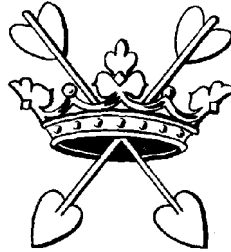


# **The Parish of St. Edmund, King and Martyr**

(Waterloo, Ontario)



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

## **UPDATE**

June 10, 2006 - St. Margaret of Scotland

### **July Schedule**

July 2	Sunday	The Third Sunday after Trinity
July 9	Sunday	The Fourth Sunday after Trinity
July 16	Sunday	The Fifth Sunday after Trinity
July 22	Saturday	St. Mary Magdalene
July 23	Sunday	The Sixth Sunday after Trinity
July 25	Tuesday	St. James the Apostle
July 30	Sunday	The Seventh Sunday after Trinity

### **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!** Starting with the July 'edition', we'll be emailing UPDATE (as a pdf attachment) to all current recipients for whom we have email addresses! If you would prefer to continue receiving the hard copy, instead of the electronic version, just let us know. If you would like to receive UPDATE electronically, instead of the hard copy, send us your email address! We would prefer to send it out electronically, but that doesn't work for everyone!

2) Enclosed is a copy of the *new* Messenger - **The Messenger Journal**. The plan is to publish **The Journal** 10 times a year. As you may know, the Parish has been sending US\$600, annually, to the Editor of the Messenger - and will continue to do so - to help with costs of publication and distribution. Our US\$600 contribution must, however, increase substantially now that there will be 10 editions per year - **please help us meet these increased costs** - your cheque should be made payable to the Parish, earmarked 'The Journal', and forwarded to the address set out on page 10.

3) "We need a generation of economists, of lawyers, of politicians . . ." - **Faith in the classroom** - see this page.

4) For **Robert's Ramblings** - **When we came to Rome** - see page 3.

5) Commentary on - **THE CONSECRATION OF THE BREAD to THE DOXOLOGY** - from a booklet entitled **The Ceremonial of High Mass** - see page 6.

6) "Right praise" - **Orthodoxy, the Liturgy and the Crisis of the West** - see page 8

7) Community of the Good Shepherd - **Lost and Found** - see page 10.

8) **The Seven Ecumenical Councils** - see page 10.

## Faith in the classroom

It's hard to laugh about religion in Northern Ireland, but Oxford theologian Alister McGrath likes to tell the following joke that hints at the challenges he faced as a young skeptic in that troubled land.

While visiting Belfast, an Englishman was cornered by three thugs. The leader asked one question: "Are you a Protestant or are you a Catholic?"

After a diplomatic pause, the Englishman said: "I am an atheist."

Confused, his attacker asked: "Are you a Protestant atheist or a Catholic atheist?"

The tough religion questions continued when McGrath entered Oxford University, where he became the rare student who traded his Marxist atheism for Christianity while studying science. He would eventually earn two doctorates - in molecular biology and theology.

Today, McGrath teaches at his alma mater and is admired by academic leaders around the world who are tired of being cornered and asked: Are you a Christian or are you an intellectual?

This was a big question during the 1960s when most secular educators believed that "religion was evil" and "on the way out," said McGrath, speaking last week in Grapevine, Texas, at a global forum sponsored by the Council for Christian Colleges and Universities.

According to the "received wisdom" of that era, a "new secular age was about to dawn," he said. "The future was all about a godless culture and the church would just have to adapt to it and that was that."

These days, even the most skeptical of scholars admit that traditional forms of religion are on the rise and that millions of spiritually hungry students are questioning the chilly, strictly rational creeds of secular modernity. Faith is making a comeback

and the high priests of mainstream academia cannot understand why, said McGrath. Thus, many are getting angry and, on occasion, shrill.

These tensions are even beginning to affect the bottom line.

A small wave of mainstream news reports have noted that enrollments are up 70.6 percent during the past 14 years at the 102 schools in the Council of Christian Colleges and Universities, the mostly evangelical Protestant network in which I teach journalism. Over the same period of time, enrollments rose 28 percent at secular private colleges and 12.8 percent at public colleges and universities.

