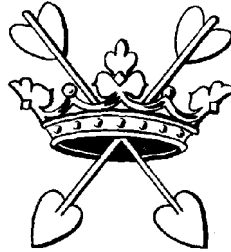


The Parish of St. Edmund, King and Martyr

(Waterloo, Ontario)



The Anglican Catholic Church of Canada
(A member of the worldwide Traditional Anglican Communion)

UPDATE

January 6, 2006 - **The Epiphany of Our Lord**

February Schedule

February 2	Thursday	The Presentation of Christ in the Temple /The Purification of the Blessed Virgin Mary / Candlemas
February 5	Sunday	The Fifth Sunday after the Epiphany
February 12	Sunday	Septuagesima
February 19	Sunday	Sexagesima
February 24	Friday	St. Matthias the Apostle
February 26	Sunday	Quinquagesima

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) Dr. Budziszewski continues his examination of the cultural slide of the mid-90s - **The Revenge of Conscience** - the fifth of six parts - this page.
- 2) Timely words in **Robert's Ramblings - Anglo Roman Dialogue** - see page 4.
- 3) **The Mother of God** - some comments about ARCIC and the Agreed Statement *Mary, Grace and Hope in Christ* - see page 6.
- 4) Buying a building? Refurbishing your current one? Here's some stuff to keep in mind **About Altars** - see page 7.
- 5) Commentary on - **THE SALUTATION, THE COLLECTS, THE EPISTLE** - from a booklet entitled **The Ceremonial of High Mass** - see page 8.
- 6) About judging others - **Good Question!** - see page 8.
- 7) **The Seven Ecumenical Councils** - see page 10.

The Revenge of Conscience - V

When ordinary rationalization fails, people revert to other modes of suppression. We often see this when an unmarried young woman becomes pregnant. Suddenly her conscience discovers itself; though she was not ashamed to lift her skirts, she is suddenly ashamed to show her swelling belly. What can she do? Well, she can have an abortion; she can revert to the mode of suppression called "getting rid of the evidence." Once again conscience multiplies transgressions. But she finds that the new transgression is no solution to the old one; in fact now she has something even more difficult to rationalize.

Think what is necessary to justify abortion. Because we can't not know that it is wrong to deliberately kill human beings, there are only four options. We must deny that the

act is deliberate, deny that it kills, deny that its victims are human, or deny that wrong must not be done. The last option is literally nonsense. That something must not be done is what it means for it to be wrong; to deny that wrong may not be done is merely to say "wrong is not wrong," or "what must not be done may be done." The first option is hardly promising either. Abortion does not just happen; it must be performed. Its proponents not only admit there is a "choice," they boast of it. As to the second option, if it was ever promising, it is no longer. Millions of women have viewed sonograms of their babies kicking, sucking their thumbs, and turning somersaults; whatever these little ones are, they are busily alive. Even most feminists have given up calling the baby a "blood clot" or describing abortion as the "extraction of menses."

The only option even barely left is number three: to deny the humanity of the victims. It is at this point that the machinery slips out of control. For the only way to make option three work is to ignore biological nature, which tells us that from conception onward the child is as human as you or me (does anyone imagine that a dog is growing in there?) - and invent another criterion of humanity, one that makes it a matter of degree. Some of us must turn out more human, others less. This is a dicey business even for abortionists. It hardly needs to be said that no one has been able to come up with a criterion that makes babies in the womb less human but leaves everyone else as he was; the teeth of the moral gears are too finely set for that.

Consider, for instance, the criteria of "personhood" and "deliberative rationality." According to the former, one is more or less human according to whether he is more or less a person; according to the latter, he is more or less a person according to whether he is more or less able to act with mature and thoughtful purpose. Unborn babies turn out to be killable because they cannot act maturely; they are less than fully persons, and so less than fully human. In fact, they must be killed when the interests

of those who are more fully human require it. Therefore, not only may their mothers abort, but it would be wrong to stop the mothers from doing so. But look where else this drives us. Doesn't maturity also fall short among children, teenagers, and many adults? Then aren't they also less than fully persons - and if less than fully persons, then less than fully humans? Clearly so, hence they too must yield to the interests of the more fully human; all that remains is to sort us all out. No, the progression is too extreme! People are not that logical! Ah, but they are more logical than they know; they are only logical slowly. The implication they do not grasp today they may grasp in thirty years; if they do not grasp it even then, their children will. It is happening already. Look around.

