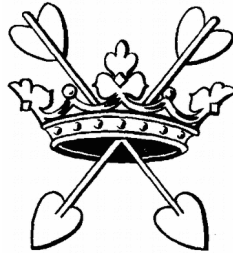


The Parish of St. Edmund, King and Martyr



The Anglican Catholic Church of Canada

UPDATE

December 16, 2003 - **St. Eusebius**

January Schedule

January 1	Thursday	-	The Octave Day of Christmas / The Circumcision of Our Lord
January 4	Sunday	-	The Second Sunday after Christmas
January 6	Tuesday	-	The Epiphany of Our Lord
January 11	Sunday	-	The First Sunday after The Epiphany
January 13	Tuesday	-	The Octave Day of The Epiphany / The Baptism of Our Lord
January 18	Sunday	-	The Second Sunday after The Epiphany
January 25	Sunday	-	The Conversion of St. Paul

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) Thanks to **Susan Blomquist**, the widow of Father James Blomquist, for the vestments, linens, and books. (I have claimed the lace cotta! Ed.)
- 2) Our Ordinary's **Bit** - this page.
- 3) A couple of offerings from our resident poet - Helen Glover - **Christmas Eve** - see pages 5 and 6.
- 4) Unity at all costs! - the second part - **The Babylonian Unity of the Church** - see page 3.
- 5) Some thoughts by Charles Moore - **Heaven and Hell** - see page 5.
- 6) Some words from Father Michael Birch (The Rector of our newest (?) Parish) - **Walking the Talk** - see page 7.
- 7) Germane thoughts by Father Michael Shier - the first in a series - **Principles of Morality** - see page 8.
- 8) Favourable comments by a Presbyterian Minister about our Offices - **Cranmerian Presbyterians** - see page 8.
- 9) Worthwhile reading by David Mills (what else would it be?) - **Ecumenical Exclusion** - see page 9.

The Bishop's Bit

A page from the past

A *Bishop's Bit*, as it were, written for the *Diocesan Circular* of Matabeleland in February 1985.

In July 1988 some four to five hundred bishops should be processing into Canterbury Cathedral for the next Lambeth Conference, robed in red chimeres and linen rochets, clothes which make chubby prelates look like pregnant laundry bags.

A Dictionary of Liturgy and Worship tells us that the word chimere may derive from the Spanish word zamorra (translation not supplied), a short cloak for horsemen, and that by the 12th century the chimere was worn by bishops when on horse-back. Why not? Truth is stranger than fiction. The *Oxford Dictionary of the Christian Church* tells us that the chimere may derive from the tabard, a medieval upper garment.

Doctors of divinity in the Universities of Oxford and Cambridge wear them too, though over long sleeved surplices, which gives them a Batman look. The bulbous lawn sleeves of bishops put this vegetarian in mind of two vienna sausages joined to a pork sausage.

In some countries, Korea for instance, rochets and chimeres have gone the way of other equestrian accoutrements, gaiters, knee breeches, aprons and top hats with strings tied under the chin. But in much of the Anglican Communion they linger on and Koreans will have to hunt among theatrical props if they don't want to look like infantrymen in the company of cavalrymen. Indeed, in some parts of the Anglican Communion chimeres are gilded with yet more upper garments, such as the academic hood, despite the fact that some handbooks of ceremonial assure us that no gentleman dresses like a cad.

Spanish riders. Short cloaks, broad brimmed black hats, black boots, whips, El Zorro the mark of, the mask of. The clinkety clack of castanets as gallant bishops gallop up the aisle (in 1978 we calypsoed in to a steel band) to battle heresy, to save the church from Satan, to trumpet out truthful dogma.

Sorry. Apologies. Fantasy masters me. But it's the thought of four to five hundred Spanish riding cloaks. Reality will be different. In committee. Clause 3, subsection C. Compromise to the original compromise. Not that the world, the flesh and the devil notice Lambeth in the least. (Does God?) Mind you, four to five hundred bishops on horseback, castanets, and even Radio Moscow will record the

opening service.

Since God is the Mother and Jessie Christa is Her Daughter (and we are Jessie's bridegroom), half the bishops ride side saddle, dressed in lace mantillas and cascades of pretty petticoats. The female fathers and the male mothers of the Anglican Communion take tea with the woman king at Buckingham Palace. Unisex is all: the neuter gender is represented by chairpersons.

