

The Parish of St. Edmund, King and Martyr

Waterloo, Ontario
www.stedmund.ca

UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

April 17, 2010 - **St. Anicetus**

May Schedule

May 1	Saturday	St. Philip and St. James the Apostles
May 2	Sunday	The Fourth Sunday after Easter
May 9	Sunday	The Fifth Sunday after Easter
May 13	Thursday	Ascension Day
May 16	Sunday	The Sunday after Ascension Day
May 23	Sunday	The Day of Pentecost / Whitsunday
May 30	Sunday	Trinity Sunday / The Octave Day of Pentecost

Service Times and Location

- (1) All Services are held in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo.
- (2) On Sundays, Matins is sung at 10:00 a.m. (The Litany on the first Sunday of the month), and the Holy Eucharist is celebrated (sung) at 10:30 a.m.
- (3) On weekdays - Major Holy Days - the Holy Eucharist is usually celebrated at 7:00 p.m., 10:00 a.m. on Saturday.

NOTES AND COMMENTS

- 1) From the *Latin Mass Society* - **ANGLO-CATHOLICS TO COME HOME?** - this page.
- 2) **Reminiscences: Ireland - ROBERT'S RAMBLINGS** - page 3.
- 3) The first of six parts - **ADDRESS BY CARDINAL LEVADA** - page 8.
- 4) Thanks to Father Skelton - **A MATTER OF LIFE AND DEATH** - page 9.

ANGLO-CATHOLICS TO COME HOME?

With overtures to the Orthodox, the SSPX and now the Anglo-Catholics, Pope Benedict XVI is being lauded as 'the Pope of Christian Unity'. How many Anglo-Catholics are genuinely prepared to surrender their 'semi-independence' (and their churches) in the Anglican Communion remains to be seen. Also, how many of them will have an interest in the ancient Roman Rite? Nevertheless, this is a genuinely important moment. James R. Lothian gives the background.

Lots of talk but very little action. That's been the record of ecumenism over the past four decades. Now, however, the situation has changed. On 4 November 2009, Pope Benedict XVI issued the Apostolic Constitution, '*Anglicanorum Coetibus*', paving the way for Anglican groups to enter into full communion with the Catholic Church. The date itself was propitious - the Feast of St Charles Borromeo, the sixteenth century Cardinal Archbishop of Milan and great Counter-Reformation figure.

Pope Benedict begins '*Anglicanorum Coetibus*' with the statement:

In recent times the Holy Spirit has moved groups of Anglicans to petition repeatedly and insistently to be received into full Catholic communion individually as well as corporately. The Apostolic See has responded favourably to such petitions. Indeed, the successor of Peter, mandated by the Lord Jesus to guarantee the unity of the episcopate and to preside over and safeguard the universal communion of all the Churches, could not fail to make available the means necessary to bring this holy desire to realisation.

The Pope continues in this vein for several additional paragraphs, in the process providing an excellent short discourse on ecclesiology. He then goes on to specify the provisions under which Anglican groups made up of both laity and clergy can be reunited with the Catholic Church.

To facilitate the integration of these groups, the document sets up innovative diocese-like canonical structures termed 'Personal Ordinariates'. These will be headed by Anglican clergy who will be ordained as Catholic priests and, if unmarried, as Catholic bishops. Anglican parishes will be able to retain their structure and their liturgy, which in the United States, where some Anglican groups already have been reunited with the Church, is termed 'the

Anglican Use'. The Pope's object in all of this, according to the Vatican press release, is to "allow the above mentioned groups to enter full communion with the Catholic Church while preserving elements of the distinctive Anglican spiritual and liturgical patrimony".

The reactions to the document have been diverse. Shortly after the announcement, Archbishop John Hepworth, the Primate of the Traditional Anglican Communion (TAC), one of those who had petitioned Rome for corporate reunion, called the new Apostolic Constitution "an act of great goodness on the part of the Holy Father".

Pope Benedict, he went on to say,

has dedicated his Pontificate to the cause of unity. It more than matches the dreams we dared to include in our petition of two years ago . . . In those two years, we have become very conscious of the prayers of our friends in the Catholic Church. Perhaps their prayers dared to ask even more than ours.