So conscience has its revenge. We can't not know the preciousness of human life - therefore, if we tell ourselves that humanity is a matter of degree, we can't help holding those who are more human more precious than those who are less. The urge to justify abortion drives us inexorably to a system of moral castes more pitiless than anything the East has devised. Of course we can fiddle with the grading criteria: consciousness, self-awareness, and contribution to society have been proposed; racial purity has been tried. No such tinkering avails to change the character of our deeds. If we will a caste system, then we shall have one; if we will that some shall have their way, then in time there shall be a nobility of Those Who Have Their Way. All that our fiddling with the criteria achieves is a rearrangement of the castes.

Need we wonder why, then, having started on our babies, we now want to kill our grandparents? Sin ramifies. It is fertile, fissiparous, and parasitic, always in search of new kingdoms to corrupt. It breeds. But just as a virus cannot reproduce except by commandeering the machinery of a cell, sin cannot reproduce except by taking over the machinery of conscience. Not a gear, not a wheel is destroyed, but they are all set turning in different directions than their wont. Evil must rationalize, and that is its

weakness. But it can, and that is its strength.

By **J. Budziszewski**, Associate Professor of Government and Philosophy at the University of Texas - this article appeared in the June/July 1998 issue of *First Things* - the fifth of six parts

Robert's Ramblings

Anglo Roman Dialogue

King George I asked a Dean Lockyer (who was he?) who had met the Pope if he had succeeded in converting His Holiness. "No, Your Majesty," the Dean replied, "the Pope has a most excellent church preferment and a most desirable bishopric, and I had nothing better to offer him". Quoted by Lady Elizabeth Longen in "*The Oxford Book of Royal Anecdotes*".

At Mirfield the tombs of Charles Gore and Walter Frere in the Church of the Resurrection encourage efforts for rapprochement with Rome: both were active participants in the Malines Conversations between 1921 and 1925, exploratory talks about bringing the two churches closer, held with the permission of the then Pope and the then Archbishop of Canterbury. The talks were held in Malines, Belgium, under the chairmanship of Cardinal Mercier.

At that dialogue the Anglicans expressed reservations about (1) Rome's seeming indifference to Holy Scripture, and (2) its suppression of the Episcopate by the Papacy. Had those Anglicans lived until Vatican II, they would have seen Rome reform itself. *Ecclesia semper reformanda*. The Second Vatican Council (1) stressed the importance and vitality of the Bible under the Spirit, and (2) the collegiality of Bishops in communion with the Bishop of Rome. Conversely, the RC's had reservations about Gore's seeming theological liberalism, by which they meant he doubted the historicity of Adam and Eve. Had those RC's lived until now they

would have seen their own Biblical scholars and bishops share those doubts. Further, they would have seen Gore as a passionate supporter of Pope Paul the VI's *Humanae Vitae*, and as a passionate exponent of the Virgin Birth and the Bodily Resurrection of our Lord.

On display at Mirfield are signed photographs of Cardinals Mercier and Daneels of Malines, plus memories of Cardinal Suenen's visit when he was received by our Visitor, Archbishop Ramsey of Canterbury. If I remember rightly, Daneels celebrated the eucharist at our high altar. Though the brethren were present in choir, the Anglicans did not receive holy communion. The Community of the Resurrection is twinned with a Benedictine monastery and a Benedictine priory in Germany. There are friendly links in prayer between CR and other RC communities like the Benedictines of Bec in France, who in the 11th century supplied St Anselm for Canterbury, and with the Little Sisters of Jesus and with the Congregation of the Resurrection.

