

# THE ROCK

A Journal For Anglican Traditionalists  
Published Quarterly

Vol. 20 No.3

September 15, 2002

## THE ROCK



+ Usque Ad Terminos

Orbis Terrarum +

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# THE ROCK

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## IN THIS ISSUE

### Editor's musings

*I beg the indulgence of subscribers who are ardent republicans by publishing more articles on the Monarchy. I am not trying to 'convert' my USA readers into taking up arms and changing their system - which I believe, incidentally - has a lot to teach us about the checks and balances of political power, which in Canada have been subverted over the past 40 years - and I will leave it right there! Suffice to say Monarchy is a Christian concept., as Bishop Mercer's account of the Coronation outlines, while Fr. Shane Janzen - a constitutional lawyer - expands on the unique relationship between Monarch and people.*

*Postmodernism is a word few people who use it really understand. Ian Hunter enlightens us in a brilliant short , precise article.*

*On page 21 you will read some startling statistics unearthed in a survey of Church of England clergy as to their beliefs re the doctrines outlined in the Nicene Creed. Alongside this 'shocker' is a commentary by Fr. Peter Mullen as to why we need more "Defenders of the Faith". Also, in view of this please study the succinct article on the following two pages, wich outlines the history of the Nicene Creed.*

*To lighten the picture be sure to study Fr. Gardom's piece on "Icicles and "Doormats"*

*We have the usual fine offerings from Charles Moore and the Byfields, while Archbishop Falk asks "How do we do Missions?"*

*25 years ago the Congress of St. Louis was the field from which grew the Continuing Anglican Church movement. On September 11 the organisers of this great event have scheduled a jubilee meeting, also in St. Louis. Bishop Wilkinson and I attended the original gathering (as did Bishop deCatanzaro and Dr. Trueman Dicken.) Bishops Wilkinson, Mercer, and I, will be there. Reports in the next Rock.*

*A fine sermon on St. Michael and All Angels is the work of Richard Sewell, the author of the biography of 4 years in a Japanese prisoner of war camp in the book, "Survival". He is a lay reader in Victoria BC*

*Be sure to consider trying the Rock via email transmission. Page 3*



Thanks to our friends who have sent gerous donations - whcih make this pblication possible. We encourage others to "go, and do thou likewise" Donations are tax deductable in Canada.

**PLEASE read this! When your sub expires, sit down and write a cheque immediately.** This not only helps keep us 'in the black,' but tells us how many copies to print next issue. **Examine your address label! - Please!** 9/02 means you have 'expired' this (Sept) issue. The Dec. 15 issue will begin your new sub year. Oursecond request - **please encourage others to subscribe - it is the only way we can continue, and grow** Thanks! +RCC

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# Personally Speaking

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**T**he Rock is produced by a 79 year old editor on a 'Mac' "Cube" computer, using two fingers and one thumb plus a lot of hope and prayer. When it comes to dealing with the intricacies of this machine I am both technologically and internetedly challenged and rely on the help of a 'Mac-wizard' named Dave Dlugos to save me from disaster. He also pushes me beyond my competence to try new stuff. Fortunately, he is blessed with a gift of patience beyond the normal. His latest effort has been to persuade me to offer you, my readers, the alternative to 'snail-mail' by emailing The Rock to you in its complete format.

So - for those who have a computer and printer, and who would like to receive The Rock in this way all you will need is a Software named PDF (*Portable Document Format*). < <http://www.adobe.com/products/acrobat/readstep.html>> Most computers come with PDF installed, but in any case it is a "freebie". I have tried it out on Fr. Francis Gardom in England, who reported it was 'perfect'.

If you would like to receive The Rock in this way, just send me your email and see if you like it. It has the advantage of fast delivery and it will save on postage costs for The Rock - thus making it possible to continue without raising subscriptions.

It will not be a 'straight' individual email transmission, but you will be given an "URL" with which to connect via your web browser (Netscape or Explorer etc) and you will be notified as soon as we have placed the issue "on the Net". We will, of course, ask you not to divulge the URL to friends, - or we will soon be out of business!

For a trial (if desired) email me at <[therock@islandnet.com](mailto:therock@islandnet.com)>

Here is David Dlugos to explain it

*"I can see that the Bishop has absorbed and gotten the instructions pretty good. To allow you to download what could be a fairly big document (not a problem for anyone on a fast connection) when it is best for you (i.e. late at night if you are on a modem), I will create a web page that has a download link. Click the link and the Rock PDF will start downloading to your computer. There will also be a link to Acrobat Reader if you do not have this software already. I will also be available via email to help with any problems."* mail to <[planet10@mac.com](mailto:planet10@mac.com)>.

The June *Rock* gave considerable space to the response to the death of the Queen Mother, and I wondered how this would be received by readers who live in a republican form of government, especially subscribers from the United States of America. Historical memories of George 111 are still alive and not all that favourable to monarchy, and had I been living south of the Canadian border during the revolutionary period I am reasonably sure I would have reacted as they did. But of course George 111 was mentally unstable - to put it mildly. The stupidity of the measures used to deal with the Colonies which resulted in the American revolution was undoubtedly designed by the professional bureaucrats and politicians who are still opening their mouths to change feet, or schemers with visions of grandeur - e.g. changing the structure of government to usher in a socialist paradise. Remember the first act of the Russian Communists was to murder the whole of their Royal family. A modern slower and smoother example - Canada under Trudeau's and Chretien's determination to remove slowly all connection with the past and establish a secular, centrally controlled, much 'nicer' version of Orwell's 1984. (Re-reading that book, together with "Fahrenheit 451" and "Logan's Run" will help concentrate the mind!)

A Christian, constitutional monarchy puts a powerful brake on monolithic schemes to redesign humanity - not by political power, but by the example of real love and duty.

Soon after the farewell to the "Queen Mum" we witnessed the festivities surrounding the 50th anniversary of the reign of Queen Elizabeth 2 so this issue has some articles on this event, plus some further thoughts on the nature and purpose of Christian Monarchy. I don't expect republicans to suddenly become monarchists but I hope they will understand why *we* are.

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## Good news and Bad news

The world is a different place from that of 50 years ago. People of my age always say that and they are always right! But this time what has been called Christian civilization has taken a quantum leap - backwards. The Christian Church has, in many areas, changed so radically that the foundational beliefs are no longer held as mandatory. The Incarnation itself is not only considered doubtful but is openly denied by Bishops, while the standards of morality stemming from classical Christian teaching are being

steadily discarded. Far from “the crooked being made straight” the straight is being made crooked.

How do we deal with this upheaval? Many people have just quit Church as it no longer identifies sin as sin and warns of the consequences which lead to a life of hell - both here and hereafter. Why? and what is the root of this slide from orthodoxy?

The Rock attempts to shed light on these questions, but the editor is aware that taking up a lot of space exposing the latest horror stories of bishops who have wreaked havoc with Apostolic, Biblical teaching and standards can be counter-productive, in that it becomes disheartening. The cry, “stop the world, I want to get off” often leads to a determination to ignore the sad scene and bail out of the church altogether. Statistics show a remarkable drop in membership within the Anglican churches of the northern hemisphere - where the main shredding of the orthodox faith has taken place. Yet, on the other hand, there has been rapid and sustained growth in Africa, South East Asia, China and other southern zone areas where Evangelicals and Anglo Catholics are working under harsh conditions. The example of one comparatively small body, the Traditional Anglican Communion over the period since its founding 12 years ago - now, since the amalgamation with the UAC, operates in 23 countries with 250,000 souls (verifiable!) is remarkable in its own way. Only 10 - to 15 percent of its membership is found in USA.

Will it gradually dawn on the faith diluting churches of the north that their experiment is doomed? Frankly, I doubt it. There is too much at stake in money, power, property - and most powerful of all - the belief in a secular ideology which they cannot abandon. My concern is for the loyal but misguided orthodox Anglicans who think they can ‘turn it around’.

The latest example of this hope is taking place in the Diocese of New Westminster (lower south west of British Columbia) where 12 parishes are trying to distance themselves from Bishop Ingham’s victory at Synod to establish homosexual marriage in church (he calls it “blessing” - a typical liberal language ‘fudge.’)

I admire the stand taken by the ‘dissident’ priests and parishes who are engaged in this stand against the denial of Biblical truth and Catholic practice, but they don’t have a hope, as the Diocese controls the properties and the bishop will smoothly pull the priests’ licences.

Ingham is the bishop who is front and centre (number two man, I believe) in the United Religions Initiative - an international body (partly financed by the Gorbachev Foundation) which specifically denies the uniqueness of Jesus Christ as being the only path to salvation. This flat denial of the Incarnation is on a par with the bishop (whose name I cannot now remember) who, in rebuffing the challenge of his heretical pronouncements, responded with the following outstanding piece of ‘hutspah’:-

**“We wrote the Bible, and we can change it”** And that, dear readers, is exactly what is happening.

## Now some Good News!

Twenty five years ago a conference of Anglican traditionalists met in St. Louis at the invitation of The Fellowship of Concerned Churchmen to discuss what action could be taken to maintain Catholic Faith and practice in both the USA and Canada. It was a remarkable and uplifting series of meetings which resulted in a statement of Principles, called “The Affirmation of St. Louis”.

Lead by Perry Laukuff and some first rate theologians such as Bishop Carmino de Catanzaro of Canada and Dr. Trueman Dicken and others, this Statement is a cogent, straightforward outline of essentials in Catholic theology and practice.

Participants went home to organize orthodox parishes and to select bishops for the various areas of operation. All was well - until they began to formulate a constitution - or constitutions, and that’s where trouble began. It will serve no useful purpose to open up this can of worms. Suffice to say that a split occurred which not only failed to heal but opened a Pandora’s box for those who wanted to write more and “better” constitutions and erect rival jurisdictions.

*Canadians did not go this route and wished to be in communion with both major USA bodies but instead became the meat in the sandwich. Briefly, we did not see the need to reinvent the wheel because the foundational structure and canons of the Anglican Church of Canada were quite acceptable until the general Synod of 1967 which changed the marriage canon to allow the practice of serial polygamy. So we adopted them as they existed before 1967 plus a (very) few amendments to suit our much smaller operation. Consequently we have had no ‘splits.’ (This implies no claim to superiority - it’s just the fact.)*

By the time you read this the Twenty Fifth “Silver” Anniversary of the *Affirmation of St. Louis* will have just concluded, being held in St. Louis in mid September while this issue is at the printers - so there is insufficient time for us to include a report. This Anniversary gathering is also hosted by The Fellowship of Concerned Churchmen and both Bishop Wilkinson and I will be there, having attended the first “St. Louis”. Bishop Mercer will also attend.

In spite of its internal problems in the USA the “Continuing Anglican church” movement has expanded steadily and is no longer an “American” adventure - e.g. “The Traditional Anglican Communion” is now an international body with a membership which exceeds that of several Provinces attached to the Canterbury Connection.

We pray that the Holy Spirit will descend upon the delegates to the Anniversary deliberations in St. Louis, and that the Catholic Faith in its Anglican expression will thereby be strengthened and encouraged to spread its influence wider still, and wider.

*A short summary of The Affirmation (Part 1) is on Page 24.*

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## “Whom the Gods would destroy they first make mad”

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Ian Hunter

From pulpit and lectern we hear often that this is a “postmodern” age. What does it mean?

Postmodernism is the opposite, or more accurately, it is the culmination of modernism. What, then, is modernism?

Modernism is the view that life is knowable; that there are enduring truths about life that can be known and communicated from generation to generation.

All intellectual movements have their precedents and antecedents, of course; still, it might be said roughly that modernism began in the mid-17th century, with Rene Descartes’ “Discourse on Method,” and lasted until sometime after the Second World War, the coup de grace being delivered in the late 1970s with Professor Jean Francois Lyotard’s book *The Postmodern Condition*.

So, briefly, Modernism is the view elaborated by Descartes that there is one big, comprehensive narrative that will explain us and our world.

In other words, modernism accepts the idea of “metanarrative,” and metanarrative means a big, comprehensive story that explains who we are, how we got here, why we are as we are, and where we are going.

The metanarrative may be religious or secular. The Bible and the Quran would be examples of religious metanarratives; the Victorian idea of progress or 20th-century Marxism would be examples of secular metanarratives. Radical feminism is a metanarrative for some today. A metanarrative provides a comprehensive, self-contained explanation for the great “why” questions to which the human mind seeks answers .

From the 17th to the late 20th centuries, modernism held sway. Yes, there were any number of competing metanarratives that purported to explain the human condition, but what was not in dispute was that the fundamental questions were susceptible of answer. In other words, it was not any one metanarrative that characterized the modernist period; it was the premise that metanarratives are both possible and meaningful.

Postmodernism attacks this premise. Professor Lyotard defined the essence of postmodernism as “incredulity toward metanarratives “.

