

# The Parish of St. Edmund, King and Martyr

Waterloo, Ontario  
www.stedmund.ca



The Anglican Catholic Church of Canada / The Traditional Anglican Communion

## UPDATE

April 11, 2008 - Pope St. Leo the Great (391 - 461)

### May Schedule

May 1	Thursday	Ascension Day
May 4	Sunday	The Sunday after Ascension Day
May 8	Thursday	St. Philip and St. James the Apostles
May 11	Sunday	The Day of Pentecost / Whitsunday
May 18	Sunday	Trinity Sunday
May 22	Thursday	Corpus Christi
May 25	Sunday	The First Sunday after Trinity
May 31	Saturday	The Visitation of the Blessed Virgin Mary to Elizabeth

### Service Times and Location

- (1) All Services are held in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo.
- (2) On Sundays, **Matins** is sung at **10:00 a.m.** (The **Litany** on the first Sunday of the month), and the **Holy Eucharist** is celebrated (sung) at **10:30 a.m.**
- (3) On weekdays - **Major Holy Days** - the **Holy Eucharist** is *usually* celebrated at **7:00 p.m.**, **10:00 a.m.** on Saturday.

## Notes and Comments

1) In 2007, **Parish 'mission' work** included, but was not limited to, the following:

a) \$3,000 to our struggling missionary churches in Zambia, Congo, and Zimbabwe. The money is used to help in the support and education of ordinands, to purchase supplies for the building of churches (roof tiles, bricks, etc.), and etc. [Our contribution is sent via our Parish in Vancouver (St. Peter and St. Paul) who have received approval from the Canada Revenue Agency to allow us to support these churches and maintain our charitable donation status for such contributions.] For more information, see the Report on Africa - this page.

b) \$2,000 to four local organizations (\$500 each):

i) *Mary's Place (Kitchener)* - a 60-bed safe, supportive shelter for women and their children who have experienced homelessness, violence, substance abuse, neglect, abandonment, and development or psychiatric challenges.

ii) *Marillac Place (Kitchener)* - a special works project of the Society of St. Vincent de Paul. They offer housing for single prenatal and postnatal women aged 16-25. Residence is permitted in their ten-room facility for up to one year postnatal. They can also accommodate children up to 2 years of age.

iii) *Anselma House (Kitchener)* - provides emergency shelters and services for abused women and their children with information on domestic abuse, safety plans, effects of violence on children, crisis support, outreach programs and available community resources.

iv) *ROOF (Kitchener)* - provides front-line support counselling, and outreach to street youth and youth in transition 12-25 years. Helps meet basic needs for shelter, hygiene, food and clothing. Programs include a Substance Abuse Prevention Program, drop in sexual health clinic, food hampers, crisis counselling, prescription subsidies, and an anger management program.

2) Our **Parish Treasurer** and **Envelope Secretary** - Bridget Speck - is again participating in *The Weekend to End Breast Cancer* walk, in Toronto, for the Princess Margaret Hospital, this September. If you feel so inclined, a pledge form is enclosed as pages 11 and 12. (Even if you don't feel so inclined, you can still pledge! GF)

3) For Robert's Ramblings - *Easter Sermon: Portsmouth* - see page 3.

4) Our Beloved Dead - the sixth of seven parts - page 7.

5) Christianity versus Liberalism - Has the Notion of Sin Disappeared? - see page 8.

6) The Continuing Church - A New Day Dawns - see page 9.

7) The fourth of four parts on - Blessed Mary: Ever Virgin - page 10.

## Report on Africa

### *Appeals and support for the CACZ [Zambia], ECAC [Congo] and TAC Zimbabwe*

It has been three months since the last report on the work we have supported in Africa, with the added incidents of an earthquake in Bukavu (Congo) and an election in Zimbabwe. It is time for an update.

