

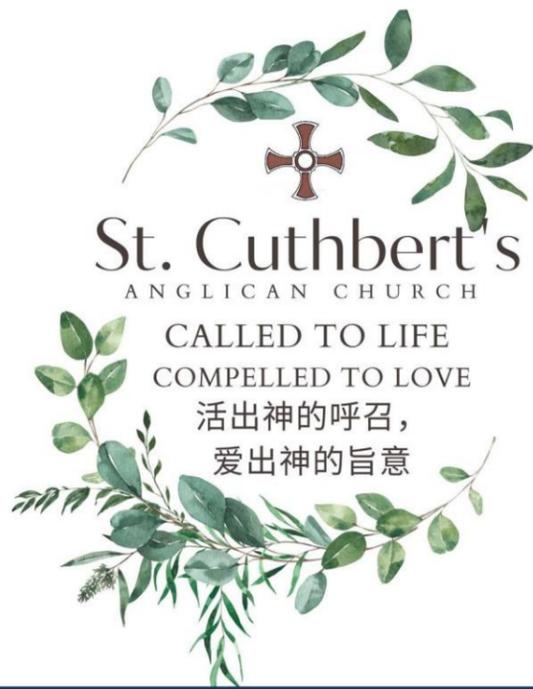


St Cuthbert's Anglican Church

Venerable Jeff Ward: rector.stcuthbert@gmail.com  
905-617-9717

e-Messenger

MAY 2023



### Sunday Services

- 8.00 a.m. Traditional Anglican Service (BCP)
- 10.00 a.m. Contemporary Eucharist with Choir
- 10.00 a.m. Bilingual Service (Mandarin/English) in the Parish Hall

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**May 28 - Pentecost - Combined English/Mandarin service in church at 10 a.m.**

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### Friday Service

- 9:00 a.m. Morning Prayer on Zoom (followed by coffee)

**Masks are optional (but recommended) at services**

## Earth Day Clean Up - April 22



*The Dunvegan Park Team*

It was a cold wet day but that did not dampen the enthusiasm of our Earth Day Clean Up volunteers on April 22. Seventy two locations were cleaned up in Oakville and as part of our MAP initiative St Cuthberts cleaned up Dunvegan Park, Ardleigh Park and around the perimeter of the church. Dawn and Jean had hot coffee, cookies and pizza waiting for everyone when they arrived back. Thanks to Panago Pizza who sponsored the event and donated two pizzas which were gratefully received by the teenagers who arrived back soaking wet and cold (see photo below)

We had 30 volunteers at St Cuthberts. Photo left shows the Dunvegan Park team. The photo right shows Devon and Dave cleaning up around the church property. We collected 10 bags of garbage.



*Devon and Dave*



*The Rector doing his bit and getting wet!*



*The Ardleigh Park Team drying off and enjoying the pizza*

We had teenagers from Oakville Trafalgar, E.J. James, James Hill, White Oaks and Pilgrim Wood schools. There were about 10 adult volunteers. Special thanks to David for organizing the event and Jean, Malcolm, Rick, Florence, Anna, Ven. Jeff and Lori.

# St Cuthbert's Artists

John Venner



*"After a few steps they found themselves at the edge of the wood, looking down on a sandy beach. A few yards away a very calm sea was falling on the sand with such tiny ripples that it made hardly any sound"*

*C.S. Lewis - The Narnia Chronicles - Prince Caspian -*

This painting by John Venner is in oil and shows an idyllic beach and you can almost hear the gentle lapping of the waves on the sand. John says he painted this from his imagination, but I think John had the image of Narnia in his head without realizing it. He has perfectly captured C.S Lewis' description of the entry into Narnia.

John has always liked drawing since he was at school, but when he was working never seemed to have the opportunity. One Christmas after he retired he was given a Christmas present - a series of private lessons in painting - and he has never looked back.

He started painting in oils but then changed to acrylic. When Jean Champion started an art group at St Cuthbert's John joined and found advice from people in the group helped him develop his skill.

Thank you John for sharing with us.

# From a Jumbled Desk

by Malcolm Little

An item that came across my desk this month was about the "Mere Anglicanism" conference held in South Carolina in January this year. The title of the conference is a play on the title of the C. S. Lewis book "Mere Christianity" and the article also mentioned the Chronicles of Narnia, written for children and young people.