If we date the triumph of postmodernism roughly from Professor Lyotard’s book (1979), we would have to concede that the displacement of the intellectual hegemony of modernism by postmodernism has been rapid, comprehensive and corrosive.

Of course, other terms than “postmodernist” have been applied to our now drastically altered society: the “society of spectacle” (Guy Debord); the “consumption society” (Henri Lefebvre); “post-industrial society” (Daniel Bell); “the therapeutic society” (Philip Rieff); the “culture of narcissism” (Christopher Lasch); the “entertainment kingdom,” where we “amuse ourselves to death” (Neal Postman); or, most chilling, but perhaps most accurate: “the culture of death” (Pope John Paul II). Each of these descriptions implies a transformation in the way that we understand ourselves and the human condition.

From the earliest days, Christians have had a metanarrative. It is called the Bible. Our metanarrative begins with the Book of Genesis, with man attempting to comprehend where he came from, whither he goeth, the knowledge of good and evil, why life is as it is; and our metanarrative ended with the revelation given to Saint John, on the Island of Patmos, who saw the heavens open and a new Jerusalem descending.

The metanarrative of Christendom has today largely been lost. It has been displaced by postmodernist mistrust of metanarrative.

A metanarrative shapes who we are, what we believe, what we aspire to be, and what is our vision of truth. When we lose it, we lose our identity, we lose ourselves. G.K. Chesterton saw this coming when he wrote: “Our problem today is not that we have lost our way. Mankind is forever losing his way. Our problem is that we have lost our address.”

A recent survey revealed that only 40% of adult North Americans know which biblical figure delivered the Sermon on the Mount. A bare 30% of teenagers can recount the Easter story. On the Tonight show a group of American University students were recently asked to name one of the Ten Commandments; the only student to respond said: “Freedom of speech?”

The generations of Canadians who preceded us, who built Canada and who fought her wars, were shaped by the biblical metanarrative. We no longer are. We are orphans without a father, living in a country without a history, in a world without purpose, on a globe spinning through a trackless universe, without Creator and without end.

Christians said that without God there could be no truth; the postmodernist replies: “There is no truth.” Christians said that without the first cause, there could be neither causation nor purpose to life; the postmodernist says: “Life has no purpose.” Christians said that without natural law there can be no right and wrong, only chaos; the postmodernist replies: “There is only chaos.” Christians said that without the Ten Commandments, law has no moral basis; the postmodernist says: “There is no law, only power.” The Christian said that without God incarnate, Jesus Christ, there is no hope of salvation; the postmodernist replies: “There is no salvation.”

This is the waste land of postmodernism.

*Ian Hunter is professor emeritus in the faculty of law at the University of Western Ontario. he writes a regular column for “The Report” Magazine” The above column appeared in the May 27th issue.*

*(The Heading is mine +RCC)*

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# The Crown and Canada

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**Fr. Shane Janzen OSG**

**I**n the novel (and subsequent movie) *To Kill A Mocking Bird*, a young boy sitting in the balcony of the court room is told by an elderly gentleman to stand up. The boy asks why he should stand, to which the old man answers, “Because your father is passing by.” Over a million people stood in silence and respect as The Queen Mother’s casket was drawn through the streets of London, “Because a great lady was passing by.” Her Majesty Queen Elizabeth The Queen Mother was not only a great lady but a great Queen, a powerful symbol of goodness, dedication and commitment in a world jaded by corruption, scandal, and self-serving public officials. On April 9<sup>th</sup>, Canadians from coast to coast joined millions around the world in mourning the passing of a much beloved ‘Queen Mum’. For us in Canada it was the passing not only of an era but of the woman who was our Queen, whom we honoured and respected, loved and admired. Standing beside the King, Queen Elizabeth and the Royal Family represented all that we held most dear during the dark days of the Second World War. In peacetime, King George VI and Queen Elizabeth were models of Christian virtue and family life. Today, the Crown in Canada remains a vibrant and vital symbol of our national identity — due in no small measure to the life and witness of that extraordinary person known the world over as ‘The Queen Mother’.

Canada and Canadians held a special place in the affections of Her late Majesty Queen Elizabeth The Queen Mother. Throughout her eleven visits to Canada — as Queen Consort and then as Queen Mother — Her Majesty displayed an appreciation of the unique character of this country; of the tremendous warmth and vitality of its people, together with the loyalty and quiet determination which sets us apart on the North American continent as a constitutional monarchy.

As our thoughts and prayers turn from the passing of our beloved Queen Mother to the much anticipated celebrations surrounding The Queen’s Golden Jubilee, it is important to understand why Canada is a Monarchy; and what it is that makes the Crown a unique institution to be cherished in this country.

Canada is a Constitutional Monarchy by choice — freely willed by a free people. Queen Elizabeth II (since 1952), is the Queen of Canada and our Head of State. This is a simple statement of fact based on the Constitution, laws, and history of Canada. Unfortunately, there are some who think that the Monarchy is just some symbol of a British past which we have hung on to for sentimental reasons. There are others in Canada who are under the erroneous impression that the Monarchy went out the window when the Canadian constitution was patriated in 1982. The

truth is that Canada remains a constitutional monarchy not only out of respect for our past but out of a keen desire to remain a united and democratic country for future generations.

In 1867, the Fathers of Confederation met to discuss the future of what was then known as ‘British North America’. Their desire was to forge a new nation on the North American continent respectful of its past but looking forward to a future of independent growth and prosperity. The Fathers of Confederation believed strongly in the benefits of constitutional monarchy and, while they desired independence, they also wanted to reaffirm their loyalty to the Crown in a separate and coequal nation. To effect this, the Fathers of Confederation wanted the new country to be called the ‘Kingdom of Canada’, however the British were concerned about objections from the United States, and instead suggested the name ‘Dominion of Canada’, drawing from Psalm 72. Thus Canada became a self-governing nation, loyal to the Crown, but master of its own destiny.

If we look back in history, we realize that since the European settlement of Canada some 500 years ago, Canadians have never known any other form of government than that of monarchy. In fact, the Monarchy eased the transition when New France was acquired since it was the form of government with which the inhabitants were most familiar. The Crown was also a strong defender of the language and religious rights of French-Canadians. In much the same way, the historic relationship between the Aboriginal peoples and the Crown is one still respected today. ‘The Queen’s Cowboys’, as the North West Mounted Police were styled, upheld the Queen’s law and enforced the Queen’s justice, for native and non-native alike, as the new Dominion expanded westward. When injustices were done to the Native peoples of our land, it was to the Crown that they appealed; and when justice was done it was the ‘honour of the Crown’ that was seen to have been upheld and preserved.

However, the Crown is more than just an historic link to our past; it is an integral part of who we are as a nation and a people. The Canadian Crown represents all of the people of Canada, as well as the authority of our governing institutions. The Crown is above and outside of party politics, able to represent all Canadians and not just a particular political party or faction. It joins together the component parts of government: executive, legislative and judicial. The power to govern resides with the people of Canada, represented by the Crown, and is delegated to the political party which holds the support of an elected majority in Parliament. Our laws are enacted and administered in The Queen’s name, and all judicial proceedings are conducted in the name of the Crown. When the Prime Minister, Cabinet ministers, judges and generals bow to the Monarch or her representative, it is a reminder that they serve the people of Canada; and that all stand equal before the foot of the Throne, regardless of power, position, or wealth.

The Crown is an expression of collective emotion and national pride which gives citizens a sense of real identity as Canadians and provides a real and visible link to the past. There is a mys-

tique and prestige which surrounds the Monarchy which cannot be duplicated by any other institution and its value is difficult to quantify. The fact that this institution represents an historical lineage and tradition stretching back for over a thousand years does much to give it legitimacy. Nonetheless, it must be admitted the deep feeling which many people hold for the Monarchy is often a thing of the heart rather than of the head and ceremony helps to express this. Canadians can also take a great deal of pride in the fact that our head of state is one of the most recognized and famous people in the world. There are many monarchies in the world but if you just say "the Queen" to people they immediately think of Queen Elizabeth II. The Queen also serves as a direct common link which we have to the dozen or so other countries over which she reigns. This is in addition to the unifying position she holds as Head of the Commonwealth of Nations with over fifty member states. The fact that the Sovereign reigns for life provides a continuity, stability and basis of experience which cannot be duplicated. There is also a certain advantage to having a head of state who has been trained for that duty from an early age. In our Queen it has produced a person of formidable experience and abilities.

Canada's constitutional monarchy also gives this country a distinctiveness which is valuable on the North American continent. The American Republic was created through revolution and at that time they jettisoned the monarchy as representing a symbol of British domination. Some one hundred years later, Canada became an independent nation through compromise and peaceful evolution, while retaining the monarchy as a symbol of a proud heritage and a guarantee of future independence. Many people would say this has made our history somewhat less colourful in comparison to our southern neighbours, but this has contributed to our reputation as a peaceful nation. Becoming a republic would take us one step further toward being indistinguishable from our American cousins. Some people have suggested that becoming a republic would show the Province of Quebec that we are serious about constitutional change and national unity. I would counter that there are many more fundamental issues facing Quebec and the rest of Canada than that of the Crown; and indeed, political leaders in Quebec have said as much over and over again. Our quest for national unity will not be achieved by destroying our national heritage nor by grafting on to the body politic a foreign notion of democratic institutions.

Consistently over the years, polls have demonstrated that Canadians wish to retain the Queen as our head of state and the constitutional monarchy as our form of government. We have successfully adapted our national institutions and historic foundations to meet the needs of a modern progressive nation. In this regard, the Crown has served us well. Canadians should stop apologizing for their strengths and take a bit more visible pride in the institutions which have symbolized this country for over 500 years.

As we celebrate the Golden Jubilee of Her Majesty Queen Elizabeth II, Canadians can look back over the last 50 years with a

tremendous sense of pride at all that our Queen has represented and dutifully performed as Canada's Head of State. In her long reign, The Queen's impact has been great and varied. Former Prime Minister Pierre Trudeau paid tribute in his memoirs to Her Majesty's role in facilitating patriation of our Constitution in 1982. When the Premier of Quebec, Jean Lesage, watched the Queen carrying out her duties in face of separatist violence in 1964, he was so moved by Her Majesty's calmness and courage that he kept breaking into tears. The Queen has also had an impact on Canada's U.S. neighbour. After the freeing of some of the American hostages in Iran in 1979 through the efforts of the Canadian Ambassador, the picture of American gratitude that was flashed around the world was the scrawled message "God Save the Queen!" on a bag of U.S. mail bound for Canada. When The Queen and the Duke of Edinburgh were guests of President and Mrs. Reagan at their ranch in California, Nancy Reagan was heard to comment that the royal couple were leaving the next day, to which Her Majesty responded: "Yes, we're going home to Victoria tomorrow." As Queen of Canada, Elizabeth II and the members of the Royal Family are very much 'at home' in this northern Kingdom.

The view of several generations of Canadians on the subject of their Queen was summed up by then Prime Minister Brian Mulroney, who said: "No Sovereign has served her Canadian subjects with more grace, more concern and more good will than has Queen Elizabeth II." The Prime Minister expressed this feeling directly to Her Majesty, saying: "You have stood with Canadians and you have stood by them, and Canadians in turn regard you with loyalty and affection." The Queen, in her 1991 Christmas Broadcast, responded in kind with the words: "I feel the same obligation to you that I felt in 1952. With your prayers, and your help, and with the love and support of my family, I shall try to serve you in the years to come."

As it was at the turn of the last century, so too as we entered into the 21<sup>st</sup> century, Canadians sang "God Save the Queen"; and a monarch of sage years and great respect sits upon the Throne of Canada – long may she reign!

Praise to our God, Whose power alone  
Keeps unmoved our ancient Throne  
Sustained by counsels wise and just  
And guarded by a people's trust.  
God Save The Queen!

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*"Hymns A&M Revised" #577 provides a verse seldom used in our PC era - which may be appropriate in some of the Queen's Dominions.*

O Lord our God, arise,  
Scatter our enemies  
And make them fall:  
Confound their politics,  
Frustrate their knavish tricks:  
On thee our hopes we fix:  
God save us all.

+RCC

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# The Preacher

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Peter Moore

Let me introduce you to the most interesting, most fascinating, most wonderful person I know — ME! I am the most interesting, most fascinating, most wonderful person. I am the Great One, the one who has everything, the envy of everyone else. The moment I step into a room, all eyes are front and center. It's me!

Or, so says Quothelth, the Preacher in Ecclesiastes 2:1-15. This marvellous person speaks of himself in a paean of praise no fewer than 46 times in a mere 15 verses. The pronoun "I" occurs 24 times, and "me, mine, or myself" occurs another 22 times.

Can we not help but be impressed?

He is surrounded by the beautiful people.

His palace is a pleasure dome to charm the most jaded Middle Eastern sheik. His entourage consists of a bevy of beauties and sycophants ready to jump at the snap of a finger.