The earthquake hit Bukavu, as well as the countryside surrounding in Congo and Rwanda (Bukavu, a city of 600,000 people, is on the border between the two countries) on the 3rd February 2008, as Mass was being said in the chapel in Bukavu. Fr. Steven Ayule-Milenge wrote a very restrained message in which he said that the chapel and offices - recently rented for the next year - had been damaged that he had a sprained and possibly broken wrist, and that 20 of the parishioners had been admitted to hospital.

We are thankful that none of the injuries were very serious, although we prayed for the six people who lost their lives in the earthquake: and for the many others who lost property and belongings in the damage caused. The IAF was able, with the help of a donor in the USA, to send moneys immediately, which allowed the hospital bills

for 15 of those admitted to be paid. We here in Canada were able to send moneys so that the church could find alternative accommodation both for the chapel and for offices for administration of the Congolese church: and we launched an appeal for urgent help for this purpose.

As of Easter Week, 5 of our Bukavu parishioners remained in hospital, and needed to settle their accounts. Thanks to the response to the earthquake appeal, we have been able to send moneys for these fees, as well as enough to provide new furniture and altar linens for the chapel in Bukavu: total \$2040.00. The church still needs to replace the chalice and paten (\$250.00), as well as reprint prayer books in Swahili which were lost in the damage and destruction (\$950.00).

Zimbabwe: the people are living under an intolerable burden of amazing inflation and the ensuing poverty, and yet continue to build the church there, under the leadership of Fr. Wellington Ncube-Murinda. Bishop Peter Wilkinson asked us to help in the transfer of funds to the TAC Zimbabwe, which we accomplished: this sum of \$5000.00 will be used for the construction of a new church. We have been able to send a gift of \$100.00 income support for each of the 6 ordinands, as well as \$200.00 for travel expenses for clergy to travel to a Regional Deanery Meeting: at which the major topic will be the growth of the church and the need for a new building. Fr. Ncube-Murinda has assured me that we shall have copies of all paperwork in this regard as soon as they have determined the best way to proceed.

The CACZ in Zambia is in the process of arranging for a synod at which the decision on the election of a new Bishop will be decided: this will be the first Episcopal election for the CACZ, which is growing as new priests are trained and can develop the congregations. To assist the ordinands, who live 'on campus' at Makeni during the week, and whilst there have to grow much of their own food, we have sent \$1000.00 for the five ordinands, to be distributed as needed by Fr. Andrew Mukuyamba.

As mentioned in the previous report, there is also a continual correspondence with Fr. Alphonse Ndual in Yaoundé, Cameroon: and although we have no charitable agreement with the church in Cameroon as yet, we have

been able to send the church a number of stoles and maniples, thanks to the gift of St. Patrick's, Pitt Meadows. It has also been possible to send funds, thanks to one donor, so that Fr. Ndual was able to renew his residency permit with the police, thus avoiding the risk of arrest and imprisonment.

Back to the Congo, we had sent moneys for the roofing of several churches. One parish, St. Matthieu, Malinde, has asked Fr. Steven Ayule-Milenge to check with us if it may be possible for them to delay building the roof at this time. The reason is that the parish would prefer to wait until the end of the rainy season, in late May or June, so that they can then build kilns, and make cured brick: they can then build a solid building, on which they will put the solid roof: and then they will have the church they can be sure will not fall down in the rainy season. What is really impressive about this is that by sending some roofing material, the parish has now been able to get together to build the solid church: bricks they can make - but the roof materials they could not afford to buy.

Also in Congo, the CIDA grant application is in Ottawa: it is wending its way through the inner workings of CIDA: please keep this in your prayers, as it can benefit over 50,000 peoples' health care if approved.

Pray for the continuation of this mission outreach, that it may prove successful in funding these projects: but also pray for the success of the Primate's Appeal: as it is the Primate who is the source of Episcopal visits to these churches, the funding for the confirmations of the faithful, the funds to bring the clergy to meetings, and so on and so forth: essential work for the growth and good health of the TAC.

