

The Sodality of St. Edmund, King and Martyr

A Catholic Community of the Anglican Use, Diocese of Hamilton

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April 23, 2013 - **St. George, Martyr, Patron of England**

MAY SCHEDULE

May 5	Sunday	The Fifth Sunday after Easter
May 12	Sunday	The Ascension of the Lord
May 19	Sunday	Pentecost
May 26	Sunday	Trinity Sunday

SERVICE TIMES AND LOCATION

- (1) On Sundays, an **Anglican Use Mass** is celebrated at 8:00 a.m.
- (2) All Services are held at Our Lady altar in **St. Patrick's Church**, 53 Wellington Street, Cambridge, Ontario

NOTES AND COMMENTS

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POPE FRANCIS!

What a joy that the chair of St Peter has, by God's Holy Spirit, gone to a Latin American Jesuit, to a devout man of humble and simple life. And to someone who knows, first-hand, the united-but-not-absorbed principle of many in the diverse communion that makes up the Catholic Church.

Until only days ago. As Cardinal Bergoglio (Archbishop of Buenos Aires), the now-Holy Father was for 15 years Ordinary of the Ordinariate for Eastern Catholics in Argentina who lacked a local jurisdiction for their own rite. It's useful for us in the Anglican Ordinariates to be reminded of this.

While media and internet bloggers trawl through the new Pope's past words and works, to find clues to the new pontificate, hints about his "stance" on a variety of issues - same sex marriage, politics, the Latin mass, the place of Anglicans, whatever - it was good to hear the Archbishop of Westminster remind Radio 4 of the shocking news that, as ever, "the Pope is a Catholic!"

Above all, God has given us, not necessarily the Pope some thought they wanted, but the Pope that the Church - and the world - needs. And now, as a fitting complement to Pope Benedict's emphasis on faith and liturgy, we anticipate a papacy with particular stress on faith and social action, and of quiet, humble faithfulness to the Gospel of Christ.

At a time of growing hostility, certainly in Europe, to

the public place of religion, and of Catholicism in particular, a picture of another South American Jesuit priest comes to mind. It is Fr Gabriel (played by Jeremy Irons in the 1986 film *The Mission*) bearing the Blessed Sacrament before being gunned down. Maybe this new pontificate will impress upon us all - as part of mission, part of the *New Evangelisation* - the call and cost of being a witness, a martyr, for Jesus Christ.

This is something that Bishop Mark Davies (Shrewsbury) picks up on. In a pastoral letter he writes: "It is significant that the announcement that we have a new Pope should be made from Vatican Hill where St Peter's mortal remains were buried following his martyrdom. Amid testing times, the Pope must always be ready to face a form of martyrdom. The Pope is neither a politician nor a celebrity, but always a witness to the Truth, to the One who was crucified, to the faith handed down by the Apostles. This moment surely invites us to renew personally our loyalty to the Pope chosen to guide the Church in these testing times. In the face of opposition, may you and I always stand steadfastly and courageously with St Peter's Successor. I ask you to renew this promise with me today."

By **Fr Jonathan Redvers Harris** in *Ordinariate News* - the Newsletter of the Isle of Wight & Portsmouth Mission - Issue No. 21

ROBERT'S RAMBLINGS

HEAVENLY ALTAR?

I am still rambling on about the eucharistic prayer of St Gregory the Great. It asks, "Command these offerings to be brought by the hand of Thy holy Angel to Thine altar on high".

We don't believe there are three thrones floating about in the sky. When we say in the apostles' creed that Christ "sitteth at the right hand of God the Father Almighty"; when we sing to the Holy Spirit, "O King enthroned on high" (green 454), we actually

mean that the Three Persons of the Trinity are Consubstantial, or of the same Being.

