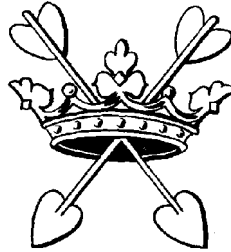


The Parish of St. Edmund, King and Martyr

(Waterloo, Ontario)



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

UPDATE

July 15, 2006 - **St. Swithun, Bishop of Winchester**

August Schedule

August 6	Sunday	The Transfiguration of Our Lord
August 13	Sunday	The Ninth Sunday after Trinity
August 15	Tuesday	The Falling Asleep of the Blessed Virgin Mary
August 20	Sunday	The Tenth Sunday after Trinity
August 24	Thursday	St. Bartholomew the Apostle
August 27	Sunday	The Eleventh Sunday after Trinity
August 29	Tuesday	The Beheading of St. John the Baptist

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) **Electronic UPDATE!** If you received this 'issue' by email and would prefer a hard copy, or vice versa, please let us know.
- 2) **The Messenger Journal.** Did you enjoy the first issue of The Journal? Have you sent us a contribution, yet?
- 3) **"Co-operation" between church and state?** - By Father Raymond de Souza - this page.
- 4) For **Robert's Ramblings - Suid Afrika** - see page 3.
- 5) Commentary on - **THE FRACTION to THE COMMIXTURE** - from a booklet entitled **The Ceremonial of High Mass** - see page 5.
- 6) **Liberal Christianity is paying for its sins** - see page 6.
- 7) **Episcopalians refuse affirmation of Christ** - see page 9.

"Co-operation" between church and state?

Shouldn't that be "separation," "conflict" or even outright "hostility"?

With the announcement by the federal government that same-sex marriage will be on the parliamentary agenda this fall, it won't be long before we start hearing the accusation that religion is "intruding" into politics.

But does religion really intrude upon politics at all? For the past two days, speakers here at a conference organized by the Ottawa-based Centre for Cultural Renewal explored just that - making the case that Canadian history shows that religion can play a robust role in public life.

Iain Benson, executive director of the Centre, argued that "co-operation" ought to

characterize the relationship between religion and the state. He rejects "separation" if it means "an unbridgeable and non-co-operative division" between the two, while acknowledging that there should be a "jurisdictional difference." Benson's position is that legal separation is one thing, but the attempt to exclude religion's influence from public life is altogether different, and detrimental to the common good.

It's not so much that the preachers and the politicians should co-operate amongst themselves, but that religious citizens should not have to pretend to not be religious to participate in public life.

"Religious liberty begins with the right to worship according to one's conscience, but it does not end there," said Bishop Frederick Henry of Calgary, who addressed the conference yesterday. "Religious freedom covers a broad range of vital activities from freedom of worship to freedom of conscience, the right to establish schools and charities to the right to participate in and seek to influence public affairs."

For most of Canadian history, religious believers very much played that role. Indeed, the churches were the leaders in vast areas of public life, including health care and education. The state itself recognized this explicitly in legislation and with public monies, and implicitly through consultation with religious believers in regular democratic processes.

"Religion was central to the colonial and imperial history of Canada, and served as the 'conscience of the state' until the Trudeau revolution," said Professor George Egerton of the University of British Columbia.

That robust role of religion has clearly diminished, but attempts to drive it into purely a private sphere are unjust. Religious believers have as much right to participate in their own public life as any other citizens.

Such exclusion is also unworkable, because citizens cannot wall off their deepest convictions from their considerations of public policy. To the contrary, all politics is about morality, because all laws seek to prohibit or encourage certain behaviour. The effect of excluding religious views from such debates would be to (perhaps intentionally) reserve the field for secular principles alone, which are not neutral at all. "All citizens are necessarily 'believers', " said Benson. "The question is, 'in what?'"

"Religion is the elephant in the room of Canadian politics," said Egerton. "And the elephant is not about to leave the room." Of course, the elephant can't, because the elephant is a large part of the citizenry. It would be anti-democratic to ask anyone to leave the room, or to adopt some other identity as a condition of staying.