By **Fr. David R. Marriott SSC**, Curate, *The Parish of St. Peter and St. Paul*, Vancouver, B.C. - April 1, 2008 (Alas, the original report from Fr. Marriott contained colour pictures from Africa which are not easily reproduced in the current UPDATE format. GF)

### **Robert's Ramblings**

#### ***Easter Sermon: Portsmouth***

In the story about the emperor's clothes there is only one person to tell it like it is. And that person is not a politician, philosopher,

scientist or theologian. That person is a child, "But mummy, the emperor isn't wearing any clothes".

Jesus said, "I thank Thee Lord of heaven and earth that Thou didst hide these things from the wise and understanding and didst reveal them unto babes" (*Matthew* 11,25).

In the kingdom of God the first are last, the sad are blessed, the poor are rich, the meek possess power. Stalin may have had the tanks, the battalions of soldiers, but in the end it was the *babushkas*, the little old grandmothers in their head scarves, believing and praying faithfully in secret throughout 75 years of communist persecution, who won the day. The Christian faith is restored to Russia. Stalin's name is an execration and a hissing. "He hath put down the mighty from their seat and hath exalted the humble and meek". In the kingdom of God the first are last, the poor possess power. In the kingdom of God it is the dead who live, as it is those whom we consider to be alive, dominant, important, vital, who are dead in the eyes of God.

The kingdom of God. But of course I don't see life in this way. Therefore I can not describe life in this way. And I can't see life in this way because I have not yet become a child. Jesus said, "Except ye turn and become as little children ye shall in no wise enter the kingdom of heaven" (*Matthew* 18,2). Children have the embarrassing habit of seeing and speaking the truth, "But mummy, the emperor isn't wearing any clothes".

The kingdom of God. "My thoughts are not your thoughts, neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts". So says God by His prophet *Isaiah* (55,9 - 10), whose *sgraffito*\* we see every time we look up at the altar.

But in the kingdom of men the problem is that God's thoughts seem lower than our thoughts; that God's thoughts seem positively perverse. Take Easter for an example:-

According to my thoughts, according to my ways, Easter was a superb opportunity for Jesus to prove to Pontius Pilate, to the high priests, to the whole world, all the truth about the ultimate meaning of life, about the riddle of the universe, about higher consciousness. Easter was the time for Jesus

to convince politicians, philosophers, scientists and theologians, to say nothing of emperors. Easter was the time for high minded seriousness, for intellectual discourse with the chattering classes. But what did God in practice?

Well, for one thing, after He'd risen from the dead, Jesus cooked breakfast. I ask you! Was that the time for something so mundane as food? Jesus meets the Eleven on the shore of Galilee, "Come and get it". (If there are any cooks, any Marthas among you, please note. You may think you only stand in a kitchen while holy ones are on their knees . . . but in the kingdom of God, God Himself has done some cooking).

For another thing, after He had risen from the dead, Jesus ate supper. Well, scraps left over from the disciples' supper. Main course: fish. Dessert: honeycomb. What a silly thing to do! The profound scientific and theological question before the Eleven was the chemical and physical composition of the resurrection body, Jesus' own and ours. After all, matter is just one form of energy among several. Angels are created energies. What a lofty discourse Jesus could have delivered. But no, it was, "Got anything here to eat?"

Most scandalous of all, at Easter Jesus descended to a childish game, to teasing, to the far from erudite play of hide and seek.

She supposing Him to be the gardener. And she natters on some nonsense, "Give me His Body so that I can take it away with me". How on earth can one woman carry a corpse through city streets? He cuts through her nonsense with a tease, "Mary". And then when she tries to grab Him, He replies "Don't cling to Me". . . and just disappears. Imagine what sort of day Mary Magdalene spent after that!

That evening He catches up with men walking to Emmaus. And does He tease! "What are you two talking about?" As if He didn't know! "Are you the only person in Jerusalem who doesn't know what's been happening there this week end?" "What things?" And He lets them tell Him His story and tell it all wrong. Only when they finish are they permitted to recognize Him . . . at which point He just disappears.