We don't believe that there is an altar floating about in the sky. We mean that Christ eternally offers himself in love to His Father. We could put it that Christ is the altar, cross or table on which the Offering is made, that Christ is the temple in which the offering is made, that Christ is the Offering on the altar table in the temple. Christ is Who offers. Christ is Who is offered. Because we are in Christ, one with Christ, part of Christ; because we are His Body, He includes us in Himself. Because He consecrates bread and wine to be His Body and Blood, He includes them in Himself. Our much loved Anglican hymn, "And now, O Father, mindful of the love", summarizes thus, "Look Father, look on His anointed face, and only look on us as found in Him" (green 302, blue 221). Only because we are in Christ can both the Gregorian canon and the *Book of Common Prayer* speak of, "this sacrifice of praise". Our praise becomes part of His. "For praise and thanks of worship, the catholic oblation of Jesus Christ is made" (green 334). "Wherefore, O Father, we Thy humble servants here bring before Thee Christ Thy well beloved" (green 335).

In an earlier column I mentioned an ancient Eastern liturgy called St James. We are familiar with one of its chants because it has been turned into a popular Anglican hymn, "Let all mortal flesh keep silence" (green 318, blue 229). This sings about Christ coming down to us at the eucharist. Where He is, there are angels. "Christ our God to earth descendeth. Rank on rank the host of heaven spreads its vanguard on the way."

The Anglican priest Charles Wesley is the author of 5,500 hymns. No wonder it is hard to find the hymn one is looking for. The one I'm after is in neither the green *English Hymnal* nor in the blue *Canadian Book of Common Praise* but in the burgundy *Hymns Ancient & Modern Revised*, of which I have no copy. Wesley also sings about angelic presence at the eucharist, "Angels in fixed amazement around our altars hover".

By contrast the Gregorian liturgy speaks about Christ taking us up to the heavenly worship of the Trinity. Angels accompanied the prophet Elijah at his assumption, *II Kings* 2,12. Where God is, there are angels. So much so that New Testament books

mean that the Three Persons of the Trinity are Consubstantial, or of the same Being. speak of angelic presence when Moses receives the Ten Commandments. *Acts* 7,53. *Galatians* 3,19. *Hebrews* 22. St Paul urges Greek ladies to cover their heads out of respect for angels just as orthodox Jewish men do in our own times, *I Corinthians* 11,10. Christ's coming down is one way of expressing a reality, our being taken up is an alternative way. In Christ heaven and earth meet. When Abraham our father in faith was prepared to offer his son, an angel appeared on the scene, *Genesis* 22,15. When our Lord made oblation of Himself in the garden of Gethsemane, an angel appeared on the scene, *Luke* 22,43. "Therefore with angels, archangels and all the company of heaven, we . . ."

But who exactly is the angel of whom the Gregorian prayer speaks?, "By the hands of Thy holy angel to Thine altar on high". Well, it could be any old angel, so to speak. Take your pick. But more plausibly, the eucharistic prayer could be speaking of Christ Himself!

The word *angel* is simply Greek for *messenger*. When naughty little Johnny is dispatched to the convenience store to buy some sugar for his mom, he is literally an angel. Christ is His Father's Angel. He comes from heaven with the message that salvation is in Him. But equally well, Christ is our messenger to the Father. He takes our hopes and fears to the Father's throne. *Apostle* is another Greek word for *messenger*. *Hebrews* says of Christ, "The Apostle and High Priest of our profession" (3,1). He comes to us from the Almighty Father. And He represents us to the Father.

I have mentioned the ancient liturgies of St James and of St Gregory. There is an even older one nicknamed Hippolytus. Scholars controvert each other about its origin and its use, but it probably comes from second century Rome. The man for whom it's named suffered during persecution.

The consecration prayer of Hippolytus speaks to the Father of His Son like this, "The Angel of Thy counsel".

Perhaps the consecration prayer of St Gregory also speaks of God the Son when it asks, "Command these offerings to be brought by the hands of Thy holy Angel to Thine altar on high".

Msgr. Robert Mercer, CR

**An interview with Archbishop Gerhard Müller
Prefect of the *Congregation for the Doctrine of the Faith***

The scariest thing about visiting the office of the *Congregation for the Doctrine of the Faith* was getting past the Swiss Guard. It was a wet December day in Rome as I ambled across the cobbled streets, polished with rain, towards the guard who manned the side of the CDF offices, near St Peter's. The thought of interviewing one of the top members of the Church hierarchy, Archbishop Gerhard Müller, was making my nerves tingle.