"Co-operation" between church and state? We needn't even go that far. It would be a step forward to simply recognize that religious believers are as much citizens as are secularists. It is for citizens to cooperate in public affairs, and the state exists to serve that process - not to dominate it.

By **Father Raymond J. de Souza** -
National Post - Saturday, June 10, 2006

Robert's Ramblings

Suid Afrika

At the end of February Bishop Trevor Rhodes invited me to conduct a retreat plus some Bible studies for his clergy. Some 30 men were able to attend, about half the number on his clergy list, among them Raymond Ball from Pietersburg, now renamed Polokwane. Fr Ball, a native of Toronto, is well known to parishioners of Kitchener Waterloo.

I can't tell you what a joy it was to be back in Southern Africa: familiar bird calls, familiar flowering trees and shrubs, the

good red earth, the languages and accents of Africa, summer in the Southern hemisphere, temperatures in the high 20's, heat haze, much humidity because of the rainy season, thunder storms with lightning crackling down into the garden, sleeping on top of the bed at night. Our retreat concluded with a sung mass in five languages simultaneously, each man saying or singing in his own tongue, a foretaste of heaven alright (*Revelation 7,9*). I assume that the music, which all knew, was Wallis SSJE, the Merbecke of Africa from the Cape to the Congo. The Xhosa people are noted for their spectacular basses. All Africans harmonize instinctively and without need for musical instruments. In the silences doves which filled surrounding trees, took over the singing from us. Several CR fans who had studied or worked with us in Zimbabwe or in several parts of South Africa said, "Tears of joy in my eyes, father, just like the old days."

The Sunday before retreat I preached at an ordination in a suburb of Pretoria, the priest candidate being a black consultant physician from Gaborone in Botswana. The Sunday after retreat I preached at a service of truly African length: the consecration of a new church building, the confirmation of young people, the making of a deacon, the ordination of two black priests, one a local undertaker, the other a PhD in theology from Kwazulu -Natal. As a vegetarian I'm happy to report that neither service was followed by the roasting of an ox. The second service was at Phutaditjhaba on the Orange Free State/Lesotho frontier, South African foothills to the mountains of Lesotho. More than a million must live there now, a former Bantustan, though the lay out of homes and gardens is such, filling valley after valley, hillside after hillside, that it's hard to know if the area is urban or rural. Unemployment is on a mammoth scale. The industries which the Afrikaner Nationalists established there have returned to the more convenient cities.

Johannesburg where the retreat was held,

and where Trevor Rhodes stays, began life as a gold rush town at the turn of last century. Ever since then it has been a criminous place. Wise Seth Effrikens avoid the city, though as it's still the financial epicentre of the country, millions are drawn to it. The black suburb of Soweto, for example, has grown into a parallel city of three million. Dumps or tips of gold coloured sand from the mines dominate the skyline. Wind blows the sand about, in which there may linger traces of cyanide. A new technique for extracting more gold from these dumps means that they may eventually be demolished. Burrowing deep down in the earth continues; every now and then there is a bump as as house or a street subsides a centimetre or two. Economic and political refugees from all over Africa arrive in search of better things, especially Zimbabweans fleeing the delights of Mugabe's "freedom". These illegal immigrants live in squatters' camps of tin and cardboard, without sanitation, water, roads or street lights. If the immigrants can find work at all, they are willing to work for less pay than are the local black South Africans. As a result fights break out, shacks are burned down. In order to survive, squatters turn to crime. Nigerians arrive in numbers to practise new and inventive forms of scam. (Canadians know about some of those.)

Blacks and whites in the suburbs live behind high walls, barbed wire, burglar bars, and security alarms, and encourage guard dogs. Many people now prefer to live in protected compounds, which increase in number. Robbery with violence is commonplace. In the 1950's the travel writer H V Morton described Johannesburg as, "An imitation Chicago built upon the ruins of Sodom and Gomorrah". South Africa expects about ten thousand murders a year, many of which take place in this city. The former commercial centre of Johannesburg has been abandoned to the poor or criminal riff-raff, with skyscrapers, luxury hotels and high rise apartments being boarded or bricked up, and with businesses and hotels relocating to the outer suburbs. Africans have called the

city Goli. Whites in the affluent suburbs have called it Jo harness berg, whites in less affluent suburbs have called it Jennis berg. Zimbabweans have called it Joey's. But all can reach a compromise by calling it Jo'berg. The general area including neighbouring cities, one of them Benoni (*Genesis 35,18*), can be called the Reef (of gold bearing rock) or the Rand (Afrikaans for a longish low hill). The South African dollar is called a rand. There are some ten to the British pound.