Schisms from within our Anglican tradition do exist, and it's fantasy to think they will go away by pretending they don't. There's the Church of England in South Africa, there's the Reformed Episcopal Church in the USA and Canada, and there are four or five Continuing churches in North America occasioned by the invention of priestesses. Will their bishops be at the next Lambeth, at least as observers if not as participants? We Anglicans dialogue ecumenically with Uncle Tom Cobley and all, but turn our backs upon our own.

Is it fantasy for me to hope that in this instance charity may begin at home?

+Robert Mercer CR

By **The Bishop Ordinary - The Anglican Catholic Church of Canada**

From here and there

a) **Octothorpe** - the symbol #.

b) The 'conservative liberals' keep claiming that there is no connection between the ordination of women and the blessing of gay unions/sodomy, even as those pushing the gay unions/sodomy increasingly invoke the language and methodology of the innovation of ordaining women. There is likely much trouble ahead on this score and connection! The ordination of women will come back as it were to haunt those who resolutely oppose the blessing of gay unions but favor women as bishops/presbyters. **The Rev. Dr. Peter**

Toon

c) In a hierarchy, every employee tends to rise to his level on incompetence - The Peter Principle. **Laurence J. Peter**

d) A carelessly planned project takes three times longer to complete than expected; a carefully planned one will take only twice as long. **Brasington's Ninth Law**

e) On the pro-abortion subject: "I am tired of hearing Catholic politicians say, 'I am personally opposed to abortion, but I can't impose my moral judgment on others,'" said **Bishop Joseph A. Galante** of Dallas. "That's nonsense. They do it on other issues. That's a weaselling out."

f) The aim of an argument or discussion should not be victory, but progress. **Joseph Joubert**

g) "Give me a sentence about a public servant," said the teacher. The small boy wrote: "The fireman came down the ladder pregnant." The teacher took the lad aside to correct him. "Do you know what pregnant means?" she asked. "Sure," said the young boy confidently. "It means carrying a child." Thanks to **Bridget Speek**

The Babylonian Unity of the Church - II

My first proposition is:

(1) The Bible values unity

It is even possible that, like so many aspects of our culture, the sense of the goodness of unity may in fact come from the historical influence of the Bible. Certainly the Bible gives powerful support for the concept of unity in its revelation of the fact that there is one - and only one - God. There is a unity to all things, because all things are creatures of the one God. More significantly there is a unity to humanity, because "in the image of God he created him, male and female

he created them".

Unity between men and women, and between all humans is clearly the good will of the Creator. This human unity under God was devastated by the Fall.

However, God's work of redemption, climaxing in the death of Jesus Christ on the cross, has broken down all the dividing walls of hostility introduced because of sin. In Christ Jesus there is no longer male and female, Jew and Gentile, slave and free, for we are all one in Christ Jesus. We all have access to the Father by the one Spirit, on exactly the same basis of the atoning death of Christ, by the one faith in the one Lord. This unity is the brilliant gift of God, and we are to live out our lives with one another in the light of its reality. This is our unity in Christ, the unity of the Spirit.

Proposition 2:

(2) Humans seek false forms of unity

Unity in Christ is not the only kind of unity to be found among human beings. Indeed since the Fall, the Bible shows us the human race seeking false forms of unity that are in fact an expression of our rebellion against God.

The city of Babel, or Babylon, is the epitome of this pursuit. The builders sought to make a name for themselves, to make themselves secure, and to make their mark, by a man-made unity, a unity not under God, but in defiance of him.

The story in Genesis 11 tells us that God would not allow such a unity to succeed. Attempts to establish such a unity have been made in every generation and every society since. And all have failed.

And so:

(3) There are two kinds of unity

The unity that matters is the unity of the new humanity God has created by the death of his Son, and that he is bringing into being by the gospel of our Lord Jesus

Christ. This unity is unity in the gospel, unity in the Christ of the gospel.

This unity is, by the grace of God, a spiritual reality. "You are all one in Christ Jesus." And it is lived out by patience, kindness, love and acceptance of one another in glad submission to our Lord and Saviour Jesus Christ.

The other unity is what humans in their pride and arrogance create. It is the unity of man-made institutions and structures. In itself it is worse than worthless. It is Babylonian unity, and will fall under God's judgment.

We must be for the first kind of unity, but profoundly critical of the second. My simple question is, which kind of unity do you think the unity in the newspaper headlines has been?