He's got a stable full of stallions pawing and snorting for sport or war. He's got a portfolio, strong in precious metals, that's the envy of every shrewd investor.

He surrounds himself with culture, art, and music. The intelligentsia fawn over him. He lives in Camelot — Newport, Southampton, Palm Beach all rolled into one

Behold the Great One. Behold the Master of the Universe. Truman Capote couldn't have written the script better: 2:1,4,5,6,7,8,9,15. (Read) Here is Solomon in all his glory — man at the apex: not just homo sapiens, but homo intellectus, homo sensualis, homo economicus — the quintessential human being, the Renaissance man.

But what is he doing in the Bible? This book of austerity, of humility, of breast-beating self-negation? Obviously this is no lesson on the illusion of worldly success. In fact, none of Quothelth's successes are frowned upon. Pleasure is pleasure. Wine, women and song are all sheer delight. Castles, swimming pools, servants, barns bursting with livestock, gardens brimful of flowers, great projects providing employment for thousands — all are perfectly wonderful. And, to cap it off, v.9, "also, my wisdom remained with me." What a composite picture of utter and complete satisfaction. This guy has it all.

Yet, satisfaction is the very thing denied him — the one thing he is missing. Contentment eludes him. Instead, behind the smiles and the handshakes and the closets with their smoking jackets and Gucci shoes is a man with a gnawing sense of emptiness.

Do you know people like this? Some of them are in your parish, or maybe even in your family. Some of them are the biggest givers to your budget. Some receive honors at community banquets you attend. Some have the lowest handicap in golf you know. Some have trophy wives, sleek and slim, impeccably coifed, and twenty years their junior.

But they know exactly what the Preacher is saying: "Behold all is vanity and a striving after wind, and there is nothing to be gained under the sun."

It's very dangerous, in interpreting Ecclesiastes to conclude that this writer, Quothelth, or The Preacher, is saying that the joys and pleasures of this life aren't real joys and aren't real pleasures; and therefore that the solution to all this is contained in the last chapter: "*Remember your Creator in the days of your youth.*" Why is this dangerous? Because this mild, very acceptable, form of religion is not the answer. It is also part of the problem. Quothelth's problem is that while he has accurately diagnosed man's need, he has no solution for the problem. If you think folly is his problem, remember he has wisdom. If you think materialism is his problem, remember he has religion. But where does his wisdom get him? And where does his religion get him? A little wisdom, a little tepid religion, a little conventional morality, won't do. I think of the comment of that famous headmaster of Groton School, The Rev. Endicott Peabody. Peabody thought he was teaching the children of America's elite to be God-fearing soldiers of the cross. But (in the words of Hugh Auchincloss) at the end of his life he admitted that he had only "taught mammon the comportment of a gentleman."

No, the message of Ecclesiastes is that "under the sun," from an earth-bound perspective, there is no meaning. All is vanity. Nowhere in Ecclesiastes does God speak. Unlike Job, where God speaks from the whirlwind, God never speaks and the Preacher never listens. What we have here is a man shut up to himself; and as we all know, "there is no smaller package than a man all wrapped up in himself." What Ecclesiastes shows us is the frustration of human beings trying to find the meaning of life in existence itself.

This is why Ecclesiastes is incredibly modern.

Like the Preacher, modern people don't debate the different meanings that existence might have. They ask, suppose it has no meaning at all?

Like the Preacher, modern people aren't afraid of hell, they are afraid of death — nothingness.

Like the Preacher, modern people assume that because there is no overarching answer, they are free to choose their own answer and create their own values.

Like the Preacher, modern people are hedonists. When there is no ultimate meaning, there is still entertainment. As the bumper sticker I saw recently put it: "The one who dies with the most toys wins."

Like the Preacher, modern people have a place for religion, a tidy little compartment alongside all the other compartments.

And, like the Preacher, the modern person hears no voices from beyond and receives no special revelation. Hence, there is no voice beyond

himself to listen to. In all these ways, Ecclesiastes is a very modern book. What Romans does for ethics and morality, Ecclesiastes does for philosophy and meaning. They both create silence. After describing the sin of the Gentile and then the Jewish world, Paul says: "Let every mouth be stopped before God." Silence. This is what Ecclesiastes does. Kierkegaard said: "If I could prescribe just one remedy for all the ills of the modern world, I would prescribe silence."

I used to think that Ecclesiastes was a kind of tepid, lukewarm gospel of good advice. I had heard it read so many times by blurry-eyed schoolgirls at daisy-strewn commencement exercises: "*For everything there is a season, and a time for every matter under heaven. A time to be born and a time to die; a time to weep and a time to laugh,*" and so on. But I didn't really understand this book. I didn't see how radical it really was. I didn't see that until the modern world looks into the void that this book describes, and dares to listen to the silence, terrifying though it be, it will not take the first and necessary step toward salvation.

Ecclesiastes is a challenging book. We should read it thoroughly, and let it get under our skin. Vanity or meaninglessness is another word for death — the death of the soul. Stretch it out for all eternity and it becomes hell.

Ecclesiastes challenges first of all our bland satisfactions. 2:1, "*I said to myself, Come now, I will make a test of pleasure. Enjoy yourself.*" There is one thing you can say about pleasure as opposed to its opposite: it's pleasant. But the one thing you mustn't say about it is that it is meaningful. But people always try to invest pleasant pursuits with meaning: "*It's important for me to be a financial success.*" "*Without sex, life is empty.*" "*I have a right to be happy; I owe it to myself.*" "*Living well is the best revenge.*" Words like "important, empty, right, best" are all value words. They try to inject meaning into what is essentially a meaning-less activity. At best these are short-range meanings, utterly unsuited to the subject of an overarching purpose.

Secondly, Ecclesiastes challenges our deafness towards God. The Preacher was clearly a believer. But when you read what he has to say about God, you sense something missing. God never speaks, and the Preacher never listens. The God he knows about is the God who dispenses rewards to some and trouble to others. He allots to mankind the number of his days. He is the Creator, the Judge, the giver of wisdom and knowledge and beauty and joy. He's the "Man upstairs, the Big Boss, the Prime Mover, the Uncaused Cause, the Great Spirit, the Ground of Being, the Force," — and a host of other titles we might dream up. *But what he is not is knowable.* The Preacher cannot say as Job does: "*I had heard of Thee by the hearing of the ear, but now my eye sees thee.*" He cannot say, "*Once I was blind, but now I see.*" He cannot say "*Abba Father.*" He knows nothing of a God who loves him.

So the Preacher is mildly in favor of religion: "*Remember your Creator in the days of your youth.*" (12:1), "*Fear God, keep his commandments,*" (12:13). "*Consider the work of God,*" (7:13). But it is an utterly conventional religion. Nothing too zealous, nothing too profane: Hear him, chapter 7, v 16 "*Be not righteous overmuch and do not make yourself overwise; why should you destroy yourself? Be not wicked overmuch; neither be a fool; why should you die before your time?*" verse 17:

Who needs a religion of that kind? No wonder the real operative power in the Preacher's universe is chance: "*Again I saw that under the sun the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the intelligent, nor favor to the men of skill; but time and chance happen to them all.*" (9:11) The Preacher's God in the end is the Great Unknown.

Thirdly, and finally, Ecclesiastes challenges our culture at the point of its evolutionary optimism. Even with 9/11 and the threat of terrorism, people still insist that things are getting better. In time things will improve, we tell ourselves. We'll do good works of charity. Evil will be overcome. Virtually every Commencement speaker at every American college this May said that more education is the answer.

But the Preacher says the opposite. Time is an endless cycle, with up sides and down sides. There is a time to be born, and a time to die. Time offers no solution. Death is inevitable. "*For man does not know his time. Like fish which are taken in an evil net, and like birds which are caught in a snare, so the sons of men are snared at an evil time, when it suddenly falls upon them.*" (9:12) What if a commencement speaker had said that at graduation this Spring? He'd have been labeled a pessimist, and never invited back!

But there is, however, one little glimmer of hope in this book. It's a hope that points us to the existence of another dimension within ourselves — a dimension that is just not satisfied with the answer that all is vanity. It is found in 3:11 — "*He has made everything beautiful in its time; also he has put eternity into man's mind.*"

Crashing through the Preacher's closed system, which is bounded by the never ending cycles of time, is this shaft of light. This is why Ecclesiastes is the question to which the rest of the Bible is the answer. It says, 'so you are unsatisfied with your efforts to find meaning in existence itself? So you are troubled by your deafness to God? So you are disillusioned about the optimism of the surrounding culture? Well, the rest of the Bible has a word for you. There really is more.' "*There are more things in heaven and earth than are dreamed of in all our philosophies.*"

Ecclesiastes is in the Bible so that you and I can weep with modern man. He is so urbane, so balanced, so accomplished, so well-educated — and so lost. Unless we can feel his/her lostness, it's unlikely we will be able to offer much by way of a solution. We need to hear the underlying question, feel it, imagine its possibility for ourselves and then grasp with a firmer hand than ever before the Gospel of Jesus Christ. And we might begin where our Gospel reading does: "*The kingdom of heaven is like a treasure hidden in a field,*" (Matt. 13:44)

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**Apology to the author.** *I do not know Peter Moore. This was sent to me by email without any details. After copying it to my Rock file, the messages were trashed so I could not trace its origin. It is such an excellent piece that I could not refrain from including it, and I beg the author's understanding and forgiveness. If any reader can identify him, please let me know so that I can write to the author and thank him.* +RCC

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# Fifty Years of Grace

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## Bishop Robert Mercer CR

*A sermon preached at the Cathedral, Ottawa*

**I Corinthians 15,58. "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch, as ye know your labour is not in vain in the Lord".**

June 2, 1953 A young woman is at the holy communion. An Anglican, married, with two small children. She is dressed in a long white alb like this (alb is Latin for white). She sits in an uncomfortable wooden chair. There is some story, not necessarily true, that this chair was once the throne of a holy king of England, St Edward the Confessor. On a shelf under the chair is a stone on which the old kings of Scotland sat for their coronations. There is some story, almost certainly untrue, that this stone was used by Jacob as a pillow when he was escaping from his brother Esau, at which he had his dream of a ladder ascending between heaven and earth (Genesis 24, 11 - 12). The interesting thing, though, is that both Scots and English tried, however implausibly, to associate their kings with holy personages of the past.

The Archbishop of Canterbury prays the collect at the altar. The senior Presbyterian minister in Scotland presents the woman with a Bible, saying, "This is the royal law. These are the lively oracles of God." The Bishop of London reads the epistle, the very one we have just heard. The Archbishop of York reads the gospel, the very one we have just heard. The choir sings the Nicene creed, the very one we have just sung.

All then sing the well known hymn, which you and I have sung often enough, "Come Holy Ghost, our souls inspire." From the altar the Archbishop brings a golden container shaped like a dove, to suggest the Spirit of God. He pours olive oil from it into an ancient spoon. Then dipping his thumb in oil, the Archbishop anoints the woman on forehead, hands and breast, praying, "Who didst consecrate kings, priests and prophets to teach and govern Israel, make holy Thy servant Elizabeth to be consecrated queen. Strengthen her with the Holy Ghost the Comforter, the Spirit of wisdom, of understanding, of counsel, of might, of knowledge, true godliness, holy fear," words your bishop prayed over you at your confirmation. As you know, the word Christ means oil. This sacred moment is shielded from sight by four knights holding a canopy over the woman. The choir bursts into a thunderous anthem specially composed for such events by Handel. Organ, trumpets, drums. The words refer us back to the First Book of Kings, "Zadok the priest and Nathan the prophet anointed Solomon king. And all people said God save the king" (1,39 - 40 and 45).

And so the peoples of Antigua, Australia, Barbados, Bermuda, Canada, and through the alphabet, receive a queen to be God's servant to us. In the collect this morning we prayed, "that she knowing whose minister

*she is may above all things seek Thy honour and glory."* All very different from, say, the swearing in of a French president. Here is no separation of church and state, no distinction between sacred and secular. All life is under the judgement of God.

The woman is then vested in glittering vestments which look remarkably like those of a bishop. A ring is placed upon a finger. It's nicknamed the wedding ring of England, but the Archbishop calls it, "The seal of catholic faith." She is handed various items of regalia. A golden ball called the orb. It's topped by a golden cross. Orb is Latin for world. The Archbishop reminds her, "The whole world is subject to the empire of Christ." Several swords, several staves, are given her. With one sword she is told to protect the church of God. Each staff is surmounted either by a cross or by a dove. With one staff she is told, "So to execute justice that you forget not mercy." Finally a heavy, a very heavy, crown is placed upon her head. The crown is called St Edward's. It too is surmounted by a cross.

