

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, 2011 - **St. Anicetus**

May Schedule

May 1	Sunday	The Octave Day of Easter / Low Sunday
May 3	Tuesday	St. Mark the Evangelist
May 5	Thursday	St. Philip and St. James the Apostles
May 8	Sunday	The Second Sunday after Easter
May 15	Sunday	The Third Sunday after Easter
May 22	Sunday	The Fourth Sunday after Easter
May 29	Sunday	The Fifth Sunday after Easter
May 31	Tuesday	The Visitation of the Blessed Virgin Mary to Elizabeth

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) Mississauga Meetings - **ANGLICANORUM COETIBUS IN CANADA** - this page. does also go on to refer to the integral connection with the Logos and, hence, rationality).
- 2) **Romford: Essex - ROBERT'S RAMBLINGS** - page 3. Lest anyone be too quick to see this as his full endorsement of the Darwinian evolutionary explanation of the world's - and particularly human - origins, we do well to add words from his inaugural homily as Pope, "**We are not some casual and meaningless product of evolution. Each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is necessary.**" April 24th 2005
- 3) **THE ANGLICAN ORDINARIATE AND THE REFORM OF THE REFORM** - page 6. http://www.vatican.va/holy_father/benedict_xvi/homilies/2005/documents/hf_ben-xvi_hom_20050424_inizio-pontificato_en.html
- 4) **HAVE NO ILLUSIONS ABOUT CLASSICAL ANGLO-CATHOLICS** - page 8.
- 5) **TIME TO PROCLAIM THE PRIMACY OF JESUS CHRIST IN CREATION** - the second of seven parts - page 9.
- 6) From **Father Doug Hayman** - a comment on an article from last month's UPDATE: "In the latest edition, the final article is headlined by a 2002 quote from Cardinal Ratzinger (now Benedict XVI) regarding the world's formation, ". . . *in its details is the product of a long process of evolution . . .*" (It The whole of this homily is well worth reading, especially the rest of the paragraph featuring the quote, above, where he explains the vocation of the "fisher[s]-of-men", and tugs at the hearts of evangelical as much as catholic Christians."

ANGLICANORUM COETIBUS* IN CANADA

A general conference at Queen of the Apostles Retreat Centre, Mississauga, Ontario, held March 24 - 26, 2011

At the invitation of the Archbishop of Toronto, Thomas Collins, interested Canadian Anglicans arrived on Thursday evening full of hope that the "when" and "how" of the implementation would finally be announced. By Saturday noon, the first major step was put into place by this man who was appointed by Rome to direct and oversee the implementation.

However, the 150 people, literally from coast to coast, who attended had varying degrees of awareness, understanding, and, undoubtedly, commitment. Therefore, Thursday and Friday, we heard from the two announced guests needed to set the stage from their own perspective and expertise. The setting was quite parallel to a synod in that we started the days in the chapel with 7:00 AM mass with our own bishops. The sessions, held in a big conference room, began with matins, and ended with evensong. Breaks and wonderful meals provided time to socialize and renew strength. Oh yes, there was a question box available the entire time we were there for any of us to submit questions of concern or clarification.

The first speaker, Father Phillips (from Texas), who, for several years, has been experiencing what it is to

be a Roman Catholic priest in a Roman Catholic diocese with a congregation that worships using *The Book of Divine Worship* (based to a large extent on the American Episcopal prayer books). He had been an Episcopal priest, is married, who had reached the point where he could no longer remain within the Episcopal Church. His experiences in deciding, leaving, and enduring criticism, sacrifice, and censor from his former diocese paralleled our own Canadian experiences. The realization that our core beliefs and that of Rome have always been the same led him to accept that the Catholic Church, in its broadest sense, is where he needed to be. His parish is an ongoing success story. He told us that the Anglican version of Catholic is consistent with the Roman in so many ways, but has its distinct personality and expression. This is valued within and by the Roman Catholic Church as are 25 or so other "patrimonies", for example, Ukrainian Catholic.