All in all, there is much to make one fear that South Africa is slowly going the way of Zimbabwe. Bribery, embezzlement, corruption and protection rackets by civil servants, policemen and politicians are taken for granted. Time and money are wasted on cosmetic change like altering the names of towns and streets. There is less energy and money for tackling poverty, housing, unemployment, education, health and AIDS, which is rampant. (Bishop Trevor has a small shelter for orphan babies.) On the other hand, the evil of apartheid is gone. Race relations are unexpectedly good. There is certainly freedom of speech, and the government is criticized even on the radio. I expect most black, brown and Asian South Africans would say they much prefer the present to the past, that they can still hope for an even better future. As far as our Continuing church is concerned, growth has been phenomenal. When I first visited them there were only two or three clergy and congregations. They and their people are full of get up and go. They are mostly young.

As for the retreat, it was held in an oasis of tranquility in the now criminous suburb of Rosettenville. St Benedict's is run by the sisters of the Order of the Holy Paraclete, whose Mother House is at Whitby in Yorkshire, from which county comes Bishop Trevor. The sisters made us very welcome. There is a large and shady garden full of birds. The retreat house was built by CR in the late 1940's. The Christians of Jo'burg need to soak up some peace. Next door to the OHP live some

Zulu sisters of the Community of the Holy Name, who work among local prostitutes. I regret to report that because of falling numbers CR is pulling out of South Africa in May this year, having been in the country since 1903. In Rosettenville I was able to see something of the three remaining brethren.

The future is in God's hands, the best place for it to be. As for us, we persevere in trust.

+Robert Mercer CR

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

From here and there

1) **Church Marquee Signs**

Under same management for over 2000 years!

Tithe if you love Jesus! Anyone can honk!

Don't wait for the hearse to take you to church.

Don't give up. Moses was once a basket case.

Life has many choices. Eternity has two. What's yours?

2) December 24th, 1989 was a day of decision for Glen W. Ollerhead of St. John's, Newfoundland. Up to this day he had been worshipping at the only so-called "Anglo-Catholic" parish in St. John's, having fled his former parish early in 1985 when an Episcopalian "priestess" showed up to celebrate and preach. However, the realization soon dawned that you can't run away; there is no such thing as a "safe" parish in The Anglican Church of Canada. Catholic ceremonies without the Catholic Faith do not an orthodox parish make!

The lead paragraph in an article by **Father Ollerhead** in the July issue of *The Diocesan Circular*.

3) If stock market experts were so expert, they would be buying stock, not selling advice. **Norman R. Augustine**

4) A Catholic eschews private judgement and freely submits his mind and heart to the authoritative teaching of the Church.

Alvin Kimel

The Ceremonial of High Mass

THE FRACTION

The third thing that Our Lord did at the Last Supper was to break the consecrated Bread; the Church follows his example in the Fraction. Not only was the Fraction originally a following of the example of Him who instituted the Blessed Sacrament, but it served also the practical purpose of preparing the Sacrament for the people's Communion. This practical need has now ceased, through our modern custom of using separate hosts; but it was the time taken over this action that suggested the singing of the Agnus Dei as a hymn at this point.

The breaking of the consecrated Bread has a further significance. The natural Body of Christ was broken on the Cross for our salvation; on Easter day it was reunited to his soul in the Resurrection. So in the Fraction the consecrated Host is broken, and a part is put into the Chalice, (The historical origin of this practice is perhaps to be found in the old custom of a fragment of the Host from the Bishop's Mass being taken to altars in other churches to show the unity of all our Eucharists. This fragment (known as the *fermentum*) may have been put into the Chalice at this point of the service.) as though to remind us of the first Easter.