Back they hurry to Jerusalem, only to find

that Jesus had beaten them to it. He has already shown himself to the Eleven in the upstairs room . . . and disappeared. Jesus is one of the best players of hide and go seek you are likely to meet. In the kingdom of God, God has also played His childish games.

Thomas misses out on the teasing. So he comes out with his reasonable protest. Monday passes. Tuesday passes. Where is this risen Jesus? Seeing is believing. Then on Low Sunday night He Whom they have sought suddenly appears. They seek Him here, they seek Him there, disciples seek Him everywhere, that damned elusive Pimpernel. He finds them and Thomas eats his words.

In the kingdom of men God's thoughts are not our thoughts, God's ways are not our ways, for our ways seem so much higher than His. Easter is a very serious matter. Easter is of profound significance. Here is the key to philosophical perplexity, to theological conundra. But God wastes His time playing like a child. In the kingdom of God, God's ways are upside down, back to front.

Jesus said: "Except ye become as little children ye shall in no wise come into the kingdom of heaven".

Jesus said, "Blessed are the poor in spirit for theirs is the kingdom" - not of men - but "of God."

To Whom risen from the dead, with God the Father and with God the Spirit, be thanks for evermore.

\*A mural not unlike Wedgwood pottery, in that plain plaster is superimposed upon coloured walls. The art was practised in the Roman empire and revived during the renaissance. There are only two churches in Britain with such murals, St Agatha's being one.

+Robert Mercer CR

**The retired, Third Bishop of The Anglican Catholic Church of Canada**

### *From here and there*

1) Out of the mouths of babes - Why did God make mothers?

- a. She's the only one who knows where

the scotch tape is.

b. Mostly to clean the house.

c. To help us out of there when we were getting born.

2) **Loyalty** is great but as Christians our loyalty should be to Jesus Christ, not an apostate denomination [referring to The Episcopal Church (USA), but the same can be said of The Anglican Church of Canada]. Unfortunately some people will find out too late and pay an eternal consequence for their misguided loyalty. Anonymous.

3) *Before Mass*, talk to God. *During Mass*, let God talk to you. *After Mass*, come to Coffee Hour and talk to each other.

4) I wonder if other dogs think poodles are members of a weird religious sect? **Rita Rudner**

5) We desire one thing: that the Holy Church, now trampled upon and in confusion and divided into parties, may return to its former unity and splendor. **Pope St. Gregory VII, Letter to All the Faithful**, 1082.

6) "The faith of Christians is the resurrection of Christ," St. Augustine said. Everyone believes that Jesus died - even the pagans and the agnostics believe it. But only Christians believe that he has also risen, and one is not a Christian unless he believes this. **Father Raniero Cantalamessa, OFM Cap**

7) **The date of Easter**

As you may know, Easter is always the first Sunday after the first full moon after the Spring Equinox.

This dating of Easter is based on the lunar calendar that Hebrew people used to determine Passover, which is why it moves around on our Roman calendar.

Based on the above, the earliest date on which Easter can fall is March 22, and the latest date is April 25. Easter therefore takes place unusually early this year on March 23. This year is the earliest Easter any of us will ever see the rest of our lives! Only the most elderly of our population have ever seen it this early, and none of the rest of us have ever, or will ever, see it a day earlier!

The facts:

i) The next time Easter will be this early (March 23) will be the year 2160 (152 years from now). The last time it was this early was 1913 (so, if you're 95 or older, you are the only ones that were around for that!)

ii) The next time it will be a day earlier, March 22, will be in the year 2285 (277 years from now). The last time it was on March 22 was 1818. So, no one alive today has or will ever see it any earlier than this year! **J. Walther**

8) Any married man should forget his mistakes. There's no use in two people remembering the same thing.

