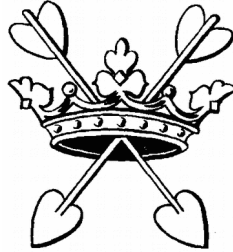


# The Parish of St. Edmund, King and Martyr

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



The Anglican Catholic Church of Canada

## UPDATE

June 9, 2003 - St. Columba, Abbot of Iona

### July Schedule

July 6	Sunday	-	The Third
	Sunday after Trinity		
July 13	Sunday	-	The Fourth Sunday
	after Trinity		
July 20	Sunday	-	The Fifth Sunday after
	Trinity		
July 22	Tuesday	-	St. Mary Magdalene
July 25	Friday	-	St. James the Apostle
July 27	Sunday	-	The Sixth Sunday
	after Trinity		

### Service Times and Location

(1) All Services are held in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo.

(2) On Sundays, **Matins** is sung at **10:00 a.m.** (The **Litany** on the first Sunday of the month), and the **Holy Eucharist** is celebrated (sung) at **10:30 a.m.**

(3) On weekdays - **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) **Sunday, June 15 - The Bishop** will be with us - confirming (**Jeff Speek**), preaching, and celebrating! A reception will, of course, follow.

2) **My apologies** - for having so many 'serialed' articles - readers don't like long articles! - one page seems to be the preference - hopefully you will find the ones that have been serialed are worth the read!

## **The Bishop's Bit**

### ***Jhad in the Land of Cush - I***

"The name of the second river is Gihon: the same it is that compasseth the whole land of Cush" (*Genesis 2,13*).

This is not the inter face of inter faith: this is full frontal war. The government of Sudan, which has a Taliban cast of mind, is determined that the Animists and Christians of South Sudan shall convert to Islam and its Sharia Law. An Irish aid worker told of what she had come across in the implementation of this Law. A thief had his right hand amputated, his left leg amputated and then been hanged. A pregnant woman who had committed adultery was buried up to her neck and then stoned to death. A seventeen year old girl who had committed fornication received seventy lashes immediately after her baby was born. (It may take two to tango but the men got off scot free.) Naturally enough, Southerners are determined not to submit to such Law and to compulsory conversion. In fairness I must add that some Southerners who are practising Muslims get on well with their Christian neighbours and serve gladly in the liberation struggle. One guerilla leader rejoices in the name Ramadan. Sudanese refugees in Canada who now worship in my Ottawa church once brought a Muslim friend along with them, to tell us how even Muslim Southerners suffer at the hands of Northerners, Africans at the hands of Arabs.

There are refugee congregations of Sudanese Christians in many places, Hove on the South Coast of England, Winnipeg on the Canadian prairies, Cairo in Egypt. One of our Ottawa members told us how she had been gang raped by soldiers and how her father had been shot dead for protesting; how children were captured and taken North, perhaps for concubinage, certainly for forcible brain washing in Islamic studies.

In theory there is a truce between North and South. Peace talks are held. But the government of Sudan seizes the moment to move tanks down the Nile, to mass forces, to fortify the city of Juba. From time to time the government violates the truce. While our party was in the country, the government bombed one centre, and its infantry attacked a village 80 kilometres south west of where some members of our group were working. The government has handsome royalties (French) from gold mines and handsome royalties (Chinese) from oil fields. It can buy all the weaponry it wants, including MIG fighters and Antinov bombers, from Russia or China. The only weapons the South can obtain must be captured from the aggressors.

With the notable exception of the USA, the governments of the West "care for none of these things" (*Acts 18,17*). The Senate of the US and its new majority leader, William Frith, take a lively interest in human rights. As a heart surgeon Senator Frith has been an aid worker in Africa. To its credit, several members of the House of Lords have debated the Sudan several times, such as the Bishops of Chelmsford and Salisbury, Lady Amos, Lords Averbury, Elton and Moynihan. They spoke of ethnic cleansing, genocide and crimes against humanity. Lord Alton and the Earl of Sandwich had visited the country, the former the South and the latter the North. But the British expert on Sudan is Lady Caroline Cox of Queensbury who has visited the country twenty-six times and who has been tried and sentenced in absentia by the government. She has walked miles and miles to see the church building in Chali, mined by soldiers

so that Christians can not worship in it. Instead the Christians now worship under a tree. When last I heard of the Baroness Cox she was setting off for Afghanistan. Frankly, I have come to think well of Upper Houses. In Canada too it is Senators, such as the Honourable Anne Cools, who are more likely to be concerned for human rights. (She was born in Barbados.) Or even the Governor General herself, Madam Adrienne Clarkson. (She was born in Hong Kong.)