At a later stage the "Commixture" came to be regarded as a sign of our belief in the presence of the one Christ, who gives himself to us through Host and Chalice. Through the broken Body of Christ came our peace, and the message of peace is to be heard through the prayers that accompany the Fraction at Mass.

THE LORD'S PRAYER

To the modern worshiper it may seem strange that the Lord's Prayer was not found in the earliest forms of the Mass, yet

it may serve to remind him that the liturgy has developed from action to word, rather than from word to action. The petitions of the Lord's Prayer are so obviously appropriate, teaching us to pray for our daily bread, and to seek for forgiveness from sin, that sooner or later they were certain to find their way into the order of the Mass as an act of preparation for the receiving of Holy Communion. The Lord's Prayer is introduced by a special formula, which reminds us that just as the offering of the holy Sacrifice is an act of obedience to the Lord, so also is the use of the Lord's Prayer "as our Saviour Christ hath commanded us."

At some time in the fourth or fifth century the use of the Lord's Prayer began to be common, but the place at which it was said still remained uncertain. Its present position is due to St Gregory the Great, who also inserted the prayer that follows it, the *Libera Nos*, taking up the petition for deliverance in its last clause, which was formerly the response of the the people after the entire prayer had been sung by the Priest. Since we have, in the Lord's Prayer, used the family prayer of the Church, it is appropriate that in the *Libera Nos* we should remember the Communion of Saints, and ask for the intercession of Our Lady and all the Blessed. It is also due to St Gregory's devotion to the Apostle St Andrew that this unexpected name occurs here.

THE COMMIXTURE

As the Priest says the Lord's Prayer, he first breaks the Host in two, and then breaks off a small part from one of the two fragments, which is soon to be put into the Chalice. "Peace be unto you," the greeting of Our Lord to his disciples, becomes the greeting also of the Liturgy of the Altar. Gradually it became the distinctive greeting of the Bishop, while Priests used the second form, "The Lord be with you," but in one place the greeting of peace remains. After the prayer for deliverance at the end of the Lord's Prayer, the Celebrant, making the sign of the cross three times over the

mouth of the Chalice with the fragment of the Host he has broken off, greets the faithful with the words "The Peace of the Lord be always with you." And, after the age-long custom of the Church, the people make their constant reply, "And with thy spirit."

The Commixture follows. The Priest puts the fragment of the Host into the Chalice, from which he will himself receive it when he makes his Communion. As he puts the fragment in, he prays that those who receive Christ's Body and Blood in the Blessed Sacrament, now mingled and consecrated in the Chalice before him, may receive the gift of everlasting life. We have already seen that the Commixture may have arisen through the custom of the Bishop sending the *fermentum* to the altars where his Priests were celebrating. We may well use this little ceremony to recall our own unity with the Church through all the ages. The very tradition of Catholic custom binds us to our forefathers in the Faith, and that which they used to represent the unity of all Christian people may well serve to represent to us our unity through all time, as well as over the world.

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

Liberal Christianity is paying for its sins

The accelerating fragmentation of the strife-torn Episcopal Church USA, in which several parishes and even a few dioceses are opting out of the church, isn't simply about gay bishops, the blessing of same-sex unions or the election of a woman as presiding bishop. It also is about the meltdown of liberal Christianity.

Embraced by the leadership of all the mainline Protestant denominations, as well as large segments of American Catholicism, liberal Christianity has been hailed by its boosters for 40 years as the future of the Christian church.

Instead, as all but a few die-hards now admit, all the mainline churches and movements within churches that have blurred doctrine and softened moral precepts are demographically declining and, in the case of the Episcopal Church, disintegrating.

