

# The Parish of St. Edmund, King and Martyr

Waterloo, Ontario  
www.stedmund.ca

## UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

August 15, 2010 - **The Assumption of the Blessed Virgin Mary**

### September Schedule

|              |           |                                      |
|--------------|-----------|--------------------------------------|
| September 5  | Sunday    | The Fourteenth Sunday after Trinity  |
| September 12 | Sunday    | The Fifteenth Sunday after Trinity   |
| September 14 | Tuesday   | Holy Cross Day                       |
| September 19 | Sunday    | The Sixteenth Sunday after Trinity   |
| September 21 | Tuesday   | St. Matthew the Apostle              |
| September 26 | Sunday    | The Seventeenth Sunday after Trinity |
| September 29 | Wednesday | St. Michael and All Angels           |

### 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

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- 1) **Mark your calendars!** The Right Reverend Robert Mercer CR will be with us to celebrate St. Edmund's Day! St. Edmund's Day is November 20, but we have transferred our Feast of Title to Sunday, November 21 - Bishop Mercer will celebrate Mass for us. Please keep this weekend open - details will follow. (For those that may not know, Bishop Mercer was our Ordinary from 1989 to 2005, is now living in England, and is 'theoretically' retired.)
- 2) **Email or snail-mail?** If you received this **UPDATE** by snail-mail but would prefer to receive it by email, we'd be delighted - simply send us a note!
- 3) **SYNOD: VANCOUVER: MY TESTIMONY** - this page.
- 4) **The Spirituality of John Bradburne** - the second of two parts - **ROBERT'S RAMBLINGS** - page 5.
- 5) The fifth of six parts - **ADDRESS BY CARDINAL LEVADA** - page 7.
- 6) The Dean's report on - **SYNOD 2010** - page 8.
- 7) Father Shier on - **IN COMMUNION WITH THE BISHOP OF ROME** - page 9.

## SYNOD: VANCOUVER: MY TESTIMONY

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### **Address presented at the July 2010 Synod of The Anglican Catholic Church of Canada.**

"I am a Jew". So says St Paul. A lynch mob is about to do him in. A Roman centurion to the rescue. Paul says to Him, "I am a Jew". A moment or two later the centurion allows St Paul to speak to the mob. He repeats, "I am a Jew". This well known text in Acts chapters 21 and 22.

Life is full of opposites. Tall, short, fat, thin. Day, night. It was self evident to Paul's contemporaries that there was another pair of opposites. Jew, Christian. Either you were one, or you were the other. But Paul does not accept this. He does not say, "I used to be a Jew until I became a Christian". Paul does not say, "Because I am baptized into Jesus, because I believe in Jesus, I am therefore no longer a Jew". For Paul it's not a case of either/or. It's a case of both/and. Paul writes to *Rome*, I am (not I was) an Israelite of the seed of Abraham of the tribe of Benjamin" (11,1). "What advantage then hath the Jew? Or what is the profit of circumcision? Much in every way. Jews were entrusted with the message of God" (3,1).

To us and to our contemporaries, to Anglicans and to Roman Catholics, above all to journalists and newspapermen, it is self evident that there is another pair of opposites. Anglican, Roman Catholic. Either you are one, or you are the other. In the fall of 2007 all the bishops and vicars general of the Traditional Anglican Communion unanimously approached the current Bishop of Rome. In effect we asked him, Must it be either/or? Can it be both/and? To our amazement, bewilderment and confusion, the Bishop of Rome answered Yes, you can be both Anglican and Catholic. The Bishop of Fulham in the Church of England, Chairman of

Forward in Faith International, those in England, America and Australia, who remained on in the Canterbury communion to fight from within, he explained to his own constituents, "The Pope is offering us not to become Roman Catholics but to become Anglicans in communion with Rome".

A headline in the *Catholic Herald*, a weekly RC paper in England, read like this, "Pope calls Anglican bluff". It seemed to me that the paper was alluding to a prayer of St Augustine, "Lord make me chaste, but not yet". Anglicans have long been praying for Christian unity. Anglican monks and nuns have been twinned, so speak, with RC monks and nuns in Europe. My own Community of the Resurrection, for example, is twinned with Benedictine men at Trier in Germany. Since the 1900's Anglican and Roman Catholic bishops and theologians have been in careful and protracted dialogue about unity with their RC counterparts. They have published several agreed statements about doctrine. Earlier, in the 1920's, two scholars in my Community, Bishops Frere and Gore, were in such talks in Belgium. There is only one thing worse than not getting what you want, and that is getting what you want. We have wanted unity, so we claimed. But will our prayer turn out to have meant, "Lord give us unity, but not yet"? Has the Pope called our Anglican bluff?