The government of Sudan has in effect two armies, who correspond, say, to Hitler's Wehrmacht and his SS, or to Mugabe's Defence Force and his Gukurahundi. The Sudanese government can unleash its militia on tribesmen in the remotest bush while claiming to retain its professional army in Khartoum. Two members of our party walked 70 kilometres to a village which had been attacked by the army after the truce had come into effect. The two men took photographs of children's bones and interviewed survivors. A father told how his four year old son had been decapitated, his head stuck on a pole and his body flung into their burning home.

A Canadian oil company called *Talisman* is in cahoots with the Taliban-type government, to the embarrassment of many Canadian citizens, who recently sent a letter of apology via *Voice of the Martyrs* to the people of the South, but the Canadian government has invested pension monies in Talisman.

Our party spent two weeks in the country, with extra days at each end for getting in and out via Kenya. We were an interdenominational and international group, three Americans, one Ethiopian, one Sudanese and four Canadians. Of the Canadians one was born in Britain, one was born in Zimbabwe, and one was born to Canadian missionaries in Ethiopia. He could therefore speak several Ethiopian languages and had a smattering of Arabic. We were from a variety of evangelical churches, plus two unAffirming Anglo Catholics. Our joint leaders were Dennis Bennett, an American layman, a veritable

gadget king, and Pastor Glenn Penner, a Baptist who works for *Voice of the Martyrs*, Canada. He has Russian Orthodox leanings and enjoys our *Book of Common Prayer*. Glenn had just come from Ethiopia where evangelicals are persecuted by the Coptic Orthodox Church. He would soon be off to Sri Lanka where Christians are persecuted by Buddhists. Not bad for a man suffering from Leukemia! We represented *Freedom Quest International*, *Servant's Heart* and *Voice of the Martyrs*, three small non government organizations. Seven of us nine had previous experience of Sudan. I was a raw novice. Eight of us were practical men of action. I prefer "soft clothing and kings' houses" (*Matthew 11,8*) to roughing it in the bush. For example, my fellow Anglican and fellow deacon, Peter Jardine, has already enlarged and improved an airstrip for relief planes; started a simple school; started a simple orphanage; planted a vegetable garden for improved nutrition; and repaired a veteran landrover for ferrying food and the injured. His next project is the introduction of pit latrines. We divided our forces. In one place our folk concentrated on food and health. 125 kilometres away Glenn Penner and I conducted Bible studies over four days for ministers and lay preachers who, according to local custom, are all equally described as pastors. Dennis Bennett and Mel Middleton did their long walk at night to investigate atrocities.

+Robert Mercer, CR

Reprinted from the **CR Quarterly Review** for March 2003 - *the first of two parts*.

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

### **The Pastor's Cat**

This particular story just made me laugh. Every time I think about it, the vision of that poor cat just amuses me. Hope the story leaves a bright spot in your day. Whoever said the Creator doesn't have a

sense of humor?

A friend recently told a true story about the pastor of his church.

He had a kitten that climbed up a tree in his backyard and then was afraid to come down. The pastor coaxed, offered warm milk, etc. The kitty would not come down. The tree was not sturdy enough to climb, so the pastor decided that if he tied a rope to his car and drove away so that the tree bent down, he could then reach up and get the kitten.

He did! All the while, checking his progress in the car frequently, then figured if he went just a little bit further, the tree would be bent sufficiently for him to reach the kitten. But as he moved a little further forward, the rope broke. The tree went "boing!" and the kitten instantly sailed through the air - out of sight.