Finally:

(4) There are two kinds of division

This follows from the two kinds of unity.

The unity God is creating through the power of the Spirit and the proclamation of Christ, itself creates a division. It is the division between those to whom the word of the cross is foolishness and those to whom it is the power of God.

That is one kind of division. It is the kind which Paul told the Corinthians was necessary. Not pleasant. Not desirable. But necessary wherever Christ is proclaimed.

But there is also division caused by human sin, human "boasting". This is the kind of division caused by personalities, by personal preferences, by human pride.

This kind of division is a denial of Christ. "Is Christ divided?" Paul pointedly asked the same Corinthian Christians.

Faithfulness to Christ must be willing to accept and even cause the first kind of division.

But we must oppose and - where

appropriate - repent for the second kind of division.

Do we find ourselves in a time when the Babylonian unity of the church is cherished and guarded, and the necessary divisions are condemned?

May the Lord give us wisdom to discern the differences.

By **Dr. John Woodhouse** - the second of two parts.

Christmas Eve - A.D. 2003

Late Christmas Eve,
wind howling, snow swirling,
tempestuous fury raging outside.

Reluctant, complaining van
creeps blindly along in the blizzard
evading deepening drifts;
driver, brow creased with anxiety
peers hopelessly through snow-
splattered windows,
listening intently, alertly.

Engine stalls, lane blocked by suffocating drift.

From rear of van comes faint, first cry -
pitiful, mewling, protesting.

Ahead, rotating blue flashes
like scintillation of Guiding Star;
snow plow lumbers ponderously
through Nature's merciless blanket,
carving path for ambulance.

Man wraps new-born son
in his own fleece-lined, leather jacket.

Three strong men bear mother and babe
to warm, waiting ambulance,
while momentarily the storm lessens
and clouds roll back
to disclose a watery moon shining
like a Guardian Angel.

The Miracle of Birth
in the year two thousand and three.

By **Helen E. Glover**

Heaven and Hell

I guess we will all have to deal with that when we get to heaven.

American philosopher Richard Weaver argued that "There is bitterness in the thought that there may be no hell, for if there is no hell, there is no justice." Ergo: if the ultimate reward of evil-doers is exactly the same as that of the virtuous, then morality is reduced to the philistine pragmatism of "What's in it for me?"

The Hebrew Sheol of the Old Testament referred to a place where souls of the dead resided, and implied no moral distinctions. It is in the book of Daniel, written quite late in the Old Testament period (c. 535 B.C.), that a more complex concept of hell begins to emerge: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

I believe that the concept of hell developed by C.S. Lewis in his novella *The Great Divorce* may be close to the mark; ie: hell is a place we choose for ourselves in the afterlife - in continuum with choices made in this life. Orthodox theologian Kallistos Ware writes: "Self-love is hell; for, carried to its ultimate conclusion, self-love signifies the end of all joy and meaning."

Professor Jerry L. Walls observes in his book, *Hell: The Logic of Damnation*: "The idea that the misery of hell is the intrinsic consequence of choosing to become a certain type of person has a stark realism about it that is often absent when hell is depicted as the supreme torture chamber. It is a dreadful but credible thought that we might come fully to prefer the deformed sense of satisfaction endemic to sin, and that God will finally give us what we want."

By choosing sin and rejecting God's love, we also reject joy. As John Milton put it in *Paradise Lost*:

"Farewell happy fields where joy
for ever dwells: Hail

horrors hail Infernal world and thou
 profoundest Hell
Receive thy new possessor: one
who brings
a mind not to be changed by place
 or time.
The mind is its own place; and in it
 self
of Can make a Heav'n of Hell, a Hell
 Heav'n."

Hell is the space where God isn't. In the
words of Christopher Marlowe:
 Hell hath no limits nor is
 circumscrib'd
 In one self place, where we are is
 Hell
 And where Hell is, there must we
 ever be
 And to be short, when all the world
 dissolves
 And every creature shall be
purified
 All places shall be Hell, that are not
 Heaven

St. Isaac the Syrian said: "It is wrong to
imagine that sinners in hell are cut off
from God." God's love is everywhere,
even in hell, and He rejects no one. It is
ourselves who possess the
terrible/wonderful gift of free will. All
eternity lies in our power to accept or
reject divine love, which is embodied in
Jesus' completed work of atonement
through His death and resurrection. God
honours our sovereign freedom, and will
not force forgiveness on those who don't
want to be forgiven.