Improbable as it will seem to you, I have since my teens been praying for this very thing, even though I'd never heard the word Ordinariate, and was hazy about the word Uniate. It seemed a hopeless prayer to offer up. I loved the Anglican church. I never wanted to cease being Anglican. But then I loved

the Roman Catholic church also. Such exemplars, saints and teachers in the past, such holy men and women, such contemporaneous and godly missionaries and martyrs in my own day in Zimbabwe. It seemed so silly in our circumstances for us to be opponents and competitors. Might it be possible to belong to both simultaneously? What an absurd dream it seemed at the time. How could God possibly grant my request? O ye of little faith! But when in London, for example, I'd go to Westminster cathedral, kneel by the tomb of an RC priest hanged, drawn and quartered by Anglicans in the reign of Elizabeth the First, and ask that somehow we might be one, as once we were. In all sorts of places I'd repeat my request, in the Church of the Holy Sepulchre in Jerusalem, by St Peter's tomb in Rome, by St Paul's tomb in Rome, in Canterbury cathedral, in the Anglican shrine of Walsingham, in my former cathedral in Bulawayo while Pope John Paul II was preaching at Prayer Book evensong, or during unity talks which Anglicans and RC's were holding in Zimbabwe in the 1980's, after Pope John Paul II had been to pray with Archbishop Runcie in Canterbury cathedral.

And now towards the end of my life and ministry, now during the reign of Elizabeth the Second, after a break of some 450 years, it will be possible to be both Anglican and in communion with Rome. No wonder I have difficulty in getting my head round this fact! No wonder I have difficulty in finding the exact words to describe this totally new prospect. Can this really be happening? Shall I live to see it? Shall I participate in it?

During the 450 years we have been alienated from Rome the Holy Spirit has showered blessings upon us. I lay claim and shall continue to lay claim to them all. These godly people and their talents make me who I am. I do not, I shall never, repudiate them. Time would fail me to tell of my Church of Ireland godfather, the principal of my theological college in South Africa, the bishop who ordained me in Zimbabwe. Brethren in the Community of the Resurrection like Gerard Beaumont, Gabriel Sanford, Matthew Trelawney-Ross. Nuns like Sister Benedicta, Sister Eva, Mother Cecile. Apologists like C S Lewis, Dorothy L Sayers, Charles Williams. Poets like John Donne, George Herbert, T S Eliot. Hymn writers like John Mason Neale, Charles Wesley, Bishop Ken. Missionaries like Monica Boatwright, Dorothy Maud, Arthur Shearly Cripps. Martyrs like Bernard Mizeki, Manche Masemola, the martyrs of Papua New Guinea. Pioneers like Robert and Sophie Gray, Wyndham Knight Bruce, Billy Gaul. Confessors like Fr Benson, Fr Palmer, Bishop de Catanzaro. Preachers like Austin Farrer, Jonathan Graham CR, John Wesley. Parish priests

like Father Dolling, Father Lowder, Dr Wirgman. Scholars like Dr Pusey, Dr Mascall, the brothers Henry and Owen Chadwick. The Book of Common Prayer, the King James Bible, the *English Hymnal, Hymns Ancient & Modern*. Composers and choirmasters Henry Purcell, Orlando Gibbons, Charles Villiers Stanford. Artists, architects and designers, Bodley, Pearson, Sir Ninian Comper, Martin Travers. Eccentric and lovable characters like Fr Hope Patten, Fr Wason, Sir John Betjeman. The writers Alan Paton, Thomas Traherne, Kenneth Kirk. Heroes and heroines of the Caroline divines, of the evangelical revival, of the Oxford movement, of missionary expansion round the world, of the restoration of the religious life, of works of mercy and of social reform, Florence Nightingale, Priscilla Lydia Sellon, Lord Shaftesbury, William Wilberforce, Prime Minister Gladstone. I note with pleasure that in some cases where Rome has accepted former Anglicans as full and uncompromising submissions, the submitters received their formation in Bible, doctrine, liturgy and faith, from the Anglican church, John Henry Newman, G K Chesterton, Gerard Manley Hopkins, Ronald Knox, John Bradburne.

