with eyes wide open, aware that there will be both. The vows, the commitments are made, in that light, mutually and in self-giving love, to be faithful for the rest of your lives, until you are parted by death.

In that context comes the solemn question: to the Bridegroom, "Wilt thou have this woman...?" "I will." and to the Bride, "Wilt thou have this man...?" "I will."

The vows are easy on that wedding day, and when your beloved is lovely in your eyes and a delight to be with; but shadows fall, words and actions become careless, tempers are tested and too often fail. Real love must shoulder many burdens, and far too often we stumble and fall. It's difficult, demanding; some would say *impossible*.

Wilt thou love, comfort, honour, and keep, in sickness and in health; and, forsaking all other, keep thee only unto [your beloved], so long as you both shall live?

The Bridegroom beheld His Bride and loved her from the Beginning. He saw the beauty in which she was created, yet knew it for just a hint of the glory into which she was yet to grow. But He also saw her fall into sin and ugliness, her highest virtues defiled and disordered, her desires misdirected, away from the goods which would truly satisfy her soul; she rejected Him and sought one lover after another; diseased, disfigured...

Still He knew her and loved her: ***Wilt Thou love her, comfort her, honour, and keep her, in sickness and in health; and, forsaking all other, keep Thee only unto her, so long as you both shall live? I will.***

We are His Bride. Christ has loved us from the beginning -- while we were yet His enemies, St. Paul attests in Romans 5 -- and He has given Himself to us and for us; and to His vows He adds, ***"And death shall not part us, for Love is stronger than death; and as she is gathered into My death, so shall she be into My Life: eternal Life***

And in the background we hear a further echo of St. Paul, from Romans 8: ***I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height***

nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Romans 8:38-39.

"Wilt Thou have this Bride?" Jesus answers, "I will." stretches out His arms to embrace us, and seals the Covenant with His Blood.

"Wilt thou have this Saviour to be thy Lord, *to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish,...and, forsaking all other, [denying thyself, taking up thy cross daily], keep thee only unto Him, so long as you...shall live?*

" We would, Lord, but You don't know how hard the "worse" is: rejection, humiliation, disappointment -- God is sometimes silent; and we cannot always feel the love, nor do we feel like loving; we sin; sometimes Your will is hard..."

He does know; and He will take us -- He has given Himself for His Bride;

Will we take Him?

Let this mind be in you which was also in Christ Jesus...

Fr. Doug Hayman



The film *Atlas Shrugged Part I* by Ayn Rand opened in some cinemas on April 15th. It is an adaptation of the first part of Ayn Rand's 1957 novel 'Atlas Shrugged', intended as the first of a trilogy. Ms Rand's philosophy of life is anti-Christian and belongs to the culture of death as the following article of Dr Demarco explains.

"Ayn Rand's philosophy is unliveable, either by her or anyone else."

Here is an excerpt from "Ayn Rand: Architect of the Culture of Death", by Dr. Donald DeMarco, an essay that became (in a longer and somewhat different form) a chapter in 'Architects of the Culture of Death' (Ignatius Press, 2004), by DeMarco and Benjamin Wiker:

Throughout the course of history, according to Ayn Rand, there have been three general views of morality. The first two are mystical, which, for Rand, means fictitious, or non-objective. The third is objective, something that can be verified by the senses. Initially, a mystical view reigned, in which the source of morality was believed to be God's will. This is not compatible either with Rand's atheism, or her objectivism. In due course, a neo-mystical view held sway, in which the "good of society" replaced the "will of God. The essential defect of this view, like the first, is that it does not correlate with an objective reality. "There is no such entity as 'society,'" she avers. And since only individuals really exist, the so-called "good of society" degenerates into a state where "some men are ethically entitled to pursue any whims (or any atrocities) they desire to pursue, while other men are ethically obliged to spend their lives in the service of that gang's desires."

Only the third view of morality is realistic and worthwhile. This is Rand's objectivism, a philosophy that is centred exclusively on the individual. It is the individual alone that is real, objective, and the true foundation for ethics. Therefore, Rand can postulate the basic premise of her philosophy: "The source of man's rights is not divine law or congressional law, but the law of identity. A is A - and Man is Man."