Meanwhile, a national survey conducted by UCLA's Higher Education Research Institute found that four in five students said they are interested in spiritual issues and 75 percent said they are searching for the meaning or purpose of life.

In this environment, said McGrath, it is crucial for leaders of religious colleges to know that they have two objectives instead of one. They must help students grow in their faith while also growing intellectually.

Failure on either side of this equation is failure in the whole process. This is tricky, because many educators believe that any affirmation of orthodoxy equals fundamentalism. Meanwhile, parents often question efforts to debate religious issues.

The goal, said McGrath, is to help young roots go deeper. Christian educators have a God-given responsibility to help the plants grow.

"We are not simply reassuring students that their faith is right, that it makes sense, . . . that it connects up with reality," he told the forum. "One of the big distinctives between a more secular education and what you offer is the mirroring of this love of God for every individual, of helping them to dream dreams, to see visions of where they might be, of what God might do in

them and through them."

This means that professors must accept that Christianity has, over the centuries, built up an unavoidable tradition of history, art, philosophy, ethics and theology that has implications all of life. Thus, McGrath stressed that education affects both the head and the heart and that it is unwise to create two zones on campus - one spiritual and one academic.

In other words, the Christian faith has intellectual content that cannot be locked inside the chapel.

"We need a generation of economists, of lawyers, of politicians who intentionally set out to connect their faith and what they will be doing in the world, not doing it by accident or an afterthought, but rather seeing this as a God-given calling," said McGrath. Professors want their students to ask, "If I were to enter politics, how could my values and beliefs be reflected in what I say and do? And likewise with chemistry, biology, psychology, you name it."

By Terry Mattingly

### Robert's Ramblings

#### *When we came to Rome (Acts 28,16)*

In recent months I have had the pleasure of some Canadian company: first Mrs Jill Wayne of Ottawa and then Fr Graham Eglinton of near Toronto, came to lunch in Worthing. Fr William Ivey of Chapleau and his wife Bonnie were visiting their married daughter in Devon, where I went to see them. In September Mr George Ferguson, Mrs Karen Gale and Fr David Marriott, all of greater Vancouver, plus others, have invited me to join them on pilgrimage to Walsingham. The others include Fr Henry Dickinson of Lancashire, who each year gives generous assistance to our BC parishes, and Mrs Deanne Price, who was born and raised in BC but who now lives with her husband Fr Peter in

Herefordshire. As a young Brit he went to Canada for adventure, met and married a wife, found a vocation, entered the Anglican Theological College in Vancouver. Subsequently they worked in BC, on St Helena Island in the Atlantic ocean, and in Wales.

In May I had the happiness of joining Bp Peter, the deans of his two cathedrals, and two of his examining chaplains, Dr Colin O'Rourke of Calgary and Dr David Skelton of Edmonton, on a pilgrimage to Rome. Of course one can and must pray for Christian unity wherever one is, but there is an added thrill to being in Rome. (Did somebody mention *gelato*, sunshine, *vino*?) We stayed in a hostel for pilgrims which belonged to friars of the Trinity, an order founded in the 12<sup>th</sup> century to rescue and minister to Christians who had been enslaved by Muslims. Each day in the hostel we said mattins and evensong from our Canadian BCP. And we offered up silent prayer in four ancient churches.

We were staying close to St Peter's, an obvious place to visit. I was out of date, ignorant of the vast amount of recent archaeology done in the catacombs beneath that gianormous church. Historians are now certain they have found the tomb of St Peter right underneath the high altar of St Peter's. Of course we descended into the bowels of the earth to pay our respects. In the church itself we attended a quiet early eucharist. Many such services were going on simultaneously, different languages being used for different parties of pilgrims in different chapels. We also attended an ordination of some 30 young priests for the diocese of Rome. Standing room only. Generally speaking, the large crowds of pilgrims tend to be youthful. But as for silent prayer in St Peter's, forget it. Once the early services are done, the place is now as bad as Westminster Abbey: such is the density of tourists armed with flash cameras, audio guides, transistors, mobile phones, bottles of water, chewing gum, and even affectionate girl friends, you'd be trampled to death if you once knelt. Both historic buildings sound exactly like

crowded railway stations. The Abbey and St Peter's have each set aside a chapel for personal prayer. In St Peter's it takes two guards to keep tourists out of its silent chapel, so intent are visitors upon forcing themselves in with their flash bulbs, "Sadie, stand next to that lady praying. Say cheese." As for the Sistine chapel, we were lucky to get out of there alive. Impossible to admire any art.