To the end of his life St Paul said, "I am a Jew". He meant of course a completed Jew, a fulfilled Jew, a Jew as he is meant to be, that's to say, a Jew in Christ, but a Jew all the same. I hope to be able to say, "I am Anglican, a completed Anglican, a fulfilled Anglican, an Anglican in full and visible communion with the universal primate of the universal church, but an Anglican all the same."

Fr Aidan Nichols, an ex Anglican, now a Dominican theologian, has written: "Anglo catholics are beyond a doubt as to doctrine, worship and devotion a displaced part of Catholic Christendom. And it is as such a part that I shall now be quoting from some of their lay spokesmen". The time has come for us to stop being displaced persons.

The Archbishop of Canterbury's coat of arms features a vestment called a pallium. It is white, y shaped, marked with little black crosses. It hangs over other vestments. It looks rather like a yoke. It is given by the Pope to the archbishops of ancient and important dioceses, as a mark of the close link between him and them. In 597 Pope Gregory sent St Augustine to be Archbishop of Canterbury. Augustine's successors wore the pallium until the breach with Rome. It is time for the pallium to come off the coat of arms and to be worn over the Archbishop's shoulders once more. But if this can not yet be because of Canterbury's embrace of liberal agenda, let us at least return to the rock from which Canterbury is hewn. As the ancient Celtic church of Britain at the synod of Whitby in 664

entered into full and visible unity with Rome, let us do the same.

The Pope's *Apostolic Constitution* is not addressed exclusively to us in the Traditional Anglican Communion. Some who are still in the Canterbury communion and who belong to groups like the Prayer Book Society, Forward in Faith, the Church Union, the Federation of Catholic Priests, the Society of the Sacred Cross, the Society for the Maintenance of Faith, the Guild of All Souls, the Confraternity of the Blessed Sacrament, The United Society for the Propagation of the Gospel, the Society of Mary, Religious of Orthodox Tradition, the Guild of the Servants of the Sanctuary, as well as those who belong to no organizations or guilds in particular, may want to respond to the Pope. In Canada and in England one hears rumours or declarations of a parish here, of a clergyman there. Rumours may be unfounded. Those who belong to other Continuing Anglican jurisdictions, such as those which multiply in the USA, may want to respond to the Pope. If so, we shall be together with all these in the future Ordinariate. Initially, until growing numbers alter things, there will be one Ordinariate in each country. Those who gave up being Anglican in order to submit to Rome, may be interested in returning to their Anglican roots by joining us in the Ordinariate.

In the States there has already been a pilot scheme, so to speak, called the *Anglican Use*. Episcopalians who went over with their rector, perhaps with their property and monies, were permitted to retain their Prayer Book tradition and hymnody, their way of worshipping and of organizing their parish life. One or two of these parishes grew with astonishing speed. One hears of one which began with twelve members, which now has twelve hundred members, which makes a handsome contribution to the RC diocese, which has founded a school for children, from beginners to school leavers, complete with football team. It is not just disgruntled Episcopalians whom these parishes attracted. Parishes of this Anglican Use have won people from unbelief. Each year the Anglican Use hold a conference. This year they invited Archbishops Hepworth and Falk, Bishops Moyer and Reid, to observe. Our TAC observers got a standing ovation. It may be that the seven or so parishes of the Anglican Use will join us in the Ordinariate. This Anglican Use has succeeded by showing stability and growth, by not blogging frenziedly in the manner of so many other Anglicans, and has won the trust of RC authorities.

I myself claim no expertise in holy matrimony, but I suspect that however much he and she may have been in love, that when it comes to settling down to

live happily ever after, they discover there is no such thing as the perfect man or woman. He will leave his screw drivers and saws all over the living room, she will hang up her undies to dry in the bathroom. There is no reason to suppose that Roman Catholics will find us to be perfect, and vice versa. Adjustments may be as necessary in this union as in any other. We are not expected to approve or enjoy everything we find in Roman Catholicism. The Pope himself does not approve or enjoy everything in his own church. He has likened some RC celebrations of the eucharist as more akin to a tea party than to a solemn proclamation of the Lord's death until the Lord comes again (*I Corinthians 11,26*).