These ceremonies done, the Holy Communion service proceeds, in which Christ is made present by the taking of bread and wine, by the breaking of bread, by the eating of bread and drinking of wine. The woman brings bread and wine to the Archbishop of Canterbury for Christ the Great High priest to use. So large is the congregation that only the Archbishop, the woman and her husband receive holy communion. Others who wanted to receive have done so at early services in other churches. Before the blessing God is praised, "Glory be to God on High." And then, as if to emphasize "the King of Kings, the Lord of Lords, the only Ruler of princes," God is praised yet again, "We praise Thee O God, We acknowledge Thee to be the Lord. All the world doth worship Thee the Father everlasting".

The flag of Canada is carried in the procession. The Prime Minister of Canada walks in the procession. A former Governor General of Canada has carried the orb in procession - Lord Alexander of Tunis. An anthem by the Canadian composer, Healey Willan, is sung at one point in the service. Outside in the pouring rain 'Mounties' ride their Canadian horses in the parade back to Buckingham Palace. So do the Mounted Police from Rhodesia.

St Paul tells the Corinthians, "Be ye steadfast, unmoveable," Another word for steadfast is *stable*. Another word for steadfastness is *stability*. Fifty years ago our Queen succeeded to office. Fifty years ago she was given work to do. Today we meet to thank God that she has simply gone on doing her duty. She has kept the promise she made to God on June 2, 1953.

What of us? We have been baptized, confirmed, married perhaps, ordained perhaps. We too have made promises. Steadfast. Unmoveable. Always abounding in the work of the Lord. When we hear St Paul's words we are embarrassed by our instability, faithlessness, broken promises, unreliability. But such is the mercy of God even our unfruitful waverings and wanderings may be used by Him. Knowing that your labour is not in vain in the Lord. So today with our Queen we renew our service to God. "That we knowing whose ministers we are may above all things seek Thy honour and glory".

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## The Gift of Humour

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*I hold the firm opinion that not only is humour indeed a gift, and that copious quantities have been ladled out to Anglo Catholics! Just read the offerings of Dr. Eric Mascall - the finest theologian of this past century - plus the booklets of verse from priests such as Fr. S.J. Forrest, not to mention our own Fr. Stan Sinclair. The Rock is most fortunate to have the friendship and poetic gifts of Mr. Dewi Hopkins of Wales - a recent member of TAC. Mr. Hopkins is a real poet who also writes slightly mischievous poems on political-economic matters. His mentor in this field is the late C. H. Douglas (to whose work I also subscribe). In this period of economic upheaval, Mr. Hopkins' poem "The Fitting" featuring Mr. Economy's search for a new 'suit,' is most apt.. RCC*

### THE FITTING by Dewi Hopkins ©

A gentleman went to his tailor  
To purchase a new suit of clothes.  
"Well, let's see what you have for sale here.  
That's all? Well, I'd better try those!

"Are you sure that it's new? It looks threadbare  
And shiny at elbows and seat!  
I'm rather a prosperous fellow  
And like to be well dressed and neat."

"Oh, no, sir! You'll find you're mistaken.  
It's the very best quality cloth.  
When you walk down the street wearing this, sir,  
You'll find that you look quite a toff."

The gentleman tried on the trousers  
And then put the jacket on too.  
Said the tailor, with hands clasped, and simpering,  
"Ah, now, sir! Yes! That is just you!"

"It feels a bit tight on this shoulder  
And falls from this other quite loose.  
One trouser-leg hangs at half-mast, while  
The other falls over my shoes!

"And the backs of the jacket and trousers  
Feel stretched as if ready to split,  
While the breast and the waist are quite baggy.  
Said the tailor, "Dear sir, that's just it!

"Now if you'll allow me to show you  
We'll soon have it fitting just so:  
Not a stitch out of place, not a wrinkle  
Above or behind or below.

"If you just put your hand in this pocket  
And crook this one up in the air ...  
On the Left we have been rather generous:  
On the Right we had little to spare.

"Now, if you hold in your posterior  
And puff out your stomach instead  
You'll have a recession behind you  
And a lovely inflation ahead.

"That's splendid now, Mr. Economy,  
If you'll hold on quite tight to your pants.  
Good day to you. Glad of your custom."  
"Not at all. Thank you, dear Finance."

As he walked out the tailor stood beaming  
And said, "It's just right: it is utter  
Perfection, but do, please, remember  
To walk with one foot in the gutter."

Very pale with the strain, home he hobbled  
Every agonised inch. What a day!  
And his neighbours remarked, when they saw him,  
"Economy's in a bad way!

*I hope I do not venture too far from the poet's territory when I suggest that "The Fitting" could also fit the shambles known as The United Nations in its efforts to reconstruct humanity.*

*No prizes offered for identifying "The Tailor"*



*"Of course, it could never happen here . . ."*

*I thought of sending this to a certain well known Bishop in Western Canada as a cautionary tale, but then I would not want be considered as acting in bad taste. Besides, I believe he may have firmly identified the activity which brought about this Biblical disaster as being simply an appalling lack of hospitality. After all, as one famous bishop said "We wrote the Bible and we can always rewrite it"*

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# Missions

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**Archbishop Louis W. Falk**

A homily delivered to a FIF/NA assembly

Acts 1:8 ... *you will bear witness for me ... to the ends of the earth.*

**S**o, how do you do missions? How do you spread the faith in which you believe? There doesn't seem to be a magic formula; or perhaps there are too many formulae.

One can always try to conquer peoples and nations, and then require their adherence under duress. However, in our times it seems to help in this endeavor to be Islamic rather than Christian.

Or one can bring massive resources to bear, ala such societies as SPCK and SPG in their heyday. It helps, of course, to be in the ascendant stages of building an empire.

Or one can convert rulers and governments after the example of St. Remigius. Here it helps if the "public square" in such a place is not as naked (religiously speaking) as are most governmental bodies today.

Or one can find unusual ways to attract attention, as did Simeon the Stylite, while paradoxically seeking only to avoid it. To this end it helps to be living in times when "the unusual" has not become merely a routine exercise in "public relations."

All of these methods have worked from time to time; and from time to time all have failed

Just at the moment, moreover, orthodox Anglicanism stands without significant military might, with limited, rather than massive, resources at our disposal, somewhat short of overlords among the world's strong men ready to step in where my own namesake, old Clovis, left off. Further, we are an unlikely candidate even for fifteen minutes of fame, except perhaps as the embattled target of vengeful vixens in one place or another.

Surely there must be another way.

Perhaps a clue lies in the very etymology of that word 'witness,' because as we all know, in the New Testament, the word for it is 'martyr.' It has been the martyrs who have accomplished the most lasting results in taking the Good News of Jesus Christ to places where it has not previously been heard, or where, having been heard, it is largely being ignored.

Some have done this famously: from St. Stephen whose death "scattered" Christians to begin to the Gospel's spread, to St. Boniface among the Frieslanders, to St. Oswald planting the Cross in pagan territory in the north of England, or even (at least among our own lot) to blessed John Coleridge Patteson and several companions on a Melanesian island.

Some have given their lives for the mission anonymously, or nearly so: from twenty-two unknown young pages in the court of King Mwangi in Uganda, to blessed Isaac Jogues, tortured and killed in a remote village in what is now upstate New York, to six Franciscan Friars in Japan.

Far be it from me to suggest to this eminent congregation that we all adjourn our worship at this very moment, and march right out to die. Our missionary task today is in any case more among the jaded than among the pagans, though the latter are making something of a comeback in some places. But in the story of Christian missions past there lies only partly hidden the truth that the best and most lasting missionary results are never achieved without some real cost to the missionaries themselves.

The cost may indeed be as severe as life itself, or it may be less than that. There may well be - probably there are - something like "mini-martyrdoms" ranging from disease and sickness, to poverty, to lost "opportunities for preferment," to mild forms of persecution at the well-manicured hands of rancorous prelates. But where no cost at all can be discerned, it is likely that 'mission' and 'career' have tended to become indistinguishable from one another.

There have even been those who have undergone some or another form of exile in order to bear witness to important elements of Christian truth. Poor Athanasius played a kind of "ecclesiastical musical chairs" for much of his ministry. Bishops Ken, Sancroft, White and the others were deprived of their Sees. And if it be true that the "... angel faces ... loved long since and lost awhile ..." are those of English choir boys, then John Henry Newman also paid a price for following the path he believed was required of him. There is no guarantee of a happy ending to every story recorded "on the mission."

What will be the cost imposed upon me? And in what corner of the earth will it come to be demanded? Among bored and blasé American suburbanites? In an Afghan jail where two Christians now await their fate? In a courtroom with my living put at risk? In the southern section of the Sudan? None of us knows. What we should suspect, however, is that where the path is too smooth and the cost nonexistent or negligible, the opportunity for effective witness may well be no more than an illusion. One need not be an advocate of 'verbal inerrancy' to suspect that it is no accident that the term in our New Testament is what it is.

If so, then the effective missionary is one who has learned to "offer it up," as the piety of an earlier generation would have put it. That is what we have come here this morning to do. But what we offer is not our naked selves, but our lives in union with Jesus and his self-oblation, the sacrifice of the One who suffered all there was to suffer, so that we may be strengthened to join to his Offering our own little sub-martyrdoms, in order to tell the world that truth and goodness and life its very self are found in him.

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## **Freedom of Religion on Life Support in Canada**

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**Charles W. Moore**

*The decision of Ontario Judge Mr. Justice Robert McKinnon granting an injunction forcing a Catholic school board to allow 17-year-old student Marc Hall to attend his school's May 10 prom accompanied by his 21 year-old boyfriend as a date, renders supposedly Charter-protected freedom of religion in Canada null and void.*

Judge McKinnon deemed that sexual orientation as a prohibited ground of discrimination, which appears nowhere in the Charter of Rights and Freedoms, supercedes freedom of religion, which is explicitly guaranteed by the Charter.

McKinnon determined that religious conviction is not grounds for a group or individual to discriminate against homosexuals. However, while the Christian Church does not judge persons, it must judge behavior on the basis of the moral teachings of Scripture and Holy Tradition. If freedom of religion has any substantive meaning at all in Canada, religious institutions must have the right to discriminate against certain behaviours considered immoral.

Peter Lauwers, counsel for the school board, argued in court that *"Catholic schools are about indoctrination. They are about inculcating the faith."*

Hall claims to agree with everything the Catholic Church says, except its views on homosexuality. That's not good enough. The essential meaning of "Catholic" is acceptance of the universal moral authority of the Church, with no qualifications or exceptions.

The Catechism of the Catholic Church declares that *"sexual pleasure is morally disordered when sought for itself, isolated from its procreative and unitive purposes.... Based on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that 'homosexual acts are intrinsically disordered.' They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved."* (articles 2351, 2357, 2358)

In 1 Corinthians, Chapter 5, St. Paul instructs Christians not to associate with immoral people who claim to be Christians. *"I did not mean with the immoral people of the world,"* he emphasizes, *"...For then you would have to go out of the world,"*

*Rather, "not to associate with any so-called brother if he should be immoral person... Not even to eat with such a one... Remove the wicked man from among yourselves."*

If Mr. Hall won't accept Catholic teaching on sexual morality, he should renounce his claim to "Catholicism" and transfer to a public school. Hall's legal counsel, David Corbett, is quoted asserting: *"We do have a legal orthodoxy. It's called the Constitution. It says, 'Thou shall not discriminate.' Those are the rules that everybody must play by. Our Constitution has fundamental principles that apply to all,"*

Corbett is right about one thing. This is a collision of orthodoxies — 2000 year old Christianity versus the neo-orthodoxy of pansexual licentiousness and political correctness.

There's no room or potential for compromise. With its condemning laws; uncompromising claim to universal, God-given authority in moral matters; and scandalously exclusive Gospel; real Christianity diametrically contradicts the moral orthodoxy of liberal humanism. Since bona fide cannot affirm moral relativism, we are the infidels of our time.

*The Christian Church cannot take orders on matters of faith and doctrine from the government or the judiciary. What the Chretien Liberals in Ottawa and their fellow-travelers on court benches want is for the Church to capitulate to government policy, similar to the puppet Russian Orthodox Church under the Soviets.*

However, Christians answer to a higher power than the courts, human rights codes, the government, or the Constitution. Traditionally, in our civilization, civil law has been based on Christian principles, so conflicts between civil obedience and Christian duty have been relatively rare. That is, alas, no longer the case in Canada, and it is becoming increasingly difficult for faithful Christians to obey our civil laws in good conscience.

Liberal humanists are increasingly cocky and aggressive in their attacks on Christians, and the legal landscape is being re-engineered to put the force of law behind this ideological vendetta. Christians find themselves ever more marginalized vis a vis the broader multicultural.

