

The Sodality of St. Edmund, King and Martyr

A Catholic Community of the Anglican Use, Diocese of Hamilton

www.stedmund.ca



April 21, 2012 - **St. Anselm, Bishop and Doctor of the Church**

MAY SCHEDULE

May 6	Sunday	The Fifth Sunday of Easter
May 13	Sunday	The Sixth Sunday of Easter
May 20	Sunday	The Ascension of Our Lord
May 27	Sunday	Pentecost / Whit Sunday

SERVICE TIMES AND LOCATION

- (1) On Sundays, an Anglican Use Mass is celebrated at 1:00 p.m
- (2) All Services are held at our own altar in St. Patrick's Church, 53 Wellington Street, Cambridge, Ontario

NOTES AND COMMENTS

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A HAPPY PORTSMOUTH DAY



Monsignor Keith Newton, Father Robert Mercer CR, and Bishop Alan Hopes

As Bishop of Matabeleland, and then as a Bishop with the TAC, Robert Mercer C.R. brings great wisdom and experience into the Ordinariate. Bishop Alan Hopes came to Portsmouth Cathedral on Lady Day [March 26, 2012] to ordain Robert a Catholic Priest.

Very good that there were two C.R. priests from Mirfield to support their brother. Equally, there was a good turnout of TAC members from St Agatha's Portsea (where Fr Robert will now exercise his ministry) and Ordinariate priests from the diocese of Portsmouth and beyond. Good, too, that Msgr Broadhurst was there with Judy giving their support to ex-Anglican Bishop number 6 in the Ordinariate.

Fr Peter Geldard quipped about welcoming this new blood into the Church - he made the move from Secretary General of the Church Union to Catholic University Chaplain in Canterbury many years ago -

in time to give great hospitality to those fighting a rearguard action against the forces of 'modernisma' at the '98 Lambeth Conference. Also in attendance was Fr Christopher Colven, now Parish Priest at St James' Spanish Place in London, but for many of us a real pastor when he was Master of SSC in those troubled years of the '80s and '90s. Certainly some of us have taken too long to see the light: but we also have a good influx of younger members in the Ordinariate who have woken up and smelled the coffee (as they say) more quickly than we did.

Now we have to get organised for our first Ordinariate Holy Week and Easter, and get ready to welcome the next influx of erstwhile Anglicans. What a great time this is to be alive!

By **Fr Edwin Barnes** on his blog - **Ancient Richborough**

ROBERT'S RAMBLINGS

ST GEORGE'S, HANWORTH, DEDICATION OF REFURBISHMENTS, ALL SAINTS TIDE

I Peter 2, 5. "You, like living stones, are being built into a spiritual house".

This church was begun in 1293. About 100 years earlier a mercer or cloth merchant in Italy had a tearaway son, a wild teenage rebel, who even found himself in jail. In a derelict church the lad could have sworn that he heard the crucifix speak to him, "Build my church". He therefore stole some of his father's merchandise, sold it, and with the proceeds did some repairs on the church.

To build St George's in Hanworth in 1293, or to repair St Damian's in Assisi in about 1200, is no bad thing. We live in a sacramental world. A sacrament, as our Prayer Book tells us, is an outward sign of an inward and spiritual grace. God can and does use stone and slate, bricks and mortar, in His tender dealings with us. There is hardly a Christian alive, of whatever denomination, who does not associate some building or other with his own precious relationship with the Father, the Son, and the Holy Spirit. But in time Francis realized that for His eternal and spiritual house, God really wanted living stones. In the course of fashioning people as living stones, St Francis Assisi himself became one of the most Christ like Christians who has ever lived.

About 45 years ago a teenager was being shown by his mother a derelict church in Portsmouth. She associated that building with her own relationship with God. As a child she had worshipped and been to school there. St Agatha's was now being used as a warehouse by the Royal Navy. As the teenager clambered about the mezzanine floor which had been installed, he came face to face with a mural high up in the apse of God the Father. John Maunder was seized by a sense of vocation. He would dedicate himself to the rescue and reopening of that church. But of course God really wants living stones. Thanks to Father John, as he now is, to his mother, and to others, St Agatha's is again open for public worship. Some of you have assisted there. Your Father Anthony owes his priestly vocation to its

priest and people. And I am grateful to think of it as the parish to which I now belong.

