

# Anglican Studies



## by Waeshael

*I am not uttering a final pronouncement nor expressing an established doctrine, but I am researching to the limit of my ability, I am discussing the meaning of the Scriptures and I do not claim to have understood that meaning wholly or perfectly, on many points I have a preliminary idea but I am not sure that I have reached in every respect perfection or a complete solution. (from Origen c. 250)*

*All biblical quotations are taken from the AV "King James Version". Additional scripture studies, commentaries, propers by Waeshael can be found at the web site [www.waeshael.com](http://www.waeshael.com) -*

*The Church Fathers who also were prolific writers during the first seven ecumenical councils are: Ambrose, Athanasius, St. Irenaeus, St. Augustine, St. Athanasius, St. Gregory, St. Cyril, St. Jerome, St. Chrysostom, St. Cyprian, Other Bishops and Doctors: Tertullian, Theodoret.*

## Introduction

At the 17th Provincial Synod of the Anglican Catholic Church meeting Oct. 10-12, 2007 in Cleveland, Ohio, Archbishop Haverland said:

*We are, therefore, in principle, not a sect but a Church, with a universal mission. In fact, as Anglicans we are less sectarian in fundamental impulse than almost any other Christian body: for we firmly assert that while our mission is universal, the particular forms of our own Anglican worship and our own Anglican culture are not exclusive. We deny that we have any unique Anglican Catholic doctrine, but rather **we stand for the unique authority of the patristic witness and the Conciliar tradition**, and we assert the incompleteness of the Roman Catholic and Eastern Orthodox Churches in their more exclusivist claims. We are Catholic, but do not claim to be the only Catholics. We are Orthodox, but do not claim that in principle all others are heretics. We have clarity of doctrine, but a clarity that embraces East and West, Rome and Orthodox, past and present.*

*... Our primary goal is not to preserve a tradition, but to share it, even as we recognize that we will have nothing to share if we do not preserve intact what we have received.*

# Anglican Studies

## St. Augustine of Hippo (354-430)

*is "a philosophical and theological genius of the first order, dominating, like a pyramid, antiquity and the succeeding ages. Compared with the great philosophers of past centuries and modern times, he is the equal of them all; among theologians he is undeniably the first, and such has been his influence that none of the Fathers, Scholastics, or Reformers has surpassed it." (Philip Schaff, History of the Christian Church)*

## The greatest of the doctors

It is first of all a remarkable fact that the great critics, Protestant as well as Catholic, are almost unanimous in placing **St. Augustine in the foremost rank of Doctors and proclaiming him to be the greatest of the Fathers.** Such, indeed, was also the opinion of his contemporaries, judging from their expressions of enthusiasm gathered by the Bollandists. The popes attributed such exceptional authority to the Doctor of Hippo that, even of late years, it has given rise to lively theological controversies. Peter the Venerable accurately summarized the general sentiment of the Middle Ages when **he ranked Augustine immediately after the Apostles;** and in modern times Bossuet, whose genius was most like that of Augustine, assigns him the first place among the Doctors, nor does he simply call him the incomparable Augustine," but **"the Eagle of Doctors," "the Doctor of Doctors."** ... In the nineteenth century Stöckl expressed the thought of all when he said, **"Augustine has justly been called the greatest Doctor of the Catholic world."**

And the admiration of Protestant critics is not less enthusiastic. More than this, it would seem as if they had in these latter days been quite specially fascinated by the great figure of Augustine, so deeply and so assiduously have they studied him (Bindemann, Schaff, Dorner, Reuter, A. Harnack, Eucken, Scheel, and so on) and all of them agree more or less with Harnack when he says: **"Where, in the history of the West, is there to be found a man who, in point of influence, can be compared with him?"** ... According

to Bindemann, "Augustine is a star of extraordinary brilliancy in the firmament of the Church. **Since the apostles he has been unsurpassed.**" In his "History of the Church" Dr. Kurtz calls Augustine **"the greatest, the most powerful of all the Fathers,** him from whom proceeds all the doctrinal and ecclesiastical development of the West, and to whom each recurring crisis, each new orientation of thought brings it back." Schaff himself (Saint Augustine, Melancthon and Neander, p. 98) is of the same opinion: "While most of the great men in the history of the Church are claimed either by the Catholic or by the Protestant confession, and their influence is therefore confined to one or the other, he enjoys from both a respect equally profound and enduring." Rudolf Eucken is bolder still, when he says: **"On the ground of Christianity proper a single philosopher has appeared and that is Augustine."**