In very much the same vein, *The Catholic Herald* wrote:

A great enrichment of the Church is on the horizon. Now we wait for the Anglicans to make up their minds. But Pope Benedict has made one thing clear: this is a move of the Holy Spirit.

In fact, some already have made up their minds. The Traditional Anglican Communion in the United Kingdom voted immediately after the initial press release from the Vatican to accept Pope Benedict's offer.

Fruitless 'dialogue'

The usual progressivist suspects, like the editors of

The Tablet and theologian Hans Küng, in contrast, have been in a total tither over '*Anglicanorum Coetibus*', a rather nasty tither at that. Indeed, if a match were held to decide which was the more churlish, it would come down to penalty kicks to decide the outcome.

The Tablet's editors whined that Benedict did not play by the rules - do the ritual dance and consult the Catholic and Anglican hierarchies in England *ad infinitum*. Küng said much the same thing. The criticism is both frivolous and quite disingenuous.

Most of the English Catholic bishops have been less than eager to see a bunch of traddies swimming the Tiber and coming on board. That is well known. Most of the Anglican leaders for their part talked the talk but never walked the walk.

Pope Benedict had dispatched Cardinal Walter Kasper to England to 'dialogue' with the Anglican hierarchy. They paid him little heed, more or less telling both him and Pope Benedict to flip off. They did the same thing to the traditionalist-leaning members of their own flock. No surprise, therefore, that the Pope bypassed everyone involved, including Cardinal Kasper.

As if to prove Pope Benedict's point, Rowan Williams, the Archbishop of Canterbury, the day before he was to meet with Pope Benedict in late November, told a conference in Rome that the Catholic Church's refusal to ordain women was the crux of the problem: "For many Anglicans, not

ordaining women has a possible unwelcome implication about the difference between baptised men and baptised women", Williams averred.

Cardinal Newman well over a century ago predicted that other Christian bodies, given their intellectual flaws, would eventually cave in to the forces of secularisation, that "as time goes on, when there will be a crisis and a turning-point with each of them, then it will be found that, instead of their position being in any sense a defence for us, it will be found in possession of the enemy". He argued further, that such developments, nevertheless, offered an opportunity for the Church since the remnant of right-thinking Christians - both Catholic and Protestant - would be thrown together, bringing unity in communion with the successor of St Peter much closer.

That appears to be happening now and Pope Benedict appears to be rising to the occasion. His generous overtures to the Anglican groups seeking union, and his ongoing efforts to bring the SSPX and the Russian Orthodox closer are further examples.

Father John Zühlsdorf [cf. wdtpers.com] has been referring to Pope Benedict as the "Pope of Christian Unity". The publication of '*Anglicanorum Coetibus*' is a monumental sea change in ecumenical relations. The appellation is entirely appropriate.

From the February 2010 issue of *Mass of Ages*, a publication of the **Latin Mass Society U.K.** (R.C.)

ROBERT'S RAMBLINGS

Reminiscences: Ireland

In 1927 my mother with her five sisters and her parents spent an idyllic holiday in England visiting grandparents and cousins. In April 1965 she resolved to visit again, partly to see these same cousins in Dorset, on the Isle of Wight and in greater London, and partly to attend my profession as a member of the Community of the Resurrection at Mirfield. After this ceremony she said, "Now I'm treating you to a holiday in Dublin to meet your late father's distant cousins".

On a perfect summer's day there was a long train ride through Wales to its port of Fishguard. Neither of us being fond of seasickness we had resolved on the shortest ferry crossing possible. The Irish Sea is notorious but we had a smooth voyage. Next morning early we landed at Rosslare from where a train took us to the capital. The train was supposed

to be express but who cares about such trivia? From time to time we'd stop so that members of the crew could chat up their friends here and there. The sun shone out of a cloudless sky. There's no green as green as Irish green. Fields and trees radiated joy. Gorse and broom glowed yellow. Houses were painted in bright Mediterranean colours.