The other three historic churches proved more practical as places for silent prayer. The high altar of St Paul's Outside-the-Walls is built over the grave of St Paul. Here again archaeologists and historians are convinced they have discovered the real thing. The present Pope has asked the Benedictine monks who care for this church to make ecumenism their principal work. Christchurch & St John Baptist & St John Evangelist is the actual cathedral of the diocese of Rome. St Mary Major, which Brits might perhaps translate as Big St Mary's, was our fourth port of prayer. When the others were buying presents for their womenfolk, I discovered the church of the Holy Spirit. Prayer? I entered as choral stations of the cross and rosary were coming to an end, led by a nun. Immediately afterwards a veritable army of Italian pilgrims marched in with their parish priest for a mass. They swarmed over me, squeezed me off the pew, sat on me, hugged me unpeacefully at the peace, pursued me into a smaller chapel for further clambering over. Once they'd gone, in marched yet another army intent on prayer. The expression on the verger's face seemed to say, "I'm sure locking up after this lot". But hey, I wanted prayer rather than tourism, so God gave me prayer.

We had lunch with a youngish American theologian from the Inquisition, which has reformed its name to Congregation for the Doctrine of the Faith. He was delightful company, but as he already knew our position there was no need for us to labour our case. "There are Armenian Catholics, Coptic Catholics from Egypt, Russian Catholics, and so on, each with its own Prayer Book, language, married clergy,

customs, canons, spirituality. So why not Anglican Catholics?" I put in a good word for two RC's, Bishop Henry of Calgary and Archbishop Ncube of Zimbabwe, "These men are such heroic defenders of human rights that Christians of all denominations are grateful for them. Please pass our gratitude higher up your chain of command. And please give us more RC bishops or cardinals like these two men, who by their witness act as ministers of unity".

We had tickets to a public audience in the square, packed with many thousands. Bishop Peter and I were given ringside seats next to a Lutheran bishop from Sweden and his wife. They too had gone to Rome with ecumenical intentions. While we waited for the Pope to arrive, an announcer introduced the various parties from different countries. We learned that half a doz C of E parishes were there, who waved their Union Jacks and cheered. We learned that a posse of padres from the British Army was there.

The Pope led a longish Bible study in Italian on the subject of apostolic succession. His text was *I Corinthians* 15,3, "I delivered unto you that which also I received ". His theme was the passing on of right belief. He quoted St Irenaeus the second century martyr bishop in France, "We indicate that tradition derived from the apostles, of the very great, very ancient and universally known church founded and organized at Rome by the two most glorious apostles, Peter and Paul; we also point out the faith which comes down to our time by means of the succession of bishops." When the Pope had finished, resumés of his Italian were given in French, English, German, Spanish and Polish. After each resumé the Pope spoke some words of greeting in each of these languages. He then went on to further greetings in Slovak and Croatian. Some linguist! The Lord's prayer in a multitude of languages simultaneously was most moving. We certainly saw the Pope in action as a servant and symbol of diversity in unity.

He greeted his brother bishops of the RC church, and then came over to say a few words with us. Bishop Peter reminded him of the correspondence they had had when the Pope was still Cardinal Ratzinger, and of the discussion they were due to have, a meeting canceled because of the death and funeral of his predecessor. He replied, "Yes, I was very busy at that time". I reminded him of the discussion we had had in 1985 when I was still in Matabeleland. He replied, "I think we are making some progress". I answered, "No!" He came back with, "Our Lord will have to help us". But he is a quiet gentle man, better at thoughtful listening than at repartee. The role of popstar which he has inherited from his predecessor, does not come naturally or easily to him.