---

APA citation. Portalié, E. (1907). Teaching of St. Augustine of Hippo. In The Catholic Encyclopedia. New York: Robert Appleton Company. Retrieved August 27, 2008 from New Advent: <http://www.newadvent.org/cathen/02091a.htm>

# Anglican Studies

## St. Augustine - *“Eternal Life”*

### SERMON 346 On Life's Pilgrimage (2 Cor. 5.6)

*(This is a straightforward copy of the pages from the book - Commentary on the Lord's Sermon on the Mount*

(1) Beloved brethren, let us join in recalling that the Apostle has said: 'As long as we are in the body we are exiles from the Lord, for we walk by faith and not by sight.'<sup>1</sup> For, the Lord Jesus Christ has said: 'I am the way, and the truth, and the life';<sup>2</sup> He has, therefore, willed that we walk through Him and to Him. Where, indeed, can we walk except on a way? **And what is our destination except truth and life? But that life is the eternal life, for it alone de-serves the name of life.** In comparison with that life, the mortal life in which we now live is convincingly shown to be death; it is exceedingly variable and inconstant, weak and unstable, and it ends after a very brief course. Consequently, when that rich man had asked: 'Good Master, what good work should I do to attain eternal life?' the Lord replied: 'If thou wilt enter into life, keep the commandments.'<sup>3</sup> Of course, that man was already in some kind of life, for the Lord was not addressing a corpse or a man who was not alive. Yet, although He had made inquiry about attaining eternal life, the Lord did not say: 'If thou wilt enter into

eternal life, keep the commandments.' Rather, He said: 'If thou wilt enter into life, keep the commandments.' He thus

---

1	2 Cor. 5.6.
2	John 14.6.
3	Matt. 19.16.

intended to signify that the life which is not eternal does not deserve even the name of life, because only the eternal life is a true life. Hence it is that, when the Apostle was advising that almsgiving be counseled to the rich, he said: 'Let them be rich in good works, let them give readily, let them share with others, let them provide for themselves a good foundation against the time to come, in order that they may lay hold on the true life.'<sup>4</sup> **What life did he call a true life, except the eternal life--the life which alone deserves to be called life, since it is the only happy life?**

The rich certainly possessed the present life in the abundance of its riches; yet, the Apostle said that they were to be counseled to 'lay hold on the true life.' Now, if he considered this present life a true life, he certainly would not have said: 'Let them provide for themselves a good foundation against the time to come, in order that they may lay hold on the true life.' For, in saying this, he gives no other caution but that **the life of the rich is not a true life**, although fools consider it not only a true life but also a happy one. But, if a life is not true, how can it be happy? **A life is not a**

**happy one unless it is true, and it is not true unless it is eternal.** We can clearly see that **the rich do not yet possess this eternal life** through any delights whatever; hence they are counseled to lay hold on it through almsgiving, in order that they may at length hear: 'Come, blessed of my Father, take possession of the kingdom which has been prepared for you from the beginning of the world; for I was hungry and you gave me to eat.' 5 Almost at once, the Lord Himself inferentially shows that **this very kingdom is eternal life**, for He says: 'These will go into everlasting fire, but the just will enter into everlasting life.' 6

---

4 1 Tim. 6.18-19.

5 Matt. 25.34-35.

6 Matt. 25.46.

(2) **Until we lay hold on that eternal life, 'we are exiles from the Lord, for we walk by faith and not by sight,'** and the Lord says: 'I am the way, and the truth, and the life.' **Our way is in faith, but the truth and the life are in sight.** 'We now see through a mirror in an obscure manner, but then face to face.' 7 There is faith now; there will be sight then. The same Apostle says: 'Unto the progress of the inner man, **to have Christ dwelling by faith in your hearts.**' 8 **This is 'the way';** by following it, 'we know in part.' 9 And he goes on to say: **'To know also Christ's love which surpasses all knowledge, in order that you may be filled unto all the fullness of God.'** 10 **That will be sight,** for in that fullness, 'when that which is perfect has come, that which is imperfect will be done away with.' 11 Furthermore, he says: 'For you have died, and your life is hidden with Christ in

God.' 12 That is faith. Then he adds this: **'When Christ, your life, shall appear, then you too will appear with him in glory.'** **That will be sight.** And John also says: 'Beloved, now we are the children of God, and it has not appeared what we shall be.' 13 Then he continues: 'We know that, when he appears, we shall be like to him, for we shall see him just as he is.' The Lord Himself was speaking to the Jews when He said: 'I am the way, and the truth, and the life,' and among them were some who already believed in Him. So, He directed His words to those believers, and said: **'If you abide in my word, you shall be my disciples indeed, and you shall know the truth, and the truth shall make you free.'** 14 They already

---

10 9 Eph. 3.19.