The cousins welcomed us to their three storeyed red brick Edwardian house in the suburb of Clontarf. There were only two of them left over from a much larger group. None had married. The bedrooms of Maud, Georgie, Finbar and so on were kept exactly as they had left them when departing this life. Cupboards were still full of their clothes. Bunt aged 82 kept house. Young Mogg aged 78 went out to work as a receptionist in a dentist's surgery. "Ah sure now, just look at you. It's not an empty sack of

potatoes that'll be standing out. Come eat". Throughout the week we were fed on a steady diet of fruit cake, strong tea, steak and potatoes. A fire roared away non stop in the kitchen where we had to keep throwing ball for a blind fox terrier. The TV was never turned off and blared out a constant stream of novenas, angeluses, and rosaries despite the cousins' aggressive Romanophobia.

Next morning in an endeavour to be a loyal Anglican I made for the nearest parish of the Church of Ireland to which the cousins belonged. I had heard that in the words of Bishop Crawley the C of I was "lower than a snake's belly in a wagon rut", but that it was motivated by sound catholic doctrine. Truth is what matters, not smells and bells. I was wearing CR uniform. The verger rushed at me in alarm, "This is a protestant church, you know". "Aren't protestants allowed to pray?", I replied. I said Prayer Book mattins but the verger was in a hurry to lock up.

After this warm welcome I decided next day to try the nearest RC church for my silent mattins. I found it jam packed. When that mass was finished, there was another and then another. It seemed as though every parishioner went to early service when en route to work. Children too who banged the doors, trotted noisily round the stations of the cross, splashed with the holy water stoups. Nobody objected. Children can not be as still as grown ups but they were in church in their own way, at home in their Father's house. "It takes a direct hit to disturb a catholic at his prayers," said one Irishman. I myself was distracted. This was at the beginning of reforms. The nuns in front of me had much skimpier habits than of yore. I couldn't help noticing how much bigger their bottoms looked in the new uniforms, to say nothing of how much older their faces seemed.

Bunt and Mogg were horrified, "You actually went inside a Papist church? Our only exception is for catholic funerals but even then we don't venture further than the cemetery gate". To be fair, this bigotry is not now true of the South. All Christians get on perfectly well together. Several Presidents of Eire have been Prods. In the Edwardian era there was a large colony of Englishmen in the seaside suburb of Sandymount where they built for themselves a much "higher" church. Mother and I went there one week day. She whispered, "Is this the Irish Prayer Book? It doesn't sound like our South African". "No, it's the RC service straight". Afterwards the rector invited us in to his house where the vases were filled with ostrich and peacock feathers, "One of you can have coffee, the other sherry. I haven't enough to offer you each the

same". In Sandymount there was also a small convent of Anglican nuns, the Community of St John the Evangelist, with a simple but lovely chapel and garden renowned for its peonies. The sisters invited us to their awesome evensong, plain but profound. Alas, they are now extinct.

The Irish church doesn't seem over keen on the holy communion. Though the Sunday was Whitsun we were hard put to find such a service. We wanted something early as we were taking a cheap excursion train to the three fabled lakes of Killarney. St Mark's near the station fitted the need. A "fine soft day" said the driver of the pony and trap, called a jaunting car, who drove us round the lakes. We huddled in our blankets as rain bucketed down but eventually the weather cleared. Killarney is indeed breathtaking. We dried out afterwards over Irish coffee in a local hotel. "Somehow I just can't face a hearty evensong with six hymns, an anthem and a long sermon. Let's try the Romans". The Franciscan on duty at benediction had such a heavy West Coast accent that mother whispered, "I wish he'd use English instead of Latin". "He is", I answered. On another day we took a bus to Glendalough, the ruins of a Celtic monastery which managed to survive the ravages of marauding Danes some eleven hundred years earlier. The guide showed us the cave in which a St Kentigern or Killian or Ninian or Somebody Else, also known as St Killigan, resisted the blandishments of evil spirits disguised as beautiful maidens, "And that is why no birds fly over this lake", he said solemnly as we watched whole flocks of them doing just that. A kindly orchestra in a Glendalough restaurant asked where we were from. When they heard they broke out into *Sarie Marais*.

