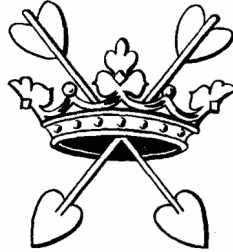


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph, Ontario)



The Anglican Catholic Church of Canada

UPDATE

August 9, 2003 - St. Laurence, Archdeacon of Rome

September Schedule

September 7	Sunday after Trinity	-	The Twelfth Sunday
September 8	Monday	-	The Nativity of the Blessed Virgin Mary
September 14	Sunday	-	Holy Cross Day
September 21	Sunday	-	St. Matthew the Apostle
September 28	Sunday after Trinity	-	The Fifteenth Sunday
September 29	Monday	-	St. Michael and All Angels

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 - **Holy Days** and **Days of Obligation** (Diocesan Ordo) - the **Holy Eucharist** is *usually* celebrated at **7:00 p.m.** when the Chapel is available - please phone to confirm.

Notes and Comments

1) **Deanery Meeting** - just a reminder that the Eastern Deanery Meeting is in Oshawa on Friday evening, August 22 and Saturday, August 23 at The Church of the Good Shepherd.

2) **The Messenger** - *the official publication of the Traditional Anglican Communion* - is enclosed. The Parish does send an annual contribution to Father Buckton, the Editor; however, if you are so inclined, I have no doubt that he would appreciate additional contributions!

3) **Helen Glover**, our parish poet/writer, had a bad fall a couple of months ago. She is well on the mend and sent me the following note along with a few items for future UPDATES:

Since my little 'accident',
The Muse has passed me by.
These poems written in past times
Some space may occupy.

The Bishop's Bit

Catholicism implies inclusion

We all know that during the Second World War Bishop Alfred Woolcock of Oshawa was the padre of the Royal Hampshire Regiment; that he has been chaplain to at least three Canadian militia regiments; that he is still a zone chaplain of the Royal Canadian Legion. Rumour has it that when he was Archdeacon of Saskatchewan he taught judo to the RCMP. Has anyone been bold enough to ask the Bishop if the rumour be true? Fr George Brown of Sequim is a padre in the American Legion.

During the communist insurgency in Malaya Fr Brian Cowan of Victoria was a serving officer with the Gurkhas. In consequence he knows a lot about knives. He later attended the Anglican Theological College in Vancouver, as did Bishop Robert Crawley of Ladysmith,

Canon Edward Gale of Victoria and Canon Don Malins of the same parish. Fr Ken Kimber of Kamloops was a serving soldier in the British Army, posted to Hong Kong. Layreader Richard Sewell of Victoria wrote *Survival*, an account of his experiences as a Japanese prisoner of war. He dedicated the book to his late wife Rosamond and to the late Bishop Paul Burrough of Harare, who as a soldier in the engineers was a fellow prisoner who saved Richard's life. While in the Canadian military Fr Kipling Cooper of Barrhaven did peace - keeping in Iran. While in the Canadian military Fr David Targett of Ottawa did duty in Germany and in Turkey. Fr Frank Ralph of Halifax was in submarines in the Royal Canadian Navy, seconded to the Royal Navy, when he was based in England.

If Australia is the driest continent in the world, Canada must be the country most blessed with water: dams, glaciers, Great Lakes, little lakes, middling lakes, ponds, rivers, sloughs, streams, waterfalls, permanent snow atop mountain ranges. Even when the aeroplane flies over the allegedly dry provinces of Alberta and Saskatchewan, one is amazed by the amount of water down below. The flight to Thunder Bay is especially interesting in this regard. Mrs Patricia Bell of Ottawa was a civil servant mapping this water, first with pen and India ink, then with computer. She even got to name some of these waterways. Next time you gaze down from your plane, you may wonder, "Did Pat "christen" any of these?" Fr Lewis How of Wolfville is another cartographer.