Some of our problems are likely to be with cultural practices rather than with official RC doctrine. Cardinal Levada has said, "People imagine our church to be monolithic but in fact it's a broad tent". A Roman Catholic priest recently said to me, "Until I went to seminary in Rome I was a Little Englander. In Rome I discovered how many different cultures jostle together in the one church." A black man in Africa enquiring into Christianity, and attending the funeral of a white man, is likely to be repelled. "I am scandalized by Christians. Why, the whole service lasted no more than twenty minutes. Coffin in, coffin out. Nobody cried. No speeches. No party afterwards." A white man in Africa enquiring into Christianity, and attending the funeral of a black man, is likely to be repelled. "I am scandalized by Christians. Five long hours. Fifty hymns. Twenty speeches. Everybody pretending to grieve, howling away. A party which lasted six hours". Each man is repelled, not by the Christian faith, but by the respective white and black cultures. An Eskimo with a fear of elephants enquiring into Christianity, and attending a parish communion in India, might be repelled, "I am scandalized by Christians. Two altar boys carrying lighted candles, followed by a decorated elephant, followed by Archbishop Hepworth in an ox cart drawn by clergymen in white". The Eskimo is repelled, not by the Christian faith, but by Indian culture. As in the Canterbury communion, so too in the Roman. If you can't get to one of our Prayer Book services in one of our Ordinariate parishes, and therefore seek out the hospitality and charity of a Roman parish, you may have to shop around. You may not care for a nun in jeans and blue hair singing, "Michael row the boat ashore". You may need to look for a Westminster cathedral or Brompton Oratory for Palestrina or a Benedictine Abbey for plainsong.

Cardinal Levada has written: "Insofar as Anglican traditions express in a distinctive way the faith which we hold in common, the Anglican traditions are a gift to be shared in the wider church. The unity of the

church does not require a uniformity that ignores cultural diversity. Our communion is strengthened by legitimate diversity, and so we are happy that these Anglicans bring with them their particular contributions". Many people have commented on or interpreted the *Apostolic Constitution*. Only two have been authorized to do so officially and with authority. One is Cardinal Levada himself whose address at Queen's University, Kingston, has been widely distributed. The other is the head of a university in Rome. This Father Ghirlanda concludes his comments by writing: "A flexible structure has been instituted. The Constitution and the Norms may be adapted in Decrees for each individual ordinariate in the light of particular local situations. As the Holy Spirit has guided the preparation of the Constitution, so may He assist in its application". In other words, there is a hint here about cultures, and there is a hint here that we may perhaps learn from possible mistakes, and remedy them. Delicate negotiations are not free for all. It was not possible for all of you to meet in Rome members of the Congregation for the Doctrine of the Faith. Those who have met them, know them to be our courteous, helpful and trustworthy friends, as you can see when you read the Cardinal's address in Kingston.

Those of us in established parishes may be satisfied with what we have. I'm all right, Jack. But we have to think of the ones and twos in distant places who seldom can get to communion. We have to think about when we travel. There are very few Traditional Anglican communities round the world. The *Apostolic Constitution* brings us into communion with millions and millions in many countries. RC worship may not be our first preference but holy

communion is holy communion, unction is unction, absolution is absolution. Priests and people in all sorts of places may come to our aid in all sorts of practical ways. We must be realistic about the increasing hostility to Christians from secular authority. We must be realistic about the mounting onslaught from Islam. United we stand, divided we fall. "If a man prevail against him that is alone, two shall withstand him; and a threefold cord is not quickly broken" (*Ecclesiastes 4,12*).

But the pressure towards unity is motivated by more than such practical and realistic considerations. The Pope has written "Many elements of sanctification and truth are found outside the visible confines of the Roman Catholic Church. Since these gifts of sanctification and truth belong to the Church of Christ, they are forces impelling towards catholic unity".

Our Lord prayed and prays for unity. We pray for unity. The Pope claims, "The Holy Spirit has moved groups of Anglicans to petition repeatedly and insistently to be received into full communion with the catholic church". I, for one, say Amen to the Pope's claim.

I am Anglican and Anglican I remain. But gloriously, surprisingly, unexpectedly in answer to prayer, I shall become an Anglican in full and visible communion with the universal primate of the universal church, and with the millions and millions who are also in communion with him.