Afterwards I paid three more visits to the Emerald Isle. One was with a brother from CR. We were to hire a car for two weeks of touring the West Coast. But when we met with the agent she doubled the price, "Ah sure now, what's an extra hundred pounds between friends?" We therefore cut short our holiday by a week. It was certainly interesting to hear Erse being spoken in streets and sung in pubs, the Irish form of Gaelic. Though it's the official language of the Republic very few citizens can use it. From the Coast we looked out over "the wine dark sea" stretching all the way to Newfoundland. (In St John's I have looked at the Atlantic stretching all the way to the Blasket Islands just off Ireland.) Uncharacteristically, in one hotel we met up with some anti English abuse. I snapped back, "Don't you dare call us English. He's South African and I'm Zimbabwean. Currently we are working in Wales. If you weren't so insular you'd know we don't have English accents".

On a third occasion I went to Dublin to recruit an ordinand for Matabeleland. After working as a customs officer and magistrate in Zimbabwe, he was putting himself through the Divinity Hostel of the famed Trinity University College. I wanted to ensure that he and his young family would return to Africa. On the fourth occasion I went to the North to spend a week end with our stalwart Mrs Carola Peck in her Georgian manor house outside Londonderry aka Derry. She is the niece by marriage of Ronald Knox, the famous RC Biblical scholar, and Wilfred his brother, the Anglican ditto. An IRA murder had taken place at her front gate. We had a Communion in her domestic chapel, attended by our Irish vicar general, Fr John McCartney. Part of this chapel is furnished for the benefit of the Orthodox. Mrs Peck, herself half French and half American, knows how to answer the Liturgy of St John Chrysostom in Old Church Slavonic, the dead language of the Russian church. During World War II Mrs Peck was in the

Royal Navy and was stationed in Ottawa in Intelligence. On the Sunday I preached at mattins in a charming little stone church rented from the Quakers by our Irish fellow Continuers. Though a Zimbabwean accustomed to violence, I was apprehensive in the North with armed policemen and soldiers everywhere, bowler hatted men with orange sashes and angry faces marching behind bands in protest against fellow Christians, to say nothing of armoured cars and tanks.

Instead of such memories I shall cherish the memories of the customs officer in the South saying very firmly, "There is nothing to declare, Father", of the bus conductor saying, "There's nothing to pay, Father", and of all the Guinness in Edwardian pubs along the banks of the River Liffey in Dublin's fair city.

+Robert Mercer CR

FROM HERE AND THERE

1) There is no more illiberal force on earth than a liberal with his hands on the levers of power. **John Stephenson**

2) Jack the Newfie

We newfie's is some smart, you can't outsmart us!!!

Each Friday night after work, sun, snow or rain, Jack, being a Newfie, would fire up his outdoor grill and cook a moose steak.

But, all of Jack's neighbors were Catholic. And since it was Lent, they were forbidden from eating meat on Friday.

The delicious aroma from the grilled moose steaks was causing such a problem for the Catholic faithful that they finally talked to their priest. The priest came to visit Jack, and suggested that he become a Catholic.

After several classes and much study, Jack attended Mass, and as the priest sprinkled holy water over him, he said: "You were born a Protestant and raised a Protestant, but now you are a Catholic."

Jack's neighbors were greatly relieved, until Friday night arrived, and the wonderful aroma of grilled moose filled the neighborhood.

The priest was called immediately by the neighbors, and, as he rushed into Jack's yard, clutching a rosary and prepared to scold him, he stopped and watched in amazement.

There stood Jack, clutching a small bottle of holy water which he carefully sprinkled over the grilling meat and chanted: "You wuz born a moose, you wuz raised a moose, but now you is a Codfish."

Thanks to **John Hann**

3) **God's acre**, *noun*: a cemetery, especially one next to a church.

4) A helpful word for those who need it: (*Anglicanorum*) *Coetibus* is pronounced, in the Italianate 'Ecclesiastical' pronunciation, *Chay-ti-buss*.

5) Eat one live toad first thing in the morning and nothing worse will happen to you for the rest of the day!