Several of our clergy tinkle or tinkled the ivories: the late Fr Rod Brazill of Oshawa, the late Fr Morse Goddard, Fr Cooper, Fr Graham Eglinton of Toronto, Fr Lance Lyons of Tide Head, Fr Robert Mansfield of Parry Sound, Fr Carl Reid of Ottawa, Fr Vincent West of Halifax, Fr John Moorhead of Sussex, Bishop Peter Wilkinson of Victoria. Fr Chris LePage of Prince Edward Island is an organist by profession. Before members of the Ivey family were dispersed hither and yon from Chappleau, they made a "joyful noise to the Lord" (psalm 66,1) upon a variety of

instruments. Mrs Louise Cooper of Barrhaven accompanies hymns with her violin. Fr Alan Edwardson of Thunder Bay used to play the guitar, while Bishop Crawley played the clarinet in a jazz band. He has also sung leading roles in amateur productions of Gilbert and Sullivan. Basses are rare, but Fr Cooper enjoys this part, while Fr Michael Shier of Vancouver sings bass in a Bach choir.

He, by the way, decided he had had an elegant sufficiency of Latin and Greek in high school, and therefore specialized in Arabic and philosophy at university. His passions for motor bikes, turning wood and painting landscapes he owes to no teachers. Other artists among us are Canon Gale, Mrs Catherine How of Wolfville, Mrs Bonnie Ivey of Chapleau, Mr Frits Jacobsen of Vancouver and Mrs Alice Whitney of Keistead Mountain. In this regard let us not forget the late Mrs Bep Low of Sechelt and the late Mrs Mischa German van Eck of Victoria.

We have three barristers among us. Fr Graham Eglinton studied law in his native Australia and in England. He taught at Carleton University in Ottawa, and wrote opinions for the Senate of Canada. Fr Craig Botterill is a senior prosecutor in Halifax. He made a name by his success in rescuing teen age prostitutes from their pimps and by helping the girls rehabilitate. He was once in the Royal Canadian Police, as were Mr George Armstrong and Mr Stan Horrall, both of Ottawa. Our friend and supporter, the late Fr John Montgomery of PEI, was once a California cop. Churchwarden Affleck of Vancouver is a QC. Fr Shane Janzen of Victoria has law degrees, though he chose instead to work as a schoolmaster and as a civil servant. Other clergy who have been professional schoolmasters are Fr Bill Clinton of Cowansville, Fr Edward Fizzard of Grand Le Pierre, Fr Richard Sorfleet of L'Acadia, Canon Gale, Fr Lewis How, Fr Lance Lyons, and Fr Howard Patterson of Regina. Layreader Ralph Braunstein of Sequim and of Victoria is an American attorney.

Many of us read who dun its, but Fr Stan

Sinclair of Victoria writes them. Ask him. Fr Kimber writes novels for teenagers. And while we are thinking that a is for author, let us remember that a is also for archivist. We have two among us, Fr Harold Brazel of Barrhaven and Mr Stan Horrall. Mark Walsh, the son of Fr David and his wife Beth, of Ottawa, has relocated to the U.S., where he plies the same trade. A is also for apiarist, so I introduce you to Mr Graham Raynes of Ottawa and his wife Lorraine.

Were I to attempt a complete list of our talented gardeners, I'd be in trouble for forgetting names, but names do flash through the mind: Mr Braunstein and his wife Kirstin, Fr Jim Corps of Ladysmith and his wife Hettie, Mrs Ruth Freeman of Kitchener - Waterloo, Canon Gale, Mrs Catherine How, Mrs Jean McBrine of Kingsclear, Mrs Mary McGibbon of London ON, Mr and Mrs Raynes and Fr Carl Reid. Layreader Paul Maycock of Kitchener - Waterloo is not so much a professional botanist as a dendrologist, though he does know smaller plants too.