About 20 years ago a youngish priest was sent to Hanworth. The diocese of London had far too many churches. Given the complications of English law, closing down ancient parishes is complicated. But given the state of diocesan finances, it would not be a bad idea if St George's could be run down and then closed. It was old, some 700 years old. Hardly anybody ever went there. The building was deteriorating. The churchyard was unmanageable. Believe it or not, all over the world wide Anglican Communion churches are being closed down and sold off, and priests are charged with this very task. But Father Paul was seized with a sense of vocation. He would dedicate himself to the revival and restoration of St George's. Thanks to him, to you, and to others, the work continues apace. But of course God really wants living stones for His eternal and spiritual house.

One heroic Christian, a Scot, actually had the surname Livingstone, though in our clipped English way we pronounce it Livingstin. He gave his life to the spread of the gospel and to the freeing of slaves in Central Africa, where he was to die of malaria. All his life he battled against the problem of clinical depression. A town is named after him in Zambia. A gigantic statue of him stands by the Victoria Falls in Zimbabwe. He is buried in Westminster Abbey.

God certainly lives in St Francis Assisi, in Dr David Livingstone. God certainly used these two great Christians to fashion others as living stones. And the spiritual house of God is none other than the communion of All Saints.

Therefore to God be thanks and praise.

Robert Mercer CR

AN INTERVIEW WITH FR DWIGHT LONGENECKER – 1 of 2

We have extensively covered the Ordinariates established through an Apostolic Constitution for Anglicans seeking full communion with the Catholic Church while maintaining much of their patrimony. We caught up with Fr Dwight and asked him a few questions concerning the Ordinariates. His responses are insightful and inspiring:

Q: Last year in England the Personal Ordinariate of Our Lady of Walsingham was erected. A few weeks ago here in the USA the Ordinariate of the Chair of

St. Peter was established. Can you explain what this is all about?

A: An "Ordinariate" is a special structure within the Catholic Church which allows jurisdiction for a group of Catholics who are outside the normal geographical boundaries of the Diocesan system. For example there is a "Military Ordinariate" for all those who live and work within the military, but who move from place to place. These personal ordinariates are being established for groups of Christians from the Anglican tradition to come into full communion with the Catholic Church while retaining some of their own customs and traditions. These are being called "Anglican Ordinariates."

Q: Pope Benedict XVI made the move to establish the Anglican Ordinariates. What prompted that action?

A: The answer is in the opening sentence of *Anglicanorum coetibus* - the Apostolic Constitution which established the ordinariate: "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."

Since the early 1990s when the Church of England decided to ordain women as priests, Anglicans have asked the Vatican for some sort of provision whereby they could come into full communion while still retaining some autonomy and their own Anglican traditions. As the Anglican Communion moved towards women bishops, homosexual marriage, acceptance of re-marriage after divorce and other untraditional moral and doctrinal positions, the calls became more frequent, numerous and insistent. The Holy Father is simply responding to these pleas.

Q: The Apostolic Constitution announcing the new provisions speaks of establishing "personal ordinariates." What kind of canonical structures are they?

A: The Holy See is granting Anglican converts their own mini-hierarchy which answers directly to Rome. The man in charge will be called the "Ordinary". He will be a former Anglican priest or bishop. If he is celibate he may be a bishop, but if married he will not be consecrated as bishop. This is so that a married man may be asked to fill the role of ordinary. Nevertheless, (apart from conducting ordinations) the ordinary will have the virtual status of a bishop within the ordinariate. He will be able to erect parishes, appoint clergy and serve as pastor of the Anglicans in his area.

Think of the arrangement of some of the Eastern Rite churches. They have a bishop or archbishop who oversees a large area. They have their own rite

and their own traditions, but they are in full communion with the Holy See. For canonical reasons, the Anglican Ordinariate is not quite the same, but it is similar.

Q: What would be the relationship between these ordinariates and the dioceses with whose territories they overlap?

A: The Anglican Ordinariate will overlap geographically with existing Catholic dioceses. The Anglican Ordinary will oversee priests who are incardinated to the ordinariate. The Ordinary and his priests are called on to co operate fully with the Catholic diocesan bishops and their fellow Latin Rite priests for the good of the whole church.