6) Our Lady: Witness to the Atonement

Since the time our Lord Jesus walked this earth as the God-Man, there have been, over the centuries, numerous titles which have arisen to give honor to his most holy Mother. From the early centuries of the Church, she was known as Theotokos, or God-bearer, and as time passed, the Blessed Virgin Mary was honored with many other titles. Some of these titles are more widely known than others, but all

convey a distinct attribute of Mary as a person who has found favor with God. Some titles describe her state of life, such as Our Lady of Grace. Others denote a location where she may have spoken spiritually to an individual, such as Our Lady of Walsingham. In some of her titles, she is associated with the redeeming work of her Son, and there are many such examples of this. But perhaps no other title better describes the fullness of Mary's relationship with her Son as does the title of Our Lady of the Atonement.

The title embraces two mysteries of our faith: first, the Atonement - the wonderful at-one-ment which was achieved by our Lord Jesus Christ as He shed His Most Precious Blood upon the Cross at Calvary, through which came the reconciliation of man with God, and of man with man, making us "at one" in His Sacred Heart; and second, the role which Our Lady has in the Atonement wrought by God; that is, her coöperation with the Divine Will at the Annunciation, and her participation in her Son's sufferings and death as she stood at the foot of the Cross.

The words which Simeon spoke to her came to pass: "Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted (and you yourself a sword will pierce) so that the thoughts of many hearts may be revealed." The crowning act of Redeeming Love - the Atonement upon the Cross of Jesus Christ - is for all of us the means whereby mankind finds salvation. Here Jesus gave us the greatest gift: His precious life. Here he gave us His Blessed Mother. Here Mary stood, and here we stand next to her, at the foot of the Cross. We are children of the Atonement, and the Blessed Virgin Mary, our Mother, is Our Lady who bears witness to Christ's Atonement.

By **Fr. Christopher Phillips** - Pastor of *Our Lady of the Atonement Catholic Church* in San Antonio, Texas

7) The Restaurant

A group of 40 year old girlfriends discussed where they should meet for dinner. Finally it was agreed upon that they should meet at the *Ocean View* restaurant because the waiters there had tight pants and nice buns.

10 years later, at 50 years of age, the group once again discussed where they should meet for dinner. Finally it was agreed that they should meet at the *Ocean View* restaurant because the food there was very good and the wine selection was good also.

10 years later, at 60 years of age, the group once again discussed where they should meet for dinner. Finally it was agreed that they should meet at the *Ocean View* restaurant because they could eat there in peace and quiet and the restaurant had a beautiful view of the ocean.

10 years later, at 70 years of age, the group once again discussed where they should meet for dinner. Finally it was agreed that they should meet at the *Ocean View* restaurant because the restaurant was wheel chair accessible and they even had an elevator.

10 years later, at 80 years of age, the group once again discussed where they should meet for dinner. Finally it was agreed that they should meet at the *Ocean View* restaurant because they had never been there before.

8) When the people fear their government, there is *tyranny*; when the government fears the people, there is *liberty*. **Thomas Jefferson**

9) Where do pets come from?

A newly discovered chapter in the Book of Genesis has provided the answer to "where do pets come from?"

Adam and Eve said, "Lord, when we were in the garden, you walked with us every day. Now we do not see you anymore. We are lonesome here and it is difficult for us to remember how much you love us."

God replied: "I will create a companion for you that will be with you and who will be a reflection of my love for you, so that you will love me when you cannot see me. Regardless of how selfish, childish or unlovable you may be, this new companion will accept you as you are and will love you as I do in spite of yourselves."

And God created a new animal to be with Adam and Eve, and he wagged his tail.

Adam said: "Lord, I have named all the animals in the Garden of Eden and cannot think of a name for this new animal."

God said: "Because I have created this animal to be a reflection of my love for you, his name will be a reflection of my own and he will be called DOG."

And DOG lived with Adam and Eve and was a companion to them and loved them and they were comforted and God was pleased and DOG was

content and wagged his tail.

It came to pass that an angel came to the Lord and said: "Lord, Adam and Eve have become filled with pride. They strut and they preen like peacocks and they believe they are worthy of adoration. DOG has indeed taught them that they are loved, but perhaps too well." God said: "I will create an animal for them who will see them as they are. This companion will remind them of their limitations and so they will know that they are not always worthy of adoration."

And God created CAT to be a companion to Adam and Eve and CAT did not obey them and when Adam and Eve gazed into CATS eyes they were reminded that they were not supreme beings and Adam and Eve learned humility. They were greatly improved and God was pleased and DOG was happy and wagged his tail and CAT didn't give a stuff one way or another.