Just a collection of thoughts on the issue.

By **Charles Moore**

From the 'Sad to see' Department

LifeNews.com) - Bypassing basic
embryology lessons, the head of The
Anglican Church in Australia has declared
that life doesn't begin for an unborn child
until 14 days after conception. Primate
Peter Carnley told the Fertility Society of

Australia this means pro-life objections to
IVF, genetic testing and embryonic stem
cell research don't matter. Carnley
believes that, until implanted in the
womb, a fertilized egg is simply a unique
kind of cell - not a unique human being.
His position clearly contradicts Catholic
teaching which says that life begins at the
point of fertilization. Carnley's position
also runs afoul of medical science. "Each
of us has a very precise starting moment
which is the time at which the whole
necessary and sufficient genetic
information is gathered inside one cell,
the fertilized egg, and this is the moment
of fertilization," explained renown
scientist Dr. Jerome Lejeune years ago.
"There is not the slightest doubt about
that and we know that this information is
written on a kind of ribbon which we call
the DNA."

Christmas Eve

Picture - donkey plodding slowly
Led by Joseph, staff in fist,
Bearing Mary, pregnant, weary,
Seeking place for birthing tryst.

Picture - Bethlehem so crowded,
Nowhere to lay a weary head;
Find a bed within a stable,
There to bear her son instead.

Picture - lowly shepherds, wakeful,
Watching o'er their sleepy flock,
Angels shining bright with glory
Giving news on that hillock.

Picture - scene within the stable
And the tiny infant born,
Saviour of the World, Redeemer,
In Bethlehem that Christmas morn.

Picture - Shepherds come to worship,
Leaving flocks in Angels' care;
Kneeling down before the Baby -
Jesus Christ, God's Son and Heir.

By **Helen E. Glover**

Walking the Talk

A reading for my last day as a priest in

The Anglican Church of Canada, August
31, 2003:

*"If the foundations are destroyed, what
can the righteous do?" (Psalm 11:3).*

I served in the ordained ministry of that church for 33 years. I have now taken early retirement, because that question of the Psalmist burned in me. I have seen the foundations crumble. To be truly a catholic Christian means to hold to the rule of faith voiced by St. Vincent of Lerins: "Let us hold that which has been believed everywhere, always and by all, for that is truly and properly catholic."

I was always taught that the faith of the church is the practices and teachings, given by God in the Scriptures, and that our job is to hand on these things, "unimpaired to our posterity." Yet the faith of our fathers is being changed beyond recognition. There is no attempt whatsoever to maintain a unity of belief and practise with the faith handed on to us. The foundations crumble. Things are turned upside-down. What the Church was, it is no longer. Once it shaped the social conscience of the nations. Now, it is shaped by them. Once it believed that holiness was the way to happiness; obedience and discipline, the path to holiness. Now sexual fulfillment seems the sum of our happiness, and modesty is mocked in favour of exhibitionism. Once the liturgy of the Church was a discipline into which we entered; now it is an individual preference, a medium of entertainment with which we hope to attract people. In many cases, psycho-babble (to quote a friend) has replaced doctrine, and post-modern theorists have replaced apostolic teaching. What you get in Church is what you get in the world. So why bother going?

But the over-turning goes far beyond the theoretical. Our society destroys unborn children, because they are not considered worthy of protection and love. Yet we condemn capital punishment for those who murder, because life is "precious." Perhaps we are right to do the latter; but we are surely wrong to do the former.

The world will do as it will, but the Church must practice and proclaim the will of God. Yet my Anglican Church of Canada has been silent, when it needed to be heard, thereby consenting to the unthinkable.

Still, it is not individual issues which have prompted me to leave. It is not the issue of the right to life. It is not the ordination of women (which the church opposed throughout its history, until 30 years ago). It is not the denial or rejection of this doctrine or that. It is not because the church embraces changes that has caused me to place myself in another jurisdiction. I left because the very nature of the Church has changed, the very feel of it, its palpable heartbeat. It no longer lives the reality over which Christ reigns. It is now a democracy in which the putative majority rules. Something has happened. Everyone knows it, but the dance goes on. People strive to fix the problems and stop the hemorrhaging of the faithful from the pews. The Bishops and priests are by and large good men, desiring only the best for the Church and her people. The things they do, the changes they make, are all done with good intentions.