9) **Apostolic Succession** is necessary for the valid ordination of priests [and deacons] and the valid consecration of bishops [Holy Orders], which are in turn necessary for the validity of several of the other sacraments, including the Eucharist, Confession, Confirmation, and the Anointing of the Sick.

10) A little boy asked his father, "How did the human race appear?"

The father answered, "God made Adam and Eve and they had children and so was all mankind made."

Two days later the boy asked his mother the same question.

The mother answered, "Many years ago there were monkeys from which the human race evolved."

The confused boy returned to his father and said, "Dad, how is it possible that you told me the human race was created by God, and Mom said we developed from monkeys?"

The father answered, "Well, my son, it's very simple. I told you about my side of the family and your mother told you about hers." **Klaus Adam**

11) Did you know that the 'CH' in the Montreal Canadiens' [hockey team] logo stands for "Centre Hise"? **Bob Termuende**

12) **The Real Presence** - "We call this food Eucharist, and no one else is permitted to partake of it, except one who believes our teaching to be true and who has been washed in the washing which is for the remission of

sins and for regeneration [i.e., has received baptism] and is thereby living as Christ enjoined. For not as common bread nor common drink do we receive these; but since Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by him, and by the change of which our blood and flesh is nurtured, is both the flesh and the blood of that incarnated Jesus". **St. Justin Martyr** - 151

### 13) **Human Cloning and Embryonic Stem Cell Research**

Days after President Bush re-issued his call for a ban on human cloning in the United States, Pope Benedict XVI condemned the grisly practice in a speech. The pontiff also issued a condemnation of embryonic stem cell research and said both practices are wrong because they involve the destruction of human life.

The speech came before members of the Vatican's *Congregation for the Doctrine of the Faith*, a Catholic doctrinal body that the pope led before becoming the Church's leader.

The Catholic leader said scientists need to stop treating human life, even at its earliest stages, as "biological matter."

The Pope said it was impossible for the Catholic Church to respond to every act of science because technology is moving so quickly. However, he indicated pro-life Catholics must issue a general condemnation of any practice that destroys human life.

In doing so, the Church would have a moral voice "so that scientific progress may be truly respectful of all human beings, who must be recognized as having individual dignity because they have been created in the image of God."

According to a *London Daily Mail* report, the Pope talked about "new problems" such as freezing human embryos, designer babies, and human cloning.

These practices "clearly show how, with artificial insemination outside the body, the barrier protecting human dignity has been broken" and they "question the very concept of the dignity of man," Pope Benedict said.

"When human beings in the weakest and most defenseless stage of their existence are selected, abandoned, killed or used as pure 'biological matter', how can it be denied that they are no longer being treated as 'someone' but as 'something', thus placing the very concept of human dignity in doubt?" he added.

The Pope said the Church "appreciates and encourages" ethical alternatives such as adult stem cell research or studies showing scientists turning cells into an embryonic-like state.

U.S. Cardinal William Levada, who took the Pope's place as the head of the doctrinal panel, told *Reuters* the body would likely issue a new position paper soon on bioethics issues. **Steven Ertelt**, Editor, LifeNews.com - January 31, 2008

14) We may ignore, but we can nowhere evade, the presence of God. **G.K. Chesterton**

15) "Bishop Mercer, what do you see as the future of the ACCC?" There was a brief pause and then: "It has no future." "How do you mean that?" I shot back. "Our Church is like the extra bed in the garden. The main borders get crowded but there are plants that shouldn't be lost, so you heel them in in the spare bed until the time comes when you can restore them to their rightful places." It was a marvellous answer. **Father Lee Whitney**

### **Our Beloved Dead - 6 of 7**

**11) The teaching of the Church forbids us to hold that certain kinds of pain, inevitable in the life of probation in the Church on earth, exist in Purgatory.**

a) Probation involves doubt. There is no probation in the next world, and so no torture of doubt can touch the souls of the Faithful Departed. They are certain of their salvation. They know that the eternal state of bliss can now never be forfeited. The souls under the altar cried, "How long, O Lord, how long," but the cry bespeaks the pain of desire, never the pain of doubt.