To God be thanks!

+Robert Mercer CR

## ROBERT'S RAMBLINGS

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### THE SPIRITUALITY OF JOHN BRADBURNE: SOME IMPERTINENT SPECULATION - 2 of 2

*Strange Vagabond of God* by John Dove SJ published by Gracewing of Leominster UK

ISBN 0 - 85244 - 383 - 8

An Anglican may perhaps fantasize for a moment in this paragraph. It may be that John's Anglican origins unconsciously affected him in regard to the Trinity. Anglicans number many of their Sundays as being *after Trinity Sunday*, and Anglicans occasionally require clergy and laity to say the Athanasian creed as part of their morning office. On p 105 of Fr Dove's memoir there is a long extract of a letter written to John by his father which includes this sentence, "In matters of the Faith I think I can honestly say that in mind and will I accept and

believe every word of the three creeds". In John's hut was a ramshackle construct called the Ark which he showed me, and in which he kept his Bible and a copy of the Anglican *English Hymnal*. On September the 5<sup>th</sup> there was in the parish hall of Westminster cathedral a small display case. In it were exhibited secondary relics of John, his musical instrument, a recorder; his rosary beads; his Bible. The case was locked. Such was the melee in that hall and so pressed were we all for time, that I could find nobody to open the case. One can not judge a

book by its cover. That Bible might have been any version or translation, but it had a way of looking very King James of the C of E, black leather cover, soft thin pages. I did wonder if it might have been a present from his mother. Fr David Harold-Berry SJ from Harare preached at the mass in the cathedral. Among other things, he spoke of John's courtesy to the poor and to lepers which, he said, John had learned in his father's Anglican vicarage. In his memoir of John Fr Dove writes, "I remember well the kindly welcome by John's father and the homeliness extended by his mother. His father was a quiet man with much courtesy" (p 33). The point of this fantasy is to hint that when Christians of other traditions become Roman Catholic, they don't just derive benefits from their change: they also bring positive contributions from their traditions into the Catholic church. At any rate, Archbishop Patrick Chakaipa of Harare told me that he found John comparable with the Anglican Arthur Shirley Cripps of Maronda Mushanu (the Five wounds of Christ and of St Francis).

On September the 5<sup>th</sup> Professor David Crystal read extracts from John's letters to his mother. We therefore learned that at Mutemwa John lived an ordered and structured day. Subject to the exigencies of the lepers, he had an *horarium* or timetable. Life in a religious community was not for him. He tried several of them out in several countries. He must be free. Yet at Mutemwa he was in a community of sorts where he exercised a stewardship of the time which God had loaned to him.

He received communion from the reserved sacrament in the chapel at Mutemwa and distributed the sacrament to others.

He said as daily office the little hours of our Lady. Any office, formal prayers read out of a book, provide necessary objectivity to one's relationship with God. One is therefore not wholly at the mercy of one's own passing moods and whims. The office takes us back in time to Abram and Sarai, our first parents in the faith. The office links us with the communion of saints, that multitude which none can number and which has shared with us many of the same Scriptures and prayers. If we sing *Magnificat*, so did our Lady, St Francis, St Ignatius. If we read *Genesis*, so did our Lady, St Paul, St Francis. As to the *Psalter* Fr Benson said somewhere that we speak to God in the words of God: the Spirit inspired psalms, the Son prayed them. I think St Augustine said something like, "The psalms are the prayer of the whole Christ, Head and members." The office takes us forward into eternity when we shall meet up more nearly with that communion of

saints.

On September the 5<sup>th</sup> Fr David Harold-Berry told us about one book which John knew and loved, the anonymous *Cloud of Unknowing* by a 14<sup>th</sup> century English mystic. This means that John practised contemplative prayer, a formless "naked intent unto God". The office is initially vocal prayer, words we say, but in time the office can become contemplative in character, a holding on to God in simplicity. We know that John read the Bible. One can not do that without thinking about it, at least on some occasions. We know that the office can become meditative. We know that John used the rosary. This is one way of meditating on the Bible. But any repetitive prayer, and John commended such (p 16 of Dove), becomes contemplative.