***This is nothing new under the sun. In the early Christian centuries, under Roman rule, Christians were regarded as cultural renegades, outlaws, and pariahs. One issue of contention was Christians refusal to pay homage to Caesar as divine, which was required of citizens under Roman law. The pagan Romans, like our present neo-pagan governments in Canada, affirmed religious pluralism. You could worship Christ, or any other god or gods of your choice, so long as you paid the obligatory lip service to worshipping Caesar. And this, Christians could not do, much to the consternation of the cynical Romans. So the Christians were slaughtered.***

We're not quite to that stage yet in Canada, but we get closer with each anti-Christian court ruling.

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# In England Now

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## **Fr. Francis Gardom From Icicle to Doormat is One Short Step**

In the June issue of *The Rock*, where we met the redoubtable Mabel, I suggested that BC, standing for Blame Culture is every bit as destructive of the society which it infests as its older brother, Political Correctness. I wrote:

*We live in a "PC" (Politically Correct) culture. Everything that is said or written is liable to be examined with a nit-picking fine-tooth comb to see if it could possibly be 'offensive' to anybody. Often, it must be said, this examination is carried out by someone other than the potentially offended party, and regardless of whether such offence was intended or taken. The threat which PC presents to Truth, which is the Christian currency, by devaluing it, is something I may address in a later article.*

Well, I was proposing to write about PC in this issue, but it suddenly dawned on me that another pair of Terrible Siblings, **Icicle and Doormat** deserve our attention even more urgently.

Using the liberty common to acronym-makers of inserting or omitting an odd letter here or there I have called these Bad Brothers *Icicle* and *Doormat* respectively.

ICICLE stands for "I Couldn't Care Less":

DOORMAT for "Does it Really Matter?"

At first the two may appear to be one and the same thing; but although Doormat follows Icicle as surely as night follows day, and Political Correctness gives rise to Blame Culture, Doormat is by far the most dangerous, insidious and virulent of them all.

### **When Icicles hang by the wall**

There was an elderly Anglican Bishop in the 1960s who professed to be "horrified" by the frequency with which young people at that time were heard to say "I couldn't care less"

I suppose that the Bishop must have had an exceptionally sheltered childhood, was childless or else had been suffering for many years from profound deafness! Young (and not-so-young) people have been spatting the words "I couldn't care less" or "I don't care" ever since Adam or Eve pointed out to Cain (or was it Abel?) that his shoelaces were undone, or that his hair needed cutting.

Although spatting Icicles is inelegant and boorish, there is reason

not to take it too seriously. A child or adolescent who spats an Icicle almost certainly doesn't *mean* what he is saying because children do care a great deal about what others think of them. They long for, and actively seek, the approval of their parents and mentors more than anything else - even that of their peers.

Second, *Icicle* is no more than an expression of *feelings*. Like other feelings it is short-lived and capricious. Moreover, it is a feeling which children express very selectively. "Icicle" is something you simply *don't say* to your Headmaster - or to a beloved maiden aunt for that matter. It's strictly reserved for the family!

Third, *Icicles* by their nature are transitory creatures. Sooner or later they melt down into the most basic and beneficial substance in all creation - water. The problem then presents itself as to how to prevent the erstwhile icicle-spatter from becoming fiercely over-critical of his unregenerate colleagues. There is no keener gamekeeper than a reformed poacher, we're told.

The 1960s Icicle-allergy - as typified by that Bishop - had another untoward consequence. It persuaded people that caring was the only virtue of any worth in the Christian cupboard. But the result of concentrating on one virtue to the exclusion of all others, however estimable that virtue may be, is a formula for disaster, as CS Lewis pointed out many years before. In Chapter Two of *Mere Christianity* he says:

*"The most dangerous thing you can do is to take any one impulse of your own nature and set it up as the thing you ought to follow at all costs. There is not one of them which will not make us into devils if we set it up as an absolute guide. You might think love of humanity in general was safe, but it is not. If you leave out justice you will find yourself breaking agreements and faking evidence in trials 'for the sake of humanity,' and become in the end a cruel and treacherous man."*

### **I'm Only an 'Umble Doormat**

That is exactly how the Icicle-critics turned into Doormats in the 1960s. Supposing as they did, that the supreme virtue was Kindness, or Concern, or Caring (it went under a number of names) they began habitually to ask "Does it Really Matter?" about all other moral questions: and thence emerged the (morally)-disastrous rule-of-thumb that so long as our behaviour didn't hurt anyone else, we were free to do what we felt like.

The reason why Doormats are so much more harmful than Icicles can be understood immediately we look at their respective grammatic-DNA-codes.

Icicle never pretends to be anything but a statement about an

individual's feelings. "I couldn't care less" is of the same order as "I feel unwell", "I am tired", "I wish I didn't have to". In each case it bears no necessary relation to what the person standing next to us feels, or to how we ourselves may be feeling tomorrow or next week. In other words it is a completely *subjective* statement, which anyone reflecting upon can recognize as such.

*Doormat*, however, purports to be an objective statement of fact, witness that its subject is "It" and not "I". It is not describing the individual's feelings about something; It's describing the reality of that *Something* itself, irrespective of our feelings about it at any given moment. If we agree for instance that it is better to tell the truth rather than lie, it is wholly inappropriate to ask "Does it really matter?" - for by bringing in the concepts of better and worse we have already conceded that the answer to that question must be "Yes, it does!"

It's easy to see, then, how the notion of Moral Relativity crept in whilst nobody was looking. Once people stop being objective about the moral nature of a particular action it is pretty easy, as most of us discover sooner or later, to justify just about anything providing one gives it a suitable fancy-dress in which to disguise itself. Once the moral threshold comes to be regarded as "the way I feel about it", it is one short step to being reduced to a Doormat over which people trample regardless; and once it has been crossed, the moral threshold is so much easier to traverse again and again until one is hardly aware that it ever existed in the first place.

### **Kindly Wipe Your Feet - on us!**

We have allowed ourselves to become a nation of moral doormats. How has this come about?

Well, for a start we need to recognize that there are a great many people with a vested interest in creating a society of moral doormats. If people get used to being morally walked over it is only a short step to them believing that this is the normal and inevitable state of affairs. In other words they become fatalistically resigned to it, forgetting that in the past many moral and social evils have been successfully overcome by an apparently powerless and insignificant group of people. The Church of the Apostles' time is just one such example. So fatalism is one prerequisite of turning into a Doormat.

Next we must recognize that the Media, in the widest sense of Press, TV, Cinema and Theatre are almost solidly in favour of Moral Relativism, if only because it makes their job much easier if the question they have to ask themselves is 'Will people watch/read/attend this?' rather than "Is this morally edifying - or the opposite?" Money, of course, comes into it, but the principal driving-force is the reluctance of its members to face up to difficult questions. This should not, however, prevent us from asking those questions through journals like this one, *New*

*Directions* and the whole plethora of tools like Websites which the IT revolution has placed at our disposal.

Probably the most powerful and subtle of the forces which has turned us into moral-Doormats, however, is the attitude of mind which supposes that if something "works" it must therefore be right. In many instances, of course, it will be. Our God is a God of order, not chaos, and, within certain limits, it is His good pleasure that we should gain knowledge and understanding of his creation by trial and error.

But only within certain limits. For in the account of Creation in Genesis God *did* place a certain limit upon man's curiosity to see "what will happen if I do/don't?" Trial-and-error is itself circumscribed by a moral imperative. It is no more appropriate to ask one's Creator the question.... "What happens if I disobey you?" than it is to say "Icicle" to one's Headmaster!

Like all moral vices, Doormat is insidious and superficially attractive. Remember the story of the three Devils-in-Training who were asked by their Tutor how they would go about their business of tempting humans to distance themselves from God?

"I'd tell them that Science has proved that belief in God is all a load of nonsense", said the first.

"I'd tell them that doing God's will involves alienation and suffering from their fellow-men", said the second.

"I'd tell them that it may all very well be true, but that it doesn't really matter" said the third, after some thought.

"Excellent!" said the Tutor to the last speaker, "go straight to the top of the class!"

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## **The Dialect of Prayer**

How dare we speak to God with thou's and thee's,  
Familiar words that properly belong  
To children perched upon their Father's knees  
To share the day's events, a new-learned song?

A like conundrum-why should we address  
Each other in the same old-fashioned way,  
When fashion scorns the intimate to stress  
The plural isolation of our day?

Our homely speech proceeds from God in Christ  
(The Three-in-One needs no more majesty):  
So humbly born and to be sacrificed,  
Christ calls from us a like humility.

He cried "Thou, Father" in his earthly prayers:  
By grace we cry the same as sons and heirs.

Fr. L. R. Tarsitano

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# St. Michael and all Angels

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Richard Sewell

**P**salm 91 is one of the four Psalms read at Compline every night, and is also read at Evensong on the Feast of St. Michael and All Angels. It is a glorious song about all the wonderful things God will do to protect us from evil provided we put our trust in Him and obey His Commandments, and it is my second most favourite Psalm. As an introduction to this sermon, I will read verses 10, 11-12:

*There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee in their hands, that thou hurt not thy foot against a stone.*

There are few books in both the Old and New Testaments and the Apocrypha which do not contain even a single reference to angels. The first recorded encounter between an angel and a human being is in Genesis, Chapter 3. Admittedly, it was an evil angel in the guise of a serpent, but an angel nonetheless. God has His angels and Satan, a fallen angel, has his fallen companions. There was a struggle for supremacy between them, as we read in the Lesson said at Mass on the Feast of St. Michael and All Angels: ‘There was war in Heaven, and Michael and his angels fought against the dragon and his angels’. Satan and his minions were cast out of Heaven and are defeated. In the terminology of the Second World War, D-Day has taken place at the Crucifixion. The ultimate fate of Satan is assured, just as the ultimate fate of Nazi Germany was assured on that day. However, the battles have not ended. The present position is one of continuing skirmishes between the forces of good and evil, in some of which the enemy gains a temporary victory as he is tracked down and rooted out, his final destination being the Lake of Fire. The ultimate victory, VE-Day, will be the Second Coming when the Son of Man shall come in His Glory and all the Holy Angels with Him (St. Matthew 25: 31). The Angels will be present at Christ’s return, which they will announce, to serve at His Judgement.

The devil’s angels are masters of disguise and deceit, sometimes masquerading as angels of God. In his second letter to the Corinthians, St. Paul wrote that Satan himself is transformed into an angel of light, and it is no great thing if his ministers also be transformed as ministers of righteousness. One of Satan’s many names is Lucifer, the bearer of light. For myself, I am sometimes more aware of the presence of evil angels than the angels of God, and I would imagine that this also applies to others. This awareness is not necessarily a bad thing, as it brings to the forefront of one’s mind the warning of St. Peter:

‘Be sober, be vigilant; for your adversary the devil, as a roaring lion, walketh about seeking whom he may destroy’

That’s enough about the evil angels. What about the good angels, the Angels of God? Mediaeval theologians and scholars constructed an intricate model of Heaven based on the writings of Dionysius, a fifth-century theologian. The heavenly host of angels was divided into nine choirs, or orders, each with its own task. You will find references

to most of the nine choirs in Holy Scripture, and if you want a quick summary, read the first verse of Hymn 398. At the top of the angelic hierarchy and closest to God in nature are the Seraphim and Cherubim, who exist to praise and worship Him continually. In addition, Cherubim guard the Throne of the Most High, and other sacred places appointed by Him. At God’s command, the likenesses of two Cherubim watched over the Mercy Seat of the Tabernacle, and other Cherubim, with flaming swords, guarded the east gate of the Garden of Eden to make sure that neither Adam and Eve nor anyone else tried to get back in. From Biblical accounts and the discovery of artifacts dating back several thousand years, Seraphim and Cherubim are formidable, even terrifying beings. In Ezekiel and Revelation they are described as having faces of a man, a lion, an eagle and an ox, with four or six wings and full of eyes before and behind. They should never be confused with cherubs, those fat little infants with golden curls so beloved of Renaissance artists; buzzing about on tiny wings sprouting from their shoulders and blowing on little tin trumpets.

The Thrones bring justice; Dominions regulate life in Heaven; the Virtues work miracles; the Powers protect mankind from evil; the Principalities are concerned with the welfare of nations; and at the bottom of the hierarchy but only a small degree below the Seraphim are the Archangels and Angels. These are the guides and messengers of God, the direct links between God and man, and those which are of the most concern to us. From Holy Scripture, we know the names of just three Archangels. St. Michael, the Prince of Angels, St. Gabriel the Angel of the Annunciation, and St. Raphael, the Healer. As to how many angels exist, one might just as well try to answer that question as formulate an answer to the age-old riddle as to how many angels can dance on the head of a pin.

Angels are not gods, nor are they ghosts or spirits of the dead. St. Augustine wrote that the word ‘Angel’ is the name of their office from what they do. Their nature is ‘Spirit’ from what they are. Christ is the Centre of the angelic world. They are His Angels. They belong to Him because they were created through Him and for Him. They are the Messengers of His saving plan, sent forth to serve for the sake of those who are to obtain salvation. (Hebrews 1: 14).

