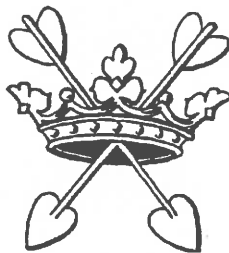


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

August 16, 2001

September Schedule

September 2	Sunday	-	Trinity XII
September 8	Saturday	-	The Nativity of the Blessed Virgin Mary
September 9	Sunday	-	Trinity XIII
September 14	Friday	-	Holy Cross Day
September 16	Sunday	-	Trinity XIV
September 21	Friday	-	St. Matthew the Apostle
September 23	Sunday	-	Trinity XV
September 29	Saturday	-	St. Michael and All Angels
September 30	Sunday	-	Trinity XVI

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 said at 10:00 a.m. (The Litany on the first Sunday of the month), and the Holy Eucharist is celebrated at 10:30 a.m.
- (3) On weekdays - Holy Days and Days of Obligation (Red Letter Days in the Prayer Book Calendar) - the Holy Eucharist is celebrated at 7:00 p.m., 10:30 a.m. on Saturdays - when the Chapel is available!

Notes

Two dates to remember:

August 26 - Sunday - Confirmation

August 25 - Saturday - Wine and Cheese
at 102 Frederick Banting Place - 7:00 p.m.

Friends and congregation will have a couple of chances (remember that the 26th is our regular Sunday lunch) to visit with one another and, of course, The Bishop!

Our website:

www.pwi-insurance.ca/stedmund

Saint Joachim

Nothing is known of Saint Joachim save what is told in apocryphal literature. He was a man of Galilee, the husband of Saint Anne. Tradition tells us that Saints Joachim and Anne in their old age came from Galilee to settle in Jerusalem. As a childless couple, they may have simply wished to spend their old age close to the Temple. But God, in his Wisdom and Mercy, granted them a child, and Mary was born and raised in Jerusalem. Tradition also relates that while Joachim was away from home he had a vision that Anne was to be blessed with a child, and that on his return home, his wife ran forth to tell of the visitation of an angel who had revealed to her the same good tidings.

There was ancient belief that a child born of an elderly mother who had given up hope of having offspring was destined for some high purpose and would be blessed by all the world. Parallels occur in the Old Testament in the cases of Rachel, mother of Joseph, and that of Hannah, mother of Samuel. Saints Joachim and Anne, both of the tribe of Judah of the royal house of David, are venerated by the Church as the parents of the Blessed Virgin Mary, who was probably their only child.

There is another Mary mentioned in the Gospels as being the 'sister' of the Mother of God, but this was probably her cousin. Two Marys in one family stretches reason and this was a customary way of designating relatives in the East.

Saint Anne has been honoured from early Christian times. Churches were dedicated in her honour, and the Fathers, especially of the Eastern Churches, loved to speak both of her sanctity and her

privileges of being chosen to raise the Mother of God. Saint Joachim has also been honoured from the beginning in the Churches of the East, and since the 6th century, public devotion to him has been observed in all countries.

The sainted couple is often depicted with Mary and holding a book of Scriptures, teaching their daughter to read. A church was built in the 4th century, possibly by Saint Helena, on the reputed site of Saints Joachim and Anne's house in Jerusalem. The traditional tomb of Saint Anne and Saint Joachim was rediscovered in Jerusalem in 1889.

From Domestic Church Communications and Lives of Saints

The Bishop's Bit

SOME ANGLICANS I HAVE KNOWN

2 - FATHER MATTHEW TRELAUNY - ROSS CR

The Community of the Resurrection, Mirfield, has been richly blessed with men of prayer, missionaries, musicologists, preachers and scholars. It has also been blessed with eccentrics and with a few men of holiness. Matthew combined eccentricity with holiness.

His father was a parson in Devonshire who, on inheriting money from a relative called Trelawny (Cornish) added this barrel to his own barrel of Ross (Scots). Widowed father married a second time and so produced two families. Matthew would introduce his siblings as, "My two and a half sisters. I've also got half a brother, now teaching at Sherborne."