From a **South African Parish Magazine**

10) Letter to Rome:

The House of Bishops
of the
Anglican Church in America
The Traditional Anglican Communion
2365 NW 162nd Lane, Clive, Iowa 50325

3 March 2010

William Cardinal Levada, *Prefect*
Congregation for the Doctrine of the Faith
Vatican City

Your eminence:

During this holy season, please allow us to express to you our gratitude for your positive response of 16 December 2009 to our request of October 2007 that a way be found leading to full visible unity of traditional Anglicans with the Holy See.

The bishops of the Anglican Church in America are now meeting in Orlando, Florida, together with Father Christopher Phillips of the Pastoral Provision ("Anglican Use"), our TAC Primate, the Most Reverend John Hepworth, and Bishop John Broadhurst of Forward in Faith, United Kingdom.

We have all read and studied with care the Apostolic Constitutaion *Anglicanorum coetibus*, with the Complementary Norms, and the accompanying commentary by the Rector of the Pontifical Gregorian University.

In response to your invitation to contact your Dicastery to begin the process therein contemplated, we respectfully propose the following:

- That the Apostolic Constitution be implemented as soon as possible in the United States of America.
- We are establishing an interim Governing Council consisting of three priests from Pastoral Provision parishes, and three priests (or bishops) from the Anglican Church in America, and we seek your endorsement of the same.
- That this acting Governing Council be given the task and authority to propose to the Holy Father a *terna* for appointment as the initial Ordinary.

It is our prayer that these proposals may be of some service in setting in train the process delineated in the most welcome and gracious respose of the Holy Father to our aforementioned petition.

Yours sincerely in Christ,

signed by the 10 TAC bishops, and Father Phillips on behalf of the parishes of the Pastoral Provision

11) The Lord is my Shepherd

A Sunday School teacher decided to have her young class memorize one of the most quoted passages in the Bible - Psalm 23. She gave the youngsters a month to learn the Psalm. Little Rick was excited about the task, but he just couldn't remember the Psalm. After much practice, he could barely get past the first line. On the day that the kids were to recite Psalm 23 in front of the congregation, Ricky was so nervous. When it was his turn, he stepped up to the microphone and said proudly, 'The Lord is my Shepherd, and that's all I need to know.'

12) Now available!

The All 'New' *Barbie™* Parish Church!



(Takes 2,000 years to build but can be dismantled in under 5 minutes)

This new Church is designed for use with your 'new' *Reverend Barbie™*. This pretty Church comes

complete with its own choir and congregation - all with computer-generated voices. Just squeeze one and listen to old favourites like:

'Ooh, isn't she a nice lady vicar'

'What, leave this pretty building - not on your life'

*'As soon as she puts a foot wrong,
I'm out (well, maybe)'*

*'I'm leaving the church, but let's not be too hasty,
I'll just wait and see what happens first'*

All sung to the most beautiful Anglican chants.

Coming soon - **Bishop Barbie™** (including pectoral cross with matching earrings.)

All brought to you by *The New Canterbury Toy Company*

ADDRESSES BY CARDINAL LEVADA - 1 of 6

Five Hundred Years After St. John Fisher: Pope Benedict's Initiatives Regarding the Anglican Communion

I. Introduction

Of the fifty or so English cardinals, only one was a martyr: St. John Fisher. I am honored to be invited to give this St. John Fisher Visitor Lecture to this assembly sponsored by Newman House at Queen's University in Kingston. I am reminded of the prayer with which our Holy Father imposed the cardinal's biretta or hat on my head some four years ago this month: "Receive this red biretta as a sign of the dignity of the Cardinalate, by which you must be strong - even to the shedding of your blood - in working for the increase of the Christian faith, for the peace and tranquility of the People of God, and for the freedom and progress of the Holy Roman Church."

As a way of celebrating these 500 years since the time of St. John Fisher's saintly and intrepid life, which brought him the martyr's crown, and of celebrating as well this year's promised beatification of the Venerable John Henry Cardinal Newman, whose search for the fullness of truth led him to Rome without requiring that he abandon the spiritual heritage that had nurtured him in the Anglican Communion, I entitled my presentation today "500 Years After St. John Fisher: Pope Benedict's Initiatives Regarding the Anglican Communion."