One of the most amazing people among us is Master Daniel Edwardson of Thunder Bay, aged 4. He wants to be a paleontologist when he grows up. His passion is dinosaurs. He has great reading skills already. While I stumble over pronouncing long Greek words like dinocephalion, titanosaur and thylacosmilos, he reads them off perfectly, remembers them perfectly. Show him a picture or a model of a dinosaur, and he names it instantly.

It takes all sorts to make the church, and our diocese is richly blessed with sorts.

By The Bishop Ordinary - The Anglican Catholic Church of Canada

From here and there

a) Whenever you're called on to make up your mind,
and you're hampered by not having any,
the best way to solve the dilemma,

you'll find,
is simply by spinning a coin.
No - not so that chance shall decide
the affair
while you're passively standing there
moping,
but the moment the penny is up in the
air,
you suddenly know what you're
hoping.

Piet Hein

b) Better keep yourself clean and bright:
you are the window through which you
must see the world. **George Bernard
Shaw**

c) I have always wished that my
computer would be as easy to use as my
telephone. My wish has come true. I no
longer know how to use my telephone.
Bjarne Stroustrup

d) All words are pegs to hang ideas on.
Henry Ward Beecher (reminds me of a
limerick).

Principles of Doctrine - III

I can't stress too heavily that when S. Paul talks about the new Testament, he is not talking about a book. Because the book did not exist till 100 years after he died. When S. Paul talks about the New Testament, he is talking about the Church properly ordered, filled with the spirit of Christ and handed on from generation to generation. The written tradition, what we know as the New Testament wasn't codified till 180 A.D. This means that we have to distinguish (without separating) unwritten Apostolic Tradition from written Apostolic Tradition. Till the time of S. Augustine, the baptismal creed was not written down but engraved on your heart in a personal interview with the Bishop at Easter. There was also handed on a whole way of life, a Christian way of looking at things which you can't get from books or learn from propositions but which can only be got from contact with the existing Christian society. That's why the right ordering of the Church and Christian life are so important. **We are**

handing on unwritten Apostolic Tradition, which, of course, we do not separate from written Apostolic Tradition.

When S. Paul in II Corinthians 3 says to the Corinthians 'You are our epistle not written with ink but with the spirit of the living God', he is obviously referring to unwritten tradition. The written tradition is the Book. The unwritten tradition is the living Body of Christ behaving itself properly.

We get the same in Irenaeus. 180 A.D. The New Covenant or the New Testament is not a book but life according to the gospel. And this includes the apostolic succession. He writes in Against Heresies 4.33.8:

"True knowledge is that which consists in the doctrine of the Apostles, and the ancient constitution of the Church throughout all the world, and the distinctive manifestation of the Body of Christ according to the successions of the Bishops by which they have handed down that Church which exists in every place, and has come even unto us, being guarded and preserved, without any forging of the scriptures, by a very complete system of doctrine, and neither receiving addition nor suffering curtailment in the truths which she believes and above all, it consists in the pre-eminent gift of love, which is more precious than knowledge, more glorious than prophecy, and which excels all the other gifts of God." And, what's more, he says, there is nothing secret or hole-in-the-corner about this. It's all open to public scrutiny.

Our priests are all in that same succession. People who want to be rude about it call it the pipe-line theory of grace. But, at least, it guarantees authenticity. And, what's more, it was taken for granted from the beginning. No one in the Church argued about it. The arguing started from the outside. The Gnostics attacked the tradition. And so the Bishops produced lists of succession in each church. When Dr. Basil Dunell

joined us several years ago, he asked for our list which shows authentic continuity. I have distinguished (without separating) the written tradition from the unwritten tradition. The written tradition is the Book of the New Testament - The Word. The unwritten tradition is the Church filled with the Spirit. Just as the tradition of The Word has a clear shape in the New Testament, so the tradition of the Spirit has a clear shape in the Church. We receive them and make them our own. We don't make them up. They make us up.