Our second speaker, Father Nichols (C of E, up to the age of 18), is a university professor who has taught in Cambridge, Rome, and has been part of the committee for Rome studying our liturgies. He outlined in detail the historic connection in scripture, creeds, tradition, and understanding we have and spoke too about the reconciliation (reunion) between

us and Rome. He said that it has been making steady progress over the last 80 years "in spite of liberal modernism." We are not, and will not be a Catholic minority in the church, but the first growth of a distinct ordinariate joined to Rome in ecclesiastical continuity.

He also made the point that the many versions of our Anglican liturgies widely vary from country to country. As a result, there is obviously a great need for a consistent liturgical life throughout the world. In their work, it became evident that there needs to be two liturgical rites approved/available for use one in England, and the other in the rest of the world.

It needs to be said here that the conference planners had the foresight to videotape and record all the speeches. I encourage you to buy or borrow a set in order to see and hear the men, as well as to amplify my brief outline. You will be as impressed as I was with the sincerity, enthusiasm, and straightforwardness of each speaker, including, of course, The Archbishop.

Archbishop Collins set us at ease by his easy manner and his understanding of both how we must be feeling, about the process involved. His goal is to accomplish the union speedily, but in the right manner. He encouraged us to relax and "Be at peace" because it is a "liberating experience to be at one."

The Overview:

1. The Canadian Ordinariate will be an ecclesiastical jurisdiction, similar to a diocese, which

will cover the same territory as that of the Canadian Catholic Conference of Bishops and will be led by its own 'Ordinary' who will be a priest or bishop.

2. Each of us as individuals must be fully informed and have full freedom of conscience before we take the step.

3. He is appointing a Roman Catholic priest for each local area to serve as a mentor for the process of application, information gathering, and instruction, where needed.

4. May 31, 2011 is his date for preliminary applications and preparations to be concluded for this first phase.

5. These, then, will be sent to Rome, who decides the when and where of acceptance into The Ordinariate.

6. He stressed that it will be an ongoing, not a one time opportunity to join the Ordinariate.

The Conference ended with a panel of all the speakers answering as many of the submitted questions as time allowed. The answers were straight forward, and seemed to be satisfying. One that I particularly tuned into was Father Phillips admission that the mentor priest assigned to him became a close friend to the whole parish, and made the process an easy and happy one.

In general, I came away feeling welcomed, confident in the leadership, and satisfied that "all will be well" - as our Bishop Alfred Woolcock always used to say.

* 'coetibus' is pronounced: chay-ti-buss

By **Mary McGibbon**

ROBERT'S RAMBLINGS

Romford: Essex - A sermon for St. Alban*, Protomartyr of England

Psalm 139,11. "The darkness is no darkness with Thee, but the night is as clear as the day. The darkness and light to Thee are both alike".

Candles were once a necessity. If anybody of importance came at night there'd be a search for more candles, "Light, light! Fetch more light". The VIP must not stub his toe, fall over in the dark, do herself a damage. Lighted candles were therefore a mark of respect. The practice survives in church to this day, even in broad daylight. When our Lord comes to us, when we meet with Him, we light candles. On high days and holy days, at special services like benediction, we light lots of candles for the King of kings, the Lord of lords.

The practical necessity became a powerful symbol

teaching truth. St Paul writes to the Christians in *Ephesus*. In his letter he quotes an ancient hymn, the full text of which is now lost to us, "Awake thou that sleepest and arise from the dead and Christ shall give thee light" (5,14). Think of Easter vigil when the deacon brings a big new candle into a dark church and sings three times, "The light of Christ"; of flame from that candle spreading to all the candles held by the people until the church is full of lights. Think of the hymn you may have learned in Sunday School: "Jesus bids us shine with a clear clear light, Like a little candle burning in the night, You in your small corner and I in mine".

The powerful symbol became a pretty pleasure. Devout protestants who might dismiss candles church as popery, are happy to clutch them at Carols by Candlelight, to play with them on birthday cakes, to decorate the dining table with them. Candles are for parties and for celebration. What is the eucharist if not a celebration of the birth, life, death and resurrection of Jesus and the coming of His Spirit'?