Q: How does this arrangement differ from the canonical structure of the Eastern Catholic Churches?

A: The Eastern Rite Churches have more autonomy. Also, they have bishops who are not married. The Anglican Ordinary may be a married man. This means he is not a bishop. Most importantly, the Eastern Rite churches have their own liturgical rite which has its own historical integrity. The Anglicans will use an 'Anglican style' liturgy which has been theologically corrected and approved by Rome. Historically the Anglican liturgy has been derived from the Latin Rite. Therefore it is rightly called an 'Anglican Use' liturgy of the Roman Rite.

Q: What is the Pastoral Provision and how does this interact with the Anglican Ordinariate?

A: The Pastoral Provision is a process established by the Vatican in the 1980s to allow married former Episcopal priests to be re-trained and dispensed from the vow of celibacy to be ordained as Catholic priests. A similar procedure was then adopted by bishops in England and other countries where the Anglican Church had been planted.

The Pastoral Provision office will still exist for those Protestant ministers, including Episcopalians, who wish to enter into full communion, but do not wish to belong to the Ordinariate. Those entering the ordinariate will be dealt with by the Ordinary.

Q: What are the common reasons given by these Anglican Christians for their desire to be in communion with Rome?

A: *They profess to hold to a Catholic understanding of the historic Christian faith. They have refrained from simply becoming Catholics in the usual way*

because they desire to retain the riches of their Anglican patrimony. In other words they want to remain Anglo Catholics, but within the Catholic church instead of the Anglican Church.

The interview was conducted on January 18, 2012

ANGLICAN USE

The term **Anglican Use** has two meanings. First, it refers to parish churches founded by former Episcopalians, members of the United States' branch of the Anglican Communion, who have joined the Catholic Church (in the Latin Rite). These parishes maintain some of the features of Anglicanism and have been established in the Catholic Church under the Pastoral Provision of 1980 issued by Pope John Paul II. Anglican Use parishes have existed only in the United States. Many Anglican Use priests are former clergy of the Episcopal Church and most are married. These parishes can be expected to join the Personal Ordinariate of the Chair of Saint Peter, a personal ordinariate for former Anglicans established on 1 January 2012 in accordance with the provisions of the Apostolic Constitution *Anglicanorum coetibus* of 9 December 2009.

Second, Anglican Use refers to the particular form of worship used in those churches, which is found in the *Book of Divine Worship*.

History

In the article *The Pastoral Provision for Roman Catholics in the U.S.A.* the Reverend Jack D. Barker traces the origins of the demand for such an arrangement to the Oxford Movement in nineteenth-century England and more immediately to developments in the Episcopal Church in the United States of America in the 1970s, when the church changed its canons regarding divorce, refused to take a strong public stand against abortion, ordained women to the diaconate and made many changes to its Book of Common Prayer. Some whole parishes began to leave the church.

In 1977, some of those who desired union with the Catholic Church contacted individual Catholic bishops, Apostolic Delegate Jean Jadot and the Congregation for the Doctrine of the Faith in Rome, to inquire about the possibility for married Anglican priests to be received into the Catholic Church and function as Catholic priests.

In 1979, after the United States National Conference of Catholic Bishops and the Congregation for the Doctrine of the Faith had reacted favourably to the

by **Catholic Online**. Fr Dwight Longenecker is a former Anglican priest who has been ordained under the Pastoral Provision. He is parish priest of Our Lady of the Rosary Parish in Greenville, South Carolina.

proposals that had been put before them, a formal request for union was presented in Rome on 3 November for acceptance into the Roman Catholic Church, for steps to be taken to eliminate any defects that might be found in their priestly orders, and that they be granted the oversight, direction, and governance of a Catholic bishop. They offered the allegiance of their whole hearts and minds and souls, and also "with that allegiance the Anglican patrimony that has been ours in so far as it is compatible with, acceptable to and an enhancement of Catholic teaching and worship".

The decision of the Holy See was officially communicated in a letter of 22 July 1980 from the Congregation for the Doctrine of the Faith to the President of the United States episcopal conference, who published it on 20 August 1980.