Just as I was about to speak to the Swiss Guard, a lady stepped in front of me and started asking him if there was any chance she could meet the Pope. Some minutes passed and, eventually, I had to interrupt: "I have an appointment with Archbishop Müller, may I pass through?" The guard looked at me sceptically. I told him my name and offered him my passport. He nodded and said that I would have to go through security. Going into a little cabin, I met two jolly security officers who gave me less trouble than one receives at an airport. The Swiss Guard was satisfied that I was trustworthy, and let me pass into the *Palazzo del Sant'Uffizio*.

There was an aura of absolute calm and stillness about the hallowed marble halls of the former Holy Office. Archbishop Müller's secretary, a young, energetic Polish priest, welcomed me into a majestically decorated meeting room with gold-patterned walls. The secretary lit the Advent wreath, which he then placed in the centre of the table. A door opened and in strode the tall figure of Archbishop Müller. He had a poker-straight posture, a shock of white hair, lively brown eyes and a warm smile. His handshake was firm, gentle and not at all harsh. Most disarmingly, he was evidently keen to do an interview with a journalist who had just flown in from London.

Archbishop Müller said he was happy to answer "all the questions" and didn't make any specifications of the "you can't ask me that" variety. His openness was so refreshing that my nervousness disappeared. If it were possible, he would spend half an hour answering each question, but because we didn't have days at our disposal he answered quickly and didn't mince his words.

I asked him about the first time he showed signs of wanting to be a priest. "When I was four, the Bishop of Mainz came to our local village of Finthen to administer the sacrament of Confirmation," he said.

"When I saw the bishop with his staff and mitre, apparently I said to my mother: 'That's what I'd like to be! A bishop!'"

The 65-year-old, whom Pope Benedict appointed as Prefect of the *Congregation for the Doctrine of the Faith* in July, said his parents were "very surprised" to learn that he had a vocation, because "they were humble people and couldn't imagine that their son would become a priest". His father was "a simple worker" at the German car manufacturer Opel. The youngest of four children, he grew up in a close-knit, working-class family in a village that had been a Roman settlement. He emphasised that his parents were very diligent in their practice of faith and "always, always practised every detail of the faith, not leaving anything out". Initially, his mother was the biggest influence on his faith, and as a family they recited the rosary every day. With a tinge of sorrow in his voice, he said that his parents did not live to see him consecrated Bishop of Regensburg in 2002.

Getting into a deeper discussion about how he realised his priestly vocation, I asked if there was any conflict of interest between his life in the world and his religious calling, to which he answered plainly: "No. It was a very harmonious transition. Growing up, I had been an altar server and always involved in Catholic youth groups. Before seminary I was taught by priests in secondary school, and so going to live with them in the seminary in order to train as a priest was not so different." But he did stress that he put himself through much rigorous self-examination to make sure that he had "a true vocation, which only comes from Jesus, and not just mental imaginings of a vocation. I asked myself if I was willing to make a sacrifice of my life for God."

The archbishop developed this, in a way that showed he was ever mindful of the essential foundations of Catholicity. "Of course you must ask yourself if you can live without wife and family," he said. "You must find out if you are willing to sacrifice your life, in the Christological sense of sacrifice. Every mother or father gives their life for their children and their family. The priest, as father of the family of God, has to give his life and must not remain self-centred or egoistic. We must live as Jesus did, to give our life for the other."

Ordained in 1978, Fr Müller was an assistant priest

in three parishes and taught catechism in surrounding secondary schools. In 1977, he submitted a dissertation on the Lutheran pastor Dietrich Bonhoeffer's sacramental theology. In 1985, so that he would be eligible to be a professor of theology, he wrote a second doctoral thesis on Catholic devotion to the saints. The "Karl Rahner connection" is that Archbishop Müller's doctoral supervisor for both his theses was Professor Karl

Lehmann, who received his doctorate under Karl Rahner. In 1986, Fr Müller was made professor of Catholic dogmatic theology in Munich, a position he held until John Paul II appointed him Bishop of Regensburg.