Today we celebrate your patron, the first known Christian martyr of England. St Bede in his famous book *The History of the English Church & People* tells the story. It was a time of persecution. Alban, though still a heathen, gave refuge to a priest. This man's faith and goodness so impressed Alban that he too embraced Jesus. The flame passed from one man to the other. Faith spread. When the authorities came to the house Alban put on the priest's cloak and surrendered himself instead, and in the other man's place Alban was first tortured and then killed. Alban died on June 22 near the city near London which now has his name. On Alban's festival our Lord comes to us. So candles are carried to honour Christ's presence at the reading of the gospel. Candles decorate His table to honour Christ's presence in the bread and wine.

Mr Alex Brogden the silversmith who created new processional candles for use at the eucharist, tells us about his work. "Gilded droplets refer us to the blood of the martyr. The droplets rest upon four silver tables which refer us to the high altar in St Alban's, Romford. The trinity of wavy flutes refer us to the River Ver which is alleged to have parted for the execution procession. The flames refer us to the torches of the Roman army in which St Alban was an officer". You and I can add that all lights refer us to Jesus. *1 John* 1,5. "God is light and in Him is no darkness at all". Happily Mr Brogden, and Mr David Crowe, the letterer and mason who made the bases for these processional candles, are both here with us today.

I want to remind you, though, that shade and darkness are also God's gifts to us. "Our eyes tire of too much light" ¹, says one poet "Glory be to God for dappled things" ², says another poet. In scorching sunlight we are grateful for shade. At night we are glad to switch off the light, to close our eyes and sleep. Remember my text from the Psalm. "The darkness is no darkness with Thee but the night is as clear as the day. The darkness and light to Thee are both alike".

If this is true for our bodies, this may also be true for our minds and hearts. If this is true for natural physical life, this may also be true for spiritual life. God knows when we need darkness. Now we have become accustomed to thinking of growth in faith as a matter of more and more light. Christ rescued us from darkness and gave us light. Surely then we shall know more, understand more, feel as though we love more? But we have forgotten that light can also blind. If you stare at the sun you will go blind.

Remember St Paul on the road to Damascus. *Acts* 9. He thought he knew much about God. After all, he was a rabbi learned in the Bible. But then Jesus in all His glory and beauty appeared to him. "Suddenly there shone round him a light out of heaven. Paul fell upon the earth. When Paul opened his eyes he saw nothing. And he was three days without sight." The problem was not that Paul had no light. The problem was that Paul had too much light.

That sort of thing can happen to us in a lesser way. We may think we know all there is to know about the Bible and God. But we have forgotten that light may rescue us from darkness in order to blind us still more. In your Christian life you may feel that you have come to know little, to understand little, to feel little. These three things are true of course. The fact is that you do understand little. What, you understand God? "God is light and in Him there is no darkness at all" ³. Quite so. But the impact of light upon us can be darkness. And so we read in *Exodus* that on Sinai "Moses drew near to the thick darkness where God was" (20,21).

Light comes to us in different ways and strengths. Christ can be symbolised by the pretty pleasure of candles, or by the sun in all its might. At different times in life we shall experience Christ in different ways. God knows and chooses what is best for us. We may be perplexed by this but God never is.

"The darkness is no darkness with Thee but the night is as clear as the day. The darkness and light to Thee are both alike". Glory be to God for dappled things.

+Robert Mercer, CR

* Alban was a favourite saint of Bishop Alfred Woolcock

¹ T.S. Eliot

² Gerard Manley Hopkins

³ *1 John* 1,5

FROM HERE AND THERE

1) Churches should follow this 'Twelve-step Plan to Achieve Relevance'!

- 1) Relevant churches must be all-inclusive, non-judgemental and tolerant.
- 2) Change the atmosphere. (Offer coffee and donuts – espresso bars keep the consumer-seeker coming back!)
- 3) Give the church the look and feel of an auditorium. (The consumer-seeker prefers churches in a plain brown envelope.)
- 4) Install a smokin' sound system and humongous *Power Point* screen.
- 5) Have a 'worship team' and a live band on stage during worship. (Music must be loud. People want to feel the music.)
- 6) Play mostly contemporary music. (Whenever possible substitute personal pronouns in place of God and Jesus.)
- 7) Casual clothing is a must for clergy. (Think: Hawaiian shirt, cargo shorts, flip flops - and consider a goatee.)
- 8) Design the sermon message to please everyone. (The 'felt needs' of the consumer-seeker must be addressed otherwise you'll lose 'em.)
- 9) Abandon teaching on God's wrath, His judgment, sin, repentance, hell, and keep the focus on God's love of all mankind. (Do not say anything negative or divisive.)
- 10) Keep the message to a minimum. (People tune out after 28 minutes.)
- 11) Have a couple of parking spaces close to the entry for first-time visitors.
- 12) Wow 'em to keep 'em.