The pastor felt terrible. He walked all over the neighborhood asking people if they'd seen a little kitten. No. Nobody had seen a stray kitten. So he prayed, "Lord, I just commit this kitten to your keeping," and went on about his business.

A few days later he was at the grocery store, and met one of his church members. He happened to look into her shopping cart and was amazed to see cat food. Now this woman was a cat hater and everyone knew it, so he asked her, "Why are you buying cat food when you hate cats so much?" She replied, "You won't believe this," and told him how her little girl had been begging her for a cat, but she kept refusing. Then a few days before, the child had begged again, so the Mom finally told her little girl, "Well if God gives you a cat, I'll let you keep it."

She told the pastor, "I watched my child go out in the yard, get on her knees, and ask God for a cat. And really, Pastor, you won't believe this, but I saw it with my own eyes. A kitten suddenly came flying out of the blue sky, with its paws outspread, and landed right in front of her!"

Never underestimate the Power of God and His unique sense of humor.

Thanks to **Shelley Mancuso**

### **Liturgical disillusionment - IV**

#### ***Criteria of entertainment applied to the Liturgy, with bad results.***

VATICAN CITY Here is the [*fourth of four parts of the*] address of professor Gerhard Ludwig Müller of the University of Munich delivered during a videoconference organized September 28, 2002, by the Vatican Congregation for the Clergy. On October 1 John Paul II appointed him bishop of Regensburg.

The Eucharist appears as the realization of Christ Crucified. Committing a well-known interpretive mistake, contemporary man, educated in the Freudian school, assesses Jesus' death using the category of sacrifice or even that of the victim who represents us and expiates our sins.

In contrast with the New Testament and also with the great conceptions of the doctrine of liberation, the interpretation of the death of Jesus as a sacrifice wanted by an angry and terrible God, which destroys him, is an alteration that is changed in a superficial and cynical manner, and the resulting caricature is refused in disdain.

The interpretation of Christ's sacrifice linked to an image of God, which the general Christian tradition refuses as contrary to the Revelation, is nothing but the proof of misleading interpretative methods, adopted by people who transform the Christian faith into its opposite so as to mock its hostility to reason.

The cross is in reality a bloody sacrifice not in the ritual sense of a pagan human or animal offering, but because the sacrificial act consists in the gift of Self for the redemption of mankind, which includes Jesus' gift of his own human life (see Hebrews 5:8 and following). In accordance with this, eating and drinking

"of his flesh and His blood" is not an initiatory banquet or a "feeding oneself on the body of a God" in the real or metaphorical sense of some mystery religions, but the real human communion with the "word of God Incarnate" (John 1:14), in Jesus Christ, the Son of the Father, who makes a gift of his flesh, hence of his life, for the life of the world.

Those who are part of this bread, meaning that they are familiar with the historical and paschal Jesus, remain in Christ and Christ remains in them: "As the living Father has sent me and I live by the Father, so he that eateth me, the same also shall live by me" (John 6:57). Jesus reveals himself this way: "I am the bread of life" (John 6:48). The sacramental acceptance of the gifts of bread and wine transmit an authentic "koninis" with the Word Incarnate and gives to those who believe in his name, "the power to be made the sons of God" (John 1:12).

In the preface of the aforementioned book by Cardinal Joseph Ratzinger, "Introduction to the Spirit of the Liturgy," the author confronts the issue of the possibilities and the risks of a renewed liturgy and promotes in-depth understanding and a dynamic realization of the liturgical forms by the Spirit of Christ, establishing the foundations of faith in the Church and in this manner animating its liturgical body and filling it with life:

"One could therefore state that at the time, in 1918, the liturgy, from a certain point of view, appeared as a perfectly preserved fresco, although covered by a thick layer of plaster. It was present in the Missal, with which the priest celebrated the liturgical form, which had evolved from its origins, but for the faithful it was hidden by private forms and trends in prayer. Thanks to the liturgical movement and then in a definite manner with the Second Vatican Council, this fresco was returned to the light and for a moment we were all fascinated by the beauty of its colors and its figures. In the meantime, however, due to climatic conditions and various mistaken attempts

to restore and rebuild it, that fresco became endangered and there was a threat that it might go to ruin unless the necessary measures were quickly taken to put an end to these damaging influences. Obviously there is a new understanding of its message and its reality is indispensable, so that having brought it back to light does not represent the first step for its definite downfall" (see pages 7 - 8).