Like human beings, angels possess the precious, yet terrible gift of free will. This is why there are fallen angels, like Satan and his devils. Unlike Adam and Eve, the fallen angels were not tempted to sin, but chose it out of untrammelled free will. They have no excuse for disobedience.

Although the existence of angels is rather lightly dismissed in our modern age, there is no telling argument against such a belief. Surely, if we believe in God, who can and did create everything, both visible and invisible, there is no intrinsic reason why we should even think that angels do not exist. After all, that is what we proclaim in the Nicene Creed at almost every Mass. If we accept the teachings of Holy Scripture, how can we possibly dismiss the role that angels play throughout it? Our belief in God the Father, God the Son and God the Holy Spirit is a matter of faith, a perception and understanding of that which is unseen. Like the Holy Trinity, angels exist through the eyes of faith, and faith is perception. For everyone who unequivocally believes in the existence of angels, no proof is necessary. For those pre-disposed to doubt that existence, no proof is possible.

By scriptural tradition, angels pull back the curtain, however briefly, on the realm of the spirit. Anyone inviting an encounter with an angel should be prepared to be changed by it. We need only to remember the young girl from a relatively poor family, brought up in strict

Jewish tradition, whose life was changed for ever by a message from an angel. In that the Blessed Virgin's life was changed for ever, so is ours by the Conception and Birth of Her Son.

I have never seen an angel; at least I don't think I have. However, angels can assume any shape or form they wish, not necessarily a recognizably human form. Perhaps an angel can temporarily inhabit the mind and spirit of someone we know, and that person, by their actions and advice can change the entire course of our lives in a very positive sense. We have all heard, even used the phrase 'she, or he, is an angel'. There may be more truth in that hyperbole than we realize. Therefore, it would be most unwise for me to state categorically that I have never had any experience with angels.

I am utterly convinced that I have at least one guardian angel, perhaps more than one. There have been too many instances in my relatively long life in which serious injury, even death, have been averted by seemingly inexplicable events. At first, one is inclined to dismiss these instances as sheer luck. However, when these incidents occur again and again, one must consider something beyond simple human understanding. It is perfectly true that recognition of Divine intervention comes only in retrospect.

From its beginning until death, human life is surrounded by the watchful care and intercession of the Angels. Beside each believer stands an Angel as protector and shepherd leading him or her to the Eternal Life. Here on earth the Christian shares by faith in the blessed company of Angels and men united in God. That is what we say at the end of each Preface before the Sanctus and Benedictus: 'Therefore with Angels and Archangels and with all the company of Heaven'.

I don't know who was the author of this prayer, but I commend it to you with every confidence:

*'Holy Michael, Archangel, defend us in the day of battle. Be thou our defence against the snares and wickedness of the devil. May God rebuke him, and do thou, Prince of the Heavenly Host, by the power of God, thrust down to hell Satan and all wicked spirits who wander through the world for the ruin of souls. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.'*

**Richard Sewell is the author of "Survival" the account of his 4 years in a Japanese prisoner of War camp. He is a layreader in the parish of St. John the Evangelist, (TAC) Victoria BC**

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## "O Brave New World..."

British government figures have indicated that cases of sexually transmitted diseases (STD's) in the UK have hit a 10-year high. Statistics released by the Public Health Laboratory Service have revealed that the number of people visiting genitourinary medicine clinics has doubled in the last decade. Furthermore, since 1995 diagnoses of genital chlamydia, gonorrhoea, syphilis and genital warts have increased by 77 percent, 57 percent, 56 percent and 22 percent respectively.

These figures were released just before the British government pushed through its legislation to make the morning-after pill available from pharmacists without a doctor's prescription, a move which SPUC and others have said will lead to greater incidence of STDs.

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# Turning Points

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**Dr. Hereward Senior**

Turning points in history exist but are difficult to identify, because it is easy to exaggerate the importance of our own times. Yet the events of September 11, 2001, suggest a possibility.

In the last century the main challenge to religion came from secular philosophies, the most widespread being those of Marx and Freud. The first was the most serious because it promised to offer a cure for poverty, while the second merely appealed to the pretensions of the half-baked. Freud made a dent in the suburbs, but no impression in the third world. The Marxists maintained that evil sprang from social conditions, the result of a system, while Freudians believed it to be a matter of psychology. Marx provided a pretext for creating dictatorship which sacrificed millions of lives to social experiment; Freud at worst merely created intellectual confusion and, perhaps, occasional camouflage for more active evil.

It would seem, however, that the days of Marx and Freud are done. Moreover, third world leaders are less impressed by Western philosophies and are turning toward their own past - an imaginary past, perhaps, but nonetheless sometimes dangerous. The first sign of this aspect of events came with the overthrow of the Shah of Iran in the mid 1970s. Hitherto, revolutionaries in the Middle East like Nasser and Sadam Hussein were or appeared to be left wingers. It was assumed that the Iranian revolution would follow the same course, but under the new regime Marxists fared no better than the followers of the Shah.

While the Islamic world still resents the military and financial intrusions of the last century, they now see a new danger in the influence of the permissive society which is threatening them via electronic news, education and entertainment. Terrorism, in their view, is a means of hitting back. As we cannot realign our morals to meet the standards of Islam, it is easier to state the problem than offer a solution. We may indeed find ourselves faced with a new war of religion.

Yet we can be certain of one thing: evil is in the nature of human beings, not simply a reflection of flawed social conditions or psychological maladjustment. Efforts to treat it as such have much to do with the moral chaos in our own society. While our faults are no excuse for terrorism, there is little doubt that we are setting a bad example.

*Dr. Hereward Senior, Professor of history at McGill University. (is a member of the TAC parish of St. Athanasius, Montreal)*

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# Proto Evangelism

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## Bishop Robert Crawley SSC

*I live halfway between two small towns which are served by a weekly newspaper (The Chronicle). They are a bit 'old-fashioned' in that the publisher encourages the local ministers to take turns writing a column entitled "Word to the Wise." It's a challenge because you can't "preach" a sermon, and you have to keep it short, but you do have an opportunity to open the door of the mind towards our Lord. What follows is one of my attempts to 'turn the handle'.*

I am glad *The Chronicle* runs this column, but I must confess to often wondering what to write. It's not only churchgoers who read it, so as much as I believe in recycling, it would not be useful to produce a summary of last Sunday's sermon. Neither is this space noted for its entertainment value - no funny jokes, well at least not deliberately. And I really do not see the point of doing a Bible study - there's not enough room to develop it.

I suppose my purpose is to try to get peoples' attention, and then try to direct their thoughts to one particular aspect of life and our journey through this part of it. Perhaps my role is that of a cross-eyed javelin thrower at a track meet; not likely to win any prizes but keeping the crowd alert.

TIME magazine has declared the death of ethics; another major news organ says our society is bereft of conscience; our escalating crime rates are no longer news; it is very dangerous to walk about at night in any of our major cities. More and more housing developments are surrounded by high walls and guarded by men and dogs. What has happened to us over the past 40 years, and why? In a nutshell, it's because of a mental revolution - the jettisoning of any concept of ABSOLUTES and the enthronement of RELATIVITY. Allan Bloom, on the first page of his remarkable book *"The Closing of the American Mind"* says that in the minds of young American students there are only two fixed points: one is a belief in EQUALITY, the other a belief in the RELATIVITY of ALL VALUES.

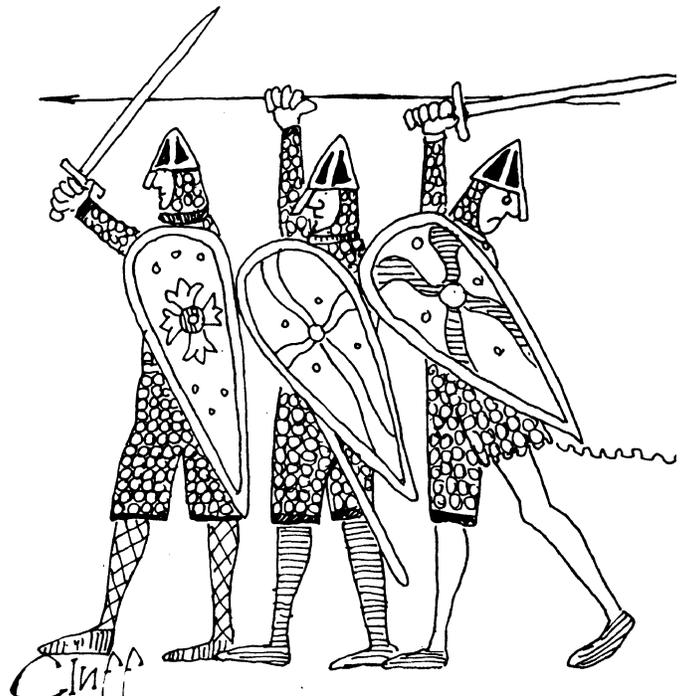
Relativity is the idea that beliefs and moral principles have no universal or eternal value but are valid only for the age and the society that holds them. In the same way that no one believes in the deities of ancient Greece, or practices cannibalism, so the mores and morals of our immediate past are seen as merely part of the sociology of the last two or three generations. We are free! free! free! of all past restraints. There are no ABSOLUTES, such as Good and Evil; it all depends on how you "feel" about issues - what you think is "good for you." The only standard is "if it works for me - it's true." This is the essence of the favoured method of moral education in our schools for the past 20 years, known as "Values Clarification" which maintains the principle that the teacher should never directly tell students about right and wrong; instead the students must be left to discover "values" on their own. And they do! (One result is condoms in the classrooms. It doesn't take a brain surgeon to make the connection).

All this individual freedom to choose whatever we think is "good for us" without any old-fashioned restraints was supposed to bring happiness and contentment. Of course it has brought the opposite, especially among the young - I won't get specific, only to remind you of the suicide rate.

And yet - and yet - in spite of all this relativity we find among the young a yearning for Absolutes - truths which *are* truths, immovable, rock steady, especially when it comes to love. That's supposed to be perfect! We see it in pop songs. "Yesterday" "Love is Forever and a Day". Many of them banal words and even worse music, but we should remember that romantic love is a reflection into time and mortality of the great absolutes of the Christian religion - *Eternity and Everlastingness*, and of course it is that great love of Christ which infuses it all.

Shakespeare, for one, had no doubts about it or its Origin.

*"Let me not to the marriage of true minds  
Admit impediments. Love is not love  
Which alters when it alteration finds  
Or bends with the remover to remove;  
O no! it is an ever fix-ed mark  
That looks on tempests and is never shaken"*



## Coming unrabelled

This cartoon came without a heading; of course it speaks for itself, but I have wracked my brains trying to find one which fits the church's present situation. The only thing I can think of relates to the unravelling of liberal Anglicanism. This is not a contest with a prize, but if any readers would like to suggest a suitable punch line I will publish them in the December issue.

*"Onward, Anglican liberals, marching as to war"* is as close as I can get. Any reference to New Westminster is coincidental.

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## A Creepy Idea?

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*While rooting through old files I found the following article by Ted and Virginia Byfield, writtem in 1993. Why I did not use it then I can't think, but better late than never. It is a short discourse on Original Sin - which leads into the articles which conclude this issue. On its understanding hangs the reason for our need for redemption and thus the Incarnation as the only way of achieving it. The summary of the Christian faith is outlined in the Nicene Creed - and more fully in the Athanasian Creed - both of which were established by the early church as the bedrock of belief, in order to correct false ideas concerning the Incarnation. As you will see in the Article by Professor Chapman, the Nicene Creed was established (325) in the first of the five major councils of the undivided Catholic Church. The chaos in the modern Church can be traced to teachings and actions which deny its meaning.*

### **“Original sin may be a ‘creepy idea’ but the condition it explains is creepier still”**

*“I don't want kids to actually believe in original sin—a creepy idea if there ever was one. I just want them to know about it.”— Columnist Linda Bates in the Vancouver Sun.*

M. Bates. in an observant article, notes how impoverished most modern children are because they know nothing whatever of the Bible or the Christian tradition.

When Michael Jackson sings, “Hold me like the River Jordan,” they haven't the slightest idea what he's referring to. They know all about Madonna, the sex symbol, but nothing whatsoever about the Madonna of Bethlehem. In the public schools they may study Greek and Roman mythology, and aboriginal creation stories, but must be given no inkling of the biblical creation story.

Consequently. Ms. Bates notes, most Canadian children have no basis whatever for understanding western culture, from which their own society emerged. The tradition that produced Michaelangelo, Milton and Bach remains utterly unknown to them. She wishes they could at least be acquainted with Christianity. For instance, she'd like them to know what “original sin” means, although not to actually embrace the “creepy” belief that “you're born sinful and need to be baptized.”