Thanks to **Roger Born**

2) Wine does not make you FAT . . . it makes you LEAN . . . against tables, chairs, floors, walls and ugly people.

3) THE ECLIPSE OF GOD LEADS TO A LOSS OF THE SENSE OF SIN

VATICAN CITY, 13 MAR 2011 (VIS) - At midday today the Pope appeared at the window of his private study to pray the Angelus with faithful gathered in St. Peter's Square below.

Before the Marian prayer the Holy Father remarked on the significance of the period of Lent which, he said, constitutes "a spiritual itinerary of preparation for Easter. Essentially it means following Jesus as He moves decisively towards the Cross, the apex of His mission of salvation. And if we ask ourselves: Why Lent? Why the Cross? The answer is, in radical terms this: Because evil exists, sin, which according to Scripture is the profound cause of all evil.

"But this affirmation cannot be taken for granted", he added. "Many people do not accept the very word 'sin' because it presupposes a religious vision of the world and of man; and indeed it is true that if we eliminate God from the horizon of the world we can no longer speak of sin. . . . The eclipse of God necessarily involves the eclipse of sin. For this reason the sense of sin - which is different to the 'sense of guilt' as psychology understands it - is acquired by rediscovering the sense of God".

Faced with moral evil, "God's approach is to oppose sin and to save the sinner. God does not tolerate evil, because he is Love, Justice and Fidelity. It is for this reason that He does not want the death of sinners, but for them to convert and live. God intervenes to save humanity, as we see throughout the history of the Jewish people, beginning with their flight from Egypt. God is determined to free His children from slavery and lead them to freedom, and the most serious and profound form of slavery is that of sin. This is why God sent His Son into the world: to free mankind from the domination of Satan, the 'original cause of all sin'".

"Entering this liturgical period means always siding with Christ against sin, facing - as individuals and as Church - the spiritual struggle against the spirit of evil".

4) "Then to hell with it."

Overheard the other day on the car radio on a (rather predictable) radio discussion programme, a description of the Judeo-Christian tradition - "a religion created by men." As Bishop (later Monsignor) Graham Leonard repeatedly asserted,

this is the fundamental division among Christians today: between those who accept the revealed nature of the Christian Gospel and those who see religion first and foremost as a human activity. Is it a human search for the divine or the result of God's search for us, with all the authority that conveys?

I have to say I'm really not interested in a religion "created" by anyone - only in the quest for the one revealed to us by God. In fact, I'm tempted to [and do] quote the American novelist Flannery O'Connor and say (as she did on the subject of the so-called "symbolic" character of the Eucharist) if it's a human construct, "then to hell with it."

This is Flannery O'Connor in her own words:

"Well, toward morning the conversation turned on the Eucharist, which I, being the Catholic, was obviously supposed to defend. [Mary McCarthy] said when she was a child and received the Host, she thought of it as the Holy Ghost, He being the 'most portable' person of the Trinity; now she thought of it as a symbol and implied that it was a pretty good one. I then said, in a very shaky voice, 'Well, if it's a symbol, to hell with it.' That was all the defense I was capable of but I realize now that this is all I will ever be able to say about it, outside of a story, except that it is the center of existence for me; all the rest of life is expendable."

Fr Michael Gollop SSC

5) On Saturday 15 January 2011 John Broadhurst, Andrew Burnham and Keith Newton, three former Anglican Bishops, were ordained to the Catholic priesthood at Westminster Cathedral by The Most Reverend Vincent Nichols, Archbishop of Westminster.