The Catholic Herald, December 19, 2012, by **Mary O'Regan**

THE ORDINARIATE'S MISSION: LITURGY - 1 of 4

I am indeed grateful to Monsignor Jeffrey Steenson for the invitation to speak at this symposium on the *Ordinariate of the Chair of St. Peter*. It is a privilege for me to participate in the promotion of ecclesial communion through my work at the *Congregation for the Doctrine of the Faith*; particularly in the implementation of Pope Benedict's Apostolic Constitution *Anglicanorum coetibus*.

However, I am beginning to question whether or not I have done something to offend my friend, Monsignor Steenson. Not only has he scheduled me to speak immediately after lunch, but has asked me to talk about liturgy - a topic which is, of course, *never* known to be controversial or elicit strong opinions . . . !

I speak to you today as an official of the *Congregation for the Doctrine of the Faith* and as one of the two secretaries coordinating the work of the *Anglicanae traditiones* Interdicasterial Working Group. This commission has been entrusted with the task of elaborating the liturgical provision for use by the Ordinariates by incorporating Anglican liturgical patrimony in Catholic worship. At the outset I should say that I do not intend to discuss here the workings of that commission or the "nuts and bolts" of liturgical texts or ceremonial. I propose, rather, to offer several principles which guide the work of the commission as well as support the understanding that the liturgical celebrations of the Ordinariate are an indispensable part of its mission.

The Catholic Liturgical Vision

In order to articulate the liturgical mission of the Personal Ordinariates, the "first principle" which must be observed is simply this: the liturgical vision of the Ordinariates is none other than the liturgical vision of the Universal Church. In this Year of Faith as we commemorate the 50th anniversary of the opening of the Second Vatican Council, it seems most opportune to look once again to the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, for the broad strokes of that vision. After

all, the renewal of the sacred liturgy desired by the Council Fathers has a profound goal indeed: the sanctification of souls and the manifestation of the Church through sacramental immersion into the saving mysteries of Christ.

The liturgical vision of the Council - and therefore the measure against which Ordinariate liturgical celebration must be measured - is articulated in chapter one of *Sacrosanctum Concilium*. This vision can be expressed in a few short affirmations: the liturgy of the Church is the work of the Blessed Trinity; liturgy is the action of the whole ecclesial body, Head and members; liturgy has as its principal goal the intimate participation of the faithful in the saving mysteries; the liturgy is the source and summit of the Christian life.

It is significant that, already in paragraph five of the Constitution, the reflection on the nature of the sacred liturgy and its importance in the life of the Church is situated in the initiative of the Father who "wills that all men be saved and come to the knowledge of truth" (1 Tim. 2:4) and so sent his only-begotten Son, the Word made flesh, to accomplish this salvific will. The source of the Liturgy is the Father's initiative in sending forth the Son in order that we might be healed, forgiven, and restored to grace. This great work of our redemption in Christ which is the center of every liturgical celebration is accomplished in the Lord's blessed passion and death on the cross, in his resurrection from the dead, and in his glorious ascension into heaven where with the Father he pours forth the Holy Spirit. The liturgy is therefore the great work of God in Christ who, through the action of the Holy Spirit in the Church, signifies and makes present his own Paschal Mystery.

The passion, death, resurrection and ascension of Jesus happen in the space of history. But, as the *Catechism of the Catholic Church* rather eloquently states: "All other historical events happen once, and then they pass away, swallowed up in the past. The Paschal mystery of Christ, by contrast, cannot

remain only in the past, because by his death he destroyed death, and all that Christ is - all that he did and suffered for all men - participates in the divine eternity, and so transcends all times while being made present in them all. The event of the Cross and Resurrection *abides* and draws everything towards life" (CCC #1085). That the liturgy in the fullest sense is the work of the Trinity means that all of our celebrations of the one liturgy have the character of *response*. Liturgy does not express our initiative, our creativity; much less an action over which we exercise control. In the Eucharistic celebration, Christ draws each of us to himself, transforming us in the Spirit to become part of himself, members of his ecclesial body. In this way, he permits us to share in the one acceptable sacrifice of love to the Father. Ours is therefore a movement return: through, with and in the Son, to the Father, in the communion of the Holy Spirit.