II. ARCIC and the *Catechism of the Catholic Church*

The recent Apostolic Constitution *Anglicanorum coetibus*, establishing personal Ordinariates for groups of Anglicans seeking full communion with the Catholic Church, was not created in a vacuum. For many Anglicans the possibility opened by this initiative has seemed to be a logical development of the official dialogues between the Anglican Communion and the Roman Catholic Church during the 45-year period since the end of the Second

Vatican Council. Any discussion of Pope Benedict's initiatives regarding Anglicans might therefore begin with a glance at this important history.

Just a few years after the close of the Second Vatican Council in 1965, the first Anglican-Roman Catholic International Commission (commonly referred to by a shorthand term "ARCIC") was established in 1969, with a mandate to produce agreed statements on three issues: Eucharistic Doctrine, Ministry and Ordination, and Authority in the Church. One notes immediately that these questions moved from areas of greater supposed agreement (Eucharist) to that of greater challenge, such as authority, which included discussions about papal primacy and infallibility.

The Commission worked rapidly to produce its agreed statements: on Eucharist in 1971, on Ministry and Ordination in 1973, and on Authority in the Church in 1976. With the further clarifications on various points that were needed, ARCIC I prepared its responses, called "Elucidations" (published in 1979 and 1981), and produced a second agreed statement, Authority in the Church II, in 1981.

The work of ARCIC I was thus completed, and received a largely favorable judgment both within the Anglican Communion and from the Catholic authorities. The Holy See would later approve the agreed statements on Eucharist and Ministry, with their Elucidations. The ARCIC statements on Authority in the Church stated that full agreement on certain issues (eg. Papal primacy and infallibility) had not yet been achieved, and recommended that these issues be addressed by a new ARCIC Commission.

The only outstanding question on Ministry and Ordination remained that of the ordination of women, an issue that was new: I note here that the ARCIC I

statement on ministry was published in 1973, and only in 1976 did the first ordination of a woman priest occur in the Episcopal Church in the United States. In spite of the request of the Holy See for further elucidation on this question, the Commission maintained that its mandate to examine the classical teaching on ministry and orders had been accomplished, and asked that the question of the ordination of women be remanded for consideration by its successor Commission. Until now, this question has not yet been examined by ARCIC.

As a result of the work of ARCIC I, hopes ran high in ecumenical circles. Many Anglicans and Catholics saw in the agreed statements a path leading to the

recognition of a common expression of their own faith. Such has been the testimony of the Anglican members of the working group with whom the Congregation for the Doctrine of the Faith consulted in the preparation of *Anglicanorum coetibus*, who see Pope Benedict's Apostolic Constitution as one of the fruits of the ARCIC agreed statements.

This Address by **His Eminence William Cardinal Levada**, Prefect of the *Congregation for the Doctrine of the Faith*, as part of the *St. John Fisher Visitor Lecture Series*, was presented on Saturday, March 6, 2010 at Queen's University, Kingston, Ontario

A MATTER OF LIFE OR DEATH

'Never mind the quality feel the width'

(An adage attributed, probably erroneously, to Tailors in the East-end of London)

Imagine yourself seated at the bedside of a seriously ill or dying relative or friend; perhaps it is your much loved spouse, parent or child who has recently been admitted to a health care institution. Now picture in your mind's eye the attending physician entering the room, examining his patient, and then asking you to accompany him into the adjoining corridor well out of earshot of your sick family member. There he tells you that the situation could be very serious and that he hopes you will agree with him that, under these circumstances, nature should be allowed to take her course. He further explains that he needs your permission, acting in your capacity as his patient's legal agent, to authorize him to withhold (or discontinue) treatments and artificial hydration and nutrition. Although this is merely an exercise in imagination situations just like, or very similar to this, do occur not uncommonly in reality.

In order to proceed at all with making such a decision it is imperative that you are accurately informed about the precise nature of the pathological conditions involved and how they have come about. The doctor(s) must be prepared to give you full, accurate, and honest information about the diagnoses, the range of alternative treatment options that are available (together with any potential hazards), and the likely prognosis in this specific case.