During his homily, Archbishop Vincent Nichols said: 'Many ordinations have taken place in this Cathedral during the 100 years of its history. But none quite like this. Today is a unique occasion marking a new step in the life and history of the Catholic Church. This morning the establishment of the first Personal

Ordinariate [of Our Lady of Walsingham] under the provision of the Apostolic Constitution '*Anglicanorum coetibus*' has been announced in our hearing. . . . In these opening words I welcome you warmly, Keith, Andrew and John. You have distinguished pasts, full of real achievements. Now, ahead of you, you have an important and demanding future! In welcoming you I recognise fully the demands of the journey you have made together with your families, with its many years of thought and prayer, painful misunderstandings, conflict and uncertainty. I want, in particular, to recognise your dedication as priests and bishops of the Church of England and affirm the fruitfulness of your ministry.

6) **Anglican patrimony** - Isn't it ironic that **Anglican patrimony** is being maintained within the Catholic Church and not in the Anglican Communion?

7) A side of greens with your steak **plus a glass of red wine!** Researchers from the Heart Research Institute of Australia found the polyphenols in red wine may further enhance the antioxidant activity of vitamin E – also found in dark greens – which can help prevent cardiovascular disease.

8) **Adult Truths**

Nothing sucks more than that moment during an argument when you realize you're wrong.

I totally take back all those times I didn't want to nap when I was younger.

How the **** are you supposed to fold a fitted sheet?

Map Quest really needs to start their directions at #5. I'm pretty sure I know how to get out of my neighbourhood.

Obituaries would be a lot more interesting if they told you how the person died.

How many times is it appropriate to say "What?" before you just nod and smile because you still didn't hear or understand a word they said?

THE ANGLICAN ORDINARIATE AND THE REFORM OF THE REFORM

How and to what extent the Anglican Ordinariate will become manifest in the life of the Church is a question which will only be able to be answered with the passage of some time. However, it strikes me that the Ordinariate, with its corresponding intent to retain certain aspects of the Anglican liturgical patrimony, brings with it some interesting

potentialities; potentialities not simply for the Ordinariate itself but also for the reform of the reform - most particularly within English-speaking regions.

What I am suggesting is that I believe the potential exists for it to contribute to the broader conversation going on within the Church about the sacred liturgy,

particularly in the light of certain, oft-discussed points of *Sacrosanctum Concilium*. To be clear, it is not that I believe these potentialities and aspects are absent from the conversation without the Ordinariate, but rather that the Ordinariate, bringing with it its own lived experience, history and "culture", brings another and additional dimension to the conversation; a dimension that, importantly, will be a lived one and will be able to be referred to and consulted equally by Catholics within and without the Ordinariate.

Let us then briefly consider some of these aspects.

Hieratic Vernacular Expressions of Worship

Within the context of the English-translation of the Roman rite, it is no secret that our experience with the vernacular has been rather lack-lustre at best and banal at worst. Further compounding this problem is that fact that, despite the clear directives of the Second Vatican Council, Latin has been virtually supplanted within parish liturgical life. Accordingly, many rightly and laudably pursue the recovery of the use of Latin within Latin rite worship (and should most certainly continue to do so). That said, there can also be a rejection, avoidance or *laissez-faire* disposition which can be taken by some of those interested in continuity and re-enchantment toward the vernacular question, and this seems to be conditioned by these aforementioned accidents of post-conciliar history and a reaction to them. While understandable, this is not terribly desirable since it is reasonable to suppose that vernacular is not going away at this point. As such, the question must be thoroughly addressed, and indeed, it has been addressed in part by virtue of the recent re-translation of the English edition of the Roman Missal. There are some other aspects to consider however.

Enter the Anglican Ordinariate. Within the context of Anglican liturgical patrimony one cannot fail to be stirred by the hieratic English liturgical tradition found there. This hieratic tradition presents a majestic and liturgical form of English that very clearly sits outside the day-to-day world and day-to-day speech. In this regard, it might be understood as similar to the early Latin liturgical tradition itself.

This aspect is not only worth pursuing and preserving as part of the Ordinariate, but here the Anglican Ordinariate can bring something to the table for broader liturgical consideration within the Roman rite. Indeed, I think it is no exaggeration to say that it can be a tangible, living witness as to how to approach and pursue vernacular liturgical forms in a way which is eminently liturgical and sacral.