Paragraphs six and seven of *Sacrosanctum Concilium* go on to describe the participation of the ecclesial body of Christ, the Church, in the liturgical celebration. We are joined to Christ's sacrifice not haphazardly, as it were, but as members of his body, the Church. Christ Jesus himself established the college of apostles, sending them into the world that "they might accomplish the work of salvation which they had proclaimed, by means of sacrifice and sacraments, around which the entire liturgical life revolves" (SC, 6). Again, the initiative is God's. Just as Christ was sent by the Father for the salvation of the world, so Christ sends the apostles and their successors, filled with the Holy Spirit, so that in every time and place the Paschal Mystery might be both *proclaimed* in the apostolic preaching and *made present* through the celebration of the sacred mysteries.

The implication here is that the liturgical celebration of the Church is not only a lively remembrance of the teaching and salvific mission of Jesus Christ, but it is the realization and actualization of that same mission. Through the action of the Holy Spirit, Christ himself is present in the liturgical and sacramental celebrations of his Church: in the gathered liturgical assembly, in the person of the ordained minister, in the proclamation of the Word, and especially in the Eucharistic species. This association between Christ and the Church in the "great work" of the liturgy is so intimate that the Council described the liturgical celebration "as an exercise of the priestly office of Jesus Christ" wherein our sanctification is signified in sacramental signs and effected "in a way which corresponds with each of these signs." By its very nature, the liturgy is a dynamic unity of action of the whole Christ, Head and members; "no other action of the Church can equal its efficacy by the

same title and to the same degree" (SC, 7).

This unity - Christ our Head and we his members - founds and sustains all other unity and communion in the Church and is therefore especially important for this discussion of the liturgical provision for communities who have entered into full communion with the Catholic Church. The very first paragraph of *Sacrosanctum Concilium* announcing the aims of the document highlight this perspective, noting that the Council "desires to impart an ever increasing vigor to the Christian life of the faithful . . . to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church" (SC, 1).

Further, the unity of Head and members is the theological context in which we can consider one of the most-often cited passages of *Sacrosanctum Concilium*, regarding the "full, conscious and active participation" of the faithful in the Church's liturgy (cf. SC, 14). A great deal of literature has appeared since the Constitution's publication concerning a right understanding of *actuosa participatio*, a term which has a long theological history, appearing in *Sacrosanctum Concilium* only after having received considerable attention by Pope St. Pius X (*Tra le sollecitudini*, 1903), Pius XI (*Divini cultus*, 1928), and Pius XII (*Mystici corporis*, 1943, and *Mediator Dei*, 1947). I have no intention of revisiting the debate on active participation here! For our purposes, however, it is important to note that, when the Constitution addresses the issue in paragraph 14, it explicitly understands active participation not as a list of functions, but rather as a *demand* arising out of the nature of the liturgy itself.

The Holy Spirit works in the liturgy to make Christ present. As much as there is an objective aspect to this presence, so too is there a subjective element as the Spirit makes us present to Christ in his sacrificial offering to the Father. The Spirit conforms us to Christ, conforms our will to his will as he offers himself as the only acceptable sacrifice which brings salvation to the whole world. St. Paul grasped this interior work of the Spirit and so declares of the Christian: "we have the mind of Christ" (1 Cor. 2:16). It is also the same conformity to Christ wrought by the Spirit that allows St. Paul to make that almost shocking confession: "In my flesh I am filling up what is lacking in the sufferings of Christ for the sake of his body, the Church" (Col. 1:24). That is *participatio actuosa* in the fullest, theological sense. Because of our baptismal immersion into the mystery of Christ, we are initiated into his Person and his mission in such a way so as to demand our participation in the sanctifying work of the mystical body. This is the reality to which we must attend

interiorly during every liturgical celebration. And because we are human beings made up of body and soul, we give expression to that interior participation in the priestly office of Christ in all of our external liturgical actions - singing, kneeling, standing, professing, acclaiming. Theologically speaking, the demand of conscious, active participation is not so that we might "get something" out of the liturgy, but so that we might give ourselves all the more in union with the sacrifice of Christ.