For people raised in North America or Western Europe since the Second World War—blessed with probably the most comfortable and painless existence in the entire history of the human race—it may indeed seem creepy to view humanity as unerringly prone to sinful behaviour. People in Eastern Europe would likely find this doctrine a good deal easier to believe, however, and citizens of modern Bosnia, Somalia, Cambodia or Vietnam would probably find it highly convincing.

The problem in North America is not that most non-Christian children don't know what original sin means, but that most non-Christian adults don't know either. Christianity asks us to make two observations about human behaviour. One is the fact that we automatically expect each other to observe certain rules of conduct. We assume other people will keep promises, for example. In a line-up at a ticket counter we assume

they'll keep their place. We expect them to tell the truth, and to help people who have helped them. We expect parents to care for the children they bring into the world, and that the strong will not bully and torment the weak.

Curiously enough, this code of human conduct is very much the same in all societies, even those known to have had no early historical contact with one another. There are differences, of course, but they are peripheral, not central. That is one observation. We humans all recognize a remarkably similar code of behaviour.

The second Christian observation is that we all break this code. That is, we can scarcely look back on a month in our lives (or a week, or even a day) when we did not fail to keep a promise, or say something we regret having said, or lose patience with someone, or shade the truth to our own benefit, or shirk some responsibility.

In other words, all of us recognize certain rules of behaviour and do not follow those rules. We do not meet the standards we expect others to meet. We do not do unto others as we would have others do unto us. If we are accused of breaking these rules, of course, we are quick to find justification. There was a good reason we didn't keep the promise; we were aggravated into saying what we said; we told the white lie to save everybody embarrassment; we just didn't have time to meet that responsibility. And anyway, nobody's perfect.

Which is, of course, precisely the point. Everybody is imperfect. Can that be called “creepy”? You bet it can, because every broken home, every economic deprivation, every war—in short, most human misery—ultimately derives from the cumulative effect of all these individual imperfections.

Christians call this human condition “original sin.” They offer an explanation for it, and an assertion of what the creator of the world has done about it. Ms. Bates is certainly right that children should know what it is. Thus, later on, they might address their minds to discovering some explanation for these two curious facts of life. They might even decide that the Christian account makes more sense than any other.



*Sadly, our Canadian governments ban any discussion of Christianity in the public schools plus legislating anti-Christian laws,(ed)*

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### **“The Christians”**

*In the June ROCK both Bishop Mercer and I reviewed and ‘plugged’ the new Christian History series produced by the Byfields. The second volume just arrived and it is even better than the first one! I cannot speak too highly of it.*

The series cannot be bought in bookshops. There are no middlemen to add to the price. Each volume must be ordered from Christian Heritage Project, 10333 178 Street, Edmonton, AB T5S 1R5. Tel: (780) 443-4775. Fax:(780)454-9298.E-mail: tbyfield@christianhistoryproject.com. Web site: www.christianhistoryproject.com

*Highly and enthusiastically recommended. Expensive yes, but value for money - especially when you check the cost against a new novel!*

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# Why we Need Defenders of the Faith

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The Revd. Dr. Peter Mullen

In *Decline and Fall*, Evelyn Waugh remarks: *“There is a species of person called a Modern Churchman and who draws the full salary of a beneficed clergyman and need not commit himself to any religious belief.”* This week’s report into the unbelief among many of the clergy shows that Waugh’s joke is also an ugly truth.

*Many modern churchmen deny the Virgin Birth, or argue that it is peripheral to the faith. But it isn’t. It is in the Creeds and it has been an article of faith for Christians everywhere from the early centuries. It is at the very centre of the Church’s teaching.*

Without a belief in the Virgin Birth all other doctrines of faith unravel and the doubter has really departed from Christian orthodoxy. Liberals, by denying the Virgin Birth and the Immaculate Conception; that the Virgin Mary was conceived without any stain of Original Sin; diminish her status, making her just an also-ran rather than the second most important figure in the Gospels. They also, in effect, diminish Jesus’s unique entry into the world and, following from that, his unique status.

Why do so many clergy have difficulty believing the truth of the Virgin Birth and the Resurrection along with the miracle stories of the New Testament? There are two reasons: the rise of the so-called higher criticism of the Bible in the 19th century, and the loose set of prejudices known as the Enlightenment from the century before. Modern scepticism derives from Descartes via Voltaire, Diderot and the other French Encyclopaedists and from the positivism of David Hume. These writers taught scepticism as an intellectual principle. Nothing should be taken on trust, but everything must be questioned and thrown into doubt in the name of Reason. But their understanding of reason is extraordinarily narrow and invites the response that if everything may be doubted, what is the result when we begin to doubt doubt itself? Or, if reason is held to be the first principle, what reason do we have for believing that? What starts out with the appearance of a brave new beginning, free at last from the ancient irrational notions of religion, descends into an exercise in the manipulation of mesmeric tautologies.

Besides, every reasonable argument must be based on axioms: something has to be held as basic. The basis of Enlightenment rationalism was scientific materialism, and the rationalists of the 18th century declared that scientific materialism should be the method in every area of human inquiry from physics to the study of society.

Allied to this method was the new idea of progress. The Theory of Evolution gave a sort of spurious, mythological support to this view: as the species was becoming more refined physically, so it was progressing morally. So, with something like a sleight of hand, Charles Darwin merged into Herbert Spencer and HG Wells. It was, one is inclined to irony - an article of faith among these militant sceptics and progressives

that humankind is constantly improving. One might have thought, given the history of the 20th century, of the Somme, Hitler, the Holocaust, Stalin’s genocide, the H-bomb and sundry other unprecedented

malevolences, that people would by now be disabused of the superstition of progress.

Modern churchpeople, conditioned by materialism and the science of biblical criticism, regard such luminaries as St Augustine and St Thomas Aquinas as hopeless primitives who need modern theologians such as Strauss, Bauer and Rudolf Bultmann to teach them the truth. There has been more than a century of debunking religious belief; not by aggressive atheists, but by those responsible for the teaching of theology in the universities and theological colleges. No wonder so many parsons don’t believe anything. They were brought up on the demythologising techniques of Bultmann, who famously said: *“You can’t believe in the miracle stories of the New Testament in the age of electric light and the wireless.”* Why not? And how dated that ‘wireless’ sounds nowadays. There is a colossal arrogance. But, as Chesterton said: *“In truth, the notion that we are ‘free’ to deny miracles has nothing to do with the evidence for or against them. It is a lifeless, verbal prejudice of which the life and beginning was not in the freedom of thought, but simply in the dogma of materialism. The man of the 19th century did not disbelieve in the Resurrection because his liberal Christianity allowed him to doubt it. He disbelieved in it because his very strict materialism did not allow him to believe it”*

Something has to be held as basic. Why should modern churchpeople think that the basis of everything is scientific materialism? Real modern science, in the study of particle physics, for example, has long since abandoned it. Why not regard the classical doctrines of the Creed as what is basic? That is what Christians did for 1,800 years before the coming of “enlightenment.” There is no reason to disbelieve these teachings, including the Virgin Birth and the Resurrection: it is simply a matter of removing a prejudice. Why try to interpret the Bible in terms of 19th century materialism; that old hat? Actually, the so called “liberal” clergy are not liberal at all in, say, Mill’s sense. They are extremely doctrinaire, and intolerant of anyone who does not share their opinions and methods. Especially distressing is the survey’s confirmation of what traditionalists have known for years: that those who believe the least are promoted to positions of authority and power in the Church. In the survey of clergy beliefs, it appears that women priests are more sceptical than the men. The main reason is that women were not admitted to ordination before 1992 and, of course, they were supported in this by the liberals and radicals in the Synod. It is not surprising that many women priests are likeminded with the people who supported them.

It is no coincidence that more than a century of in-house scepticism and reductionism has seen the biggest desertion from the pews in Christian history. If the clergy don’t believe, why should lay people bother? The faithful have endured a whole generation of clergymen such as described by Waugh, and scores of books written by them which deny the doctrines that they promised to uphold at their ordination: books with knocking, snide titles which do the dirt on the faith. “The Gospel of Christian Atheism”; “But That I Can’t Believe”; “The Myth of God Incarnate” etc. Is it any wonder ordinary folk are disillusioned with the Church? If the Church no longer teaches its historical articles of faith as true, then it is indistinguishable from any other humanistic pressure group. It might as well resign.

*The Rev Dr Peter Mullen is Rector of St Michael’s, Cornhill, and Chaplain to the Stock Exchange.*

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## Church of England in Shock

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**“Cost of Conscience”** a long standing traditionalist “think-tank” in England, has just published the results of a survey conducted by the leading analysts in the field of church statistics world-wide (“Christian Research”). 4000 clergy were approached. The results have dropped a large cat among the pigeons and the feather fall-out is considerable. Here follows a sample of the questions and answers. Male and Female clergy responses were separated.

When the results are correlated with the Nicene Creed, the lack of belief is startling. ‘M’ for male ‘F’ for female percentages.

God the Father	M. 89%	F 76%
Holy Spirit	M 83%	F 71%
The Trinity	M 85%	F 69%
<u>Jesus</u> His Virgin Birth	M 69%	F 40%
Bodily Resurrection	M 77%	F 54%
Died for our sins	M 84%	F 54%
Only way of Salvation	M 62%	F 39%

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For further details of the survey, log on to Forward in Faith websight.... <http://trueshare.com/>

By the time The Rock is printed and mailed (Sept. 15) there will be further details and articles available through Forward in Faith’s websight, and their monthly “New Directions” so I will refrain from enlarging on these remarkable statistics. Just a brief comment.....

*There is a considerable backlash from the ‘establishment’ even to the extent of accusing the surveyors of “lying” - but as they are world renowned specialists this is merely the to be expected smoke screen generated by the shock of exposure.*

*Its value for traditionalists, especially in England, is to show the reason for the tremendous drop in church attendance and support. How can these priests stand at the Altar and lead their flock in singing the Nicene Creed? Almost every sentence is under attack. The laity can sense and see this, which is why many have just quit. If they want a sociological club with some religious overtones, why not join a service club like Rotary? They do good work, provide lots of fellowship, and are less expensive.*

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## The Feast of the Dormition

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### Bishop Peter D. Wilkinson OSG

The feast of the Dormition/Assumption of the Blessed Virgin Mary dates to 450 in Jerusalem. In the 6th century the Emperor Justinian ordered the feast to be celebrated throughout the Empire. It made its way west to Rome in the 7th century when popes of eastern origin reigned. It is recorded in the ‘Liber Pontificalis’ as the Dormition (Falling Asleep), in a Gospel book as the Pausatio (Repose), and a century later in the Sacramentary of Pope Hadrian as the Assumption (Taking Up).

The celebration consisted of an icon of our Lord being carried in procession from the Lateran to the church of St Mary Major (Great St Mary’s!). There on arrival it was greeted by another icon of our Lady. The two icons were set up together and the pope celebrated the Mass of the Assumption/Dormition. The actual prayer that was said as the procession set out from the Lateran is, “*It is right, O Lord, that we should keep this festal day, when the holy Mother of God underwent death in this world of time: yet the bonds of death had no power over her because from the substance of her body she gave flesh to Thy Son our Lord Jesus Christ.*” This prayer seems to derive from the Orthodox kontakion: “*Neither tomb nor death had power over the Theotokos, who is ever watchful in her prayers and in whose unfailling intercession lies unfailling hope. For as the Mother of Life she has been transported into life by Him who dwelt within her womb.*” Both prayers look back to Psalm 16: 8-12 (BCP), which St Peter quotes on the Day of Pentecost (Acts 2:25-28).

The Church of the 5th century seems to have seen a parallel between the resurrection-ascension of Christ with the going-forth from this world of His Mother. The parallel shouldn’t be pressed too far, but it does definitely say teach that the taking up into heaven of our Lady was an act of Divine power.

The S. African BCP has a good Collect for this feast: “*O God, who as on this day didst take to Thyself the Blessed Virgin Mary, Mother of Thine only Son: Grant that we who have been redeemed by His Blood may share her glory in Thine eternal kingdom, through the same Jesus Christ our Lord, who liveth and reigneth....*” This sums up the thought of the Patristic period on our Lady’s death and entrance into glory.

Fr Raymond Raynes CR is quoted as saying to someone who objected to this feast, “*If Mary isn’t in Heaven, where in Hell is she?*”

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# The Council of Nicea

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**Professor Raymond P. Chapman**

*Introduction. Old heresies never die - they get dressed up in new outfits and show up at the ball trailing confusion. Many modernist Anglican bishops do not believe in the full divinity of Christ and some (e.g. those in the URI) deny it by claiming other ways to salvation. In the Eucharist, The Nicene Creed is often replaced by some invention of their own construction which undermines the Catholic Faith. I am indebted to both Fr. Chapman and "New Directions" for permission to reprint.*

The study of history shows that occasions are not to be equated with causes. The Reformation did not begin because Luther posted ninety-five theses on the church door in Wittenberg. The first Council of Nicaea was not called simply because, neither for the first nor the last time, a presbyter was in dispute with his bishop. Things were stirring in the Christian Church which made it necessary to bring together a large assembly of clergy at a time when travel and accommodation posed problems greater than those of today. The unique basis of the faith, the reality of the Incarnation was at stake.