Matthew went to public school at Sherborne. He started at Christchurch, Oxford, but joined up to fight as an infantryman in the First World War. He can not have been either a competent or a bloodthirsty soldier. Fortunately, he was taken prisoner fairly early on and so escaped gassing, dismemberment and death. Latrine duty and productions of Gilbert & Sullivan kept him busy in the POW camp. After the War the University granted easy *ad bellum* degrees to such undergraduates as survived and weren't keen on much more academic study. C S Lewis, on the other hand, returned from the trenches to obtain three successive degrees. Armed with his BA, Matthew then went on to Cuddesdon Theological College, a breeding ground for bishops and other

dignitaries of the C of E. Matthew earned a distinction of his own. He was the only brother in CR to have been bitten by a horse while riding a bicycle while saying the office of sext, but dignity was not something readily associated with him.

Then followed an assistant curacy in the East End of London when that really was a poor place. Matthew remembered a visiting preacher with a repeated rhetorical question, "Who will come with me Ramoth - Glilead?" (1 *Kings* 22,4). A drunken Cockney answered back, "I will, gov'nor". After serving a novitiate at Mirfield and after profession in the Community, Matthew was sent as a trek priest to St Augustine's Mission, Penhalonga, Zimbabwe. He and an African assistant would walk hundreds of miles a year, visiting villages for confessions, marriages and mass, paying school teachers, hearing the children's lessons, listening to people's problems, distributing simple medicines. Their equipment would be carried by pack donkeys. On each trek they'd call at anything between two and three dozen villages. A trek might last up to three weeks a time. Back they'd return to the central mission station for decent meals and hot baths. Then off into the bush again. Rivers were usually beds of dry sand, but once when a river was in flood Matthew and a nun fell of their donkeys into the water. He found this very funny.

Then came a sudden switch. He was ordered to Sophiatown, a dirty slum for blacks on the outskirts of Johannesburg, where CR had taken charge of this newish parish of Christ the King. Here he lived for many a long year, as assistant curate to the famous Father Raymond Raynes and then as assistant to the even more famous Father Trevor Huddleston. Matthew was priest to a daughter church, St Francis of Assisi, Newclare. It was here that the fracas with the horse occurred. He would protest, "The story gets distorted by oral tradition. The office wasn't sext. It was terce." Once there were riots: stones were thrown, buses were burned, angry mobs demonstrated. "Brethren were alarmed for Matthew's safety." "Oh, I was alright. I went out to pray the Litany in St Francis. We need some peace round here."

Which brings me to my own memories: the man of prayer. For some years after he had returned from missionary work in Africa - "A returned empty", is how he would describe himself - he and I were in St Teilo's Priory, Cardiff, South Wales. What I admired about Matthew was his attrait to intercession. He was always praying for others. He kept and used great lists of names, of people

he'd met at bus stops, of children whose classes he had spoken to in school, of nurses who had presented him with their group photograph. He was a night owl. At midnight he might say to himself, "My hat, I've forgotten to pray for Class V in the primary school", and down to the chapel he'd trudge with his snap shots and lists of names. He was likely to forget, though, that he'd left his bath running. I'd be woken some while later by the sound of gushing water. But somehow, one never minded. He simply exuded loving kindness.

He was also likely to say, "My hat, I have forgotten to practise Mozart", and off he'd go to the piano in a distant part of the Priory, "I'll skip this arpeggio. I'll never get it right. Nobody will know". It was a pleasure to hear him accompanying Father Martin Jarrett - Kerr and his clarinet. At silent meals when the rest of us were reading improving books, Matthew would read sheet music and, quite unaware of the fact, would start conducting with his knife. He was sometimes asked to address missionary meetings. At one such gathering the local mayor's lengthy speech bored Matthew, who fortunately had the score of *Messiah* in his briefcase. He pulled this out and started to read. His unselfconscious conducting soon had the audience in giggles, and these giggles brought His Worship to a stop. Matthew was then free to talk about Baragwanath Hospital, Johannesburg, the largest in South Africa, where the black student nurses had practised sticking needles into him.