#### **Secret and Confidential:**

"All very harmless and Christian," you say. But what you really want to know about is the secret deal made with Cardinal Johann Tetzl OP and Cardinal Tomas de Torquemado OP. Well, I'll tell you, if you promise to keep it a secret. Bishop Peter and I agreed that:

If they'd enrol us in the Sodality of Pope Alexander VI Borgia (the expert in poisons and in illegitimate children), we'd:

1. Buy our indulgences from them exclusively, at wholesale prices
2. We'd hand over our young people for torture in the dungeons of the Inquisition (though we omitted to say we had few young, except perhaps in St Aidan's, Halifax).

**+Robert Mercer CR**

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

#### **From here and there**

- 1) Lady Astor to Winston Churchill: Mr. Churchill, if you were my husband, I'd put poison in your tea.

Churchill: Madam, if you were my wife . . .  
I'd drink it.

2) Nothing doth more hurt in a state than  
that cunning men pass for wise. **Francis  
Bacon**

3) Three consecutive goals by the same  
player in hockey is called a hat trick.  
Three consecutive strikes in bowling is  
called a turkey. Three strikes to a batter in  
baseball is called an out. In baseball, a  
homerun with three on base is called a  
grand slam. In golf, a three under par is  
called a double birdie, or an albatross. In  
law, three felonies gets you 25 to life. On a  
date, three is a crowd.

4) When the Okies left Oklahoma and  
moved to California, they raised the  
average intelligence level in both places.  
**Will Rogers**

### **The Ceremonial of High Mass**

#### **THE CONSECRATION OF THE BREAD**

Bending over the altar, the Priest, holding  
the Host in his hands, utters the words of  
Consecration, the same words that Our  
Saviour himself used at the Last Supper.  
The great mystery that is accomplished is  
not merely the fulfillment of a command of  
Christ, but is his own act; and it is as  
though speaking in the person of the Lord  
that the Priest speaks the sacred words. It  
is for this reason that he uses the first  
person, "This is my Body," rather than  
"This is His Body." By the act of  
Consecration, the bread that was the  
natural food of man becomes the Body of  
Christ, truly present though hidden under  
the sacramental veil. All the beauty of  
Catholic worship is meant to provide a  
fitting setting for the act in which he comes  
to us and a shrine as worthy as we can  
make it for his presence. Beautiful  
vestments, lovely music, flowers, incense  
and the like are not for our delight, but for  
the glory of God.

#### **THE ELEVATION OF THE HOST**

After uttering the words of consecration,  
the Priest genuflects in adoration at the  
presence of Our Lord in his holy Body,  
raises the Host for the people to see and  
adore, and genuflects again. At each of  
these three acts a bell is rung as a signal to  
the people. It represents the persistent  
desire of western Catholics to see the action  
of the Mass as fully as possible, since it is  
an action in which they have so real a part.  
This intimacy which we are given with the  
most sacred of Christian rites only  
increases our need for the greatest  
reverence. When we see the Sacred Host  
raised up for our adoration, we may well  
join in the words of St Thomas, when he  
recognized the presence of the same  
Master, and say with him: "My Lord and  
my God."

#### **THE CONSECRATION OF THE WINE**

After the elevation of the Host, the Priest  
replaces it on the Corporal, and having  
genuflected, uncovers the Chalice for the  
consecration of the wine. Again bowing  
over the Altar, he takes the Chalice into his  
hands, saying the words of Consecration.  
The Blood of Christ is the Blood of the New  
Testament. By it is sealed the New  
Covenant between God and Man, replacing  
the Old Covenant that was also ratified in  
the offering of blood, "the blood of the  
Covenant that the Lord God made" with the  
old Israel (Exodus 24:8). This time, it is not  
from one nation only, but out of every  
nation that Christ has redeemed us by his  
Blood (Rev. 5:9). It is for all nations that  
the Sacrifice of the altar is offered.