So, let us now fast forward to the 1550's to the Council of Trent, the great reforming council which if it had only come 50 years earlier might have made the Reformation unnecessary. At its first doctrinal session they debated the relation between scripture and tradition. What do we mean by tradition?, they asked. Do we mean all the traditions there ever were? Simnel cake on mothering Sunday, celibacy for priests, and communion in one kind. No, said Trent. That is what we call ecclesiastical tradition. By tradition we mean only unwritten Apostolic Tradition. So what on earth was that? We know what the written tradition is - the New Testament - but what is the unwritten Tradition. There must be such a thing because II Thessalonians 2:15 reads 'Wherefore brethren stand fast and hold the traditions which ye have been taught whether by word, or our epistle.' And nobody could deny that the Apostles and their immediate followers had handed on from the Lord more by word of mouth than was contained in the written New Testament. Nor could anyone deny that it was this tradition which was the unwritten Apostolic Tradition which was to be held in equal veneration with the written Apostolic tradition of the New Testament.

By **The Reverend Michael Shier, SSC** - part of *A Lenten Course in Bible Study* at the Church of St. Patrick, Pitt Meadows, B.C., in 2003 - this is the *third of four parts*.

Mennonites on Sunday

Sombre dark brown horse
with shiny coat and swishing tail
trotting along the gravelled shoulder,
its hooves sending out showers of small
stones;
and behind it -
Sombre black buggy,
reminiscent of old-time baker's van,
affording some protection
from biting wind and rain;
and inside -
Sombrely-dressed elderly couple,
he in his black, high-collared suit
and wide-brimmed, rounded hat,
holding the slack reins;
while she, with black skirts down to her
black toecaps,
black cloak concealing hunched
shoulders,
and black bonnet over neatly coiled hair,
looks down at her work-rough hands
and silently gives thanks.

By **Helen E. Glover**

The Feminist Approach

The feminist biblical hermeneutic had its origin in the United States toward the end of the 19th century. In the socio-cultural context of the struggle for the rights of women, the editorial board of a committee charged with the revision of the Bible produced "The Woman's Bible" in two volumes (New York 1885, 1898). This movement took on fresh life in the 1970s and has since undergone an enormous development in connection with the movement for the liberation of women, especially in North America. To be precise, several forms of feminist biblical hermeneutics have to be distinguished, for the approaches taken are very diverse. All unite around a common theme, woman, and a common goal: the liberation of women and the acquisition on their part of rights equal to those enjoyed by men.

We can here mention three principal forms of feminist biblical hermeneutics:

the radical form, the neo-orthodox form and the critical form.

The *radical* form denies all authority to the Bible, maintaining that it has been produced by men simply with a view to confirming man's age-old domination of woman (androcentrism).

The *neo-orthodox* form accepts the Bible as prophetic and as potentially of service, at least to the extent that it takes sides on behalf of the oppressed and thus also of women; this orientation is adopted as a "canon within the canon," so as to highlight whatever in the Bible favors the liberation of women and the acquisition of their rights.

The *critical* form, employing a subtle methodology, seeks to rediscover the status and role of women disciples within the life of Jesus and in the Pauline churches. At this period, it maintains, a certain equality prevailed. But this equality has for the most part been concealed in the writings of the New Testament, something which came to be more and more the case as a tendency toward patriarchy and androcentrism became increasingly dominant.

Feminist hermeneutic has not developed a new methodology. It employs the current methods of exegesis, especially the historical-critical method. But it does add two criteria of investigation.

The first is the feminist criterion, borrowed from the women's liberation movement, in line with the more general direction of liberation theology. This criterion involves a hermeneutic of suspicion: since history was normally written by the victors, establishing the full truth requires that one does not simply trust texts as they stand but look for signs which may reveal something quite different.

The second criterion is sociological; it is based on the study of societies in the biblical times, their social stratification and the position they accorded to women.