Structure

Though admittance of the Episcopalians in question to the Catholic Church was considered as reconciliation of individuals, a pastoral provision or statute gave them a common group identity.

That identity involved the possibility, after a period of being subject to the local Latin Rite bishop, of being granted some distinct type of structure; the use, with the group, but not outside it, of a form of liturgy that retained certain elements of the Anglican liturgy; married Episcopalian priests may be ordained as Catholic priests, but not as bishops.

An ecclesiastical delegate, a Catholic and preferably a bishop, was to be appointed to oversee the implementation of the decision and to deal with the Congregation.

Implementation

In March 1981, Bishop Bernard Francis Law was appointed Ecclesiastical Delegate. He was later replaced by Newark Archbishop John J. Myers in 2003 and Kevin W. Vann in 2011. William H. Stetson, a priest of the Prelature of Opus Dei, is Secretary to the Ecclesiastical Delegate.

In addition to establishing the liturgy and allowing for

the parishes, the pastoral provision permitted, on a case-by-case basis, the ordination of married men into the priesthood of the Latin Rite of the Catholic Church.

In 1983, the first Anglican Use parish, Our Lady of the Atonement, formed in San Antonio, Texas. Our Lady of Walsingham parish in Houston, Texas followed the next year to be the second parish. Concern about ecumenical relations with the Episcopal Church prevented the Archbishop of Los Angeles from authorizing the establishment in his archdiocese of personal parishes of the kind envisaged, in spite of requests from two groups, whose membership exceeded that of any of the groups for which personal parishes were set up in other dioceses. The petitioners were told that they could only be received as members of the existing ordinary Catholic parishes. The number of personal parishes established was only 7, but since 1983 over 80 former Anglicans have been ordained for priestly ministry in various Catholic dioceses of the United States.

Personal Ordinariate

The Apostolic Constitution *Anglicanorum coetibus* of 9 December 2009, issued in response to appeals from various Anglican groups around the world, such as the Traditional Anglican Communion, allows for the creation of personal ordinariates for former Anglicans, who would thus, unlike the Anglican Use parishes, be under their own ordinary and not under the local territorial Catholic bishop. One was set up for the United States on 1 January 2012 under the name of the Personal Ordinariate of the Chair of

Saint Peter, and it is expected that the Anglican Use parishes will join it.

Liturgy

The Congregation for Divine Worship gave provisional approval for the group's liturgy, the *Book of Divine Worship*, in 1984, an approval rendered definitive in 1987. This book incorporates elements of the 1928 Book of Common Prayer, but the Eucharistic liturgy is from the 1979 Book, with the Eucharistic Prayers taken from the Roman Missal and the ancient Sarum Rite (with the modern English Words of Institution inserted in the latter).

Anglican Use is a particular form of worship within the western Latin Rite of the Catholic Church. The Latin Rite includes the Roman Rite (Ordinary form - the widely practiced and most common - and the Extraordinary form) as well as Anglican Use, the Ambrosian Rite of Milan, the Mozarabic Rite in parts of Spain (Toledo Use) and in some parts of northern Portugal (Bragan Use). The Catholic Church also includes many Eastern Catholic Churches alongside the Latin Church, not within it, which have their own liturgical rites.

The Anglican Use liturgy reflects many influences, including the Sarum Use, the English Missal, and the 1928 and 1979 versions of the Episcopal Book of Common Prayer, as well as the Roman Missal. Distinctive features include 16th century English (e.g., "thee" and "thou"), greater use of incense and bell-ringing, and English chants and hymns.

From **Wikipedia** (with a bit of editing!)

THE GIFT OF AUTHORITY - 5 of 7

The Pope, the Church, and the Magisterium

A talk given by Matthew Teel to the Our Lady of Hope Society, meeting at St. Therese Little Flower Catholic Church, Kansas City, Missouri, on Sunday, September 14, 2008. The topic Fr. Ernie [Davis] gave me for today is really the heart of why I converted to the Catholic Church in the first place: namely, the role of authority in the Church. Mr. Teel, a former Episcopal priest, now teaches philosophy and religion at Crowder College, Webb City, Missouri.

I said earlier that the issue of authority is one that figured prominently in my own conversion. But there was a specific circumstance in my life that caused authority to come to the foreground in my own thinking, and it wasn't so much theological as parental: I became a father.