From the **ZENIT International News Agency**

### **From here and there**

a) I am a nobody; nobody is perfect; therefore I am perfect.

b) How come we choose from just 2 people to run for President and 50 for Miss America?

c) Affluenza - the unhealthy relationship of people to money. **Ruth Ann Harnisch**

d) How to stop people from bugging you about getting married:

Old aunts used to come up to me at weddings, poking me in the ribs and cackling, "You're next."

They stopped after I started doing the same thing at funerals.

Thanks to **April MacDonald**

e) Exactly when and where did the concept of "impaired" communion arise? Is this a 20<sup>th</sup> century "pluriform" truth that allows people of good conscience to be in the same communion with those whom they think apostate?

f) The true worth of a man is how he treats someone who can do him absolutely no good. **Samuel Johnson**

g) Many people that have left ECUSA [Canterbury Anglicans in the USA *and The Anglican Church of Canada*] and have done so, not because they chose to leave,

but because they were driven out. **Louis Tarsitano**

h) '**Chronological snobbery**' - the notion that whatever is latest in culture is always superior to what preceded it. **C.S. Lewis**.

### **Absent Allies - III**

#### **On Conservative Avoidance**

##### THE OTHER EXCUSES

The fourth excuse was the godliness of the people on the other side. The people I am talking about applied it to the ordination of women, which they felt seemed to contradict St. Paul's teaching but offered in contrast the admirable ministries of ordained women they knew.

The existence of godly ordained women is vexing, but for pastoral and not theological reasons. One does not want to deny their gifts or hurt their feelings. One can easily see where they went wrong, and sympathize with their reasons. But I would feel the same way about some homosexual couples I've known, whose "marriages" were, as far as one could tell, far healthier than many normal marriages.

However, if what they are doing is at best only a simulation of the reality God intends, it is in some way unfair and harmful to them - and to those now under them - to treat it as that reality. Something will go wrong sometime, if it is not God's will. No matter how godly they are and (apparently) effective their ministry, the fact that they are women acting in a male role will necessarily have some effects, probably serious but perhaps very difficult to discern.

Even secular studies now find that a single mother simply can't function as a father, nor a single father as a mother. Children suffer when the roles are confused, no matter how good and loving and energetic the single parent may be. The same thing, surely, happens when

women are ordained to headship, to lead a body that ought to have a man as its head.

The final excuse - that when believers disagree, Christians cannot speak definitively - gets us exactly nowhere, as there is no issue on which sincere Christians do not sincerely disagree. This argument would have stopped St. Paul, St. Athanasius, St. Francis, William Wilberforce, and every other reformer in church history from doing anything at all useful. Paul would not have opposed James's conditions for including gentiles in the Church had he refused to be dogmatic when sincere believers (including senior apostles) disagreed.

Logically, the excuse gets us no further, because by "believers" our friends can only mean "people who agree with me when I expect them to agree with me," which is not an objective criterion for discerning truth from error. They are arguing in a circle: Sincere believers disagree. Who are the sincere believers? The people who disagree.

By **David Mills** - This article first appeared in the April, 2002 issue of *Touchstone: A Journal of Mere Christianity*. Their website is: [www.touchstonemag.com](http://www.touchstonemag.com). Mr. Mills is a senior editor - *the third of four parts*.

### **"Get Out"**

I congratulate Archbishop David Crawley for his honesty in counselling those Canadian Anglicans who still hold to the Christian Faith to "get out" of The Anglican Church of Canada. (Archbishop David Crawley is the Metropolitan of the 5 ecclesiastical dioceses of the Ecclesiastical Province of British Columbia, namely, New Westminster, British Columbia (Vancouver Island), Carribou (now bankrupt), Kootenay, and Yukon.)