With respect to the New Testament

documents, the goal of study, in a word, is not the idea of woman as expressed in the New Testament but the historical reconstruction of two different situations of woman in the 1st century: that which was the norm in Jewish and Greco-Roman society and that which represented the innovation that took shape in the public life of Jesus and in the Pauline churches, where the disciples of Jesus formed "a community of equals." *Galatians* 3:28 is a text often cited in defense of this view. The aim is to rediscover for today the forgotten history of the role of women in the earliest stages of the Church.

Feminist exegesis has brought many benefits. Women have played a more active part in exegetical research. They have succeeded, often better than men, in detecting the presence, the significance and the role of women in the Bible, in Christian origins and in the Church. The worldview of today, because of its greater attention to the dignity of women and to their role in society and in the Church, ensures that new questions are put to the biblical text, which in turn occasions new discoveries. Feminine sensitivity helps to unmask and correct certain commonly accepted interpretations which were tendentious and sought to justify the male domination of women.

With regard to the Old Testament, several studies have striven to come to a better understanding of the image of God. The God of the Bible is not a projection of a patriarchal mentality. He is Father, but also the God of tenderness and maternal love.

Feminist exegesis, to the extent that it proceeds from a preconceived judgment, runs the risk of interpreting the biblical texts in a tendentious and thus debatable manner. To establish its positions, it must often, for want of something better, have recourse to arguments *ex silentio*. As is well known, this type of argument is generally viewed with much reserve: it can never suffice to establish a conclusion on a solid basis. On the other hand, the attempt made, on the basis of fleeting indications in the texts, to reconstitute a

historical situation which these same texts are considered to have been designed to hide - this does not correspond at all to the work of exegesis properly so called. It entails rejecting the content of the inspired texts in preference for a hypothetical construction, quite different in nature.

Feminist exegesis often raises questions of power within the Church, questions which, as is obvious, are matters of discussion and even of confrontation. In this area, feminist exegesis can be useful to the Church only to the degree that it does not fall into the very traps it denounces and that it does not lose sight of the evangelical teaching concerning power as service, a teaching addressed by Jesus to all disciples, men and women.

From a booklet entitled **The Interpretation of the Bible in the Church** by The Pontifical Biblical Commission - written in 1993.

The Obituary of Common Sense

Today we mourn the passing of an old friend who lived a long life, but died recently. His name was Common Sense.

We don't know how old he was, since his birth records were lost in bureaucratic red tape.

He devoted his life to service everywhere, helping folks get jobs done, without fanfare and foolishness.

For decades, petty rules, silly laws, and frivolous lawsuits held no power over Common Sense. He was credited with cultivating such valued lessons as, to know when to come in out of the rain, why the early bird gets the worm, and that life isn't always fair.

Common Sense lived by simple, sound financial policies (don't spend more than you earn, but charge what you're worth), reliable parenting strategies (the adults are in charge, not the kids), and it's okay to come in second.

A veteran of the Industrial Revolution, the Great Depression, and the Technological Revolution, Common Sense survived trends like body piercing, "new math," and "political correctness." But his health declined when he became infected with the "If-it-only-helps-one-person-it's-worth-it" virus.

In recent decades his waning strength proved no match for the ravages of regulations. He watched in pain as good people became ruled by self-seeking lawyers. His health rapidly deteriorated with the introduction of zero tolerance policies.

Reports of a six-year-old boy charged with sexual harassment for kissing a classmate, a teen suspended for taking a swig of mouthwash after lunch, and a teacher fired for reprimanding an unruly student, worsened his condition. It declined further when schools had to get parental consent to administer aspirin to a student but could not inform the parent when a female student was pregnant or wanted an abortion.

Common Sense lost his will to live as the Ten Commandments became contraband, churches became businesses, criminals received better treatment than victims, federal judges stuck their noses in everything from the Boy Scouts to professional sports, and newspaper owners thought they were reporters.

Finally, when people, too stupid to realize that a steaming cup of coffee was hot, were awarded a huge settlement, Common Sense threw in the towel.