An individual belongs to himself as an individual. He does not belong, in any measure, to God or to society. A corollary of Rand's basic premise is that "altruism," or the sacrifice of one's only reality - one's individuality - for a reality other than the self, is necessarily self-destructive and therefore immoral. This is why she can say that "altruism holds death as its ultimate goal and standard of value." On the other hand, individualism, cultivated through the "virtue of selfishness," is the only path to life. "Life," she insists, "can be kept in existence only by a constant process of self-sustaining action." Man's destiny is to be a "self-made soul."

Man, therefore, has a "right to life." But Rand does not mean by this statement that he has a "right to life" that others have a duty to defend and support. Such a concept of "right to life" implies a form of "altruism," and consequently is contrary to the good of the individual. In fact, for Rand, it constitutes a form of slavery. "No man," she emphasizes, "can have a right to impose an unchosen obligation, an unrewarded duty or an involuntary servitude on another man. There can be no such thing as 'the right to enslave.'" Moreover, there are

no rights of special groups, since a group is not an individual reality. As a result, she firmly denies that groups such as the "unborn," "farmers," "businessmen," and so forth, have any rights whatsoever.

Her notion of a "right to life" begins and ends with the individual. In this sense, "right to life" means the right of the individual to pursue, through the rational use of his power of choice, whatever he needs in order to sustain and cultivate his existence. "An organism's life is its standard of value: that which furthers its life is the good, that which threatens it is evil." As Rand has John Galt tell her readers, "There is only one fundamental alternative in the universe: existence or nonexistence." Man's existence must stay in existence. This is the mandate of the individual and the utility of the virtue of selfishness. Non-existence is the result of altruism and careens toward death. Making sacrifices for one's born or unborn children, one's elderly parents or other family members becomes anathema for Ayn Rand. She wants a Culture of Life to emerge, but she envisions that culture solely in terms of individuals choosing selfishly, the private goods of their own existence. If ever the anthem for a pro-choice philosophy has been recorded, it comes from the pen of Ayn Rand: "Man has to be man - by choice; he has to hold his life as a value - by choice; he has to learn to sustain it - by choice; he has to discover the values it requires and practise his virtues - by choice. A code of values accepted by choice is a code of morality."

No philosopher ever proposed a more simple and straightforward view of life than the one Ayn Rand urges upon us. Man=Man; Existence = Existence; only individuals are real; all forms of altruism are inherently evil. There are no nuances or paradoxes. There is no wisdom. There is no depth. Complex issues divide reality into simple dichotomies. There is individualism and altruism, and nothing in between. Despite the apparent superficiality of her philosophy, Rand considered herself history's greatest philosopher after Aristotle.

Ayn Rand's philosophy is unliveable, either by her or anyone else. A philosophy that is unliveable can hardly be instrumental in building a Culture of Life. It is unliveable because it is based on a false anthropology. The human being is not a mere individual, but a person. As such, he is a synthesis of individual uniqueness and communal participation. Man is a transcendent being. He is more than his individuality.

From a post on Ignatius Insight by Carl Olsen



DIOCESAN NOTES AND NEWS

- Fr Oswald Slattery of our Montréal parish of St Athanasius has moved into a retirement home. His new coordinates are:
6332 Sherbrooke Street West, Suite 300
Montréal QC H4B 1M7
Telephone: 514-482-5656
Fr Doug Nicholson, having effectively run the parish for several months now, becomes officially the parish priest for St Athanasius. He asks your prayers for both Fr Slattery and himself.
- Michael and Barbara de Catanzaro have moved from Peterborough to Uxbridge, cutting Michael's commute time to work significantly; however, their new "digs" are much smaller than the house in Peterborough. In finding it necessary to downsize, they are having to part with some things that deserve happy homes, rather than being consigned to the landfill. In particular, they a couple of paintings of Michael's dad, our first Canadian bishop, The Rt. Rev. Dr. Carmino Joseph de Catanzaro. One is small; the other about 3 ½ feet high. Michael and Barbara's new address:
320-22 James Hill Court
Uxbridge ON L9P 1Y6
905-852-3233
- Address correction for Fr. Peter Switzer (telephone and email remain the same):
5667 Chapman Rd.
Port Alberni, BC V9Y 8K4
- Don't forget the March for Life – May 12 in many cities across the country, including Parliament Hill in Ottawa.