b) There never can be the pain of fear as to the future, for at the moment of the passing of the faithful soul, "perfect love had cast out fear."

c) There can be no pain of temptation. Never again can the soul experience the fearsome onset of Satanic attack. Since it is no longer on trial, it can no longer be tempted.

d) The souls in Purgatory do not suffer that pain which comes from a longing to get away from this condition. Their wills are wholly conformed to God's will. They rejoice in their pains and would not suffer one pang the less, for they know that nothing comes to them save through the all-loving will of the heavenly Father. To them, as to no others, can be attributed the words of St. Catherine of Siena, - "I love what He loves and hate what He hates, because Love hath made me one with Himself."

**12) The Church teaches that the souls of the Faithful Departed, when cleansed of all imperfection, pass immediately into Heaven, and enjoy the Beatific Vision.**

The increase in cleansing, light, refreshment and peace, which we pray God to give our Blessed Dead, can lead to but one end, - the Vision of God in Paradise. All imperfection being done away, all the darkening effects of sin removed, the soul will pass into Heaven, and there rejoice in the Beatific Vision of the Blessed Trinity.

It must not be thought that the souls of the Faithful do not enter Heaven until after the General Resurrection. The writer of the Epistle to the Hebrews describes the inhabitants of "the city of the living God, the heavenly Jerusalem," and tells us that amongst them are "an innumerable company of angels," "the general Assembly and church of the first-born," and "the spirits of just men made perfect." (Heb. 12:22-23). St. John also records in the Book of Revelation seeing the great multitude standing before the throne; and he describes them as those "who are without fault before the throne of God," (Rev. 14:5), that is, those who have been cleansed from every stain of sin, "the spirits of just men made perfect." All this is said to take place before the final Resurrection, and while the Church on earth is still waging its war against Satan.

Following this Scriptural teaching the spiritual masters of our day repeat this same truth, and the Church, of necessity, places her official seal upon it. One of the hymns

which the American Church appoints to be used in our service of the feasts of Saints and Martyrs is that familiar one by Bishop Christopher Wordsworth. "Hark the sound of holy voices." In it this learned and holy prelate describes the present state of the Saints in glory

"Now they reign in heavenly glory, now  
they walk in golden light,  
Now they drink as from a river holy bliss  
and infinite;  
Love and peace they taste forever, and all  
truth and knowledge see,  
In the Beatific Vision of the Blessed  
Trinity."

These considerations teach us, as nothing else can, the duty, the privilege, and the joy of praying for our Holy Dead. If our efforts can avail to lift them out of the shadows of Purgatory into the perfect light of God, out of the pain of separation from Him into the bliss of His realized presence, we cannot but recognize prayer for the Dead as a duty to our loved ones; we cannot but claim it as an inestimable privilege which we shall rejoice constantly to exercise.

They have knowledge of what we do on earth. They know our neglect of them, and it grieves their spirits; or they realize the strength and help our prayers, and rejoice in grateful love of us.

Since God has so far lifted the veil that separates our earthly life from that which is beyond, dare we forget our Holy Dead when we pray?

From *Our Beloved Dead*, a booklet by **The Rev. S.C. Hughson, O.H.C.** - published for *The Guild of All Souls* in 1950

### **Has the Notion of Sin Disappeared?**

Cathy Lynn Grossman of *USA Today* asked the question, "Is sin dead?" The headline of her article in the paper was: "*Has the 'Notion of Sin' Been Lost?*"

Early in the article, Grossman answers her own question - "No, not by a long shot." Still, her report raises some important issues about just what many people - and preachers - believe about sin. She also points to a question that should trouble the Christian conscience: "How can Christians celebrate

Jesus' atonement for their sins and the promise of eternal life in his resurrection if they don't recognize themselves as sinners?" That question demands an answer.

Some observations from the article are worthy of note. The report reveals a great divide over the question of sin.