Sacred Music

In addition to these purely textual considerations, another dimension of this is certainly the English polyphony and chant found within the Anglican tradition. From the vernacular compositions of the renaissance, to modern composers such as Healey Willan or the "Englished" Gregorian style chant of the like of the Anglican gradual - not to mention Anglican chant proper - these present examples of both the richness of this musical patrimony and also the potentialities that can exist for vernacular forms of liturgical music generally. Indeed, I believe this better approximates what the Second Vatican Council had in mind when it considered developments in the area of liturgical music. It certainly stands above much of the vernacular liturgical composition that has more typically accompanied the Roman rite since the time of the Council; composition which has been characterized more by stylistic rupture than by organic development. The foray into vernacular liturgical music that has been experienced within the context of the post-conciliar Latin Church has, of course, been stylistically shaped by imbalanced notions of *participatio actiosa* on the one hand (which is its own issue; a broader issue), but also by the general *zeitgeist* of the time from whence these compositions come; times marked by a greater spirit of rupturism, by a certain anti-formality and folksiness, as well as a certain secularity and even anti-sacrality. By contrast, the vernacular musical patrimony of Anglicanism has had the benefit of arising in other times and other climates and thus its own vernacular liturgical compositions came out quite differently, having the benefit of these different climates and influences. Indeed, these English forms of chant and polyphony, by comparison, are noteworthy for their continuity and sacrality. This historical and cultural difference presents the reform of the reform with options today. The example and experience of such by its use within the Ordinariate, and, by extension, its consideration as part of the broader reform of the reform, should certainly present an important alternative and inspiration which can serve the broader cause of the re-enchantment of the sacred liturgy.

Aside from the vernacular question, however, certainly the Anglican tradition has not excluded traditional Latin liturgical compositions within their worship, and I would suspect the Ordinariate would not either, thus testifying to the continuing appropriateness of this even where a robust vernacular tradition exists - and this too is an important point and witness, for too often things today are treated in an "all or nothing" manner.

Parish Hours

We have frequently promoted - just as the Second Vatican Council promoted - the celebration of the Divine Office within the parish - particularly in its sung form. Pass many an Anglican church and you will likely see denoted the times and days for "Evensong" and Matins. Certainly this is an aspect of the Anglican patrimony, and should it find expression within the context of the Anglican Ordinariate, it could help to heighten an awareness of this aspect of liturgical life generally, which might in turn (we can hope) influence such practices within parishes of the Roman rite - though within the context of the Roman Divine Office of course.

Liturgical Architecture and Ornaments

Finally, mention must surely be given to the matter of liturgical architecture and ornaments.

Anglicanism was influenced in the 19th and 20th century by the Ecclesiologists, the ritualists, the Oxford Movement and the gothic revival. During this time the mediaeval Catholic order was gradually rediscovered and restored to the point that this has now become the most recognizable form of the Anglican sanctuary today. As part of this revival, various examples exist of excellent altars, altar frontals and other altar appointments, rood screens, vestments and so forth. How then might this relate to the broader reform of the reform? Insofar as the liturgical arts are certainly a part of this movement

as well, and insofar as these arts relate to important aspects of the church and the liturgy such as the altar and sanctuary. But how is it unique to the Ordinariate? I suppose the answer is that it isn't per se unique since these elements all have Catholic roots, but it rather has to do with frequency of expression such that it forms a recognizable, iconic part of that patrimony. (For example, I would point to the more frequent use of antependia on altars, or, secondarily, to the greater likelihood of running into a rood screen or rood loft.)

There is surely a contribution to be made here as well.

Conclusion

This has admittedly been a very cursory and quick treatment, however I am hopeful that it might give at least some sense of the possible contributions that might be made by the Anglican Ordinariate toward the reform of the reform. Whether this will happen will depend on a variety of factors of course, not the least of which whether those of us outside the Ordinariate make a concerted effort to embrace, engage and include them as part of this broader liturgical conversation. It is my hope that this will happen, for we will have thereby added an additional, and I believe important, voice in the cause of re-enchanting the sacred liturgy.

By **Shawn Tribe** on the *New Liturgical Movement* on April 6, 2011

AUSTRALIAN BISHOP: HAVE NO ILLUSIONS ABOUT CLASSICAL ANGLO-CATHOLICS

PERTH, Australia (CNS) - Traditionalist Anglicans who remain in the Anglican Church rather than taking up Pope Benedict XVI's offer of an Anglican ordinariate are wasting their time and spiritual energy clinging to a dangerous illusion, said the Vatican's delegate for the Australian ordinariate.