A goodly number of us did just that over 20 years ago, and in 1990 regrouped with others who still held to Biblical orthodoxy and Catholic doctrine. Our jurisdiction, "The Traditional Anglican Communion"

now operates in 16 countries with somewhere between 150,000 and 200,000 souls, and is growing steadily, particularly in the so called 'third world.'

Other traditional Anglican jurisdictions, particularly in USA, swell those numbers. Many USA evangelicals have recently left PECUSA [Canterbury Anglicans in the US] and formed a body known as AMiA.

In short, many faithful Anglicans are 'way ahead' of Archbishop Crawley's suggestion to "get out" and are developing a full head of steam. As a rule we don't bother arguing with the faith wreckers and this note is no exception. I am just glad to see the Archbishop's forthrightness.

For those members of The Anglican Church of Canada who harbour any hope of "turning things around" - don't waste your time and energy - the battle was lost 25 years ago.

One personal note - Archbishop David Crawley is not related to me in any way - a grace for which I give thanks daily.

By **The Right Reverend Robert C. Crawley SSC DD** (retired) - our Assistant Bishop in Ladysmith, B.C. This was posted on May 11, 2003 on TTMB0, an internet forum 'run by' our Charles Moore. (For more details of Archbishop Crawley's comments, please visit:

<[www.fidelitybc.org/articles.html](http://www.fidelitybc.org/articles.html)> )

### ***Principles of Doctrine - I***

The ordination of women in America some 40 years ago has proved to be part of a wider package which includes homosexual marriage, the loosening of the bonds of marriage and family life, and the weakening of the right to life of the unborn child. The response from the Fellowship of Concerned Churchmen 25 years ago was the Affirmation of St. Louis which makes clear the traditional position on the maleness of priests, on the wrongness of abortion and the necessity that married partners be not of the same

sex.

It was no mean achievement. There is now a mass of churches worldwide who subscribe to the Affirmation of St. Louis.

However, there are still plenty of people who read the Affirmation of St. Louis only to conclude that we are misogynists, homophobes and weighed down with nostalgia. And since this is both the vocabulary of the present age and the unspoken assumption of society we have a problem.

Liberal society was not always like this. Liberal society was founded on the axioms that our roots are in the eternal: that the human person stands between the eternal law and the social order: that we have liberty of conscience.

However, these axioms have been rubbished in favour of the assumption that all we are is a drop in a stream, part of a world process of becoming and that there is no eternity, only time, only one dimension. Our conscience has no roots in the eternal. Like ourselves, our conscience is part of the world process and changes with the times. Like the drop in the stream, it is no longer distinct. Social conscience which follows fashion has replaced conscience.

It is our job to restore the balance. S. Paul says: 'Be ye not conformed unto this world, but be ye transformed by the renewing of your mind' Rom. 12:2. We have to argue our case.

In the section 'Principles of Doctrine' of the Affirmation of St. Louis, we have the words: **the Holy Orders of Bishops, Priests and Deacons as the perpetuation of Christ's gift of Apostolic ministry in His Church.**

These words represent one of our basic assumptions. Many people assume that Bishop, Priest and Deacon are a superfluous superstructure. Why do you need a structure at all? Why do you need 'holy order' when all you need is the spirit? Well, S. Paul says all things must



be done in decency and order. Scripture assumes that the Spirit works through good order not against it.

A similar question. Isn't it all too formal? And doesn't form suppress the spirit? Not necessarily. Some of the free churches are incredibly formal. Because they pay no attention to form, they get stuck in a rut, in a set pattern that is much more rigid, less substantial and less nourishing than what we have. You are not being spiritual by ignoring form. You are being sloppy and unspiritual.