#### **THE ELEVATION OF THE CHALICE**

After the consecration of the Wine, the  
Priest genuflects, elevates the Chalice, and  
then genuflects again; the bell rings as  
before. In his death on the Cross, the  
precious Blood of Christ was poured out for  
our salvation. The separate consecration of  
the Wine at the Altar vividly presents before  
our eyes the meaning of the offering he  
made, the Sacrifice of one who laid down  
his life for us. As we have already adored

him present in his sacred Body, so we now adore him present in his precious Blood, which was the price of our redemption. The consecrated Gifts are now on the Altar, and Our Lord's own words have been said. Although we cannot express in words all that this means, the Priest continues in the rest of the prayer to express some of its implications.

### THE PRAYER OF OBLATION

The Holy Mass is a Sacrifice offered to God for four purposes. In it (i) we offer him *worship*, since sacrifice is the recognition of his supreme dominion; (ii) we offer him our *thanks*, as indeed we specially show by our use of the word "Eucharist" or "thanksgiving"; (iii) we offer him *propitiation for sin*, which is an offence to his divine majesty; and (iv) we offer him *a sacrifice of entreaty*, that he may give us the blessings we need.

All these four themes are to be found in the Prayer of Oblation with which the Canon continues. Making the sign of the Cross over the sacred Gifts, the Priest asks God to accept that which is "our Sacrifice of praise and thanksgiving," because the worship and thanks we give are part of the offering of Our Lord Himself present under the sacramental veils. Then he prays, on behalf of the whole Church of God, that the fruits of the passion and death of Our Lord may be obtained in the remission of sins. Next, he bows down as a sign of our offering of "ourselves, our souls and bodies," in virtue of our union with Christ, whose own self, soul and body, are offered to his Father, and beseeches God that his grace and blessing may be imparted to all who partake of this Sacrifice.

It is not through any merits of our own that we dare approach God with offerings. In penitence, the Priest beats his breast as he admits that we are unworthy, through our manifold sins, to make any offering to God; yet he prays that God will accept this Offering that we make as "our bounden duty and service," laid upon us by his Son, whose members we are. It is the action of

Christ that matters; it is his Sacrifice that is acceptable. Those who are made members of Christ dare to come to God through Him, who is our way, our truth and our life.

### THE DOXOLOGY

The Canon draws to a close with a doxology. All that we have done and said has been "through Jesus Christ our Lord," as indeed all our prayers and actions are offered to God through Him. The inadequacy of our own souls is supplemented by his all-sufficiency, or rather, it is taken up into the fullness of his holiness and power. So the Priest goes on to say that all honour and glory should be unto God "by him" (for every man that comes to God must come through him and by his enabling) and "with him" (since the honour and praise paid to his Father must be inseparably connected with that paid to the divine Son "in the unity of the Holy Ghost.")

The prayer ends with the words that so often carry us to the remembrance of the changeless eternity of the three-fold Godhead: "world without end." At the end of the prayer there comes the affirmation of the Christian people: "Amen." This is the Amen at the giving of thanks (I Cor. 14:16), which is the assertion of the people's being identified with the Eucharistic prayer of the Priest, and which it is their great privilege to utter. During the doxology the Priest uncovers the Chalice, and having made the sign of the Cross with the Host over it, slightly elevates the Host and Chalice together in the ancient ceremony that marked the end of the prayer, and shows the consecrated Gifts that the people are to receive. This primitive ceremony still remains, although we now have the elevations at the Consecration in order to call forth our adoration of Christ in his presence at the altar.

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

## Fact or Fiction?

ANON is responsible for much of the literature of the past. It is a well-known fact that most Nursery Rhymes were not written as amusing jingles for the younger generation, but were composed with an ulterior motive. Usually they were parodies of a local event, or something of interest in the country. They often poked fun at Royalty (c.f. Georgie Porgie, Pudding and Pie representing the overweight George IV). 'Little Jack Horner' has a religious connexion. For those unfamiliar with this Nursery Rhyme, or those who have forgotten childish pleasures, here it is:

"Little Jack Horner sat in a corner  
Eating his Christmas pie.  
He put in his thumb and pulled out  
a plum,  
And said, "What a good boy am I!"