Well, all this sounds terribly tame, but words will never capture the goodness of Matthew. One of my last memories of him was during a bitter winter. He was in bed with flu. But there he was outside in the garden, clad in long johns and skull cap, no cassock or suit, chipping ice off the birdbath so the sparrows could get a drink.

+Robert Mercer, CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

Even More Mondegreens

My Mother was truly a 'Teacher of the Old School', beginning her teaching career in the very late nineteenth century and carrying on at the same school through W.W. 2 because of the great shortage of teachers when the younger men were drafted into the Services. She always taught the Infant Classes, approximating to our Grade 1.

She would not have recognized the word 'Mondegreen' because it was not in service during her lifetime, but she told two of the most wonderful ones associated with Religious Education which took up the first three quarters of an hour every day. Learning the Creed by rote she discovered that one boy, instead of reciting "Suffered under Pontius Pilate" was saying - "Suffered under a Bunch of Violets."

Dorset accent is very broad as can be attested by Father Edward Goodwin who lived in the next county. Instead of saying the name 'George' as we would say it, the pronunciation would be 'Jarge' and 'with' was always 'wi'. At the beginning of the Lord's Prayer one little girl was saying, "Our Father wi' Jarge in Heaven".

By Helen E. Glover

Worth thinking about

⊗ As a religious leader, I believe that God is the author and architect of human life and no one else. As an American, I trust that my 'inalienable,' or inherent, rights to 'life, liberty and the pursuit of happiness,' and those of our future generations, should never be co-opted by government-funded scientists in the name of research.

Indeed, society must be very careful when it puts its hand on the switch of life. By design or default, we could easily begin a dangerous journey down the 'slippery slope.' Embryonic stem cell research points down that path. And, by appropriating taxpayers' money for such experiments with human life, our elected officials would make all of us unwitting partners along the way." Detroit's Archbishop, Cardinal Adam Maida, commenting on the embryonic stem cell research (ESCR) question.

⊗ Some gems by Jack:

- Tolerance is NOT the attribute of those with eschatological confidence, but rather patience. In fact, intolerance is a much more godly virtue, whether Mother Teresa's intolerance of abortion, or Bonhoeffer's intolerance of genocide.

- Failure to condemn sin is not "love".

- When Christians find insecurity and intolerance to be sins, but wink at sodomy,

there is something wrong.

- God warns that the person who fails to confront sin is the one with blood on his hands. (Ezekiel 3)

- Tolerance and niceness have supplanted the moral virtue of courage. The removal of stigmas are a scandal to the young. And people preaching tolerance of deviant behavior has led to confusion among our youth.

- The tact of the neo-pagans is to label those who oppose sodomy as insecure bigots, has been effective only because Christians are too 'nice' to step up to the plate and expose the works of darkness.

- I do not relish speaking of homosexual acts, but when it is presented as a harmless alternative to traditional moral values, one must unmask it.

Jack Keene is a regular correspondent/contributor to TTMBO - an internet discussion forum run by our Charles Moore

⊗ Euphemism is the soul of obfuscation. Charles Moore

⊗ Unrepented sin, which includes unrepented indulgence in illicit sexual activity - homo or hetero - is an express ticket to hell, and permissiveness or polite, politically correct 'tolerance' in these regards is not loving. Charles Moore

⊗ Liberals find smoking more distasteful than abortion. One's a filthy habit, and the other's a constitutional right.

⊗ Medical techniques that destroy human embryos are 'not morally acceptable, even when their proposed goal is good in itself. Pope John Paul II

⊗ Scientists offer us tremendous potential in medicine. Yet we cannot as a society write them a blank cheque. We need to investigate their claims, weigh their motives and challenge their ethics. Because ultimately, each one of us bears the responsibility for advancing science in the context of moral and ethical values. David Stevens, MD, Executive Director of

the Christian Medical Association writing about embryonic stem cell research, human cloning, and money!