Can't we just get rid of the dead past? Now that's an interesting question. Remember the two sets of axioms. The original ones whereby each of us has his roots in the eternal, and the modern ones where we are just part of a process. The original ones stood for conscience. The new ones stand for social conscience. So what does let's get rid of the dead past mean? It means let's get rid of the original axioms which are the basis of individual human uniqueness. The truth is that some people want the past we belong to dead and buried, and others are too darned lazy to fight for it. We should point out that not all traditions are bad. There are good practices inherited from the past, there is ancient wisdom, there are warnings from history. We might say to people: Do you really want to ditch the whole lot? And, as for being dead, **we do not think of the past as dead.** I give you an example. Bishop Peter does not mind you being rude to him as a person. That's par for the course. We all have to put up with that sort of thing. But he objects strongly to people being rude to him as a Bishop. Why? Because he understands himself to be Peter the Apostle. All Bishops are, qua Bishop, Peter. So is the past dead? Obviously not. The Church is still ruled over by those **same** shepherds whom the Lord appointed as rulers of his people.

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 - *the first of four parts.*

### **Dead Horse**

Dakota tribal wisdom says that when you discover you are riding a dead horse, the best strategy is to dismount; however, in organizations like governments, hospitals, school districts, etc., (i.e. bureaucracies), we often try other strategies. These can include the following:

- \* Buying a stronger whip.
- \* Change riders.
- \* Saying things like "this is the way we always have ridden this horse."
- \* Appointing a committee to study the horse.
- \* Arranging to visit other sites to see how they ride dead horses.
- \* Increasing the standards to ride dead horses.
- \* Appointing a team to revive the dead horse.
- \* Creating a training session to increase our riding ability.
- \* Comparing the state of dead horses in today's environment.
- \* Pass a resolution declaring that "this horse is not dead."
- \* Blaming the horse's parents.
- \* Harnessing several dead horses together for increased speed. Declaring that, "No horse is too dead to beat."
- \* Providing additional funding to increase the horse's performance.
- \* Do a study to see if contractors can ride it cheaper.
- \* Declare the horse is "better, faster, and cheaper" dead. Form a quality circle to find uses for dead horses.
- \* Revisit the performance requirements for horses.
- \* Say this horse was procured with cost as an independent variable.
- \* Promote the dead horse to supervisory position.

### **Recovery of Classic Liturgy?**

#### ***The Return of the Latin Mass?***

Exclusive: The Vatican is preparing to call, in the clearest way since the Second Vatican Council, for an end to liturgical abuses - and for far wider use of the old Latin Mass. "The do-it-yourself Mass is

ended. Go in peace."

VATICAN CITY, May 13, 2003 - Forty years after the Second Vatican Council, after four decades of liturgical "experimentation" which has troubled many of the faithful, Rome is about to issue a major disciplinary document, ending years of a generally "laissez-faire" attitude toward liturgical experimentation and "do-it-yourself" Masses.

The document is now in draft form and is expected to be published between October and Christmas this year.

In a bombshell passage, the document will also encourage far wider use of the "old Mass", the Tridentine-rite Mass, in Latin, throughout the Roman Catholic Church.

The new, stricter guidelines for celebrating the liturgy, and the mandate to celebrate the old Latin Mass more widely, even on a weekly basis, in every parish in the world, will be contained in a document to be published by the Congregation for Divine Worship and the Discipline of the Sacraments, headed by Nigerian Cardinal Francis Arinze.

"We expect the document to be published before Christmas," Arinze told "Inside the Vatican" in an exclusive interview. "We want to respond to the spiritual hunger and sorrow so many of the faithful have expressed to us because of liturgical celebrations that seemed irreverent and unworthy of true adoration of God. You might sum up our document with words that echo the final words of the Mass: 'The do-it-yourself Mass is ended. Go in peace.'"

By **Robert Moynihan** in *Inside the Vatican*. <[www.insidethevatican.com](http://www.insidethevatican.com)>  
Thanks to Dr. Peter Toon and Father Graham Eglington. Dr. Toon makes the following observation: "If that which is reported [above] turns out to be true, it will be a tremendous BOOST to the recovery of traditional Liturgy among Anglicans."