The manor house of Mells, Somerset, Southwest England is thought to be the origin of this rhyme. A certain John Horner was a steward to the Abbots of Glastonbury. At the time of the Dissolution of the Monasteries on the command of Henry VIII, John Horner was sent by the Abbots to Henry VIII with a Christmas gift. This was an attempt to forestall the rape, sacking and plunder of Glastonbury Abbey. The gift was a pie which when opened, contained the title deeds to twelve manor houses around that area. However, during the journey to London Horner was supposed to have broken the pie crust and stolen the deeds for himself. This is recorded in the rhyme as: 'He put in his thumb and pulled out a plum'. And a plum indeed, a plum of good fortune!

Fact or Fiction? Who can really tell? But, as a matter of note, a Thomas Horner was living in the manor at Mells just after the Dissolution had taken place, and members of the Horner family were still living there right into the 20<sup>th</sup> Century.

By Helen E. Glover

## Orthodoxy, the Liturgy and the Crisis of the West

"Bless the Lord, O my soul; and all that is within me, bless His holy name! Bless (affectionately, gratefully praise) the Lord, O my soul. Who redeems your life from the pit and corruption." - **King David, Psalm 103:1-2, 4**

". . . many a time I have been half in love with easeful Death, Call'd him soft names in many a mused rhyme . . ." - **John Keats, Ode to a Nightingale**

The central problem for men and women is always a problem of choosing between "life" and "death," between a way that leads to life, and one that leads "downwards to darkness." It is a problem of human choice, of human freedom - a moral problem. Why do so many call our time one of a "culture of death"? Because so many in our time seem, to use Keats' words, "half in love with easeful Death." We all know the choices I refer to. But what is the alternative? The alternative, as Pope Benedict expressed it so eloquently in his first encyclical in January, is to be in love with life, and with the author of life, who is, as David wrote, "the Lord - bless his holy name!"

When David encourages everyone "to bless his holy name," what does this really mean? It means David is calling on himself, and on all of us, to bless, to praise, to worship God, because he "redeems" our lives - he gives life, not death.

But *how* do we bless God, praise him, worship him? And what is the best way to do this? This is a problem because holiness, "being holy," is the essential attribute of God; holiness is his glory, his majesty, his eternity, his very essence and life. But precisely because God alone is holy, his holiness is the source of a separateness, a distance from us. So how do we approach him, even to worship him?

This brings us to the word "orthodoxy." Literally, "*ortho*" means "right" or "correct,"



and "doxy," though it does have a connotation of "belief," literally means "praise" or "worship." So orthodoxy, more than "right belief," means "right praise" or "correct worship." When we say we wish to be "orthodox," we are really saying that we want to do what King David said all of us should do: worship God with "all that is within us" and to do this in the correct way, in a way pleasing to God and worthy of him. The central problem the Church faces today, as always, is the problem of orthodoxy. (From the opposite point of view, it is the problem of apostasy, of making the decision to no longer praise God in the right way, or to no longer praise him at all.) But orthodoxy is not simply a matter of dogmas, of doctrines, of phrases memorized, of a series of propositions. It is a matter of "right praise."

And so we come to the word "liturgy." The word "*liturgia*" in Greek literally means "praise."

The preliminary, striking conclusion is that the problem of orthodoxy, the problem of the right worship of God, is by *definition* a liturgical problem. What I am saying is that *the problem of orthodoxy, the problem of praising God, is the central problem* Benedict must face in his pontificate, and this means the central problem has a liturgical aspect.

But to say the problem is "liturgical" is not to set it on the margin of things. No, it is to set the liturgical problem at the center of our culture, as the determining problem for the future of "the Christian West" (though "the West," as Benedict suggested when he recently dropped the title "Patriarch of the West" from his list of titles, has been made obsolete by modern technology - air travel, satellites, the internet - in the process of "globalization"). I say this because "right worship" ("orthodoxy") sets men and women in a right relationship with the single being worthy of human worship, the "all-holy" divinity, and in so doing *establishes them in a right relationship with one another.*

Because this is so, "right worship" is, in the most profound sense, also a political matter.