- ✘ Cormorants and Greed - Cormorants were associated with greed because they were thought to derive great pleasure from swallowing food down those long, curved necks. In *Paradise Lost*, Milton has Satan take the form of a cormorant who sits upon the Tree of Life when he first enters Eden to spy on Adam and Eve. Dipesh Navsaria

"It's Nice to Get up in the Morning"

MEMORIES OF SIR HARRY LAUDER

This morning that's just what I did. Sitting at the table around 6 A.M. eating breakfast, bewitched by the cool quietness, I looked out on the Court. All creatures great and small had it to themselves. From the Red Maple Tree Mourning Doves were cooing their plaintive cry. I was reminded of their larger cousins, the Wood Pigeons of England, the sort that were made into pigeon pies for medieval feasts. Every morning during Spring and Summer these Wood Pigeons sat on the hydro wires outside my bedroom window and acted as alarm clocks.

Two early morning squirrels, more active than I, chased each other around the tree, tails twitching, hesitating, daring each other to continue the chase. Were they the two who played havoc on my patio, digging holes in containers and scattering soil all around? There was a flock of small birds, sparrows, finches, grackles, robins, undisturbed by mankind, taking morning walks, picking at worms and night crawlers and grass seeds. The robins, old and young, had made a nest in the small evergreen on the lawn.

Then the first of the human race arrived - one of the dogwalkers clutching plastic bags. There are several dogs that make the morning rounds, most of an undetermined 'Heinz 57' breed. But there are a few that have more recognizable qualities. I have names for them all, and I know the owners by their own particular type of dog. My favourite is a happy, little Cairn Terrier named (by me!), Hamish. When I was living in the Northwest Highlands of Scotland I had a Cairn Terrier. That is not really correct, for "Cruniach" adopted me. The Gaelic word for the little finger is cruniach and that just about sums up this diminutive scrap. She belonged to tall, gentle Murdo who looked after the cows on the Whitbread deer-forest estate, and

livened our winter evenings with his fiddle playing. Always Cruniach sat at his feet adoringly. One morning the cows had not been milked and Cruniach was whining non-stop in the bothy where she and Murdo lived. Kind, gentle Murdo had died in his sleep. When the bothy door was opened she ran out, and ran and ran as far as she could. My house was the last one, about 12 miles away, and I found her shivering on my doorstep. Not knowing the story then, but wondering why she had left her beloved master I took her in, and she stayed.

In the early morning quiet I started thinking about how the creatures of the wild are returning and adapting to live in man's domain, the countryside we took away from them. A recent T.V. programme on the ravines and wild places now incorporated into Toronto showed a lady who nightly rang a bell to tell raccoons that it was 'chow time' - usually dog food. A camera had been set up to photograph this night scene, and focused on fourteen raccoons of various sizes and ages come to partake of the meal. My son lives in Richmond Hill in an area between Yonge and Bathurst Streets. Last week he called to tell of five young raccoons about the size of their Siamese Cat, found in the garden that morning. They must have scaled the high fence, regulation height for enclosing swimming pools to deter adult humans, and had left a trail of havoc in and around the pool. Earlier, before the pool was opened, a pair of mallards, looking for a nesting place, were swimming on the water collected on the cover.

A few years ago, returning at night from Cambridge to Kitchener, a coyote ran in front of my car. Now, I hear, there's a pair inhabiting Hyde Park in Toronto.

On Mothers' Day in May my family took me out to lunch. Returning to my home, not far away and almost opposite a busy shopping mall, a small deer stepped out of a wooded area to cross a busy road. Luckily we were able to stop in time, and we all heaved a sigh of relief when the deer turned around and headed back into the wood.

Like Sir Harry Lauder I really enjoy getting up early in the morning when the world belongs to the beasts and the birds, undisturbed by the noise, the bustle, and the 'don't-care' attitude of the human race who do not take time to pause to watch the grass growing and smell the flowers.

By Helen E. Glover

Mere Christianity Today

As editors of "a journal of mere Christianity," we are often asked what we mean by "mere Christianity." We got this phrase, of course, from C. S. Lewis, who picked it up from the Anglican divine Richard Barter (d.1691). Another way of saying "mere Christianity" is "what has been believed everywhere, always, and by all," to use the words of St. Vincent of Lerins (d. 448).