At Mirfield I had planned to reread two books:

1. "*Rome & Canterbury Through Four Centuries*" by Bernard & Margaret Pawley published in 1974 by Mowbrays. There is an American edition. Canon Pawley of St Paul's cathedral in London was Canterbury's first resident "ambassador" to the Vatican and he was an official observer at Vatican II. Since church and state, religion and politics, are inseparable in Europe, the early chapters of this book deal with secular matters like the Vatican's first envoy to the English court in 1793, and with Queen Victoria's letter to the Pope during the unification of Italy, when she offered him refuge on Malta, then a British possession. Middle chapters deal with the Caroline divines. Later chapters deal with Anglo Roman dialogue in the 20th century even before Vatican II. I was pleased to find mention of my late brethren, Geoffrey Curtis, Edward Symonds and Lionel Thornton.

2. "*Canterbury & Rome: Sister Churches*" by Robert Hale, a Camaldolese Benedictine who with brethren shared a religious house in California with Anglican monks. His book was published in 1982 by Darton, Longman & Todd. It has a foreword by the RC Bishop Alan Clark of East Anglia. Some of us might find the book a little too glowing about ourselves, but it is a valuable counter weight to the wholly proper criticisms of us by Aidan Nichols OP in his "*The Panther & the Hind*".

3. Well, I did reread both books too cursorily but only because I found in our library a third book, quite new to me, "*A Brother Knocking at the Door: The Malines Conversations 1921-1925*" by Bernard Barlow, a Scots Servite friar, with a foreword by Geoffrey Rowell, Anglican Bishop of Gibraltar-in-Europe. The book was published in 1996 by Canterbury Press of Norwich. This seems to be the most complete, detailed, dispassionate and up to date account of Malines. It spares nothing and nobody. I can not recommend it too highly. If one has never experienced Romanita, this book will soon relieve one of any such virginity. The title of the book is taken from a pastoral letter of Cardinal Mercier to his diocese, who described Anglicans as brothers at the door. An appendix gives us the full text of Abbot Lambert Beaudain's paper in which he originated the phrase, "United but not absorbed", later alluded to by Pope Paul VI when he spoke about us as a "sister church" rather than as schismatic heretics. The book has apt quotations from two earlier works:

4. "*The Malines Conversations Revisited*" by a John Dick published in 1989 by Leuven Press, which is not in our library; and

5. "*Absolutely Null & Void*" by John Jay Hughes, which is well known.

At Mirfield I also saw the current issue of "*The Catholic Herald*". In it was a column from the paper's correspondent in Rome, an Edward Penten. He headed his piece, "Anglicans Dip Their Feet in the Tiber". It was partly about Forward in Faith but it

was mostly about us. He wrote, "TAC has been criticized for impatience, exaggeration and a tendency to misinterpret the Vatican". I agree that we are impatient. As to his other claims, I can not judge.

Any of our folk who dialogue with Rome, and any RC's who dialogue with us, might profit from the above five books. I realize some are out of print, but moderns adept at buying second hand books on line should have no problems about acquiring these. They may even be in libraries. I suspect other books might prove useful:

6. "*Paul Couturier & Christian Unity*" by Geoffrey Curtis CR published by SCM in 1964. Pere Couturier followed on from the Abbe Portal of Malines and Dom Beaudain of Chevoigne Abbey in arguing that the walls of partition do not reach up to heaven, and that a common search for holiness, prayer, friendship and mutual understanding, do more for the attainment of unity than do politics and canon law. In this the three RC ecumenists anticipate the attitude of our own Mr Jim Crowley. This is certainly the path taken by members of religious communities, Anglican, Lutheran, Reformed, RC and Orthodox. In fact, while I was at Mirfield, a committee meeting of the Conference of Inter Confessional Religious was taking place, with a Lutheran nun from Germany, two Reformed nuns from Switzerland, an RC nun from England, an RC monk from Belgium, an Anglican Franciscan and a Mirfield Father from England. The hope was to plan a combined pilgrimage to Rome.