It is not entirely coincidental that at about the same time that Episcopalians, at their general convention in Columbus, Ohio, were thumbing their noses at a directive from the worldwide Anglican Communion that they "repent" of confirming the openly gay Bishop V. Gene Robinson of New Hampshire three years ago, the Presbyterian Church USA, at its general assembly in Birmingham, Ala., was turning itself into the laughingstock of the blogosphere by tacitly approving alternative designations for the supposedly sexist Christian Trinity of Father, Son and Holy Spirit. Among the suggested names were "Mother, Child and Womb" and "Rock, Redeemer and Friend." Moved by the spirit of the Presbyterian revisionists, Beliefnet blogger Rod Dreher held a "Name That Trinity" contest. Entries included "Rock, Scissors and Paper" and "Larry, Curly and Moe."

Following the Episcopalian lead, the Presbyterians also voted to give local congregations the freedom to ordain openly cohabiting gay and lesbian ministers and endorsed the legalization of medical marijuana. (The latter may be a good idea, but it is hard to see how it falls under the theological purview of a Christian denomination.)

The Presbyterian Church USA is famous for its 1993 conference, cosponsored with the United Methodist Church, the Evangelical Lutheran Church in America and other mainline churches, in which participants "reimagined" God as "Our Maker Sophia" and held a feminist-inspired "milk and honey" ritual designed to replace traditional bread-and-wine Communion.

As if to one-up the Presbyterians in jettisoning age-old elements of Christian

belief, the Episcopalians at Columbus overwhelmingly refused even to consider a resolution affirming that Jesus Christ is Lord. When a Christian church cannot bring itself to endorse a bedrock Christian theological statement repeatedly found in the New Testament, it is not a serious Christian church. It's a Church of What's Happening Now, conferring a feel-good imprimatur on whatever the liberal elements of secular society deem permissible or politically correct.

You want to have gay sex? Be a female bishop? Change God's name to Sophia? Go ahead. The just-elected Episcopal presiding bishop, Katharine Jefferts Schori, is a one-woman combination of all these things, having voted for Robinson, blessed same-sex couples in her Nevada diocese, prayed to a female Jesus at the Columbus convention and invited former Newark, N.J., bishop John Shelby Spong, famous for denying Christ's divinity, to address her priests.

When a church doesn't take itself seriously, neither do its members. It is hard to believe that as recently as 1960, members of mainline churches - Episcopalians, Presbyterians, Methodists, Lutherans and the like - accounted for 40% of all American Protestants. Today, it's more like 12% (17 million out of 135 million). Some of the precipitous decline is due to lower birthrates among the generally blue-state mainliners, but it also is clear that millions of mainline adherents (and especially their children) have simply walked out of the pews never to return. According to the Hartford Institute for Religious Research, in 1965, there were 3.4 million Episcopalians; now, there are 2.3 million. The number of Presbyterians fell from 4.3 million in 1965 to 2.5 million today. Compare that with 16 million members reported by the Southern Baptists.

When your religion says "whatever" on doctrinal matters, regards Jesus as just another wise teacher, refuses on principle to evangelize and lets you do pretty much what you want, it's a short step to deciding

that one of the things you don't want to do is get up on Sunday morning and go to church.

It doesn't help matters that the mainline churches were pioneers in ordaining women to the clergy, to the point that 25% of all Episcopal priests these days are female, as are 29% of all Presbyterian pastors, according to the two churches. A causal connection between a critical mass of female clergy and a mass exodus from the churches, especially among men, would be difficult to establish, but is it entirely a coincidence? Sociologist Rodney Stark ("The Rise of Christianity") and historian Philip Jenkins ("The Next Christendom") contend that the more demands, ethical and doctrinal, that a faith places upon its adherents, the deeper the adherents' commitment to that faith. Evangelical and Pentecostal churches, which preach biblical morality, have no trouble saying that Jesus is Lord, and they generally eschew women's ordination. The churches are growing robustly, both in the United States and around the world.

Despite the fact that median Sunday attendance at Episcopal churches is 80 worshipers, the Episcopal Church, as a whole, is financially equipped to carry on for some time, thanks to its inventory of vintage real estate and huge endowments left over from the days (no more!) when it was the Republican Party at prayer. Furthermore, it has offset some of its demographic losses by attracting disaffected liberal Catholics and gays and lesbians. The less endowed Presbyterian Church USA is in deeper trouble. Just before its general assembly in Birmingham, it announced that it would eliminate 75 jobs to meet a \$9.15-million budget cut at its headquarters, the third such round of job cuts in four years.