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Spanish Showdown

George Weigel

In the fall of 2007, I spent a week in Spain, giving lectures, meeting with Spanish Catholic leaders, and making a hair-raising climb up several hundred scaffolding stairs to the top of Antoni Gaudi's Basilica of the Sagrada Familia in Barcelona -- preceded by Stanislaw Cardinal Dziwisz, Pope John Paul II's longtime secretary, who was doing the trip in a cassock (after confessing to me, sotto voce, that he wasn't too fond of heights)! Over the course of numerous conversations in those days, it became clear that the government of Jose Luis Rodriguez Zapatero, in power since April 2004, was not simply secular in character but aggressively secularist.

Textbooks were being rewritten to enforce the government's leftist view of modern Spanish history; students aiming for admission to prestigious universities would be required to give the "correct" answers about such traumas as the Spanish Civil War in order to pass their entrance exams. Street names were being changed to eradicate the memory of the politically disfavored from Spain's past. Marriage had been legislatively redefined so that any two people, of whatever gender, could be civilly "married." (Shortly after I left the country, another law enabled a Spaniard to enter a civil registry office and "change" his or her sex simply by making a declaration to a government bureaucrat that she was now he, or vice versa. Some things are so absurd that they compel ridicule, and this one prompted me to a knockoff from My Fair Lady: "The dame in Spain is mainly in the name.")

In interviews with the Spanish press, I suggested that the 20th century had a name for a political program that tried to re-manufacture human nature while rewriting history: the name was Stalinism, which used to be considered a hateful thing. Zapatero's Spain was not, of course, Stalin's Soviet Union in the latter's most brutal manifestations. Nor was the current Spanish government as crudely malevolent as the Spanish Stalinists of the late 1930s, who, during the Spanish Civil War, murdered tens of thousands of priests and religious, often sadistically. The Zapatero government, I suggested, was far more clever. It would impose a hard-left agenda on Spain through legislation, step by step, rather like the frog being slowly boiled in a pot of water who doesn't realize that death is at hand until it's too late.

Recent events in Spain have done nothing to persuade me that these judgments were excessively harsh.

Pope Benedict XVI visited Spain last November and gave two spectacular homilies at Santiago de Compostela (on the Christian roots of Europe) and at the Sagrada Familia in Barcelona (on beauty as a pathway to God). Prime Minister Zapatero did not attend either event and spent the three days after the pope's departure denouncing Benedict while campaigning in Catalonia.

In March, dozens of secularist student gangsters, armed with a megaphone and defamatory posters, crashed into the chapel of Madrid's Complutense University while Catholic students were at prayer. The radicals shouted deprecations of the Church, Pope Benedict, and the Catholic clergy; several of their number, women, stood on the altar and undressed from the waist up; two of the striptease artists boasted of their lesbianism. This obscene spectacle in the Spanish capital came shortly after several Spanish churches throughout the country had been trashed.

All of which suggests that Spain is now Ground Zero in the European contest between Catholicism and the dictatorship of relativism. And the latter is precisely what the secularist radicals of Spain are up to: imposing their concept of freedom-as-license through coercive state power and intimidation-through-violence. Bizarre legislation that rewrites history and redefines human nature is the first half of the equation; gang violence is its new and ominous complement. A different kind of war has been declared on the Church.

It hardly seems accidental that these attacks against Catholic facilities have come in the months before World Youth Day 2011, which will be held in Madrid from August 16 through August 21. The gauntlet has been thrown down. A tremendous turnout at Madrid in five months will demonstrate that the challenge has been accepted.

George Weigel's column is distributed by the Denver Catholic Register, the official newspaper of the Archdiocese of Denver.



Book Review

Boyle, Father Gregory

Tattoos on the Heart: The Power of Boundless Compassion

Toronto: Free Press, 2010. 217 p. \$32.99 Cdn



Since it received pontifical recognition from Pope Paul III in 1540, the Society of Jesus has enjoyed a singularly ambivalent reputation both within, and external to, the RC Church.

For many, the Jesuits (aka “Jebbies”) have provided Catholicism with an intellectual elite - sometimes referred to as the “Shock Troops of Christ” - who figured prominently in the 16th century Counter-Reformation, and thereby, establishing an educational legacy surviving to the present. This sense of almost constituting a “church-within-a-church” (The Father General has often been referred to as the “Black Pope”) has, over the centuries led to charges of arrogance and political intrigue. Unfortunately, such accusations have

overshadowed the Society’s pioneering missionary endeavours in the Far East and the Americas.

Within the broader context of Jesuit ministry, the 20th century witnessed an increased emphasis on promoting the “social”, as well as the spiritual gospel. Consequently, Father Boyle’s account of his long-term service in the murderous *barrios* of Los Angeles supplies reverent testimony to one Jesuit’s efforts to make the proverbial “difference”.