7. "*The Recovery of Unity*" by Eric Mascall published by Longmans in 1958, not least the section dealing with the problem of the Pope as the *sine qua non* of catholicity. Mascall was not exactly anti papal and, if I remember rightly, Nichols dedicated "*Panther & the Hind*" to Mascall as "*magister of catholic truth*".

8. I had wondered about other works also like Dr Salmon's "*Infallibility*" and

9. Dr Pusey's three "*Eirenicons*", but

realized that these belonged to the days of polemics. Cardinal Newman wrote to the saintly Pusey, "You discharge your olive branch as from a catapult". But then the massively erudite doctor was reacting to Cardinal Manning whose pamphlet had said, "The C of E is the mother of all aberrations".

I agree that we must not fight RC's about what our great grandfathers did to one another. If we do, we shall be like Ulstermen, condemning ourselves to blood feuds. We must look forward to the future of our great grandchildren, full of faith in Him who makes all things new. However, we need not re invent the wheel. Dialogue pioneered by Anglicans and RC's in past generations can not be totally ignored. It was Dom Beaudain in the 1920's who wrote, "An Anglican church absorbed by Rome and an Anglican church separated from Rome are equally inadmissible". It was Pope Paul VI who in the 1960's said, "There will be no seeking to lessen the piety and legitimate prestige and patrimony of the Anglican church when the RC church is able to embrace her beloved sister." Anglicans at Malines, Viscount Halifax, Bishops Gore & Frere, Dean Armitage Robinson of Wells cathedral and Dr Kidd of Keble College, Oxford, could not have put our own TAC hope any better!

+Robert Mercer CR

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

The month after Christmas

'Twas the month after Christmas and all
through the house
Nothing would fit me, not even a blouse.

The cookies I'd nibbled, the eggnog I'd
taste,
All the holiday parties had gone to my
waist.

When I got on the scales there arose such a
number!

When I walked to the store (less a walk
than a lumber).

I'd remember the marvelous meals I'd
prepared,
The gravies and sauces and beef nicely
rared.

The wine and the rum balls, the bread and
the cheese
And the way I'd never said, "No thank you,
please."

As I dressed myself in my husband's old
shirt
And prepared once again to do battle with
dirt,

I said to myself as I only can,
"You can't spend a winter disguised as a
man!"

So - away with the last of the sour cream
dip,
Get rid of the fruit cake, every cracker and
chip

Every last bit of food that I like must be
banished
'Til all the additional ounces have
vanished.

I won't have a cookie - not even a lick.
I'll want only to chew on a celery stick.

I won't have hot biscuits, or corn bread, or
pie,
I'll munch on a carrot and quietly cry.

I'm hungry, I'm lonesome, and life is a bore
But isn't that what January is for?

Unable to giggle, no longer a riot.
Happy New Year to all, and to all a good
diet.

The Mother of God

Peter Carnley, the former Archbishop of
Perth and the Co-Chair of the ARCIC
[Anglican-Roman Catholic International
Commission] Agreed Statement *Mary*,

Grace and Hope in Christ said in his homily
at the international launch of the document
that,

'For 450 years, we have lived with the
understanding that there were
important teachings about Mary
regarding which we differed; we have
lived with the consequences of not
sharing a common faith about the one
we both believed to be the Mother of
God. With a view to addressing these
obstacles, the Commission worked its
way calmly and systematically through
the Scriptures and through the
Tradition, asking to what extent a
common understanding of the place of
Mary in the economy of salvation could
now be stated.'

Disdain for Our Lady

Those differences included the dogmas of
the Immaculate Conception and
Assumption and the papal role in the
proclamation of the same. As an Anglo-
Papist I have little problem myself with any
of these issues, but can appreciate that
they may need some 'working through' in
order that all may come to an agreement.
It is interesting, however, that all the
supposed problems the document
addresses rest entirely on the side of
Anglicanism. None come from the Roman
Catholic side of the table.