The objectivity of sacrament and office must be balanced by the freedom, subjectivity and informality of personal prayer. John set aside time for this each day. His poetry proves that he attempted recollection, the practise of the presence of God throughout the day. I suspect therefore that one way and another, John had a very rich life of personal prayer. I guess, but can not know for certain, that in that prayer he passed easily from vocal to meditative to contemplative and back again, without much self analysis or egocentricity. I guess, but can not know, that he cared little what way he was in, whether purgative or illuminative. I suspect that in his personal prayer there was much of the "glorious liberty of the children of God" (*Romans* 8,21), that he will have been responding to gentle leading by our Lord the Spirit.

There were times of uncertainty and anxiety in John's life, as when the committee responsible for Mutemwa fell out with him. The problems of daily life are not the dark night of the soul, but they can be contemporaneous with it. Did John ever feel cut off from God, abandoned by God? Such experience is not a *sine qua non* of relationship with God. But it has been a common experience of saints and mystics and even of more ordinary Christians. On p 100 of Dove there are quotations from one of John's letters, "The enemy has been knocking me about somewhat so that I can't pray hardly. (I mean spiritually, though my tummy's been out of order too.)", and again, "My soul's in a desert just now and I had today a fearful go of black depression and doubt. But I am learning to recognize these attacks not as signs of failure but of victory and progress". Had the author of *The Cloud* been given to Americanisms he might have said to John, "Atta boy".

Like Fr Cripps John is a one off. He can not be

imitated let alone repeated. But we are grateful to God that such gifted Christians, and others, like Brother Andre the laybrother of French Canada, or Oswald Chambers the evangelical preacher of Britain, or Dietrich Bonhoeffer the Lutheran pastor of Germany, shame our own lukewarmness and encourage us to more committed discipleship.

**+Robert Mercer CR**

## FROM HERE AND THERE

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1) How quickly can you find out what is unusual about this paragraph? It looks so ordinary that you would think that nothing was wrong with it at all, and in fact, nothing is. But it is unusual. Why? If you study it and think about it you may find out, but I am not going to assist you in any way. You must do it without coaching. No doubt if you work at it all night it will dawn on you. Who knows? Now, to work and try your luck.

(The answer is on page 10.\*)

2) Mere fact has never been a barrier to bigotry.

3) Yiddish proverbs:

The wise man, even when he holds his tongue, says more than the fool when he speaks.

What you don't see with your eyes, don't invent with your mouth.

A hero is someone who can keep his mouth shut when he is right.

One old friend is better than two new ones.

One of life's greatest mysteries is how the boy who wasn't good enough to marry your daughter can be the father of the smartest grandchild in the world.

A wise man hears one word and understands two.

## ADDRESS BY CARDINAL LEVADA - 5 of 6

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

The Catholic Church approaches ecumenical dialogue convinced, as the Second Vatican Council's Decree on Ecumenism states, that "our Lord has entrusted all the blessings of the new covenant to the one apostolic college of which Peter is the head, in order to establish the one Body of Christ on earth into which all should be fully incorporated who belong in any way to the People of God". She believes that she is the Mystical Body of Christ, and she is convinced that the Church of Christ *subsists* in her because she recognizes that while she is like the piano that has all the notes - that is, all the elements of sanctification and truth - many of those notes are shared with other communities, and those communities often have beautiful ways of sounding those notes that can lead to a heightened appreciation of truth and holiness both within the Catholic Church and within her partners in the ecumenical endeavor.

Many Orthodox and Eastern Catholic Churches, for example, design their church buildings and the liturgies that are celebrated in them with an accent on the eschaton. One who walks into a building shaped like a Greek cross and surmounted by a dome, covered in mosaics and filled with icons that

depict our brothers and sisters in heaven, and who breathes in the incense - a heavenly air - and listens to the chants, is expected to think that he or she is already experiencing the Kingdom of heaven. No wonder Pope John Paul used the image of the Church "breathing with two lungs." For Latin Catholics, the Eastern Church liturgies can seem to provide a rich new timbre to the notes in which our common praise of God is lifted up.

Other ecclesial communities formed from the Reformation encourage their members to base their prayer lives on the written Word of God. This Biblical focus - here I am not referring to the errors that underlie the Protestant phrase *sola scriptura* - is perhaps more intense outside the visible confines of the Church. The Catholic Church plays the right note, but other communities give it more volume.