Melbourne Auxiliary Bishop Peter Elliott, a former Anglican, urged Anglicans at a February 26 festival in Perth to take up the pope's offer of "peace."

"I would caution people who still claim to be Anglo-Catholics and yet are holding back," he told *The Record*, Catholic newspaper of the Archdiocese of Perth, February 26. "I'd say 'When are you going to face realities?' because there's no place for a classical Anglo-Catholic in the Anglican Communion anymore."

In November 2009, Pope Benedict announced his

decision to erect personal ordinariates for former Anglicans who wanted to enter into full communion with Rome while preserving liturgical and other elements of their Anglican heritage, including a certain amount of governing by consensus.

Those coming into the ordinariates are the "last fruits" of the Anglicans' Oxford Movement started in 1833 by Blessed John Henry Newman to restore Catholic identity in the Anglican Church, Bishop Elliott said. But he warned that times have changed and events have taken a "new and confronting turn."

"These realities seem to be lost on some Anglo-Catholics who are tempted to make a desperate last stand by just staying where they are," he told the festival, which drew more than 100 people, including Archbishop Barry Hickey of Perth and his auxiliary, Bishop Donald Sproxton.

"Permit me to suggest that it is a waste of time and spiritual energy to cling to such a dangerous illusion. Valuing the Catholic faith should not be confused with polemics," Bishop Elliott said.

"Let me quietly invite you to lay down weapons of controversies that are now pointless, to set aside endless intrigues which lead nowhere, to walk away from futile conflicts which cannot build up the body of Christ in charity. Accept the invitation of the vicar of Christ on earth.

"The gentle man who reaches out to you in *Anglicanorum coetibus* has no ulterior motives," he said, referring to the apostolic constitution that set up the ordinariates. "His apostolic offer is clear. There is no deception here. He calls you to peace."

The prelate also dismissed suggestions that the pope's offer would hinder ecumenism. Rather, it has kick-started it, he said.

"Recently it has been announced that the ARCIC (Anglican-Roman Catholic International Commission) process will continue. Anyone tempted to add 'in spite of the papal offer of the ordinariate' should reflect whether in fact it is the papal offer that has kick-started ARCIC once more," he said.

"With reference to these ongoing conversations, I would argue, as I have said elsewhere, that, far from

damaging ecumenism, the ordinariates will provide a lively stimulus for better relations between Anglicans and Catholics.

"In this regard let us pray that the forthcoming ARCIC discussions on the church as communion and Christian ethics will go well," he said.

Bishop Elliott added that the ARCIC conversations and the fruit of these conversations will also be honored in the new ordinariates.

Australian Anglo-Catholics hope to establish their ordinariate by Pentecost, June 12, by which time up to 60 Anglican clergy from Australia and the Torres Strait islands hope to have been ordained Catholic priests.

Momentum is gaining among traditionalist Anglicans across the world to take up Pope Benedict's offer.

Australian Archbishop John Hepworth, primate of the Traditional Anglican Communion, which claims 400,000 members globally, has asked the Vatican's *Congregation for the Doctrine of the Faith* to appoint bishop delegates for India, parts of Africa, Latin America, the Torres Strait, Puerto Rico and Japan following decisions of Anglicans there to enter the Catholic Church through ordinariates.

By **Anthony Barch** - **Catholic News Service** - March 1, 2011

TIME TO PROCLAIM THE PRIMACY OF JESUS CHRIST IN CREATION **2 of 7**

*"The Christian picture of the world is this, that the world in its details is the product of a long process of evolution but that at the most profound level it comes from the Logos. Thus it carries rationality within itself." (Pope Benedict XVI, as Cardinal Ratzinger, *God and the World: A Conversation with Peter Seewald*. Ignatius 2002 p. 139)*

The Pessimism of the New Atheism

The "new atheism" of such writers as Richard Dawkins is given widespread publicity and seems to have considerable influence. Dawkins in trying to address the reasons for the universe's existence comes to a very negative conclusion:

"The universe we observe has precisely the properties we should expect if there is, at bottom, no design, no purpose, no evil and no good, nothing but blind, pitiless indifference."²