We have always maintained, as did Lewis, that this is not a lowest-common-denominator approach. It is not a political construct, listing everything everyone believes and choosing just those still agreed upon. Mere Christianity is not in flux from one generation to the next or from place to place, the denominator changing every time a doctrine is questioned and therefore insisting upon it considered "divisive."

There are clear dividing lines that separate mere Christians from those who have lost their "salt" by having either unwittingly traveled or actively paved the road to apostasy.

THE CHRISTIAN'S LORD

It is imperative that these lines be marked and noted and that they be upheld on peril of our souls and defended unto death should it come to that. These are some of the features of "mere Christianity":

- The mere Christian acknowledges that "Jesus is Lord," and means that Jesus of Nazareth, the Son of man of the four canonical gospels, and no one else, is *Kyrios* - his Lord and his God.
- In saying Jesus is "Lord," the mere Christian means that "all authority in heaven and on earth has been given" to Jesus Christ. By saying "all" he means all.
- The mere Christian confesses Jesus as both Lord and Christ because God the Father raised him from the dead - yes, the body was raised - after his suffering and death on the cross for our sins, in fulfillment of the Scriptures.
- The mere Christian knows God as "Father" and calls him so, because this is what Christ our Lord has taught us; it is also the utterance given to him by the Holy Spirit, to cry out "Abba, Father."
- The mere Christian believes that Christ has charged all who call him Lord to make disciples of

all nations, first, by baptizing them and, second, by teaching them to observe all that he has commanded.

- The mere Christian knows that, as the sovereign and divine Lord to whom all obedience is due, Jesus Christ provided for the transmission of his commandments, which are to be obeyed.
- All that our Lord has commanded - the moral and spiritual requirements of the Christian life of discipleship - are thus given to us in the apostolic deposit of the Scriptures and may be discerned in the lives of the martyrs, confessors, saints, and fathers of the church.
- The mere Christian realizes that he has received the faith from the faithful witness of the apostles and saints of the Church. While free to innovate, following Christ, who makes all things new, he is not autonomous and free to change the faith. The faith is not determined by us; it is received and passed on as delivered.

There are many more things that can be said about mere Christianity, and this should not be read as an exhaustive definition. But at the very least, we can assert that any church or any Christian claiming the name of Christ can neither be ashamed of nor deny these claims about Jesus Christ and remain Christian. Nor can he be derelict in openly and publicly proclaiming these truths regardless of the cost. Those who refuse to speak, proclaim, and defend these truths are not faithful.

THE CHRISTIAN'S FRAMEWORK

We would find among many Christians general, indeed enthusiastic, agreement with everything I have just said. But there are other aspects of mere Christianity, to which many of those people would vigorously dissent. These are sometimes doctrinal but more often moral and liturgical. Some have suggested that if we are to remain fully ecumenical, we must be willing to bracket any particular preaching or practice that certain Christians at a particular time and place might disagree on.

The mere Christian cannot do this. For example, many Christians seem either confused or culpably ignorant about abortion. Some will argue that this is a question about which sincere Christians may disagree. We believe that their desire to disagree hardly means that abortion is not a matter of mere Christianity. The sanctity of human life in the womb has been upheld by Christians from the

earliest times.

The sinfulness of extra-marital sexual activity is another example. Here again some Christians propose an expansion of the moral teaching simply because so many Christians no longer live by it. Again we must say that their desire to disagree hardly means that chastity is not a matter of mere Christianity.

The biggest example, of course, is the innovation of Christian egalitarianism including the redefinition of the family and the ordination of women. We have written a great deal on this subject and I will not go into more details here, but in this innovation we see many people who favor mere Christianity insisting that it does not include male headship, despite the hitherto universal belief in it

THE CHRISTIAN'S VISION

There are other false beliefs and doctrines that cloud over the moral and doctrinal landscape of the Christian mind. Average Christians in the West today find it difficult to discern many of these. We all struggle under various forms of unseen cultural accommodations that compromise our Christian integrity and obscure our sight.

For example, to what extent have we really escaped "the corruption that is in the world because of passion" (2 Peter 1:4)? The toxins of a consumerist culture have spread far and wide in our churches. None of us is perfect, and we all see through a glass darkly. Even doctrines that we formally confess might become clear to us only after years of Christian living and worship, such that we would say we didn't really understand them until that later moment of enlightenment.