11 1 Cor. 13.10.

12 Col. 3.3.

13 1 John, 3.2.

14 John 8.31-32.

7 Cor. 13.12.

8 Eph. 3.16-17.

9 Cor. 13.9-10.

believed in Him, for the Evangelist thus relates it: 'Jesus therefore said to the Jews who believed in him, "If you abide in my word, you shall be my disciples indeed, and you shall know the truth, and the truth shall make you free."' They had already become His believers and had already begun, as it were, to walk in 'the way'--that is, they had already begun to walk in Christ. **He is, therefore, exhorting them to reach a certain goal by continuing in that way. And what other goal does He mean**

**but the one He mentions when He says: 'The truth shall make you free'?** And what is this 'freeing' but the delivery from all vain fickleness and from all corruption of morals? **The true life, therefore, is the eternal life.** It is the life which we do not lay hold on as long as we are exiles from the Lord, but **which we shall lay hold on if we most constantly abide in His word, for we are then walking in the Lord Himself through faith.**

With regard to his saying, 'I am the way,' this corresponds to His saying, 'If you abide in my word, you shall be my disciples indeed.' And with regard to His saying, 'I am the truth and the life,' this corresponds to His saying, 'You shall know the truth and the truth shall make you free.' My brethren, what then do I exhort you to do during your pilgrimage in this present life--that is, during the time of faith? I exhort you in no other words than in those of the Apostle when he says: 'Having therefore these promises, beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting holiness in the fear of God.' 15 Those who desire to have the light of the most pure and unchangeable truth supplied to them before they believe are like blind men who wish to see the corporeal light of the sun in order to be healed of their blindness. Just as the latter cannot see the light

---

15            2Cor. 7.1.

of the sun until they are healed, so neither can men see the light of incommutable truth except through faith and with a heart that is cleansed. **'Blessed are the pure of heart, for they shall see God.'** 16

---

16            Matt. 5.8.

*This translation into English of St. Augustin's Sermon 346 has only recently been published (1951), and is not freely available from any existing on-line source, nor has it been published in previous Fathers of the Church volumes. This translation of sermon 346 is by Denis J. Kavanagh OSA. Published by the GUA Press in the Fathers of the Church series.*

*ISBN 0813210852*

*This book is included in Waeshael's library. It is available on-line by subscription at [Questia.com](http://Questia.com).*

### *Definitions*

The terms “eternal life”, “life everlasting” and “immortality” do not have the same meaning.

“*Eternal life*” is relevant to our life in the body. I think that when we have “*laid hold*” on *eternal life* we are in a state in which we *know* that the infinite Spirit of Christ is present in our body, and we understand what it is to have “*the Kingdom of God*” within us. In this *Kingdom of God* our spirit has *eternal life* and our behavior is directed by His Spirit. This is the “*True Life*”, and a happy life in which we are “*pure in heart*” and “*see God*”.

“*Life everlasting*” is relevant to our life after death. I think it refers to the continued existence of our soul in “heaven”, a condition sustained from the joining of our spirit with the infinite Spirit of Jesus Christ.

“Immortality” is a characteristic only of God.

*Kingdom of Heaven* - the Church and its congregation, teachers and Priests where *The Way* to the Father is taught, through scripture, divine inspiration and example.

*Kingdom of God* - another name for the indwelling (incarnation) of the infinite Spirit of Jesus Christ, in which we may live the *true life*.

### *Other non-biblical definitions*

“Infinite Spirit of Christ” - The indwelling Holy Spirit which is received by those called and those who are chosen. It is a gift from God the Father. It sustains the soul in the presence of God the Father, throughout eternity. But, its incarnation depends upon the

person’s belief in its power, for the Holy Spirit will leave a person who denies its power.

“Finite Spirit of Christ” - the soul of man - the life essence that makes alive the body is present in every human. Invisible and undetected by those who do not enter the *Kingdom of Heaven*, it sustains the body until physical death, at which event the soul leaves the body, and is sent into *outer darkness*.