Those of you who are parents know that you suddenly get a different take on authority when you have the right, the duty, and the responsibility to raise another human being. When I became a

father, it got me started thinking about what my own rights, duties, and responsibilities were toward this child. And that prompted me to start looking at the Church's authority in a very different way than I had before.

Now, up until that point, I was not very happy with the lack of authority in the Episcopal Church. It seemed to me that anyone could do anything and call it legitimate. No one was really 'in charge.' The buck didn't stop anywhere.

With the Catholics, the buck stopped with the pope.
With the Baptists, the buck stopped with the Bible.

But we just muddled through and came to our own conclusions.

I remember one of my professors in seminary telling us, with some pride in his voice, that Anglicanism is 'Christianity for adults' - the implication being, of course, that we weren't like those 'children' in the other churches who needed to believe that they could get all the answers from someone. Only very weak people need to believe that the pope is infallible. Only very childish people need to believe that the Bible is infallible. We Anglicans don't need anything to be infallible: we are responsible for ourselves. Don't take your answers from some guy in Rome, we'd say, or some book (no matter how holy): forge your own path. Find your own way. Figure things out for yourself. This is Christianity for adults!

And as I said, I wasn't too enthusiastic about that, but I bought into it and I thought I could live with it. For a while.

And then I had my first child.

And it was the experience of having a child that forced me to the conclusion that that is a very sad way of exercising one's authority. Parents have a RIGHT to tell their child how to act, they have a DUTY to raise them right and tell them the truth, and they have a RESPONSIBILITY to give them direction.

Have you ever known a man or a woman who refused to take responsibility for raising their children? They don't want to tell the child to stop jumping on the couch because they don't want to be perceived as mean or grumpy. They don't want to tell the child to do his chores because they don't want to be perceived as a buzz-kill. They want to be the cool dad, the friend dad, the buddy dad. And what happens to those children? They generally act like brats and run roughshod all over everybody else and bring the whole family down around them. Which is basically what we see going on in the Episcopal Church and the Anglican Communion.

It was the experience of having children and being a father that told me that NOT exercising the authority you've been given is actually very CRUEL.

OUR ALTAR IN ST. PATRICK'S



On January 8, 2012* we celebrated our first Anglican Use Mass in St. Patrick's Church in Cambridge. Father Foote, the Pastor of St. Patrick's, our Sodality Chaplain, and our celebrant, has given us space in his church.

Our altar (one that we purchased from Grand River Hospital when they decided to close their Chapel), is located in the south transept under a statue of Our Lady of Fatima. There are about a dozen pews facing the altar which will seat almost 100 people.

Mass is celebrated every Sunday at 1:00. Coffee, tea, and biscuits are served after Mass in the Parish Hall. (At this time, the congregation is encouraged to attend St. Patrick's or their local Catholic Church on major Holy Days and Days of Obligation which occur during the week.)

* On January 1, 2012, the day we were received into the Catholic Church (by His Excellency, The Most Reverend Douglas Crosby, O.M.I. in his Cathedral in Hamilton), Father Foote celebrated our first Anglican Use Mass.

THREE MYTHS ABOUT THE CHURCH - 2 of 3

1. Purple ecclesiology

2. A church in decline

3. Christianity is the oppressor, not the oppressed

[T]he venues where these three myths tend to be most deeply entrenched - the secular media, the academy, political circles and so on. . . . Yet they're remarkably widespread inside the church too, among people who really ought to know better. If Catholics perpetuate these ideas, it's hard to fault the outside world for being seduced by them.

2. A church in decline

The popular take on Catholicism these days tends to be that it's a church in crisis. Rocked by sex scandals, bruising political fights and financial shortfalls, it seems to be hemorrhaging members - a recent Pew Forum study found there are now 22 million ex-Catholics in America, which would be the country's second-largest religious body after what's left of the Catholic church itself - as well as clustering parishes, closing institutions and struggling to hand on the faith to the next generation.

The overall perception is that this is an era of Catholic entropy - decline, contraction, things getting smaller.