But the nature of the Church has changed, and the Gospel seems only one issue among so many others in the discussion. I know that many in the Anglican Church (and others) would disagree; but this is how I have felt, and I know others who tell me the same. And so, with a great sense of adventure, I enter another jurisdiction, holding to the Scriptures, holding to that which the Church has always and everywhere held. I do not seek to save the life of the Church. Rather I seek to enter into the victory which Christ has already won. Jeremiah has the words: "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (6:16). So I will attempt to do, the Lord being my helper, as I live out my ministry as an Anglican priest in my new parish of Christ the King, in my new jurisdiction in The Anglican Catholic Church of Canada

(Traditional Anglican Communion). *"I feel the winds of God today, today my sail I lift."*

By **Fr. Michael Birch** - from the September 15, 2003 issue of The Rock (Christ the King Parish is in Calgary, Alberta)

Cranmerian Presbyterians

One of our readers [i.e. a reader of Touchstone magazine] recently wrote us asking for help in finding books on chanting the psalms, and among other things we suggested was a translation of the Psalter by Miles Coverdale, used in the Book of Common Prayer. He wrote back with an interesting story, which he gave me permission to share:

Following your recommendation of the Coverdale Translation, I purchased a copy of the 1662 Prayer Book and have been following a set Morning and Evening Prayer for the first time in my life. I was so captivated by it that I decided to begin Morning Prayer also with our congregation, which is Presbyterian.

When I first proposed this daily prayer, I expected no one to be a part of it. We live here in a climate of extemporaneous prayer, free Church and strong charismatic movements. I certainly did not expect anyone to come in view of the fact that I was going to be following a prayer book that is Anglican AND several hundred years old.

In any event I announced the hours of prayer, and instructed the congregation that we would be using the 1662 Prayer Book. Lo and behold, people came in their droves. No one was more surprised that I, as in times past I tried to start morning 'prayer meetings' but no one joined them. Now we have a large group of Presbyterians who meet daily for Cranmerian prayer.

What does this say for our cultural obsession with modernity? The sad thing is that after we started, I approached the

local Anglican Priest to see if they too had a morning prayer group, and he told me they did not. Might that have something to do with the fact that they use modern service books?

By **Patrick Reardon** in Touchstone Magazine - Mere Comments

Principles of Morality - I

'The state has no business in the bedrooms of the nation'. This was Pierre Trudeau in the 1970's. The argument was that homosexuals should be allowed in the Civil Service. Homosexuality had been decriminalized and no one wanted it recriminalized. Thank goodness you can no longer be blackmailed for being a homosexual. But now we have moved on. We have rights for common law partners whether heterosexual or homosexual. We have marriage of homosexuals and now the demand for Church marriage of homosexuals. It is widely assumed that because the state has no business in the bedrooms of the nation therefore no one else has any business in the bedrooms of the nation either. It is widely assumed that since homosexual practice is no longer a crime, therefore it is not a sin. It is assumed that the law of the land trumps the law of the Church.

But nothing trumps 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength'. This first law of the Church is clearly indicated in scripture, and elaborated in canons, codes, good practices, wise sayings, etc. The church should put up a fight.

But the clear water of the first commandment had been hopelessly muddied by what we call social ethics. Social ethics relieves the individual of any serious moral responsibility by directing his gaze away from real acts of conscience to the big screen. Social ethics will tell you that homosexual practice is OK and that whereas your grandmother would have had the illegitimate baby, you can have an

abortion. My father tells a typical story of a man who came to him for a prescription for contraceptive pills. 'But I thought you were getting married?' 'yes, doctor, that's the problem. We need them for our wedding night'. 'Well in that case you don't need me,' said my father and rang the bell. Next patient please.

Social ethics, to the traditional Christian mind, yields all the wrong conclusions. We smell a rat. Social ethics monopolizes the moral high ground and champions the law of love. It is widely assumed that any breach of the law of love in favour of a moral law can never be morally right. 'You are putting principles before people'. The answer to this is that principles are for people. Principles stand foursquare with the conscience. And principles can only be stated in terms that are unconditional. They can't be expected to include all limitations. We know that matter expands when heated. But ice contracts when heated. The principle still stands. Natural law tells us that we may not steal. But the impoverished woman may not starve. Thou shalt not steal does not apply to her. So said S. Thomas Aquinas. Yet the principle still stands.