The Episcopalians have smells, bells, needlework cushions and colorfully garbed, Catholic-looking bishops as draws, but who, under the present circumstances, wants to become a Presbyterian?

Still, it must be galling to Episcopal liberals that many of the parishes and dioceses (including that of San Joaquin, Calif.) that want to pull out of the Episcopal Church USA are growing instead of shrinking, have live people in the pews who pay for the upkeep of their churches and don't have to rely on dead rich people. The 21-year-old Christ Church Episcopal in Plano, Texas, for example, is one of the largest Episcopal churches in the country. Its 2,200 worshipers on any given Sunday are about equal to the number of active Episcopalians in Jefferts Schori's entire Nevada diocese.

It's no surprise that Christ Church, like the other dissident parishes, preaches a very conservative theology. Its break from the national church came after Rowan Williams, archbishop of Canterbury and head of the Anglican Communion, proposed a two-tier membership in which the Episcopal Church USA and other churches that decline to adhere to traditional biblical standards would have "associate" status in the communion. The dissidents hope to retain full communication with Canterbury by establishing oversight by non-U.S. Anglican bishops.

As for the rest of the Episcopalians, the phrase "deck chairs on the Titanic" comes to mind. A number of liberal Episcopal websites are devoted these days to dissing Peter Akinola, outspoken primate of the Anglican diocese of Nigeria, who, like the vast majority of the world's 77 million Anglicans reported by the Anglican Communion, believes that "homosexual practice" is "incompatible with Scripture" (those words are from the communion's 1998 resolution at the Lambeth conference of bishops). Akinola might have the numbers on his side, but he is now the Voldemort - no, make that the Karl Rove [White House deputy chief of staff] - of the U.S. Episcopal world. Other liberals fume over a feeble last-minute resolution in Columbus calling for "restraint" in consecrating bishops whose lifestyle might offend "the wider church" - a resolution immediately ignored when a second openly cohabitating gay man was nominated for

bishop of Newark.

So this is the liberal Christianity that was supposed to be the Christianity of the future: disarray, schism, rapidly falling numbers of adherents, a collapse of Christology and national meetings that rival those of the Modern Language Association for their potential for cheap laughs. And they keep telling the Catholic Church that it had better get with the liberal program - ordain women, bless gay unions and so forth - or die. Sure.

By **Charlotte Allen** - in the *Los Angeles Times* - July 9, 2006

Episcopalians refuse affirmation of Christ

The House of Deputies of the 75th General Convention of the Episcopal Church today overwhelmingly refused to even consider a resolution that affirmed Jesus Christ as the "only name by which any person may be saved."

"This type of language was used in the 1920s and 1930s to alienate the type of people who were executed. It was called the Holocaust. I understand the intent, but I ask you to allow the discharge to stay," said the Rev. Eugene C. McDowell, a graduate of Yale Divinity School and Canon Theologian for the Diocese of North Carolina.

The convention's Committee on Evangelism first heard the resolution and discharged it to the chagrin of that committee's chairman, the Rev. Colenzo Hubbard, a noted evangelist and director of Emmanuel Episcopal Center in the Diocese of West Tennessee. Hubbard motioned to lift the resolution from the discharge list, but after heated debate, more than seven tenths of the House of Deputies rejected the motion.

Drafted by the Rev. Guido Verbeck, rector of St. Paul's Episcopal Church in the Diocese of Western Louisiana, Resolution D058 declared the Episcopal Church's belief in an "unchanging commitment to

Jesus Christ as the Son of God, the only name by which any person may be saved," and it acknowledged evangelism as "the solemn responsibility placed upon us to share Christ with all persons when we hear His words, 'I am the Way, the Truth, and the Life. No-one comes to the Father except through me' (John 14:6)."

The resolution further affirmed "the substitutionary essence of the Cross and the manifestation of God's unlimited and unending love for all persons," while calling on the Episcopal Church to renew its Scripture-based witness to "all persons."