It has been years since I read the Narnia books with my daughter and so I thought I would look at them again and I found that we have them all in our library. The stories are about a family of brothers and sisters who discover a secret world called Narnia, and in this world Jesus takes the form of a lion called Aslan. Lewis gives each of the children a specific character. Peter the eldest brother is honourable and brave, Susan the eldest sister is pretty and gentle, Edmund the younger brother is deceitful and resentful and in some ways the nemesis of Peter. Lucy, the youngest is innocent, always truthful and has grace that allows her to love and see Aslan when the other children sometimes can't, and for me is the main character in the books. Their adventures in Narnia reconcile the children to their own value and reveals the love Aslan has for them as individuals.

Lewis was inspired by the joy of the resurrection which followed the sorrow of the crucifixion and reveals his reason for writing the books at the end of the third Chronicle when the children are reluctant to leave Narnia. Aslan tells them "***By knowing me in Narnia you will know me better in your world***".

I was recommended the book "***Finding God in the Land of Narnia***" which talks about the Christian truths in the Chronicles of Narnia but my takeaway from reading these books is slightly different. For me Lewis is trying to explain to children (and us) - "why do bad things happen to good people". I think Lewis is illustrating that creation is balanced by opposites, joy and sadness, life and death, beauty and ugliness, good and evil and that these things do exist together in creation. For example, the evil White Witch entrances Edmund by her beauty and gets him to betray his brother, sisters and Aslan.

An event in one of the stories that will be relevant to teenagers (of both sexes who worry about their body image) is when Lucy enters the magician's castle and comes across a book of spells. She is tempted to use one of the spells to make herself look beautiful because she envies the natural beauty of her sister Susan. Aslan reveals to her the result of her wish and warns her "***You are wishing away yourself. You doubt your value. Don't run from who you are***".

In the first Chronicle - "The Magicians Nephew" Lewis shows that life and death, joy and sorrow are integral to creation but God cares for us all individually. A boy in the story called Digory has a mother dying of cancer (as did Lewis' own mother) and Aslan is grieved: "***Up till then he had been looking at the Lion's great feet and the huge claws on them; now, in his despair, he looked up at its face. What he saw surprised him as much as anything in his whole life. For the tawny face was bent down near his own and (wonder of wonders) great shining tears stood in the Lion's eyes. They were such big, bright tears compared with Digory's own that for a moment he felt as if the Lion must really be sorrier about his Mother than he was himself.***"

Lewis shows in almost every story the transformation from evil into good. In The Lion the Witch and the Wardrobe the deceitful Edmund betrays Aslan (an allegory of Judas?) allowing the White Witch to claim justice and demand his death. Aslan offers himself in place of the boy and the words of the White Witch are poignant as she kills Aslan "***to give up your life to save one human life - so much for love***". The death of Aslan is witnessed by the two sisters who are also the only ones to witness his resurrection. Edmund is transformed by his experience and the love Aslan has for him as an individual and becomes an honourable brave person like Peter his brother. It is then obvious that although evil exists, Aslan cannot be overcome by it.

So I would recommend these books to adults, teenagers and children. We also have the three films made from these stories on DVD in our library. Prince Caspian is now on stage at the Shaw Festival check Upcoming Events page 9.



# Anglican Christianity: A Series by Professor Alan L. Hayes

## Part 10: Wales, to the Reformation

### Anglicanism outside England

"Anglican" means English, which is why we've been focusing on the history of Christianity in England. But English Christianity has influenced many parts of the world. There are Anglican churches in something like 165 countries today. And these have influenced English Christianity in turn. So the history of Anglicanism takes us well beyond England.

The first nations to be deeply and continuously influenced by English Christianity were Wales, Scotland, and Ireland, which share the British Isles with England.

This month we'll start with Christianity in Wales, up through the Reformation of the sixteenth century. Next month we'll look at Scotland, and then at Ireland.

The influence of England on Wales, Scotland, and Ireland (and, later, on other parts of the world) wasn't particularly gentle. Often England tried to impose its own style of Christianity, and its own ecclesiastical jurisdiction, as part of a larger policy of political and economic control, as we'll see.



Here's a map of the British Isles, identifying the four nations of England, Wales, Scotland, and Ireland (which has been politically divided since 1916). There are also numerous very small islands in the British world which I won't try to cover.

### Early Christianity in Wales

The Welsh have always traced their lineage back to the Britons, the people that occupied what we now call England before the Anglo-Saxons came. Broadly speaking, the Welsh, over the centuries, have aspired to maintain their distinctive culture and language against English efforts to assimilate them.

In particular, for our purposes, the Welsh sought to preserve their distinctive Christian traditions as long as they could. They took some pride in the fact that they had embraced Christianity centuries long before the Anglo-Saxons did. In fact, some Welsh writers claimed that Christianity was planted among them by Joseph of Arimathea in the apostolic age.