As next of kin you usually have a moral right to receive these details. If you are the formally appointed personal agent or attorney for this sick person then you may be legally obliged to have them. You are also legally permitted to request any additional explanations, or consultative opinions,

that you may think to be necessary and reasonable. Catholic Christian morality clearly demands that those entrusted with the care of seriously ill human beings should always strive for the preservation of life and health.

Most health care facilities and their personnel are by law, however, only 'required' to use ordinary means of treatment. Some medical procedures need to be considered very carefully to determine if they should be defined as 'ordinary' or 'extraordinary' means.

From a Catholic Christian perspective 'ordinary' means are those held to be beneficial, and unlikely to cause undue physical or psychological burdens to the patient. They will be neither unreasonably costly to the health care system as a whole, nor be beyond the normal resources of the facility. Doctors and other health care professionals are more likely to define 'ordinary' measures as those that are scientifically well established, 'statistically' successful, cost effective, and readily available; they are inclined to call any means that do not satisfy these specific criteria as 'extraordinary'.

In general terms it may be said that ordinary means, however defined, should always be used to treat and preserve the life and health of a patient. However, extraordinary measures need not always be employed. We ought always to strive to allow people to die their own deaths while we minister to their needs as fellow human beings. In choosing to allow a person to die, however, we must never set our own desires against God's divine will by intending to kill a patient. Every human life comes as a gift from God, and it is our individual

responsibility to live it from its beginning at the time of conception until its 'natural' conclusion at death.

Withdrawing an 'extraordinary' means of treatment need not be unethical or equivalent to an assisted suicide. At times it may be considered to be the morally permissible act of accepting the normal human condition, of wishing not to use costly medical procedures disproportionate to any anticipated benefit, or of a desire not to impose excessive or costly burdens upon one's family or community.

One essential prerequisite in the decision-making process is to accept that, because nutrition and hydration are 'natural' means by which life is sustained, they should not to be thought of as 'therapies' or 'treatments'. Unrelieved deprivation of food and/or water will lead inevitably to the death of a human person, therefore, the Catholic Christian opinion is that both should be provided as 'ordinary' parts of care provided to seriously ailing human beings regardless of their prognosis. This remains true even when doing so requires the use of feeding techniques, subcutaneous or intravenous lines, or even more sophisticated technologies that are sometimes needed.

It must be remembered that inappropriate discontinuance of nutrition and hydration will always introduce a new cause of death. Intentional profound dehydration and starvation then quite simply become murder! For this reason we should regard recourse to artificial feeding and hydration in hospital patients as 'ordinary' care and morally compulsory procedures. If, however, sustaining a life over an indefinite period of time in this fashion causes the patient grave and unbearable hardship

then it might be argued not to be morally compulsory.

What guidelines exist to assist us as when we face these most intense situations? Imagine first a patient who is unconscious and imminently dying, one who has continued to deteriorate rapidly and progressively. When the further pursuit of hydration and nutrition is thought to have become, not only futile but actually to be such a burden for the patient, then it can (but not 'should') be discontinued morally. Now visualise the same patient but before he lost consciousness. Here again nutrition and hydration need not (but not 'should not') be provided. Of course the patient may have previously expressed his personal desires on the subject while fully competent and free of any undue influence. Simple comfort measures may always be helpful and these should never be withdrawn.

I will end this short paper with a gentle note of advice to those who meet with opposition from any health care professional or administrator of an institution. As a faithful follower of Jesus Christ you must demonstrate unfailing respect for every human being, especially for those who challenge you, or with whom you do not agree. We are never justified before God for impugning the motives, or attacking the persons, of those who adhere to positions different from our own. It is true that while no human being can comprehend completely the absolute truth entirely by natural means, it is nonetheless our Christian commission, and therefore our duty, always to assist others in coming to a fuller understanding - by way of our Lord, Jesus Christ.

Fr. David Skelton. C.S.W.G. (Life Associate)

Gary S. Freeman
102 Frederick Banting Place
Waterloo, Ontario N2T 1C4
519-886-3635 (Home)
519-747-5323 (Fax)
gfreeman@pwi-insurance.ca
800-265-2178 or 519-747-3324 (Office)