Without going very deeply into this question, it is enough to say that "right worship," just as it can sustain a man or a woman in the solitude of prison, or in a concentration camp, or through periods of intense suffering, so too it can be a central protection for freedom in our political life, because no political leader, no emperor, no ideology, can claim our "worship" if we know we must worship God alone.

In this sense, "right worship" is always a limitation on totalitarianism, whether it be from the left or from the right or from any other direction on the compass.

In this sense, Pope Benedict's action to protect, preserve and promote the liturgy, to protect "right worship," will be his religious duty, but also a supremely - I would say "sublimely" - political act. It will not be evidently political in the way John Paul II's support of *Solidarnosc* was. But Benedict's work to restore "right worship" will be the work of a Christian and a theologian and a bishop of Rome profoundly aware not only of the spiritual crisis of our age, but of its political crisis as well.

In a Europe threatened by two advancing, non-Christian cultures and systems of thought - liberal secular humanism, which seems destined to impose a new despotism of relativism in a vain search for liberty without the holy, freedom without God, and Islam, which preaches a God who never was and could not ever be incarnate in a man - only a radical return to Christian orthodoxy, that is, to right worship, can protect the very values that both of these traditions, at their best, espouse: the dignity of man, and the transcendence of God.

There cannot be a culture of life without right worship, without a true liturgy. This explains Benedict's focus on the liturgy, and on closer relations with the Orthodox,

whose liturgy is regarded by the Catholic Church as "right praise."

By **Dr. Robert Moynihan** - *Inside the Vatican* - June 2006

### **Lost and Found**

Our visit to the ACA\* "Community of the Good Shepherd" in Plymouth, Michigan commenced in Dearborn. We were attending the International Reunion of Telegraphers at the Ford Museum. The reunion ended with a banquet on Saturday evening, June 3<sup>rd</sup>. We decided that since Sunday was Pentecost we would stay an extra day and attend church in Plymouth.

On a beautiful sunny Sunday morning we set out with our three sets of directions for what was supposed to be a 22 minute drive. We allowed ourselves an hour "just in case". Every one of the 3 routes to the church at some point was blocked by road construction and "alternate route" signs. We were completely lost. After one hour and 15 minutes we tried a route not using any of the maps. Finally we arrived 1/2 hour late for church. Our frazzled nerves were calmed by the warm welcome we received from Fr. Patrick Lowery and the congregation.

The Chapel is located on the third floor of a retirement home, serving both the residents and members of the surrounding area.

The Holy Eucharist is celebrated every Sunday at 10:00 a.m. and the Sacrament of the Sick follows Holy Eucharist on the first Sunday of every month. Holy Day services are as announced. Although we missed Fr. Lowery's sermon he briefly highlighted some of it during coffee after Church.

Upon exchanging information about our respective parishes and with accurate directions on how to return to our hotel, we left for Dearborn. Did we get lost? Yes, but only once this time.

By **John and Noreen Hann**

\*The Anglican Church in America - our Sister TAC Church in the U.S.A.

## **The Seven Ecumenical Councils**

### ***The Sixth Ecumenical Council***

It was held in Constantinople in 680 under Emperor Constantine IV. 170 Bishops were present.

It concerned the last attempt to compromise with the Monophysites - the Monothelite Controversy. Although Christ did have two natures (divine and human) He nevertheless, acted as God only. In other words, His divine nature made all the decisions and His human nature only carried and acted them out. Hence, the name: "Monothelism" ("mono" one and "theosis" will).

The Council's pronouncement:

"Christ had two natures with two activities: as God working miracles, rising from the dead and ascending into heaven; as Man, performing the ordinary acts of daily life. Each nature exercises its own free will. Christ's divine nature had a special task to perform and so did His human nature. Each nature performed those tasks set forth without being confused, subjected to any change or working against each other. The two distinct natures and related to them activities were mystically united in the one Divine Person of our Lord and Savior Jesus Christ."

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