Seen from a global perspective, however, that's just wildly wrong. The last half-century witnessed the greatest period of missionary expansion in the 2,000-year history of Catholicism, fueled by explosive growth in the southern hemisphere. Take sub-Saharan Africa as a case in point: The Catholic population at the dawn of the 20th century was 1.9 million, while by the end of the century it was more than 130 million, representing a staggering growth rate of 6,708 percent. Overall, the global Catholic footprint shot up from 266 million in 1900 to 1.1 billion in 2000, ahead of the overall rate of increase in world population, and is still rising today.

The dominant Catholic narrative of our time, in other words, is not decline but astronomic growth. (That's not true everywhere, as there are significant losses in Europe, parts of North America and in some

pockets of Latin America, but it is the global big picture.)

Running those numbers, one is reminded of a famous 2003 essay by David Brooks, poking fun at secular elites who like to believe that religion is in decline: "A great Niagara of religious fervor is cascading down around them," he wrote, "while they stand obtuse and dry in the little cave of their own parochialism."

Even in the United States, the Catholic church is actually holding its own. Yes, it's lost a third of Americans born into the faith, but its retention rate of two-thirds is actually fairly healthy by the competitive standards of America's wide-open religious marketplace. (It's much higher than, say, the Jehovah's Witnesses, who retain only one-third of their members.) Further, the Catholic church is holding steady at roughly a quarter of the national population, thanks largely to Hispanic immigration and higher-than-average birth rates among Hispanic Catholics. In the words of Luis Lugo, director of the Pew Forum, American Catholicism is "browning," but it's not contracting.

To be sure, statistics alone don't settle disputes about the choices facing the church. Those 22 million ex-Catholics in America, for instance, don't necessarily represent a "vote with your feet" referendum against the conservative drift of church leadership in the last quarter-century, especially when you consider that, according to the Pew data, a sizeable chunk defected to Evangelical Protestantism. Nor does the phenomenal growth of Catholicism in the global south necessarily amount to an endorsement of current Vatican policy, because quite honestly, the Vatican has had precious little to do with it.

In other words, you can't draw a straight line from population data to who's right or wrong in current Catholic debates. What can be said with empirical certainty, however, is that anybody who thinks this is

an era of Catholic decline needs to get out more often.

By **John L. Allen Jr.** - *National Catholic Register's* senior correspondent - March 8, 2012

FROM HERE AND THERE

1) The Priest Was Facing The Other Way

As I mentioned in a post last year, I've never gotten to attend a celebration of the Mass in the Extraordinary Form (aka the "Latin Mass" or the "Tridentine Mass," etc.). I've tried a few times and it didn't work out for various reasons. And I really didn't even know it existed or what it exactly was up until 5-10 years ago. I've been interested in attending ever since.

I grew up where all I ever knew was the Ordinary Form (this is the same form of the Mass that's been said in various translations since Vatican II). If you're under the age of 40 it's probably all you've ever really known, too.

Not too long ago, however, I attended an Ordinary Form of the Mass where the priest was facing away from the congregation during the consecration. Of course, that was the normal practice prior to Vatican II. But I had never experienced it. In the Ordinary Form of the Mass today, the priest faces the congregation the whole time.

I know there are theological reasons to support both practices. And my point here is not to argue them or to say that either is objectively "better." All I want to say is that when the priest held up the bread and wine and offered them up to the Father as the Body and Blood of His Son, I experienced Mass in a different way than ever before.

At every other Mass I had ever been to, I had seen the priest holding up the Body and Blood toward me. Holding them up for an audience to see - or at least, that is what I naturally perceived from the way it was done. If you are just observing the Ordinary Form of the Mass, this is the part where you'd say, "Oh, this is where the priest holds up the bread and wine to the congregation."

But when the priest was facing away from me this time, I got a very different impression. It really hit home to me more than ever that in that moment I was participating in something, not just observing. That I wasn't just being shown something, but that we were the ones offering the something together - through the priest. All because the priest was facing the other way. The position of his body just seemed to resonate more with what we were doing. That's all.

It just reminded me that the motions of the liturgy are always communicating something important. And that depending on one's background or perspective, they impact you differently.

I'm thankful for the latest improvements to the Mass translation. And I'm hopeful that we'll all continue to uncover, embrace and express the mysteries of the Mass together as we go forward as the Church.