The saving initiative of the Father realized in the loving response of the Son is continually made present through the action of the Holy Spirit. The Spirit, poured out on the Church and the world at Pentecost and invoked during each and every sacramental celebration, effects our salvation in making present Christ's Paschal Mystery and drawing us into the blessed communion of the Father and the Son. The heart of the liturgical mystery is Jesus Christ and his paschal self-offering to the Father, a "return" to the Father for all the good things the Father has done (cf. Psalm 116). Contemplating this Christological heart of the liturgy,

the Council Fathers can declare that "the liturgy is the summit toward which the activity of the Church is directed" and "the font from which all her power flows" (SC, 10). In the action of his liturgical Body, Christ turns us back towards the Father . . . that is our sanctification. He allows us to participate in his "acceptable sacrifice" of worship to the Father . . . that is our glory.

In sketching the liturgical vision of the Second Vatican Council, I have not yet used the phrase "Anglican patrimony." Our consideration of that specific expression will be all the more fruitful having founded it upon this prior reflection on the great Patrimony which Christ himself has left us. Indeed, the participation in his Paschal Mystery which he imparts to us through his Holy Spirit is our common inheritance of grace and must therefore be our first principle.

Msgr. Steven J. Lopes, STD, at the Symposium held at St. Mary's Seminary, Houston, Texas on February 2, 2103

TO KNEEL OR NOT TO KNEEL!

There are groups, of no small influence, who are trying to talk us out of kneeling. "It doesn't suit our culture", they say (which culture?). "It's not right for a grown man to do this - he should face God on his feet". Or again: "It's not appropriate for redeemed man - he has been set free by Christ and doesn't need to kneel any more".

If we look at history, we can see that the Greeks and Romans rejected kneeling. In view of the squabbling, partisan deities described in mythology, this attitude was thoroughly justified. It was only too obvious that these gods were not God, even if you were dependent on their capricious power and had to make sure that, whenever possible, you enjoyed their favor. And so they said that kneeling was unworthy of a free man, unsuitable for the culture of Greece, something the barbarians went in for. Plutarch and Theophrastus regarded kneeling as an expression of superstition.

Aristotle called it a barbaric form of behavior. Saint Augustine agreed with him in a certain respect: the false gods were only the masks of demons, who subjected men to the worship of money and to self-seeking, thus making them "servile" and superstitious. He said that the humility of Christ and His love, which went as far as the Cross, have freed us from these powers. We now kneel before that

humility. The kneeling of Christians is not a form of inculturation into existing customs. It is quite the opposite, an expression of Christian culture, which transforms the existing culture through a new and deeper knowledge and experience of God.

Kneeling does not come from any culture - it comes from the Bible and its knowledge of God. The central importance of kneeling in the Bible can be seen in a very concrete way. The word *proskynein* alone occurs fifty-nine times in the New Testament, twenty-four of which are in the Apocalypse, the book of the heavenly Liturgy, which is presented to the Church as the standard for her own Liturgy.

For me, the most important passage for the theology of kneeling will always be the great hymn of Christ in Philippians 2:6-11. In this pre-Pauline hymn, we hear and see the prayer of the apostolic Church and can discern within it her confession of faith in Christ. However, we also hear the voice of the Apostle, who enters into this prayer and hands it on to us, and, ultimately, we perceive here both the profound inner unity of the Old and New Testaments and the cosmic breadth of Christian faith.

The hymn presents Christ as the antitype of the First Adam. While the latter high-handedly grasped at likeness to God, Christ does not count equality with

God, which is His by nature, "a thing to be grasped", but humbles Himself unto death, even death on the Cross. It is precisely this humility, which comes from love, that is the truly divine reality and procures for Him the "name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth" (Phil 2:5-10).