From 1986 through 1992, Fr. Gregory administered the Dolores Mission situated between two large urban housing projects (Pico Heights and Aliso Village). To convey some idea of what this solitary priest encountered, consider the following:

With a total of 1,000+ gangs numbering some 86,000 members, this neighbourhood in the heart of Los Angeles County has long enjoyed the dubious “distinction” of being the “gang capital of the world”.

An obvious question arises: Confronted with seemingly insurmountable obstacles, where does anyone - much less one lone priest - even hope to begin?

Borrowing from the example of his 16th century Jesuit missionary predecessors who adopted a policy of “inculturation”, Fr. Boyle gradually became a vital part of his adopted community. Meeting literally “the good, the bad, and the ugly” on a daily basis, he eventually established a rapport - albeit sometimes tenuous - with local gang leaders and members.

As a successful mediator between feuding factions, he acquired his own ghetto identity known as “G-dog” to his constituents - no small token of tribal acceptance!

From the standpoint of format, *Tattoos* consists of a series of brief personal histories of those individuals whom the author has met in the course of his *barrio* pastorate. Unfortunately, however, these “case studies” soon assume an all-too familiar pattern.

At the risk of over-simplification, the following sequence is painfully typical: Ghetto thug meets savvy priest, ghetto thug (under G-dog’s influence), distances himself from his gang (knowing the risk!), reformed thug finishes high school, rehabilitated youth gets job, marries, has first child ... and is shot walking home from work. Consequently, many of Father Gregory’s accounts are truly bitter-sweet, testifying to the indiscriminate nature of gangland “justice”.

Notwithstanding the foregoing, *Tattoos* is not without its own brand of humour. On one occasion, “G-dog” takes three of his charges on a speaking tour. Mid-way on their trip, the good Jesuit takes them into a restaurant. Problem: None has ever been in a restaurant before. Upon entering, Father and company receive hostile stares and highly audible sarcastic remarks; the waitress assigned to their section clearly has no intention of serving them.

After a questionable delay, a more amenable server comes to the rescue. Quickly sensing that the boys have never seen a menu, she patiently guides them through the alien document. Food is ordered and enjoyed. At length, Father Boyle disappears to pay the bill and tend to personal needs, leaving his charges exposed to the ongoing stares and comments of affluent patrons.

Wondering if they have done anything wrong, the barrio youths rise and begin clearing their own tables, as well as those of their shocked neighbours, just as they do at the Dolores Mission. Hardly uproarious, but still a humorous example of unexpected cultural interaction.

To provide a stable economic foundation for his several enterprises, Father Gregory has established Homeboy Industries - a multi-faceted, professionally administered organization which produces marketable items and services while providing gainful employment for troubled youth. Typically, "G-dog" is donating all proceeds from his book to Homeboy Industries.

Rev. Dr. Henry Stauffenberg, OSG
Cathedral of the Annunciation, Ottawa



Breakthrough: New heart grown using adult stem cells
by Hilary White

April 4, 2011 (LifeSiteNews.com) – Researchers at the University of Minnesota used adult stem cells to create a living human heart that they hope will revolutionize transplants.

The breakthrough, said lead researcher Dr. Doris Taylor, could ultimately mean that "donated" hearts are no longer used in transplant operations, circumventing the ethical problems involved in organ donation and obviating the need for drugs to combat immune system rejection.

Dr. Taylor, director of the university's Center for Cardiovascular Repair, is one of the world's leaders in heart organ repair and regeneration and has said it is her goal to create a living heart that can be transplanted into a patient, entirely out of stem cells.

She presented her team's findings at the American College of Cardiology's annual conference in New Orleans.

"The hearts are growing, and we hope they will show signs of beating within the next weeks," she told the Daily Mail. "There are many hurdles to overcome to generate a fully functioning heart, but my prediction is that it may one day be possible to grow entire organs for transplant."

The breakthrough is a follow-up on work Dr. Taylor completed in 2008 in which her team used stem cells to rebuild the hearts of rats. They removed all the muscle cells in a rat heart, leaving just a "scaffold" of other tissues such as blood vessels and valves. This scaffold was then repopulated with stem cells, which took their cues from the scaffold tissue to regenerate healthy, functioning heart muscle.