David Kinnaman of Barna Research suggested: "*People are quick to toe the line on traditional thinking*" that there is sin "but interpret that reality in a very personal and self-congratulatory manner" - *I have to do what's best for me; I am not as sinful as most.*

There is something to this analysis. There is indeed something self-congratulatory about the way most people seem to think about sin and its consequences. Spend a few minutes watching the news and see if you are not tempted to feel better about yourself.

A key section of the *USA Today* article is this:

*Popular evangelist Joel Osteen, pastor of Lakewood Church in Houston, never mentions sin in his TV sermons or best sellers such as Your Best Life Now.*

*"I never thought about (using the word 'sinners'), but I probably don't," Osteen told Larry King in an interview. "Most people already know what they're doing wrong. When I get them to church, I want to tell them that you can change."*

A preacher who never even *thought* of using the word *sinner*? If people "already know what they are doing is wrong," why do we need the Law of God? What, we should ask, are the consequences of sin? Furthermore, does he really believe that the Gospel is about how we can change ourselves? That is not the Gospel of Christ, but the false Gospel of the self-help movement. Then again, if you do not believe that we are sinners facing the just judgment of a holy God, maybe the self-help message seems just fine.

Michael Horton, professor of theology at Westminster Theological Seminary in Escondido, California, offered a thorough and perceptive response to Osteen's "moral therapy:"

*"It's changing your lifestyle to receive God's favor," Horton says. "It's not heaven in the hereafter but happiness here and now. But it is still up to you to make it happen."*



*He finds sad truth in an old newspaper headline he once saw: "To hell with sin when being good is enough." That's the drift of American preaching today in a lot of churches. People know what sin is; they just don't believe in it anymore. We mix up happiness and holiness, and God is no longer the reference point."*

*In other words, he asks, if you can solve your problems or sins yourself, what difference does it make that Christ was crucified?*

I was quoted in the article, and in this section I pointed to the loss of biblical authority and the secularization of our cultural understanding of sin:

*Even some people who say sin is real still steer by a compass of "moral pragmatics," not a bright line of absolute truth, Mohler says. "People say, 'I have high moral expectations of myself and others, but I know we are all human so I'm looking for a batting average.'*

*"We find a comfort zone of morality, a kind of middle-class middle level where we think we are doing well. We cut the grass. We don't double-park. But we ignore the larger issues of sin.*

*"Instead of violating the law of the Creator, it becomes more a matter of etiquette. . . . We want our kids to play well in the sandbox and know their place in line. We want people to do things decently and in order. But it's etiquette of morality without the ethics. The end result is that when we do things we wish people wouldn't do, there's no sense of guilt or shame."*

As a matter of fact, the eradication of guilt and shame is one of the primary goals of the therapeutic culture, and the movement has been hugely successful. Sin is now celebrated in so many cases, not scandalized.

The article offers much more. Perhaps the most interesting angle on the story is the fact that the secular world seems to understand that something has changed when it comes to the preaching of many churches and the beliefs of many who call themselves Christians.

We are reminded yet again that an understanding of sin is preliminary to understanding the Gospel. The magnitude of our sin explains the necessary magnitude of Christ's atonement.

As John Bunyan observed: "No sin against God can be little, because it is against the great God of heaven and earth; but if the sinner can find out a little God, it may be easy to find out little sins."

By **Dr. R. Albert Mohler, Jr.**, President, *The Southern Baptist Theological Seminary* - March 25, 2008

### *A New Day Dawns*

#### *"But speak thou the things that become sound doctrine "*

Following the illegal "ordinations" in Philadelphia in 1975, and the unconstitutional vote on the Sacrament of Ordination in the Episcopal Church's General Convention in 1976, a large group wishing to preserve the historic faith and practice of Anglican inheritance, met in St. Louis in 1977, where the Continuing Church movement began. Such an undertaking was bound to experience growing pains, which it did, resulting in a number of separate constituencies, each emphasizing some particular aspect of traditional Anglicanism.