As the end neared, Common Sense drifted in and out of logic.

Common Sense was predeceased by his parents, Truth and Trust; his wife, Discretion; his daughter, Responsibility; and his son, Reason. Not many attended his funeral because so few realized he was gone.

Thanks to **Don Andrews** - AM740

Unmoored Sticks

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof but he that doeth the will of God abideth for ever. 1 JOHN 2: 15 - 17

The lust of the eyes, as St. John the Theologian calls it, might be called the sin du jour. Ours is a visual society. Advertisements, television, movies, billboards, posters, Internet pop-up windows: Never before has mankind been bombarded by so many visual images whose chief aim is to attract our attention. Ours is the culture that excels above all others as a producer of things that appeal to the visual imagination.

Yet it is the development of the Internet that has brought the worst of the lust of the eyes - explicit pornography - into every American household. In a survey of pastors, 40 percent said that they had visited a pornographic website, and 37 percent said that this is a current struggle for them (*Leadership Journal*, Winter 2001). This is just from those pastors willing to admit such things. It is unlikely that the struggles among the laity are less profound.

Our Lord said, "And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire" (Matthew 18:9). But so much has the "lust of the eyes" become engrained in our culture that such old Christian values seem prudish and outdated, even to otherwise morally upright believers. Consider John Chrysostom's comments on the words of Christ:

Let them hearken to these things, who hasten to the theatres, and make themselves adulterers every day.

Chrysostom equated theatergoers with adulterers, using Christ's standards set forth elsewhere in the Sermon on the Mount. Fourth-century theaters were often rather bawdy, but they probably weren't terribly explicit by our standards, since although there were female roles, there were no female actors. But to John, theatergoers were those who, for entertainment, set their eyes (and minds) on things unchaste, and they were the ones he thought of as having "offensive eyes." John was a prude. And a saint. (It is funny how often those traits run together.) He went on to say that just as we sever relationships with those who do us ill, so too should we treat theatergoers, for such people might draw us into the same net of sin. That is, just as we should pluck out an offensive eye or cut off an offensive hand, so too should we remove ourselves from such bad influences.

Among the church fathers, John Chrysostom was hardly alone in this view. So why does he seem like such a stick-in-the-mud? Perhaps it is because we have become unstuck and have lost our moorings.

Few people in our culture have not been exposed to unseemly visual images. In fact, 44 percent of children polled in a 2000 Time/CNN survey admitted to having visited X-rated sites or sites with sexual content. Not surprisingly, 43 percent of children surveyed - nearly the identical number - said they do not have rules about Internet use in their homes.

In dealing with this problem, perhaps the place for us to start is to establish rules for our children, and rules for ourselves. Not just rules in a legalistic sense (although that might be a good idea), but rules in a religious sense: rules of life. We need to think of how we wish to live as Christians every day, and form that into a rule such that it becomes a way of life for us. There are many excellent old sources of Rules available, but then again, these seem rather outdated for our sophisticated age. We wouldn't want to be called a prude or, worse yet, a saint, now would we?

By **Thomas S. Buchanan** in the March, 2003 edition of Touchstone - www.touchstonemag.com

ECUSA

The Pioneer and Innovator, and her General Convention, 2003

The PECUSA (more recently the ECUSA) [Canterbury Anglicans in the USA] has been a pioneer and innovator within the Anglican Family in a variety of ways since the eighteenth century. Since the 1950s she has greatly increased her pioneering! And the Anglican Churches of the North/West seem to be following in her footsteps, howbeit slowly and less confidently.

Consider:

She became an independent Church, outside the British Isles and Empire, with her own Polity, Bishops, Prayer Book, Ordinal and Articles of Religion in the eighteenth century, but remained in communion with the Church from which she separated.

In her Prayer Book of 1789 she not only revised the BCP 1662 to reflect conditions in the new U.S.A., but also to take account of doctrinal considerations and the latitudinarianism of the day (e.g., her Communion Office took from Scottish Rites; she omitted one of the Three Creeds of the Church of England and she revised the marriage service).