I also thought the following words from Cardinal Burke regarding the long tradition of the Mass were both interesting and promising:

Many Catholics now see that the Church's "ordinary form" of Mass, celebrated in modern languages, "could be enriched by elements of that long tradition."

In time, Cardinal Burke expects the Western Church's ancient and modern forms of Mass to be combined in one normative rite, a move he suggests the Pope also favors.

"It seems to me that is what he has in mind is that this mutual enrichment would seem to naturally produce a new form of the Roman rite - the 'reform of the reform,' if we may - all of which I would welcome and look forward to its advent."

Matthew Warner in the *National Catholic Register* - February 17, 2012

2) Why go to Church?

One Sunday morning, a mother went in to wake her son and tell him it was time to get ready for church, to which he replied, "I'm not going."

"Why not?" she asked.

"I'll give you two good reasons," he said. "(1) They don't like me, and (2) I don't like them."

His mother replied, "I'll give you two good reasons why you SHOULD go to church: (1) You're 59 years old, and (2) you're the Pastor!"

Thanks to **Gillian Wayne/Barbara Evans**

3) In view of the rising tide of de-Christianization in the Western World and consequent Islamization of

European culture, many Christians are questioning the fundamental tenet of Christianity, namely the **Divinity of Jesus Christ**.

Many ask themselves if it makes sense to believe that a young Jewish carpenter who lived 2,000 years ago and . . .

- 1) preached a message his own people refused to accept,
- 2) was betrayed and abandoned by his close associates,
- 3) died between two thieves like a common criminal,

and yet claimed to be the Son of God?

In view of the proselytizing zeal of Muslims in the West, it's high time for Christians to re-evaluate, re-affirm and re-invigorate their certitude in the Divinity of Jesus Christ. **Dominic de Souza**

4) Don't be afraid to take a big step. You can't cross a chasm in two small jumps. **David Lloyd George**

5) The sacrament of charity, the Holy Eucharist, is the **gift that Jesus Christ makes of himself**, thus revealing to us God's infinite love for every man and woman. **Pope Benedict XVI**

6) When asked, "How many people work in the Vatican?", **Pope John Paul II** replied, "About half!"

7) The trouble with practical jokes is that they very often get elected. **Will Rogers**

8) "A man can no more diminish God's glory by refusing to worship Him than a lunatic can put out the sun by scribbling the word 'darkness' on the walls of his cell." **C.S. Lewis**, *The Problem of Pain*

9) Fifty former Anglicans from one parish join Ordinariate

More than 50 people from a single parish in Darlington, northern England, joined the *Personal Ordinariate of Our Lady of Walsingham* last night.

Led by Fr Ian Grieves, who has served at the Anglican church of St James, Darlington, for 23 years, 58 Anglicans formally joined the Ordinariate at the Catholic church of St Anne, Darlington.

In his homily, Msgr Newton said: "The journey you embarked upon on Ash Wednesday through the days of Lent to your reception into the full communion of the Catholic Church this evening is a model of the whole of your Christian life. It has meant for each of you, in a particular way, leaving behind what has been comfortable and familiar and stepping out in faith, certain in the knowledge that we do so in company of Jesus who prayed the night before he died that his disciples might be one.

"It is a journey that must be total and complete. But like all journeys in the faith it is one leading to joy and fulfilment."

Speaking about the importance of Christian unity and the role of the Ordinariate, Msgr Newton said: "We have prayed and longed for unity but it has been realised in a way we might not have expected. Our prayer has been answered by the Holy Father himself through the Apostolic Constitution *Anglicanorum coetibus*.

"We have travelled this road to further the unity of Christ's Church; a unity in faith and communion symbolized by Peter amongst us - the visible reminder of the unity of Christ's Church, a unity for which he reminded his listeners in Westminster Abbey is a particular responsibility of the Bishop of Rome".

Ian Grieves, who is now Pastor of the Darlington Ordinariate Group, hopes to be ordained for service in the Personal Ordinariate in the coming months. After that, the group will begin to worship together, bringing together elements of Anglican tradition and liturgy with the Catholic faith.

By **Madeleine Teahan** - 5 April 2012 - **CatholicHerald.co.uk**

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