The point was that their Christianity originated independently of the influence of both Rome and England. And they vigorously maintained this earlier form of Christianity against persecution by the Roman Empire, incursions by pagan Anglo-Saxons, and invasions by Scandinavians - and, as long as possible, against the claims of the Roman papacy.

They celebrated Easter according to their own interpretations of Scripture; their clergy generally married; and their bishops, instead of overseeing territorial dioceses as Roman bishops did, served families of mother-daughter churches that were sometimes far-flung. And of course the Welsh built churches. The Welsh word "llan" found in many place names in Wales means "church."

## Part 10: Wales, to the Reformation (Cont.)

### Early Welsh saints

Welsh Christians honoured their own national saints, like David (Dewi), Beuno, and Cadog. Their saints served as their models for their Christian life and discipleship. Some of these early saints were monks who practiced extreme self-renunciation in remote natural settings, sometimes as hermits and sometimes in small communities, where they worked hard, prayed lots, and restricted their diet to water, bread with salt and herbs, and occasional vegetables. Other saints traveled abroad to preach the gospel and plant churches. Still others were known for their learning and teaching and writing. One of the earliest of Welsh writings was a praise of the Holy Trinity by one of these scholars.

These monastic, missionary, and scholarly saints from Wales, and their counterparts from Ireland, also served as inspirations and models for Anglo-Saxon Christianity.

Shrines were built to contain the remains of the Welsh saints. Some became pilgrimage destinations. Layfolk often aspired to be buried near them.

The patron saint of Wales is the sixth-century St. David. The town of St. David's in Pembrokeshire was where David planted his cathedral when he became its archbishop.

A later medieval story tells how David became an archbishop. After he had founded many monasteries and converted many people and performed several miracles, the story goes, an angel sent him to Jerusalem with two companions. On the way he received the gift of tongues. When he arrived, the angel told the archbishop of Jerusalem to ordain David to the episcopate. David returned to Wales as an archbishop, and took up permanent residence in one of his monasteries, in the town which was later named after him. (The cathedral is still there, although of course it has been rebuilt. Today, David's 128th successor is Bishop Dr. Joanna Penberthy.)

In another, still later story, when the Welsh were fighting the Anglo-Saxons, as they were wont to do, St. David advised them to wear a leek on their helmets so that they could be distinguished from their enemies. The leek has become the symbol of Wales, and every year on St. David's Day, March 1, patriotic Welsh folk wear leeks.

### The Normans

The Normans who took England by force in 1066 were also keen to subjugate Wales. Norman warrior lords established themselves "in the marches" (along the borders) of Wales, appointed their own bishops (who were sometimes themselves), developed geographically defined parishes and dioceses, imposed tithing, overruled local Welsh Christian rules and customs, introduced papal jurisdiction, and tried to replace the Welsh saints with Latin ones.

They even tried to replace the super-austere Celtic style of monasticism with the more moderate Benedictine form, though without much success. The Welsh did, however, accept Cistercian monasticism from France, which was more like their own.

In 1107 a Norman bishop recognized the authority of the archbishop of Canterbury, an important first step in officially subordinating Welsh Christianity to English authority. The Welsh church remained part of the province of Canterbury until 1920. During the intervening centuries Wales had no archbishops, even though St. David was reputedly an archbishop. (In 1920 "the Church in Wales," *Yr Eglwys yng Nghymru*, became an independent province of the Anglican Communion, and began electing an archbishop.)

The decisive English conquest of Wales, including both the Anglo-Norman "marches" and the native Welsh principalities, was led by King Edward I in 1277-1283. As a result, the Welsh church became definitively subordinated to the English church. (Wales would be legally incorporated into England in 1542. Finally, in 1988, Wales began to receive self-government again, after protests against Prime Minister Margaret Thatcher's repressive policies there.)

### The late Middle Ages

In the fourteenth and fifteenth centuries, amid the dislocations of the Black Death and the Hundred Years War, Wales, including its parish churches, clergy, and religious orders, suffered economic destitution. The English hegemony was seen as being at least partly to blame. A revolution led by Owain Glyndwr in 1400 demanded, among other things, the autonomy of the Welsh Church.

## Part 10: Wales, to the Reformation (Cont.)

The revolution appeared promising at first, and Glyndwr was crowned Prince of Wales (he was the last Welsh person to hold that position), but it was crushed by an English military campaign which left Wales even more damaged than before.

But through the fifteenth century there followed a religious, literary, and economic revival that included a wave of church-building.