## A presumptuous presbyter

The presbyter in question was Arius, whose opinion that Christ was not in all respects equal with the Father caused him to be condemned by Alexander, Bishop of Alexandria, and eventually excommunicated by a synod of the bishops of Egypt and Libya. Little remains of his writing to give us the exact details of what Arius taught, but it is clear enough that he denied the full godhead of Christ, eternally begotten by the Father before all worlds. He tried to confute Alexander with a syllogism to the effect that if the Son was begotten of the Father, that which is begotten has a beginning, so 'there was a time when the Son was not.' Christ might be divine, but he was essentially a creature, not equal in being with the Father.

Where the controversy might have led a few decades earlier is a matter for vain conjecture. The position of the Christian Church had been changed by the conversion of the Emperor Constantine in 312. He did not make Christianity the official religion of the Empire, but he gave it full toleration, and Imperial approval. Free from persecution and the need for secrecy and a low profile, the Church was now able to debate at more leisure its many internal dissensions, of which the heresy of Arius was the most pressing. Unhappily persecution, which had produced many individual acts of heroic sanctity, had not kept the Church at large from a multitude of disputes and divisions. Constantine tried to make peace through the mediation of Hosius, Bishop of Cordova, who arrived in Alexandria to find that Arius had gathered some support and that it seemed impossible to reach a satisfactory agreement.

## The Emperor intervenes

Constantine wisely saw that a hasty judgement of the Arian issue would only lead to further trouble, and that a much wider debate was needed. To deal with the question, he convened a Council in 325 at Nicaea. This town on the Black Sea, near Nicomedia, was well situated for access by land or sea, and bishops of many dioceses came together for debate, most of them from the eastern side of the Empire. Constantine's earlier plan for a council had placed it at Ancyra (modern Ankara), but Nicaea was more suitable for his own attendance. An ecclesiastical gathering called by the Emperor, and with the travelling expenses of the delegates paid by him, was in itself a landmark in the new association between Church and State. His concern was probably as much for stability in the Empire in which the Church might be a mediating force, as for doctrinal purity. In turn, the Church benefited from the protection and favour of the secular power. This was a symbiotic relationship that would be repealed many times in the centuries to come. Constantine had already called the Council of Aries in 314 to settle the Donatist schism. More important for the faith was this new attempt to reach a consensus of bishops on the orthodox teaching of the Church and to set it down in a formal declaration.

The Council was opened by the Emperor in the late spring or early summer of 325 - the exact date is uncertain. The number of bishops present is also unknown, but the probable total was about 300. Constantine gave an eirenical opening address, speaking in the Imperial Latin language although most of the bishops were from the Greek-speaking part of the Empire. The delegates sat on benches around the walls, placed according to rank and with a number of presbyters and deacons as their aides and advisers. At the centre of the great hall, a copy of the Gospels was laid on a throne. as a token of the presence of Christ.

## A creed emerges

What followed did not always honour this divine presence or emulate the measured tone of the Emperor. The course of the debate brought aggressive arguments from both sides, with much citing of scripture. There is no detailed account of the progress of the debate, or even of the exact duration of the Council. The Arian delegates produced a statement of faith as they saw it, which was rejected by the Council - indeed, it is said that the offending document was torn in pieces. As the speeches continued, it became clear that the position of the Arians was untenable against the claims of what was already generally accepted as the true faith, but which needed further definition. Eusebius of Caesarea, the historian of the early Church, proposed a creed which was probably based on the confession of faith as accepted by the Jerusalem Church. It seemed to some to be a satisfactory formula, but it lacked the vital feature which orthodoxy required to exclude the Arian position.

The essential point with regard to the Arian controversy was that Christ was declared to be homousion with the Father: 'of one substance'. It is hard to find an English word which can

perfectly translate the Greek *ousia*, but the point thus determined was that the Son was a Person of the Holy Trinity, without reservation or distinction in nature or status: 'without any difference or inequality' as the proper preface for Trinity Sunday has it. Christ was homousion with the Father not different in nature, not later in origin, not a created being, however exalted. Constantine himself, probably prompted by Hosius, suggested that the word be added. After a number of other revisions, the Council agreed on a creed which would put any hint of Arianism out of court. It was accepted with only two dissentients. The teaching of Arius was condemned, but more important than the condemnation was the formulation of a creed which would in its later development become the bedrock proclamation of Christian belief. As well as firmly promulgating the co-equal divinity of Christ, it added a number of anathemas against the Arian heresy. The word homousion, and the addition of the words 'true God from true God' refuted any attempt at subordinationism - the idea that the divine Son was inferior to the Father. It was a historic moment when the decision was made: the first detailed and precise statement of the what the Christian Church believed, agreed by an overwhelming majority of her spiritual leaders

Two other features of the Council itself are worth mentioning. A number of the delegates were Confessors, those who had suffered under the persecutions of the Church. Many of them still bore the physical marks of their firmness in the Faith. Their presence was highly valued, their opinion greatly honoured. The Church did not, and never will, rely on words alone but on the witness of her faithful members in every age. Not of their number - but present and probably a speaker, was one of Bishop Alexander's advisers, a deacon called Athanasius who was to play a decisive part in the next stage of orthodox formation.

## After Nicaea

The Arian controversy did not go away. After the Council of Nicaea, Constantine became more favourable to Arianism and allowed the Arian bishops to return to their sees. Athanasius, who became Bishop of Alexandria in 328, was exiled for a time and forced to flee to Rome, but in the end he was the most potent voice against Arianism. The Nicene judgement finally prevailed at the Council of Constantinople in 381, though various versions and modifications of Arianism continued to be heard. That is matter for another article, but the significance of Nicaea was to proclaim the true faith of the Church and to give it expression in words which would be a test of that faith. It did more: it set the precedent for a General Council of the Church to discuss and decide upon fundamental questions of faith and order. More Councils would follow as issues arose and needed to be settled. Nicaea was the place of the First Ecumenical Council, and consequently a name to be for ever remembered.

It was established that great decisions could not be made by individuals, by dioceses or by provinces, a truth which has not always been respected in the Anglican Communion in recent years. It required a gathering of the chief pastors of the Church, the guardians of orthodoxy and the focus of unity, to declare what the Church should do. The conciliar creed was developed,

though exactly by whom is disputed, to become what is known as the familiar Nicene Creed. The 'We' opening which declared the whole mind of the Council was changed in liturgical use to 'I'; modern versions generally revert to the plural form.

## Other matters

The Council of Nicaea did more than pronounce on the Arian controversy. The date of Easter was fixed in accordance with the usage of the churches of the West and some but not all of the East: an issue that would still be causing dispute with the Celtic Church as late as the Synod of Whitby in 664. It promulgated a number of canons, particularly some concerned with greater discipline for individual bishops. Movement from one see to another for personal benefit was forbidden; a new bishop should be consecrated by all the bishops of his province, and certainly by no less than three: the metropolitan bishop of a province was given power of veto - another step in the growing power of the metropolitans.

In the more favourable conditions under a Christian Emperor, the Church was finding the time, and realizing the necessity, to tighten its structure, and was looking to the secular Empire for organizational models. The authority of the Emperor in ecclesiastical matters was being recognized. In fact, Christendom, with all its strength and all its problems and disputes, was in embryo.

## Not a mere diphthong

These were all matters of significance for the time and many of them for the time to come. But the greatest achievement of the Council was the judgement formulated in its creed. Richard Hooker, praising the work of four Ecumenical Councils in refuting heresies, honoured the Council of Nicaea for dealing with the Arians bending themselves against the Deity of Christ. In spite of Socinian and Unitarian heresies, the orthodox faith continued to affirm the full divinity of Christ. Arianism sometimes slips in by the back door, to tempt those who regard Christ as essentially a teacher, an example, an inspiration for good works - those, in fact, who separate aspects of his earthly ministry and regard them as his essence.

*Modern liberal theology, shying away from the ineffable majesty and awe of God, the Three in One, can feel more comfortable with a Christ who somehow does not share these qualities to the full.* Although later opponents tried to argue for *homoiousion*, of 'like' substance with the Father, the assertion of full equality prevailed.

Edward Gibbon had great sport with this dispute about an iota, but the distinction was vital if the fullness of the Gospel and the assurance of redemption were to be preached. As we defend the unique claims of Christianity and proclaim Christ as the only source of salvation, we should remember to honour the memory of the Fathers of Nicaea.

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**The Anglican Catholic Church of Canada**

gives thanks for the twenty-fifth anniversary of The Affirmation of St Louis. This document has inspired thousands of Anglicans throughout the world and is a foundation stone of the Traditional Anglican Communion (TAC), now some two hundred and fifty thousand souls in twenty-three countries, and in full communion with Forward in Faith in the United Kingdom. The full text is on our website [[www.anglican catholic.ca](http://www.anglican catholic.ca)], but here are some relevant portions from Part One:

**THE AFFIRMATION OF ST LOUIS**

A.D. 1977

We affirm that the Church of our fathers, sustained by the most Holy Trinity, lives yet, and that we, being moved by the Holy Spirit to walk only in that way, are determined to continue in the Catholic Faith, Apostolic Order, Orthodox Worship and Evangelical Witness of the traditional Anglican Church, doing all things necessary for the continuance of the same.

In the firm conviction that “we shall be saved through the grace of the Lord Jesus Christ,” and that “there is no other name under heaven given among men by which we must be saved”, and acknowledging our duty to proclaim Christ’s saving Truth to all peoples, nations and tongues, we declare our intention to hold fast the One, Holy, Catholic and Apostolic Faith of God.

We acknowledge that rule of faith laid down 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”.

**PRINCIPLES OF DOCTRINE**

*1. The Nature of the Church*

We gather as people called by God to be faithful and obedient to Him. As the Royal Priestly People of God, the Church is called to be, in fact, the manifestation of Christ in and to the world. True religion is revealed to man by God. We cannot decide what is truth, but rather (in obedience) ought to receive, accept, cherish, defend and teach what God has given us. The Church is created by God, and is beyond the ultimate control of man.

*2. The Essentials of Truth and Order*

We repudiate all deviation of departure from the Faith, in whole or in part, and bear witness to these essential principles of evangelical Truth and apostolic Order.

**Holy Scriptures**

The Holy Scriptures of the Old and New Testaments and the authentic record of God’s revelation of Himself, His saving activity, and moral demands — a revelation valid for all men and all time.

**The Creeds**

The Nicene Creed as the authoritative summary of the chief articles of the Christian Faith, together with the “Apostles’ Creed, and that known as the Creed of St. Athanasius to be “thoroughly received and believed” in the sense they have had always in the Catholic Church.

**Tradition**

The received Tradition of the Church and its teachings as set forth by “the ancient catholic bishops and doctors”, and especially as defined by the Seven Ecumenical Councils of the undivided Church, to the exclusion of all errors, ancient and modern.

**Sacraments**

The Sacraments of Baptism, Confirmation, the Holy Eucharist, Holy Matrimony, Holy Orders, Penance and Unction of the Sick, as objective and effective signs of the continued presence and saving activity of Christ our Lord among His people and as His covenanted means for conveying His grace. In particular, we affirm the necessity of Baptism and the Holy Eucharist (where they may be had) — Baptism as incorporating us into Christ (with its completion in Confirmation as the “seal of the Holy Spirit”), and the Eucharist as the sacrifice which unites us to the all-sufficient Sacrifice of Christ on the Cross and the Sacrament in which He feeds us with His Body and Blood.

**Holy Orders**

The Holy Orders of bishops, priests and deacons as the perpetuation of Christ’s gift of apostolic ministry to His Church, asserting the necessity of a bishop of apostolic succession (or priest ordained by such) as the celebrant of the Eucharist — these Orders consisting exclusively of men in accordance with Christ’s Will and institution (as evidenced by the Scriptures), and the universal practice of the Catholic Church.

**Duty of Bishops**

Bishops as Apostles, Prophets, Evangelists, Shepherds and Teachers, as well as their duty (together with other clergy and the laity) to guard and defend the purity and integrity of the Church’s Faith and Moral Teaching.

**Incompetence of Church Bodies to Alter Truth**

We disclaim any right or competence to suppress, alter or amend any of the ancient Ecumenical Creeds and definitions of Faith, to set aside or depart from Holy Scripture, or to alter or deviate from the essential pre-requisites of any Sacrament.

**Unity with Other Believers**

We declare our firm intention to seek and achieve full sacramental communion and visible unity with other Christians who “worship the Trinity in Unity, and Unity in Trinity”, and who hold the Catholic and Apostolic Faith in accordance with the foregoing principles.

End of Extracts from Part One