'Quite so' say some. They point to the fact
that the Roman Catholic Church finds no
obstacles in the Mother of God. However,
on an ecumenical sphere surely there
remains the problem of discussing the
issue with a church in which there have
been (and are) bishops, priests and laity
who not only belittle the role of Our Lady
but in some cases even defame her.

Father Richard Seabrook, Rector of Benalla
in the Diocese of Wangaratta, spoke
recently of his experience of the English
General Synod's discussion on ARCIC's The
Gift of Authority. He said that 'apart from
the Catholic Group in Synod, at times the
majority of those who voiced an opinion

held Our Lady in disdain.'

But then the ARCIC situation, like so much of the Anglican way of life, often seems to be a one-way street. Anglicanism is good at indicating areas of difficulty, and suggesting how such factors may be changed to accommodate her, but at the same time she rarely seems eager to concede to her own optic plank.

By **Philip Murphy** in *New Directions* - November 2005

About Altars

The High Altar should be not less than 3 ft. 6 in. nor more than 3 ft. 8 in. high, and from 8 ft. to 12 ft. long - according to the size of the church - and from 21 in. to 25 in. wide, clear of the gradine or ledge - which should be about 4 in. high and 10 in. to 15 in. deep - for the usual ornaments to stand upon.

The altar should be raised above the level of the sanctuary floor by not fewer than three steps, i.e., the predella (of wood, 3 ft. 10 in. broad, not extending beyond the ends of the altar more than 6 in.) and at least two other steps of stone, each not less than 15 in. wide, and 5 in. or 6 in. high. These steps should return at the ends and become lateral steps.

The remainder of the sanctuary should be a plane, not broken up by steps; this is described as the "pavement"; it should be 6 ft. wide and covered with a green carpet up to the base of the steps. At least the predella, if not all the steps, should be covered with a more handsome carpet on festal occasions. For requiems, the predella only is laid with a black or purple carpet, the other steps being bare.

The High Altar should not be placed immediately against the wall, but at such distance as will allow a passage round it.

A chapel or side altar should be the same height as the High Altar, and not less than

5 ft. long, and 21 in. to 25 in. wide, not including the gradine. It should be raised on one step - the predella, of wood - about 3 ft. 6 in. wide, and this may extend about 10 in. beyond the ends of the altar, and return to form lateral steps; one or two more steps are optional.

All Altars, or at least the *Mensa*, strictly should be of stone, but when, from poverty or other necessity, this rule cannot be complied with, an *altar stone* - 15 in. by 12 in. by 1¼ in., having five incized crosses, viz., one at each corner and one in the centre - should be inset in the centre of the wooden top. This is also considered sufficient in the case of portable altars.

It is strictly forbidden to use the under part of an altar as a cupboard or place in which articles of any kind can be placed.

The front of the altar should be covered, at least during services, with a frontal of silk or other rich material, suitably ornamented and of the colour of the day. This is the prescribed liturgical decoration of the altar, but it is a common practice to substitute for the hanging a carved altar front, or some permanent decoration of painting, or sculpture, on wood, marble, etc., and this is not forbidden.

The upper part of the altar frontal, or aurifrigium (commonly called the "superfrontal") should be from 6 in. to 10 in. deep, based with fringe. This superfrontal is often used even when the ordinary frontal is replaced by some permanent feature. It may be richly embroidered, or if the frontal itself be divided by bands or narrow orphreys into three or five sections, the superfrontal should have double as many such divisions. It need not necessarily be the same colour as the frontal or that proper to the day, except when purple or black is prescribed.