The latest step in Dr. Taylor's research took that theme one step further and removed the muscle cells from a heart obtained from a human donor, regrowing the muscle using stem cells taken from a second person. The researchers say that a heart taken from a pig may also be suitable.

The muscle cells are removed using detergents, leaving an extracellular matrix or "skeleton." The stem cells used this skeleton to grow millions of new heart cells and create heart muscle tissue.

"We are a long way off creating a heart for transplant, but we think we've opened a door to building any organ for human transplant," she said.

A similar technique was used in March last year to create a new trachea for a ten year-old boy.

In related news, a team of researchers at the University of Miami has shown that damaged heart tissue can be repaired by injecting the patient's own stem cells directly into the heart. In the experiment, published in the March edition of the Journal of the American College of Cardiology, donated stem cells were injected into the hearts of eight male volunteers who suffer from chronically enlarged, low-functioning hearts. The Miami researchers have already documented a significant reduction in size, scar tissue, and a notable improvement in heart function.

The creation of whole working organs for transplant is the “Holy Grail” of stem cell research. Stem cells that have been used in this research and in some current disease treatments have been taken from patients’ skin, bone marrow, fat, teeth and blood.

☆☆☆☆☆☆

FROM MAGGIE’S KITCHEN



When my brother Pat was learning how to fly fighter jets during the Korean Conflict, he was stationed for a time in San Angelo, a minor city in Texas which I assumed was named for a “holy angel”, though why just one angel I never considered. Anyway, it wasn’t. It was named for San (Saint) Angelo, a thirteenth-century Carmelite monk and martyr (May 5, displaced this year by St Philip & St James, who were themselves displaced by the Octave Day of Easter).

St Angelo’s life story, like so many, consists mostly of uncertain facts, at least until the end. But here it is, as usually recounted:

It begins about 1145 A.D. His parents were Jews, in Jerusalem. Before his birth, the Blessed Virgin Mary appeared to them in a vision, and they converted to Christianity. Coming myself, on my mother’s side, from German Jewish families which converted without such visions, I’d gather that there was some urgency in the case of St Angelo’s family. And why should we doubt that God acts by way of visions when appropriate? (Our Lord’s conception is a case in point.) In any case, they were apparently devoutly looking for the coming of the Messiah, and our Lady assured them that He had already come and had furthermore redeemed His people. She went on to promise that they would have two sons, twins, like two “flourishing olive trees on the heights of Carmel” [*Butler’s Lives*]. And this, it seems to me, is the reason for the urgency, since these boys would now be well-prepared from infancy to do their great service in God’s Church. How many of us similarly prepare our own sons and daughters? We have ambitions for them, but mostly of the secular and self-serving variety.

At eighteen, the sons entered the Order of Carmelites, already proficient in Greek, Latin and Hebrew, but from then on their career paths diverged. John eventually became Patriarch of Jerusalem. Angelo retired to Mount Carmel as a hermit, remaining there five years. Then a vision of his own: the Lord Himself appearing, asking him to go to Sicily at the cost of his life. Good news? Angelo apparently thought so, since he immediately obeyed his Lord’s bidding. That’s what happens when you keep close, loving company with Jesus: His will becomes the source of your joy. But few of us find time for Him time during the course of a day, let alone five years in the desert, and few of us would joyfully die for Him rather than lose Him.

On the journey, and then in Sicily itself, Angelo witnessed to Christ, preaching, teaching, and performing miracles. Two hundred Jews are said to have been converted in Palermo, and a similar number in Leocata. But when he tackled a certain Count Beringarius there, upbraiding him publicly for his shameless corruption, he was not so happily received. In fact, the count hired a gang of thugs to do him in. They made their way through a crowd which had gathered to hear Angelo preach, and stabbed him to death. Angelo fell to his knees, praying both for the people and for his assassins. The year was 1220.

St Angelo is usually depicted in art with three crowns at his feet, signifying chastity, eloquence, and martyrdom. *Real* martyrdom, by the way -- not the sort some other monotheists seek, but the kind that is faithful to our Lord’s own example, and which is possible only through God’s grace. Angelo knew, of course, that it was coming (though he didn’t seek it out), and both his chastity and his eloquence were preparations thereto.

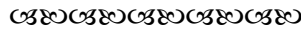
RISOTTO SAN ANGELO

A classic risotto, named for one ingredient, San Angelo Pinot Grigio, not directly for the Saint. But since we’re still in Eastertide, I thought you might enjoy a truly gourmet offering, whatever the source of the name. It comes from a New York City restaurant, Gemelli’s, via the internet.