What people need to know about the law of love is that there is no such thing as human love with a capital 'L'. There are only varying and diverse loves, and to deify these is to produce a warring polytheistic pantheon. It is love which makes peace, but it is also love that makes wars. It is two loves that makes two cities - the city of God and the city of the world - two loves, not a love and a hate.

What people need to know about love is 'Yes, you married your wife because you loved her, now you love her because you are married to her'.

By **The Reverend Michael Shier** - the first portion!

Ecumenical Exclusion

When the July/August issue [of *Touchstone Magazine*] appeared, with the papers from our conference on "Christian

Unity and the Divisions We Must Sustain," the editors were surprised at the number of people who wrote to praise it. We thought the subject a bit old hat, because we deal with each other all the time. Readers were gratifyingly thankful that we addressed the differences between Christians without minimizing them. The issue met a need, and indeed it continues to sell.

It may be useful to reflect on the continuing divisions between Christians of the sort *Touchstone* represents, and ask what each of us can do to bring greater unity with brothers and sisters in Christ whom we believe to be rather seriously mistaken. What can we do, knowing that we are not all going to join a single Christian body? What can the Baptist who thinks the "Hail Mary" idolatrous and the Catholic who thinks *sola scriptura* an unbiblical idea do with each other?

The Answers

The typical "liberal" answer is to give up the differences or treat them as matters of taste. The typical answer of the old-fashioned conservative is to condemn the others or pretend they don't exist. Our answer/our understanding of the ecumenical task - is to accept the divisions as realities we shall not overcome, and to work together for those ends we agree upon. We do not look for the exciting "ecumenical breakthroughs" that ecumenical enterprises announce from time to time, which never seem to come to anything, but for ecumenical alliances with those who love the Lord, the Nicene Creed, and the Christian moral tradition.

In particular, and against the thrust of the typical ecumenical enterprise, we believe that every church should keep its own disciplines, not least its requirement that no one be let in unless he agrees with everything that church teaches as essential. Some churches (like the Catholic Church and the Southern Baptist Convention) seem to insist on this complete acceptance more than others, but all the others (like the mainline

churches) insist just as firmly on their standards when they are forced to. Imagine a white supremacist trying to join an Episcopal parish and expecting to wear his neo-Nazi uniform to confirmation. The most willfully "inclusive" of rectors will say no to this because it violates the Episcopal Church's teaching.

Every church values its own standards more than the unity it could achieve by dropping them. Many people think this very picky, petty, small-minded, and selfish of them. Why make the entrance fee so high? they ask. Why not be generous and let someone in even if he doesn't accept everything you teach? Why keep Christians divided when it is so easy to bring them together? The entrance fees are high for good reason. Joining a church - and this applies to any Christian body - is like a marriage. It is a total commitment, not allowing any reservations, because every little point is still a crucial point, a point upon which the health of the whole thing depends. Leave out one of these little points, so apparently insignificant, and you do something very bad to the marriage.

You may commit yourself to staying out of bed with anyone not your husband or wife, but if you keep to yourself the right to think lustfully about someone else, your thoughts - small, occasional, and private as they may be - will eventually deform your marriage if they don't help destroy it. Traitorous thoughts do as much damage, if more slowly and subtly, as traitorous bodies. Faithfulness requires purity in body and mind. It is not divisible. It is an all or nothing affair. Joining a church requires the same sort of commitment. Whatever it believes, you have to believe it all. Even if it believes almost nothing and declares that all roads lead to God, you cannot join it while believing Jesus to be the Way, the Truth, and the Life. The Unitarians draw the line at Trinitarians, as well they should.

This instinct for exclusion is not a barrier

to unity but the path by which it must be pursued. God will bring true unity to his scattered and divided people only if they are faithful to the Faith as they know it. He can do something to reconcile real Catholics and real Baptists, but he cannot do much with lazy, ignorant, or dishonest ones. I suspect he can do even less with those who value "inclusivity" over truth.

So if you want to do something for Christian unity, keep your entrance fees high and demand 100 percent acceptance of everything you teach, and trust the Lord to work out Christian unity in his own way and time. Do not lie or pretend you are not who you are.

By **David Mills**

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Enclosures:

The Diocesan Circular
The Messenger
The Annunciator
The Traditional Anglican