This is all the more reason to hold tightly to mere Christianity as that which has been understood by everyone before us, even when our modern peers disagree. It is a reason to take the most expansive definition possible of mere Christianity, even when some points seem unenlightened or unprogressive. For only by walking by the sight of those gone before us can we escape the myopia of both modern, liberal Christianity and the secular consumerist culture in which we all live.

Mere Christianity is what has been believed by every Christian in every place at all times, and what we are sure will be seen to be mere Christianity when the fads and enthusiasms of the moment have finally run their course. On that day, we shall no longer see through a glass darkly,

but face to face. Those who think themselves free to change, to relax, or to reinterpret the faith handed on to us by the Lord and his apostles will have some explaining to do.

By James M. Kushiner, Executive Editor, Touchstone, *A Journal of Mere Christianity* - the editorial from the July/August 2001 issue.

From here and there

- ☒ I'm one of those old dinosaurs [mentally if not chronologically] that still believes that outside the Church there is no Salvation. Manuel Gonzaga
- ☒ Sometimes to remain silent is to imply agreement.
- ☒ Al Capone's business card said he was a used furniture dealer.
- ☒ In the British Parliament, the Speaker of the House is not allowed to speak.
- ☒ No word in the English language rhymes with month, orange, silver, or purple.
- ☒ Love makes the world go round? Not at all. Whisky makes it go round twice as fast. Compton Mackenzie

The Holy Angels

"KEEP ME AS THE APPLE OF THE EYE " (Ps. xvii. 8).

Many familiar phrases come from the Bible, e.g. "the twinkling of an eye," "skin of the teeth," etc. One such expression is "the apple of the eye" (Ps. xvii. 8). It was supposed that the pupil was a solid substance like a ball. Some have thought that the word 'apple' comes from an Egyptian word signifying a ball.

An interesting sidelight on this phrase is thrown by the Hebrew word used, 'ishon,' which means 'the little man of the eye.' The idea was that if a child looked into its father's eye it would see its own form reflected as in a mirror.

The pupil of the eye is the most delicate part of our frame, and the best protected. It is embedded in a sort of cavity and protected by eyelid and eyelash, and it is the part we instinctively defend first.

God protects His children, and His faithful servants have always relied on Him to guard them. S. Columba, in flight from his vengeful persecutors in A.D. 521, wrote some stanzas, of which the following is one:

"Alone, with none but Thee, my God, I journey on the way, What need I fear if Thou art near, O King of night and day; More safe am I within thy Hand Than if a host did by me stand." That expresses complete trust in God.

Christians believe that God takes care of them by the ministry of the holy angels. They are pure spirits, created before man, who serve God and are gifted with great powers and knowledge. They are ranked in nine orders, each grade passing on God's love and light to the one below. We have our especial guardian angels of individuals, nations and churches. They watch over us here and take charge of our souls at the hour of our death.

We need protection from outward danger, but when we turn to that phrase, 'the little man of the eye,' we are reminded that there is something more precious than the body, and that something is the soul. Hence it is more necessary to secure protection for the soul than for the body, and we must proceed to consider what it is which threatens the soul's well being.

Temptation is the name we give to all evil suggestions which lead the soul to sin, whether these come from other human beings, or from books, or from public opinion, or from the inner self. It is the last-named which convinces us that there must be an evil influence at work, constantly on the watch and waiting to entrap us. We fail otherwise to account for those promptings to evil which cannot be traced to any external source.

The Christian belief is that the malevolent agency is the personality of Satan. Satan was the leader of the rebel angels, and theologians have advanced varied theories to account for his revolt. Some have supposed that it had some connexion with the creation of man - that Satan was jealous of the new race created by God. At any rate, whatever was the occasion, the underlying motive was pride. "Pride, claiming dominion, is the ultimate source of all strictly spiritual evil" (Wm. Temple, *Christus Veritas*) and that is a truth which needs to be continually proclaimed by the Church, for it is far from being realized by the world.