From **Ritual Notes**, Seventh Edition, published in 1926

The Ceremonial of High Mass

THE SALUTATION

First kissing the altar in the middle as an act of reverence, the Priest turns to face the people for the salutation, to which they make their response. This mutual greeting recurs nine times during the Mass, so that Priest and people are reminded of the bond of mutual charity that should bind the members of Christ's Church together, and of the special part that each plays in the offering of the holy Sacrifice. The words of the Priest's greeting, "The Lord be with you," are of Jewish origin (see Ruth 2:4), and the parallelism of the greeting and response also follows Jewish models. It is therefore probable that it was from Jewish usage that the Church in the earliest days adopted the salutation for its own worship. At this point in the service, the greeting is particularly appropriate as a reminder that the prayer of the whole Body of Christ is to be offered in the Collect, and that this prayer expresses the charity and brotherhood in which its members dwell.

THE COLLECTS

Standing before the Missal, the Priest bows to the altar cross and says "Let us pray." Then, with extended hands, he says the special prayer of the day, known as the Collect. Other Collects may be added for special commemorations, or as being suitable for the season. The name of the Collect may come from its being the prayer of the Christian "meeting"; it is in any case appropriate as applying to the prayer that "collects" the petitions of the Christian people together. In the Collect we pray for the whole Church of God, commemorating the events of the Christian year or praying for special blessings in virtue of our union with him through his Son, Jesus Christ. Normally the Collects are addressed to God the Father, although some are addressed to God the Son. The blessings for which they ask are such as may suitably be sought "through Jesus Christ our Lord," as benefits of his redemptive work.

THE EPISTLE

After the Collect, the Priest lays his hands on the book. He does this because he is taking the place of the Subdeacon at High Mass, who holds the book from which he reads. It is a good point to remember that all ceremonial of the Western Church is based on the High Mass, the normative celebration. Indeed, in the Eastern Church there is no such thing as Low Mass.

An Epistle means a letter and the lesson read at this point is generally from one of the letters of the Apostles to be found in the New Testament. In ancient days, other lessons from the Old Testament were read before it but the number was later reduced to three (Prophet, Epistle, & Gospel) and then to two, although in the modern three-year lectionary, the Old Testament lesson has returned. The Epistle, or New Testament lesson, may come from any part of the New Testament except the four Gospels, and it is for the instruction of our souls and for exhortation to a Christian life that the words of Prophets or Apostles - "whatsoever things were written aforetime for our learning" - are read to us. In gratitude for the light of God's revelation we answer "Thanks be to God" at the end of the reading, both at High Mass and Low Mass.

From *The Ceremonial of High Mass* by Priests of the Society of the Holy Cross, and available from The Convent Society

Good Question!

To Judge, or Not to Judge

Christ commanded us not to judge others, but aren't there times when common sense or prudence requires it?

Even people who know very little about the Bible are usually familiar with Jesus' saying "Judge not, that ye be not judged" (Matthew 7:1, KJV). This command is part of Jesus' Sermon on the Mount; it is Jesus' most popular saying because our culture

values tolerance so highly.

But it is usually ripped out of context and misinterpreted.

Matthew 7:1-5 includes Jesus' warning about trying to take a speck out of a neighbor's eye while ignoring the log in your own eye. In verse five, Jesus makes clear the audience he is addressing: "You hypocrite!" When Jesus says "Do not judge," he is warning people against heaping criticism and condemnation on others without being willing to examine one's own behavior. Clearly the context is one in which some religious leaders were harshly condemning other people while attempting to justify their own sinfulness.

Furthermore, many people are unaware of balancing texts about judging in the rest of the New Testament. These include Jesus' command "Do not judge by appearances, but judge with right judgment" (John 7:24, NRSV), and Paul's rhetorical question "Is it not those who are inside [the church] that you are to judge?" (1 Cor. 5:12). Clearly not all judging is forbidden. If that were the case, the church could have no boundaries; the body of Christ would not be a body but a gaseous vapor!

Paul urged the Corinthian church to exclude the man who was living with his father's wife; he ordered them not to associate with people who claim to be Christians but live blatantly sinful lives without repentance (1 Cor. 5). Did Paul simply forget Jesus' command not to judge? Was he unaware of it? That's doubtful. Rather, we should suppose that Jesus meant only to condemn hypocritical judging. When the church must discipline a member, it should always do so in full recognition of everyone's lack of perfection and need of the Savior.