As elsewhere in western Europe, Welsh Christianity on the eve of the Reformation needed reforms that the papacy and hierarchy were unable to effect in Christian education, pastoral care, worship, the training of clergy, and patterns of discipleship. The result, as I summarized last month, was the Reformation.

### The Reformation

The first phase of the English Reformation under King Henry VIII from 1527 to 1539, which I wrote about in my last article, was generally well accepted in Wales, partly because of the king's own Welsh ancestry. The second phase under King Edward VI (1547 to 1553), which swept away ornaments, images, vestments, and traditional rituals, wasn't nearly so popular. In particular, the imposition of the Book of Common Prayer in English reminded people how little the English government valued, or maybe even noticed, the Welsh language.

Perhaps the most far-reaching contribution of the English Reformation to Wales came under Queen Elizabeth (1559-1603): Welsh translations of the New Testament and the Prayer Book were published in 1567.



These not only shaped Welsh Christian devotion, but also supported the survival of the Welsh language and gave fresh inspiration and direction to Welsh literature. It reminds us that preaching the gospel is most effective when it's done in a language and cultural context that people understand.

These Elizabethan publications were accompanied by an influential history of Wales (Epistol at y Cembra) by the reforming bishop of St. David's, Richard Davies, which portrayed the Reformation in Wales as a return to the purities of pre-Anglo Saxon Christianity. That proved a strategic argument to bring Wales into the Protestant camp.

If you don't know much about the geography of Wales, here's a map that will orient you. This shows the six dioceses of today's Church in Wales. The dioceses of Monmouth and Swansea & Brecon were created in the twentieth century; the other four were founded in the early Middle Ages.

## St Cuthbert's Youth News



### Confirmation 2023

Devon was among the fourteen youth who were confirmed by Bishop Susan on April 23 at the Cathedral in Hamilton.

At the service there was also an adult who was received into the Anglican Church and two other adults who reaffirmed their faith.

Congratulations Devon, you have been a loved part of our church family since you were tiny and now as a young man you are taller than many of us !

## St Cuthbert's Library Feature - C.S. Lewis

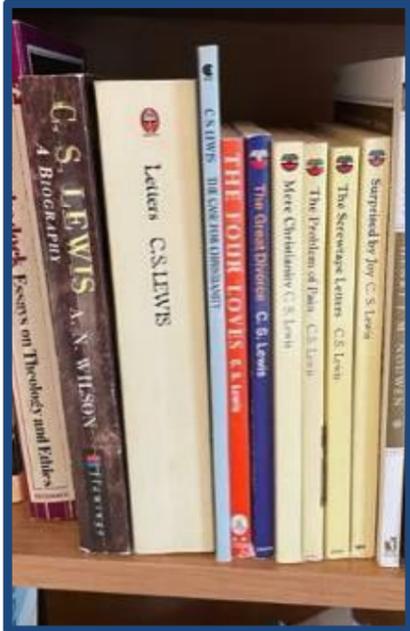
Information taken from Encyclopedia Britannica and C.S. Lewis' Biography - Wilson

All of the book titles highlighted in **bold** are available in our library. We also have 3 DVDs of the films made from **Chronicals of Narnia**.

C.S. Lewis was an Irish born scholar, author and ardent Anglican. He was a child prodigy and was writing stories by the age of six. In 1916 he won a scholarship in classics to Oxford University.



*The Library*



His education was interrupted by the First World War in which he served in France, but he eventually achieved a double first in Honours Moderations (Greek and Latin texts) and Greats (classical history and philosophy) and then staying on for an additional first in English language and literature. From 1954 to 1963 he was professor of Medieval and Renaissance English at the University of Cambridge. He was great friends with J.R.R. Tolkien who was a devout Christian, but was deeply scarred by what he witnessed in the First World War. Tolkien retreated into an imaginary world where the simple and good people of "Middle Earth" are dragged into conflict and where good eventually overcomes evil. In his writing of Lord of the Rings he became side tracked into creating an imaginary language spoken in Middle Earth and it looked like he would never finish the book. Lewis is credited with setting him straight and Tolkien said that without Lewis, Lord of the Rings would never have been finished. In his early years C.S. Lewis declared himself an atheist but in his early thirties much influenced by Tolkien he converted to Christianity and became an Anglican.

He wrote an account of this transformation in **Surprised by Joy** and in the book says "*he was dragged kicking and screaming into the Kingdom of God*". During WWII he wrote his book **The Problem of Pain**, in which he argues that the existence of evil and pain in the world is not a reason to reject God.