In her Polity, through her General Convention, she involved laity directly with Bishops and Clergy in her internal government.

In missionary work she established dioceses in other countries and passed on to the new churches the Threefold Ministry and her liturgical worship.

She produced the famous Statement of the Principles by which Anglican Churches are to approach ecumenical relations with other Churches - the Chicago

Quadrilateral (1886) which became the Lambeth Quadrilateral when accepted by the Lambeth Conference of Bishops (1888).

Much American thinking, inside and outside the Churches of the USA, in the early days of the Republic, were conditioned by natural rights (life, liberty and the pursuit of happiness) and these easily were made part of traditional Christian Theism. Further, they fitted harmoniously into the latitudinarian theology and churchmanship of most of the late 18th and early 19th century leadership, clerical and lay.

From natural to civil and human rights

In the 20th century, talk no longer was of natural rights but rather of civil and human rights and these came into play especially after World War II and the famous United Nations Declaration of Human Rights (1948). The PECUSA (now calling herself the ECUSA) pioneered the absorption of civil and human rights by church action, teaching, polity, worship and canon law in the second half of the 20th century. This was made possible because not only were a few Episcopalians closely involved in the changing American culture (as members of the new middle class in education, government etc.) but also because of the Church's inheritance of latitudinarian teaching.

In many ways the innovations that began in the 1950s and were accelerated in the late 1960s follow a pattern of development. For once the principles of civil rights and human rights are accepted, it is very difficult to discriminate between one set of rights and another, for they all have the same foundation - the individual human being as a person of dignity and worth (but worth judged by varying standards, from the secular norms of the day to traditional doctrines of man made in the image of God). Looking back it is difficult to find fault in principle with much of the civil rights claimed and gained - e.g., rights to vote, to attend school, to attend church, to sit on a bus

and so on.

But with the human rights the evaluation of them is more difficult and complex for some of them, claimed on the basis that a human being not only has worth but is also autonomous, clearly are at odds with received Christian teaching and in some cases clear Biblical teaching. Here are some of the rights that have been absorbed by the Church/churches that are at odds with received doctrine as that was known in the 1950s:

The right for a man or woman to marry again in church after a divorce

The right to use contraceptives in marriage so as not to have children

The right of a woman to be ordained presbyter and bishop

The right of a "gay" person to live in a "faithful partnership" with another "gay" person

The right to suicide and to Christian burial afterwards

The right of a divorced person to be ordained priest or bishop and the right of a divorced priest or bishop to continue to serve after divorce

The right of a "gay" person to be ordained priest and bishop

The right of a church to make a mandated teaching any of the above so that office holders must accept it

The right of a church to change official doctrine and liturgy and canon law in order to reflect its absorption of human rights' principles

The right of a church to change the received language of prayer and doctrine in order to accommodate the sensitivities of feminists and "gays".

And so on.

Now the absorption of human rights into the life of the ECUSA did not occur in a vacuum of course. Society and culture were changing and the seminaries of the Church where priests were trained were paying less attention to the Bible and traditional doctrine and more to psychology and psychotherapy. Further, the emphasis in doctrine (as clearly reflected in the 1979 Prayer Book and its An Outline of the Faith) was on "doing theology from below" rather than "doing theology from above", that is, theology tended to start from the human being rather than from God in his self-revelation. Clergy were trained to be managers and therapists/counsellors and to seek peace and justice in society - not to save people from an evil generation into the ark of forgiveness, eternal life and grace of the heavenly kingdom of God.

Bearing all this in mind - and more - it is wholly to be expected that the General Convention of 2003 will continue to legislate that which are innovations, based on "secular" human rights and on a theology which begins from the human being (as she or he is seen through modern eyes). Specific examples will be in the approval of new liturgies and in specific sexual partnerships.

By **The Reverend Doctor Peter Toon**

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