Some churches and Christian organizations avoid church discipline because it is a form of judging, and judging is wrongly equated with intolerance. Judging is then (ironically) judged incompatible with the spirit of Jesus' teaching. Church discipline

is surely the more biblical approach, even as it is fraught with danger.

The New Testament condemns every spirit that says Jesus Christ has not come in the flesh (1 John 4). Today the problem is more likely to arise around denials of Christ's deity. And yet Christ's deity is a nonnegotiable of Christian faith that is crucial to the gospel. Christians should not tolerate denials of such central truths within the church, and must discipline with love those who knowingly reject the truth of the Incarnation.

Similarly, the New Testament condemns immorality, including homosexual behavior (Rom. 1:26-27). Churches that condone such behavior among believers are abdicating their responsibility to shepherd God's flock.

Church discipline inexorably involves making judgments and even judging people's behaviors, but it can be done in a nonjudgmental and humble manner. One church I know stripped a man of membership, without shaming or humiliating him, because he refused to cease an adulterous relationship or repent of it. He was encouraged to continue attending worship services, and his involvement in the church eventually contributed to his repentance and restoration to full fellowship. The church acknowledged that everyone sins, but recognized the importance of a repentant spirit. Without such humble discipline, there is no real discipleship.

Finally, even though the context of Matthew 7 may not require it, one is justified in thinking that Jesus does not want us to take God's place in determining individual persons' ultimate spiritual fate. This would be another example of inappropriate judging. Which specific individuals of our acquaintance will end up in heaven and which will end up in hell is not for us to determine. That judgment belongs to God alone.

But who should be a member of a church,

and how members should behave as such, must sometimes be decided by the church, based on beliefs and behaviors.

By **Roger E. Olson**, professor of theology at *George W. Truett Theological Seminary* of Baylor University

The Seven Ecumenical Councils

Preamble: The Anglican Catholic Church of Canada is a Member Church of The Traditional Anglican Communion. As a TAC Member Church, the ACCC is party to the TAC Concordat of 1990 (as amended - November 26-28, 2003)*. In the Concordat, Section 3.3 states "We affirm as integral to the history and essential to the formation of this Communion all of the doctrinal, moral and other theological principles set out in the Declaration of loyal Anglicans gathered in the Congress of St. Louis, Missouri, United States of America in the year 1977, generally known as *The Affirmation of St. Louis*."*

Now, *The Affirmation* states, in Section I PRINCIPLES OF DOCTRINE - Tradition, "The received Tradition of the Church and its teachings as set forth by "ancient catholic bishops and doctors," and especially as defined by the Seven Ecumenical Councils of the undivided Church, to the exclusion of all errors, ancient and modern."

This month we begin with comments on The First Ecumenical Council.

The First Ecumenical Council

Held in Asia Minor in 325. Under Emperor Constantine the Great. 318 Bishops were present.

The reason for this first Council was to address the Arian controversy.

Arius denied the divinity of Christ. If Jesus was born, then there was a time when He did not exist. If He became God, then there was time when He was not. The Council

declared Arius' teaching a heresy, unacceptable to the Church and decreed that Christ is God. He is of the same essence "homoousios" with God the Father.

The first part of the seven articles of the Creed were ratified at this Council. The text reads as follows:

"We believe in one God. The Father Almighty. Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only begotten of the Father before all ages. Light of Light; true God of true God; begotten not made; of one essence with the Father, by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And he was crucified for us under Pontius Pilate, and suffered, and buried. And the third day He rose again according to the Scriptures; and ascended into heaven, and sits at the right hand of the Father; and he shall come again with glory to judge the living and the dead; whose Kingdom shall have no end."

*Copies of both documents are available at <www.acahome.org>, the website of *The Anglican Church in America* (our Sister TAC Church in the USA)

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