Here the hymn of the apostolic Church takes up the words of promise in Isaiah 45:23: "By myself I have sworn, from my mouth has gone forth in righteousness a word that shall not return: 'To me every knee shall bow, every tongue shall swear' ". In the interweaving of Old and New Testaments, it becomes clear that, even as crucified, Jesus bears that "name above every name" - the name of the Most High - and is Himself God by nature. Through Him, through the Crucified, the bold promise of the Old Testament is now fulfilled: all bend the knee before Jesus, the One who descended, and bow to Him precisely as the one true God above all gods. The Cross has become the world-embracing sign of God's presence, and all that we have previously heard about the historic and cosmic Christ should now, in this passage, come back into our minds.

The Christian Liturgy is a cosmic Liturgy precisely because it bends the knee before the crucified and exalted Lord. Here is the center of authentic culture - the culture of truth. The humble gesture by which we fall at the feet of the Lord inserts us into the true path of life of the cosmos.

There is much more that we might add. For example, there is the touching story told by Eusebius

in his history of the Church as a tradition going back to Hegesippus in the second century. Apparently, Saint James, the "brother of the Lord", the first bishop of Jerusalem and "head" of the Jewish Christian Church, had a kind of callous on his knees, because he was always on his knees worshipping God and begging forgiveness for his people (2, 23, 6). Again, there is a story that comes from the sayings of the Desert Fathers, according to which the devil was compelled by God to show himself to a certain Abba Apollo. He looked black and ugly, with frighteningly thin limbs, but most strikingly, he had no knees. The inability to kneel is seen as the very essence of the diabolical.

But I do not want to go into more detail. I should like to make just one more remark. The expression used by Saint Luke to describe the kneeling of Christians (*theis ta gonata*) is unknown in classical Greek. We are dealing here with a specifically Christian word. With that remark, our reflections turn full circle to where they began. It may well be that kneeling is alien to modern culture - insofar as it is a culture, for this culture has turned away from the faith and no longer knows the one before whom kneeling is the right, indeed the intrinsically necessary gesture. The man who learns to believe learns also to kneel, and a faith or a liturgy no longer familiar with kneeling would be sick at the core. Where it has been lost, kneeling must be rediscovered, so that, in our prayer, we remain in fellowship with the apostles and martyrs, in fellowship with the whole cosmos, indeed in union with Jesus Christ Himself.

By **Joseph Cardinal Ratzinger** in *The Spirit of the Liturgy*, Ignatius Press, 2000

FROM HERE AND THERE

1) A note from Monsignor Jeffrey Steenson

My dear people,

We have received a number of inquiries from those who are concerned about what our new Pope's attitude may be toward the Ordinariates, occasioned by an anecdotal report from an Anglican bishop in Argentina. It is important to remember that our Ordinariates were created by an Apostolic Constitution, thereby giving them real permanence and stability. But it is even more important to remember what it means to be Catholic, to have the full assurance that faith brings. Christ the Good Shepherd entrusted the governance of the Church to St. Peter and his successors. To be in communion with Peter brings a confidence we never knew as

Anglicans. Pope Francis understands the pilgrim character of our communities and will be a wise and caring pastor to us!

Ordinary, *The Personal Ordinariate of the Chair of St. Peter*, March 15, 2013

2) Some tortures are physical / And some are mental / But the one that is both / Is dental. **Ogden Nash**

3) Going to church doesn't make you a Christian any more than standing in a garage makes you a car.

4) From the **Department of Redundancy**:

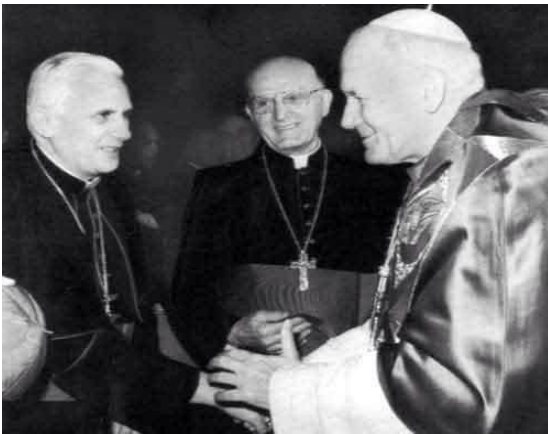
general consensus
close proximity
unexpected surprise
co-conspirator
sudden crisis
end result
absolutely essential
reply back
retract back
merging them together
together with one another
the legacy he leaves behind
perfect circle

5) No one should be allowed a position of power if he says 'nucular' instead of nuclear.