The Chapel family felt it unwise to ally itself to any one of these until a movement toward union of all who uphold the Catholic and Apostolic Faith as received in the Anglican experience, would be evident. Such an accomplishment is now fact: the main elements came together in Florida this past week, "conditional" Consecrations of all bishops present were made, with three Bishops of the old order, and of undoubted Apostolic Commission taking part. This was with the approval of three "sitting Bishops" of the Episcopal Church who have held out against trendy secularization of the Church, and who have been Ordained and Consecrated under the requirements of the former Ordinal.

Don Foster was our representative at the Florida Synod, and will tell us briefly at the Ranch following this Mass, what transpired. It is a time of uplift and great expectations, of unity and concord.

The Chapel is now part of the Western Province of the Anglican Church of America [which became the Diocese of the West of the Anglican Church in America]. The Rt. Rev. Mark Holliday, of Tucson, Arizona, being our

new Ordinary. The ultimate aim of continuing as a sound Anglican entity must be the reunion of Christendom, for which we have prayed at every Mass held here over the last thirteen years. The secular world is lost and foundering; crime is rampant, the basic structure of home life everywhere in tatters. Only a reunited Christendom can recover wholeness in the family of mankind.

From the leaflet of **Saint Nicholas' Chapel**, Scotts Mills, Oregon, for *The Twentieth Sunday after Trinity*, October 31, 1991

### **Blessed Mary: Ever Virgin - IV**

#### Pope Siricius I

"You had good reason to be horrified at the thought that another birth might issue from the same virginal womb from which Christ was born according to the flesh. For the Lord Jesus would never have chosen to be born of a virgin if he had ever judged that she would be so incontinent as to contaminate with the seed of human intercourse the birthplace of the Lord's body, that court of the eternal king" (*Letter to Bishop Anysius* [A.D. 392]).

#### Augustine

"In being born of a Virgin who chose to remain a Virgin even before she knew who was to be born of her, Christ wanted to approve virginity rather than to impose it. And he wanted virginity to be of free choice even in that woman in whom he took upon himself the form of a slave" (*Holy Virginity* 4:4 [A.D. 401]).

"It was not the visible sun, but its invisible Creator who consecrated this day for us, when the Virgin Mother, fertile of womb and integral in her virginity, brought him forth, made visible for us, by whom, when he was invisible, she too was created. A Virgin conceiving, a Virgin bearing, a Virgin pregnant, a Virgin bringing forth, a Virgin perpetual. Why do you wonder at this, O man?" (*Sermons* 186:1 [A.D. 411]).

"Heretics called Antidicomarites are those who contradict the perpetual virginity of Mary and affirm that after Christ was born she was joined as one with her husband" (*Heresies* 56 [A.D. 428]).

#### Leporius

"We confess, therefore, that our Lord and God, Jesus Christ, the only Son of God, born of the Father before the ages, and in times most recent, made man of the Holy Spirit and the ever-virgin Mary" (*Document of Amendment* 3 [A.D. 426]).

#### Cyril of Alexandria

"[T]he Word himself, coming into the Blessed Virgin herself, assumed for himself his own temple from the substance of the Virgin and came forth from her a man in all that could be externally discerned, while interiorly he was true God. Therefore he kept his Mother a virgin even after her childbearing" (*Against Those Who Do Not Wish to Confess That the Holy Virgin is the Mother of God* 4 [A.D. 430]).

#### Pope Leo I

"His [Christ's] origin is different, but his [human] nature is the same. Human usage and custom were lacking, but by divine power a Virgin conceived, a Virgin bore, and Virgin she remained" (*Sermons* 22:2 [A.D. 450]).

#### Council of Constantinople II

"If anyone will not confess that the Word of God . . . came down from the heavens and was made flesh of holy and glorious Mary, mother of God and ever-virgin, and was born from her, let him be anathema" (*Anathemas Against the "Three Chapters"* 2 [A.D. 553]).

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