Hubbard said that he voted for the resolution in committee because of his simple responsibility as a Christian. He quoted several verses of Scripture to demonstrate his conviction. "I do agree that Jesus Christ is both the substitutionary essence of the Cross and the manifestation of God's unlimited and unending love for all persons," said Hubbard, once a star on the University of Alabama football team.

Echoing Hubbard, Canon Dr. Kendall Harmon, a leading conservative in the denomination, argued for a "reaffirmation of what some have called 'the scandal of particularity' of the Cross."

Judy Mayo from the Diocese of Fort Worth also opposed discharge. "My friends, this is a church convention, and this is the very essence of our faith. This may be the most important thing we deal with at this entire convention. Surely we can say together that Jesus Christ is Lord. And if we can't, we have no reason to be here."

But liberals outnumbered Hubbard, Harman, and Mayo by far.

McDowell of the Diocese of North Carolina told *VirtueOnline* after the floor vote, "In the Episcopal Church we don't do up and down votes on Jesus Christ as Lord, and to do so is potentially a mean-spirited approach, to ask questions that aren't meant to be questions."

McDowell explained that how one lives his life is the more important issue than whether one affirms Jesus as Lord. To place a statement of belief over actions is the essence of "self-righteousness," he said. "Actions speak louder than proclamations. What Jesus calls us to do is to live our lives."

McDowell outlined his basic theology of grace: "Salvation by grace is remembering that we are the children of a living God. Grace is already there. And salvation is realizing we now live into that salvation. And sanctification is the transforming of my life from one that's me-centered to one that's God-centered."

But to acknowledge the exclusive Lordship of Christ in a resolution would be too much for McDowell and the majority of deputies at the 75th General Convention of the Episcopal Church.

The Rev. Robert Certain of the Diocese of San Diego told the House of Deputies that he refused to consider the resolution because the General Convention of 1982 had endorsed salvation through Christ alone, and a resolution was unnecessary.

But the message was clear to the Rev. Donald Perschall, rector of St. John's Episcopal Church in Centralia, Illinois, as he left the convention hall Tuesday, shocked by the events of the day. "On top of leaving the Anglican Communion, we've decided to leave Jesus Christ behind as well."

It was not a surprise vote though; the liberalization of the Episcopal Church predates 1982. Episcopalians have made it clear by their rejection of traditional marriage and other recent innovations that a new set of principles now dominate the Episcopal Church. Though the trend toward liberalism in the Episcopal Church has been ongoing for decades, it was in 2003 that the consecration of a homosexual as Bishop of New Hampshire crystallized the departure of the denomination from its bearings in classical

Anglicanism.

Dr. Michael Howell of the Diocese of Southwestern Florida and a member of the Special Committee that deliberated the Convention's response to the global Anglican Communion's Windsor Report, told *VirtueOnline* that the discharge of Resolution D058 is "very much related" to the failure of Resolution A161 moments earlier.

A161 would place a moratorium on the consecration of homosexual bishops and the blessing of homosexual unions in a minimal effort to comply with the Windsor Report. It was soundly defeated on the floor of the House of Deputies Tuesday.

"If we cannot affirm the unique salvific power of Jesus Christ as our Lord and Savior, we are no longer a Christian church." Switching to a sarcastic tone, Howell declared, "We have no need for a Creed. Why do again what we did in the past?"

"This clearly shows that we are of a mind that does not affirm Jesus Christ as Lord and Savior. And we should not be surprised that our church is dying spiritually," said Howell.

The final tally on the electronic vote was 70.5 percent for discharge (675 votes) and just 29.5 (242 votes) to consider the resolution affirming Jesus Christ as Lord.

By **Hans Zeiger** - *VirtueOnline*
Correspondent - www.virtueonline.com -
June 20, 2006

Gary S. Freeman

102 Frederick Banting Place
Waterloo, Ontario N2T 1C4

(519) 886-3635 (Home)
(800) 265-2178 or (519) 747-3324 (Office)
(519) 747-5323 (Fax)
gfreeman@pwi-insurance.ca

Parish website:

www.pwi-insurance.ca/stedmund