6) **Canard**

A duck goes into the bar. "Got any corn?" he asks. "No," says the barman. The duck leaves. The following day, the duck returns and asks "Got any corn?" The barman replies, with some irritation, "I told you yesterday, we don't serve corn here." The duck departs. Next day, same duck, same bar, same request: "Got any corn?" The barman, now angry, says "Look, buddy, I've told you twice that we don't have any corn. Ask me again and I'll nail your beak to the bar." The duck leaves. The following day, he return and asks the barman: "Got any nails?" "No," says the barman. "In that case," says the duck, "got any corn?" **Peter Foster**

7)



8) **Why Can't We Just Give Marriage Back to the Churches?**

In the debate about the nature of marriage, many people wonder why we don't just give marriage back to the churches.

Well, in the first place, it's gone too far for that. Gay

marriage advocates would never be satisfied with that option.

More importantly though, the question is based on the false idea that marriage was invented by churches. It wasn't. Marriage began as a natural institution (men and women deciding on their own to make a lifelong commitment to each other) that became a social institution when Hammurabi (late 1700's BC) distinguished it as separate and distinct from cohabiting, or same sex relationships, or hookups with temple prostitutes, etc.

So marriage existed as a natural institution that was raised to a social institution because of the benefits marriage gave to society.

At a much later date, churches give marriage a new spiritual dignity as well, but churches were late to the marriage banquet as it were. The Church, in particular, didn't invent marriage any more than it invented bread or water. It just uses those naturally occurring things and gives them a new spiritual dimension. To suggest that we "give marriage back to the churches" makes as much sense as giving churches all the water rights in the world, or signing all the bakeries over to the Church.

Marriage evolved as a natural and social institution because it was good for people and good for society. It must be protected for that same reason. That said, if it isn't protected, marriage won't die. Society as we know it will. And then a new society will be created by the people who value traditional marriage because it is marriage that drives civilization, not the other way around.

Dr. Gregory Popcak, March 26, 2013, on www.patheos.com

9) **pseudo pro-lifers, please note:**

"My 'crime' was being conceived through rape. So the next time you hear people talking about 'exceptions' to abortion for rape and incest, think of me. Rebecca."

"We will never trade one form of violence for another."

From the newsletter of **Feminists for Life** - www.feministsforlife.com

10) Emails to the Prime Minister

My second email sent on April 5, 2013:

My initial email to the Prime Minister sent on March 27, 2013:

"Good morning.

"Good afternoon, Mr. Prime Minister.

I am disappointed with the response email.

I am a conservative - both fiscal and social.

My email was intended for the Prime Minister, not for someone in his office. I am not only a 'correspondent', but also a voter and lifelong conservative.

I agree wholeheartedly with Mr. Mike Schouten's article in to-day's *National Post*.

Please ensure that the Prime Minister sees my email.

Please take whatever steps are necessary to allow Mr. Warawa's [*Conservative Member of Parliament for Langley, British Columbia*] motion [*to Condemn Discrimination Against Females Via Sex-Selective Pregnancy Termination*] to be heard in the House.

Thank you.

Gary"

As Mr. Schouten says, 'the expert', Michel Bedard, has said that the motion meets all the requirements for a private member's bill.

I have not yet had a response to my second email!

In anticipation,

For your information, the Prime Minister's email address is: pm@pm.gc.ca

Gary"

11) 'Chronological snobbery' - the notion that whatever is latest in culture is always superior to what preceded it. **C.S. Lewis**

Email Response from the Prime Minister's Office sent on March 28, 2013:

12) Almsgiving - how much to give?

"Please know that your email message has been received in the Prime Minister's Office and that your comments have been noted. Our office always welcomes hearing from correspondents and being made aware of their views.

Here's an easy formula! \$1 a week for every \$1,000 of annual earnings!

Thank you for writing."

So, if your annual earnings are \$50,000, contribute \$50 every week. Simple, eh! You can do the other math. e.g. How much do I contribute if I earn \$75,000 a year?

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