Lucifer, fallen from heaven, carried with him a part of the celestial host. And then began that age-

long war in which Satan and his legions, unable to injure the Omnipotent Ruler, seek to ruin His children. Man is never free from the assaults of Satan. In childhood he imagines he will outgrow them in manhood: in youth he fancies they will cease to trouble him in middle life. In middle life he vainly hopes that serene old age is untroubled by temptation. But it never ceases, though it may change its form. Temptation may come through a weak point in our nature, or it may come through our strong points. Desire of knowledge was a God-given 'urge' : it is this which impels man to discovery and explanation. Yet in the allegory in Genesis it is through this intellectual gift that temptation came.

We may conjecture that the temptation by which the rebel angels fell was also a temptation addressed to the intellect, for we read that they were defeated by S. Michael, whose name (Mi-kael) means 'Who is like God.' Lucifer claimed to be "like God," and his challenge was answered by the chief of the holy angels. Christians have a complete theory, therefore, of the origin of evil. Whether the theory secures agreement or not, it is at least a consistent scheme which accounts for the presence and prevalence of evil in a way that no other system does.

In practice it necessitates on the part of the Christian the twofold duty of vigilance and prayer. Spiritual foes can only be repelled by spiritual powers, hence the evil suggestions of our adversary must be countered by the summoning to our aid of the forces of the angelic legions, the 'hosts' of which Jehovah is 'lord' in the frequently employed title in the Old Testament. These hosts (*sabaoth*) have been thought of as ranged in a threefold hierarchy, each rank containing three of the powers enumerated by S. Paul in Col. i. 16 and Eph. i. 21 and in other passages. These divisions may be somewhat artificial, but the point to be stressed as of practical importance is that we live in a supernatural world, and only a thin veil conceals from us these spiritual allies. Angels are not to be regarded as a kind of mythical arid picturesque addition to the religion of Christ. He Himself spoke of "their angels" in reference to the infants whom He blessed: He spoke of Lucifer falling as lightning from heaven: He could summon to His aid "more than twelve legions of angels." In the Creed we profess our belief that God is creator of all things, "visible and invisible," and the latter category must include those angels who are described by S. John Damascene as "intellectual beings, ever in motion, possessing free will, incorporeal, ministering to God, having an immortal nature, the form and

limit of whose being is known only to God their Creator."

"The hosts of God encamp around the dwellings of the just," and the danger in an age which has been brought up in the atmosphere of physical science is to ignore the existence of unseen forces. And that is, precisely, materialism.

By The Rev. Marcus Donovan in *Positive Teaching, or What the Catholic Religion Is All About*, published by The Faith Press, Ltd. in 1947.

A Little Ice Cream

SAYING GRACE...

Last week I took my children to a restaurant. My six-year-old son asked if he could say grace. As we bowed our heads he said, "God is good. God is great. Thank you for the food, and I would even thank you more if Mom gets us ice cream for dessert. And liberty and justice for all! Amen!"

Along with the laughter from the other customers nearby I heard a woman remark, "That's what's wrong with this country. Kids today don't even know how to pray. Asking God for ice-cream! Why, I never!" Hearing this, my son burst into tears and asked me, "Did I do it wrong? Is God mad at me?" As I held him and assured him that he had done a terrific job and God was certainly not mad at him, an elderly gentleman approached the table. He winked at my son and said, "I happen to know that God thought that was a great prayer." "Really?" my son asked. "Cross my heart," the man replied. Then in a theatrical whisper he added (indicating the woman whose remark had started this whole thing), "Too bad she never asks God for ice cream. A little ice cream is good for the soul sometimes."

Naturally, I bought my kids ice cream at the end of the meal. My son stared at his for a moment and then did something I will remember the rest of my life. He picked up his sundae and without a word, walked over and placed it in front of the woman. With a big smile he told her, "Here, this is for you. Ice cream is good for the soul sometimes; and my soul is good already."

Thanks to Bridget Speek

Doing Good, But Not Doing Well

Christianity may still be doing good in the 21st

Century North America, but it is not doing well.