# Anglican Studies

## Eternal life and life eternal

"Eternal life" is a term sometimes applied to the state and life of grace, even before death; this being the initial stage or seed, as it were, or the never-ending life of bliss in heaven, which, by a species of metonymy, is regarded as being present in its first stage, that of grace. This, if we are true to ourselves and to God, is sure to pass into the second stage, the life eternal. Sources

The basis of all later treatment of the question of eternity is that of ST. THOMAS, I, Q. x. For a fuller exposition see SUAREZ, De Deo, I, iv; IDEM, Metaphysica, disp. 1, ss. 4 sq.; LESSIUS, De perfectionibus divinis, IV. For the teaching of early non-Christian philosophers (PLATO, ARISTOTLE, and the NEO-PLATONISTS), as also of the FATHERS, see PETAVIUS, De Deo, III, iii, iv. In the same chapters he discusses the meaning of the term aevum. For the testimony of the FATHERS as to the possibility of creation from eternity, see PETAVIUS, op. cit., vi. Briefer expositions may be found in the ordinary handbooks of philosophy, on ontology and natural theology; also in the various treatises De Deo Uno. About this page

APA citation. McDonald, W. (1909). Eternity. In The Catholic Encyclopedia. New York: Robert Appleton Company. Retrieved August 25, 2008 from New Advent: <http://www.newadvent.org/>

FROM THE WORKSHOP OF "FAITH FOR THE HOPEFUL"  
A PRODUCTION OF ANGLICAN STUDIES.ORG

[cathen/05551b.htm](http://www.newadvent.org/cathen/05551b.htm)

MLA citation. McDonald, Walter. "Eternity." The Catholic Encyclopedia. Vol. 5. New York: Robert Appleton Company, 1909. 25 Aug. 2008 <<http://www.newadvent.org/cathen/05551b.htm>>.

Transcription. This article was transcribed for New Advent by Thomas M. Barrett. Dedicated to Rev. Dale T. Waddill.

Ecclesiastical approbation. Nihil Obstat. May 1, 1909. Remy Lafort, Censor. Imprimatur. +John M. Farley, Archbishop of New York.

<http://www.newadvent.org/cathen/05551b.htm> -----  
St. Augustine And the same John most expressly affirms this in his epistle: "For we know that the Son of God is come, and hath given us an understanding, that we may know the true God, and that we may be in His true Son Jesus Christ. This is the true God, and eternal life."36 10. Hence also it follows by consequence, that the Apostle Paul did not say, "Who alone has immortality," of the Father merely; but of the One and only God, which is the Trinity itself. For that which is itself eternal life is not mortal according to any changeableness; and hence the Son of God, because "He is Eternal Life," is also Himself understood with the Father, where it

## P. 8

is said, “Who only hath immortality.” For we, too, are made partakers of this eternal life, and become, in our own measure, immortal. But the eternal life itself, of which we are made partakers, is one thing; we ourselves, who, by partaking of it, shall live eternally, are another.

And again St. Augustine on the Trinity

On this account also He replied to him, who had called Him Good Master, when seeking advice of Him how he might attain eternal life, “Why askest thou me about good? <sup>192</sup> there is none good but One, that is, God.” <sup>193</sup> And yet the Lord Himself, in another place, calls man good: “A good man,” He says, “out of the good treasure of his heart, bringeth forth good things: and an evil man, out of the evil treasure of his heart, bringeth forth evil things.” <sup>194</sup> But because that man was seeking eternal life, and eternal life consists in that contemplation in which God is seen, not for punishment, but for everlasting joy; and because he did not understand with whom he was speaking, and thought Him to be only the Son of man:

St. augustine Sermon 77

This is the life eternal which is promised us. 2. Because men love to live on this earth, life is promised them; and because they exceedingly fear to die, eternal life is promised them. What dost thou love? To live. This shalt thou have. What dost thou fear? To die. Thou shalt not suffer it. This seemed to be enough for human infirmity, that it should be said, “Thou shalt have eternal life.” This the mind of man can comprehend, by its present condition it can in some sort comprehend what is to be. But by the imperfection of

its present condition how far can it comprehend it? Because he lives, and does not wish to die; he loves eternal life, he wishes to live always, never to die. But they who shall be tormented in punishments, have even a wish to die, and cannot. It is no great thing then to live long, or to live for ever; but to live blessedly is a great thing. Let us love eternal life, and hereby may we know how greatly we ought to labour for eternal life, when we see men who love the present life, which lasts but for a time and must be brought to an end, labour so for it, that when the fear of death comes, they will do whatever they can, not to put away, but to put off death. How does a man labour, when death threatens, by flight, by concealment, by giving all he has, and redeeming himself, by toil, by endurance of torments and uneasinesses, by calling in physicians, and whatever else a man can do? See, how that after exhausting all his labour and his means, he is but able to contrive to live a little longer; to live always, he is not able. If then men strive with so great labour, with so great efforts, so great a cost, such earnestness, such watchfulness, such carefulness, that they may live a little longer; how should they strive that they may live for ever? And if they are called wise, who by all means strive to put off death, and live a few days, that they lose not a few days: how foolish are they who so live as to lose the day eternal!