Professor Keith Ward replied, somewhat diffidently:

"Dawkins' belief that this is a blindly indifferent

universe is a piece of wishful thinking [. . .] In fact, though evolutionary biology itself, as a scientific discipline, is silent on the subject of God's existence, it provides a quite remarkable array of data which strongly suggests the existence of at least an extremely wise and powerful designer. The universe does not look blind; on the contrary, it looks as if it has been contrived with the greatest intelligence. . . The hypothesis of God is superior in explanatory power."³

The new atheists avoid a central fact of our experience of the universe - that it is good and that it is our home. Despite the enormous impact of sin and evil it remains a beautiful and good universe,

coming from the source of goodness itself. St. Paul preaching on his first missionary journey made this point:

"We have come with good news to make you turn from these empty idols to the living God who made heaven and earth and the sea and all that these hold. In the past he allowed each nation to go its own way; but even then he did not leave you without evidence of himself in the good things he does for you: he sends you rain from heaven, he makes your crops grow when they should, he gives you food and makes you happy." (Acts 14:15-17)

The new atheism is not rational and many today realise this. God is returning from the evidence of science. Two well-known scientists have famously and bluntly said that: "Science is a surer path to God than Religion" (Paul Davies) and "The universe is a put-up job" (Fred Hoyle). The "Test of Faith" DVD we reviewed in our last Cutting Edge column presents a range of such contemporary scientists. Only last month Professor Bersanelli of the recently launched 'Planck laboratory', a European space agency project, declared "it is in the wonder and the beauty and the connectedness of the whole creation [. . .] that I see a sign of the Creator." It is natural, then, to ask: What is the ultimate purpose of the universe and why did God create it? It is the need to respond to this question that makes the debate about the place of Christ in Creation so important in preaching the Gospel today.

The Teaching of the Apostles on the Cosmic Christ

The Apostles preach Christ as our personal redeemer who forgives our sins and rises from the dead to conquer death. He is our personal saviour and redeemer. This must always remain our key message: "For me to live is Christ" (Phil 1:21), "I live now not I but Christ lives in me . . . I live by faith in the Son of God who loved me and gave himself for me." (Gal 2:20-21)

Nonetheless the same Apostles also clearly preach that Christ is the meaning of the cosmos. There are

many texts but the key ones are: John 1:1-14; Ephesians 1: 3-10; Colossians 1:15-20; Hebrews 1: 1-4. In these texts the vision of Christ in the early Church was clearly that the whole creation was predestined for Christ before the tragedy of sin. In the next article in this issue Fr Nesbitt looks at the presentation of this theme in Catholic tradition and its scriptural foundation. Below we would draw out the key scriptural themes, before moving on to the contemporary magisterium.

Both St. John and St. Paul, the deepest and greatest teachers of the New Testament, preach the same vision of the cosmic Christ. They proclaim that the universe has no meaning except for Christ and that it was created "in Him, through Him and for Him." (John 1:3; Col 1:16) The vision of Sts John and Paul is the one from which Scotus drew his inspiration. We believe for our time that we should draw out "things new and old" from this great treasury of teaching.

Pope Benedict XVI in a very interesting comment on Colossians 1:15-20 in one of his General Audiences in 2005 refers to the Jewish teaching, at the time of Christ, that: "The whole world was created in view of the Messiah".⁴ It is generally understood that the Rabbis in Jesus' time clearly taught that the Messiah was predestined from the beginning of Creation. The Pope reminds us that the Jews were Scotists on this point before the coming of Christ! We suspect that on the road to Damascus St. Paul found his rabbinic teaching was perfectly fulfilled in his overwhelming vision of Christ as the Lord of Creation, Salvation and Redemption which he was to proclaim later in his letters to the Colossians and the Ephesians.

² Richard Dawkins, *River out of Eden* p. 133 Wiedenfeld & Nicholson. 1995.

³ Keith Ward, *God, Chance and Necessity* p.202 One World. 1996.

⁴ General Audience 8th Sep 2005, and also in *Psalms and Canticles for Evening Prayer* CTS. p. 169.

Editorial **FAITH Magazine** November-December 2009 - www.faith.org.uk

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)