In their latest book, *Boiling Point*, researchers George Barna and Mark Hatch observe that most North Americans are deeply confused about spiritual matters, but even more notable is that Barna found evangelical, born-again Christians are almost as confused about the faith they profess as the general public.

Among self-affirmed born-again believers Barna and Hatch note that 68% think Christianity teaches that God helps those who help themselves; 25% believe that Jesus committed sins while on earth; and only about half believe that the Holy Spirit and Satan are living entities - not just symbols. Thirty percent believe Jesus was not physically resurrected and about a third believe all religions teach the same basic truths.

Now whatever the assortment of beliefs outlined in the previous paragraph constitute, it is emphatically not the faith documented in the Bible and taught by the Christian Church for the past 2000 years.

Christian doctrine and tradition teaches that salvation comes as a gift of grace and not through works, "lest any man should boast;" that Jesus was "in all points tempted as we are, yet without sin;" that the Holy Spirit is the third person of the triune God; that Satan is a fallen angel and the personification of evil; that Jesus rose bodily from the dead, and still has the same body in heaven with the wounds and nail marks; and that He, being God the Creator incarnate is the sole and unique way to salvation, and that while there may be elements of truth in other religions, they are objectively false in points where they contradict Christian teaching.

These are basics of the Christian faith, and if one quarter to two thirds of professing Christians are unaware of them, or worse, reject them, then the Church is, as I noted above, not doing well.

Christianity is not a democratic religion; it is about adherence to unchangeable truths held to be divinely revealed. As Charles Colson of Prison Fellowship Ministries recently commented regarding the Barna/Hatch findings, "We need to admit that we're in a state of spiritual anarchy . . . Too many people pick and choose what they want to believe and call themselves Christians. That has to change."

A 1996 Barna survey discovered that only 16

percent of people calling themselves Christian could correctly identify the most basic Christian beliefs. "Almost 40% of our church-going population is inoculated against the Gospel, because they think they already have it," commented Barna's Research Director Dave Kinnaman. "They think they've got a faith tailor-made for themselves. They like everything providential and agreeable, and reject anything smacking of absolute truth or judgment. The secular virtue of tolerance is their only absolute."

Many nominal Roman Catholics have also adopted an a la carte attitude toward Christian teaching. A movement calling itself "Catholics of Vision," beginning in Europe in the mid-1990s and spreading into the U.S. and Canada, gathered over two million signatures on a petition demanding democratization of the Roman Catholic Church; "an all pervading atmosphere of freedom among the people of God;" "liberation" of theologians from doctrinal restraints; "normalization" of homosexuality; repeal of mandatory priestly celibacy; ordination of women; "freedom of conscience" with regard to contraception and abortion; and election of bishops. In other words, a prescription for radical liberal humanism and freedom of private judgment in terms of doctrine.

A 1995 TIME/CNN Yankelovich poll of U.S. Catholics found that 60% favored female priesthood; 75% said that non-marital sexual

relations are not necessarily wrong; 80% believed they can contradict the Church's official positions on morality and still be "good Catholics"; and 78% said that individual Catholics can safely ignore Church teachings and make up their own minds on moral issues like abortion. Gene Edward Veith Jr.'s statistics say that 66 percent of single Roman Catholics are sexually active, that 83 percent of Roman Catholics accept premarital sex, and that 47 percent are "pro-choice." Read your Catechism, folks. These notions are emphatically not Catholic, and these statistics illustrate that most North American Roman Catholics have clearly capitulated to a spirit of radical individualism.

There are minimum standards of orthodox belief individuals must meet in order to legitimately call themselves Christian. For example, a Christian must affirm without equivocation that Jesus Christ was and is God the Creator Incarnate, and that He rose from the dead. Anyone who does not believe that these two points are objectively true cannot legitimately call him/herself Christian.

Jesus established the Christian claim to unique revelation when He said: "I am the way, the truth, and the life, no one comes to the Father but by me." This is the inescapable essence of the Christian message, no matter how much it may make postmodern "liberal Christians" squirm.

By Charles W. Moore

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

Enclosures:

Diocesan Circular
The Annunciator
Two articles from The Rock
The Traditional Anglican
The IAF Newsletter