Measure 6 cups good beef or chicken stock or broth. In a small saucepan, bring 1/2 cup of it to a boil; remove from heat and add 25 g dried Porcini mushrooms. Let stand about 20 minutes, till softened, then drain, reserving the liquid. Rinse Porcini briefly under cold water to remove any dirt. Drain well and chop coarsely.

Strain the soaking liquid through cheesecloth and add back to remaining broth. Heat 1 Tbsp extra-virgin olive oil and 2 Tbsp *unsalted* butter in a large casserole or Dutch oven, till moderately hot; sauté in it 1-1/4 cups finely chopped onion until golden. Add 2-1/4 cups Arborio rice, stirring to coat with the oil; toast until edges are translucent. Set your timer for 15 minutes, then pour in 1-1/2 cups Pinot Grigio (San Angelo if you can get it!) and stir until all the wine evaporates. Add 1/2 cup of the stock and 1/4 tsp salt; cook, stirring constantly, until the liquid is absorbed. Repeat (without salt), keeping rice at a simmer, until all the broth has been absorbed. In the midst of the process, when the timer goes off, stir in the mushrooms and a sprinkling of chopped fresh parsley, and continue cooking the rice with the broth until the rice is *al dente*. Add freshly ground pepper, and more salt if needed. Then remove from heat, blend in another tablespoon of butter until melted, and fold in 1/2 cup freshly-grated Parmigiano Reggiano cheese. (No substitutions for that -- or the butter!) Serves 5.

Gemelli's suggests pairing it with the San Angelo. Unless I misjudge you, you'll need more than what's left in the one bottle, so plan accordingly!

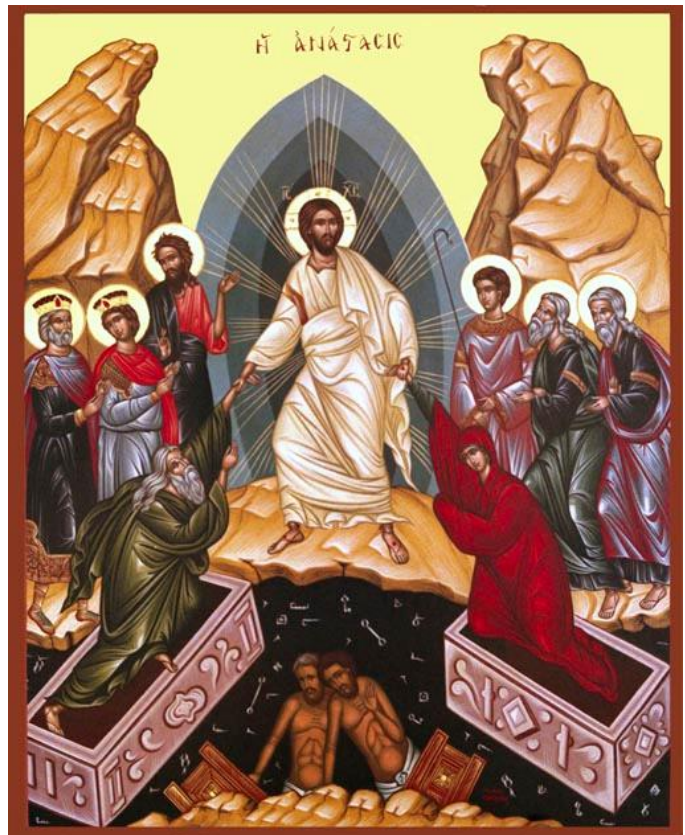


R ESURRECTION

Moist with one drop of Thy blood, my dry soul

Shall—though she now be in extreme degree
 Too stony hard, and yet too fleshly—be
 Freed by that drop, from being starved, hard or
 foul,
 And life by this death abled shall control
 Death, whom Thy death slew; nor shall to me
 Fear of first or last death bring misery,
 If in thy life-book my name thou enroll.
 Flesh in that long sleep is not putrified,
 But made that there, of which, and for which it
 was ;
 Nor can by other means be glorified.
 May then sin's sleep and death soon from me
 pass,
 That waked from both, I again risen may
Salute the last and everlasting day.

*John Donne
 1572-1631*



Easter greetings and blessings to all from Bishops Peter Wilkinson, Craig Botterill, Carl Reid and Robert Mercer, and members of Diocesan Council



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