He also delivered a series of Christian talks on radio which after the war were gathered into a book **Mere Christianity** which also includes a separately published book **The Case for Christianity** (available as a separate book in our library). He went on to write **The Screwtape Letters** which became a best seller and is a series of letter written by the devil to one of his disciples in which he instructs him in the subtle art of tempting a young Christian convert. In 1960 he published **The Four Loves** (Affection, Friendship, Romantic, Charity), which is a look at the four types of love described in the Bible and was taken from a series of radio programs that he made.



Perhaps the best loved of his books is **The Chronicles of Narnia** which is a set of 7 books written for children in which he describes the conflicts between good and evil that occur in the kingdom of Narnia, which is unified by Aslan, a noble lion, which is the form in which the Son of God usually appears in Narnia. These books are just as enjoyable for adults to read - see "From a Jumbled Desk" - page 3.

### **The Chronicles of Narnia**

**The Lion, the Witch and the Wardrobe**  
**The Magician's Nephew**  
**The Horse and His Boy**

**Prince Caspian**  
**The Voyage of the Dawn Trader**  
**The Silver Chair**  
**The Last Battle**

We also have the 3 films made from these books on **DVD** in the library. My only disappointment is that our library doesn't have a copy of Lewis' final book, published after his death - Letters to Malcolm!

# Upcoming Events

Live Concert  
*A Capriccio in May*  
 “五月随想曲”现场音乐会  
 YMEP RENDITION OF TALENT AND PASSION  
 Youth Music and Event Players  
 In support of Mission Action Plan at St. Cuthbert's Anglican Church

Friday Night  
 26 | MAY | 2023  
 7:00 p.m.  
 Tickets: \$10 pre-sale, \$15 at door  
 1541 Oakhill Dr, Oakville, ON L6J 1Y6

St. Cuthbert's  
 318 Queen Mary Drive  
 Oakville, ON L6K 3L6  
 Phone: 905 845-6111

Candlelight & Prayer  
 with Songs  
 of Taizé

*In the stillness  
 of a candlelit hour,  
 come and pray with us  
 and sing the songs and  
 chants of Taizé.*

Friday May 19, 2023  
 at 7:30 p.m.

All Are Welcome!

St. Aidan's Church  
 318 Queen Mary Drive  
 Oakville, ON L6K3L6  
 Phone: 905 845-6111

## Bake Sale May 26/27/28, 2023

We will have a bake sale at the youth concert on May 26 and the sale will continue on the 27 and 28th.

MEDITATION WITH GRACE WATERDOWN

ALL ARE WELCOME,  
 WHOEVER YOU ARE,  
 JUST AS YOU ARE,  
 NO MATTER YOUR ABILITIES.

St. Cuthbert's, as part of our Mission Action Plan (MAP)  
 and in conjunction with Grace Waterdown,  
 invite you to join our online community in contemplative silence every  
**Saturday from 11:00 a.m. to noon.**  
 Grounded in the teaching of Jesus, our practice opens us to stillness and silence,  
 connecting us to God, our neighbour and ourselves.

## Food Drive - June 3 and 10, 2023

On Saturday June 3 our youth will be distributing food collection bags to houses in the area. On Saturday June 10 they will go back and collect the bags for delivery to Kerr Street Mission and Fare Share Food bank. We need adult drivers to accompany the collectors on June 10 and deliver the food to the food banks.

Family Fun Fair  
 Saturday September 16  
 10AM to 2PM.

# Upcoming Events

## BOOK & PUZZLE SALE

**On August 12th we are hosting a used book and puzzle sale!**

We are collecting gently used books. *Your donations can be left in the church office!*

Books of any genre (sorry no encyclopedias, Reader's Digests or business books), including children's books, are welcome!

For details, please contact the church office.

905 844 6200  
stcuthbertoakville@gmail.com



# PRINCE CASPIAN

**NOW ON STAGE!**

The magical world of Narnia teeters on the brink of war. Only Prince Caspian and four children can restore peace.

ADAPTED FOR THE STAGE BY DAMIEN ATKINE  
BASED ON THE NOVEL BY C.S. LEWIS

PRE-SHOW WORKSHOP AVAILABLE BEFORE EVERY PERFORMANCE - \$5

**SHAWFEST.COM 1-800-511-SHAW**

SHAW 20 FESTIVAL 23

Produced by Theatre Company  
Directed by  
Christopher & Jeanne Jennings



### Men's Lunch

The next Men's Lunch will be on May 26 at noon and Dick will be contacting us as usual with details. If you have not joined us before and would like to join us for lunch please contact Dick Alcock (905 337 0121)