### **The Twenty-Third Channel**

The TV is my shepherd, I shall not want.  
It makes me lie down on the sofa.  
It leads me away from the Faith.  
It destroys my soul.  
It leads me in the paths of sex and violence  
for the sponsor's sake.  
Yea, though I walk in the shadow of  
Christian responsibilities, there will be  
no interruption, for the TV is with me.  
Its cable and its remote control, they  
comfort me.  
It prepares a commercial before me in the  
presence of worldliness.  
It anoints my head with humanism and  
consumerism: my coveting runneth  
over.  
Surely laziness and ignorance shall follow  
me all the days of my life, and I shall  
dwell in the house watching TV forever.

### **Being in Communion**

In the New Testament, the sharing of communion always presupposes common faith. To demonstrate that this is not just a Pauline idea, we need only to turn to the first letter of John. Here he states that, "if we say we have communion (koinonia) with him and walk in the darkness, we lie and are not doing the truth; but if we walk in the light as he is in the light, then we have communion with one another and the blood of Jesus cleanses us from all sin." (1:5-7)

Until quite modern times, there was universal acknowledgement of the scriptural standards manifested in the New Testament: **The absence of agreement on fundamental doctrine or on practices with doctrinal implications of necessity meant the absence of sacramental communion.** The church or the individual who espoused heresy was cut off from sacramental communion and almost always from personal intercourse with orthodox persons as well. **Those who remained in communion with heretics**

**were themselves considered suspect at best and usually were subjected to the same excommunication.**

Sometimes the orthodox and the heterodox congregations in the same town would coexist in relative peace and occasional amity, but there would be no question of their sharing in communion until the doctrinal matters which led to the break in the first place had been resolved satisfactorily.

The consciousness that the unity - the communion - of the Church rests upon the ground of common faith throughout this period is evident to anyone reading the history of the Church. It is a perception which enabled the orthodox members of a local church (*parochia*) with an heretical bishop to seek and receive the pastoral care of orthodox bishops. In his seminal study, *Eucharist and Church Fellowship in the First Four Centuries*, the German Lutheran scholar Werner Elert [1885-1954] mentions the case of the church in Antioch during the Paulianist heresy in the middle of the third century:

The Synod of Antioch (268), which was against Paul of Samosata, records a letter of Bishop Dionysius of Alexandria addressed "to the whole parish of Antioch" in which the bishop there "is neither honored with a greeting nor addressed in person" (H.E., VII, 30, 3). We see from this that the connection between church and bishop is only conditional. It can be sacrificed for the unity of the church according to a higher criterion of unity. From this we may conclude that, in the case of a conflict, fellowship with the parish has precedence over that with its bishop. In this particular instance the Bishop of Alexandria dealt with the congregation of Antioch over the head of its bishop, and this before his dismissal. What here appears as a single instance was often repeated later. [p. 140]

What is demonstrated here is that the notion that Christians only have communion with each other through their bishops is simplistic to the point of falsehood. In fact, orthodox Bishop Alpha's breaking communion with

heterodox Bishop Beta did not of itself indicate that he had broken communion with every individual Christian in Bishop Beta's *parochia*. To be sure, if any of them remained in communion with Bishop Beta, it could be assumed that they were not in communion with Bishop Alpha, but the cause of the rupture was not Bishop Beta's excommunication, but their own refusal to break communion with him, which indicated their adherence to (or their tolerance of) his false teaching. If, however, they did break communion with Bishop Beta, their communion with the Church would not have been in question. As a direct consequence of his heterodoxy, Bishop Beta would have been considered to have put himself outside the fellowship of the Church. He would have become, so to speak, an "unbishop" and his followers "unchristians." A neighboring orthodox bishop need have no scruples about extending oversight to the orthodox in Bishop Beta's *parochia* (or diocese, to use the later term), for it would have no genuine bishop.

By **Samuel Edwards**

**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](mailto:gfreeman@pwi-insurance.ca)

**Parish website:**

[www.pwi-insurance.ca/stedmund](http://www.pwi-insurance.ca/stedmund)

**Parish email:**

[stedmund@pwi-insurance.ca](mailto:stedmund@pwi-insurance.ca)

**Enclosures:**

The Diocesan Circular  
The Annunciator