Turning to the Anglican Communion, we can see many elements that impel towards full unity: regard for the unifying role of the episcopate, an esteem for the sacramental life, a similar sense of catholicity as a mark of the Church, and a vibrant missionary impulse to name but a few. These are by no means absent from the Catholic Church, but the particular

manner in which they are found in Anglicanism adds to the Catholic understanding of a common gift.

These considerations help us appreciate the Catholic Church's insistence that there is "no opposition" between ecumenical action and the preparation of people for reception into full Catholic communion. Indeed, the first ecumenical action - logically leads to the second - reception into full communion. *Unitatis redintegratio* asserts that almost all people "long for the one visible Church of God, that truly universal Church whose mission is to convert the whole world to the Gospel, so that the world may be saved, to the glory of God."

To return to our earlier metaphor, people long for discordant tones and voices to be harmonized, united, and when an individual or indeed, a community, is ready for unity with the Church of Christ that subsists in the Catholic Church, it would be a betrayal of Catholic ecumenical principles and goals to refuse to embrace them, and to embrace them with all the distinctive gifts that enrich the Church, that help her approach the world

symphonically - sounding together or united. Just as there is one Saviour, so there is one universal sacrament of salvation, the Church.

The Eastern Churches that are united to Rome are enjoined to preserve their distinct institutions, liturgical rites, ecclesiastical traditions and way of Christian life. By so doing, the Second Vatican Council teaches, they do not harm the Church's unity, but rather make it manifest. The experience we are embarking on with *Anglicanorum coetibus* promises also to make the Church's fundamental unity manifest by adding to her life distinctive expressions of Christ's gifts of holiness and truth. Nevertheless, a strict comparison between the Anglicans and the Eastern Catholic Churches would not be correct.

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

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## SYNOD 2010

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The Eighth Provincial Synod and Thirteenth Diocesan Synod of the Anglican Catholic Church of Canada were held simultaneously at the Rosemary Heights Retreat Centre in Surrey, B.C., July 12 to 16, 2010. In attendance were the Canadian House of Bishops (Bishop Peter Wilkinson, Metropolitan and Bishop Ordinary; Bishop Craig Botterill, Suffragan for Atlantic Canada and Chancellor; Bishop Carl Reid, Suffragan for Central Canada and Apostolic Commissary; Bishop Robert Mercer, Assistant Bishop; along with the TAC Primate, Archbishop John Hepworth); eighteen members of the House of Clergy; and thirty members of the House of Laity; together with a number of observers and guests. The first evening began with Evensong, dinner, and then a wine and cheese reception hosted by the ACCC Parishes of the Lower Mainland.

While there was ample time for fellowship, much of our time was dedicated to the business of Synod. The Synod delegates received an address from the Primate, Archbishop John Hepworth, on the Apostolic Constitution *Anglicanorum Coetibus*, together with a discussion of the various issues involved and a time frame for the implementation of a proposed Ordinariate for Canada (as well as other Provinces within the Traditional Anglican Communion). In order to facilitate open and free discussion among the Houses of Synod, each

member of the House of Clergy and the House of Laity was asked in turn to speak their mind and provide their thoughts, questions, and concerns about unity with the See of Peter and the proposed Canadian Ordinariate. Following a day and half of discussions, a vote was taken in each of the two Houses as to their support (or not) for unity and the establishment of a Canadian Anglican Catholic Ordinariate. The result of this vote was unanimous support from the House of Clergy, and an overwhelming vote of support from the House of Laity (with only two opposed and three abstentions out of 30 lay delegates).

With clear support for the petition of the Canadian House of Bishops for full communion and visible union with the See of Peter, the Synod proceeded to pass a resolution enabling the Metropolitan (Bishop Peter Wilkinson), by and with the advice and consent of the Provincial Council, to enact the necessary canonical ordinances and rules for the establishment of the Canadian Anglican Catholic Ordinariate. In addition, the House of Clergy elected the members of the Interim Governing Council for the implementation of the proposed Ordinariate (consisting of Bishop Peter Wilkinson, Bishop Craig Botterill, Bishop Carl Reid, Dean Shane Janzen, Canon Richard Harris, and Father Colin O'Rourke), which in turn nominated and elected Bishop Peter Wilkinson to be the first Bishop Ordinary of the

proposed Canadian Anglican Catholic Ordinariate. Synod also approved a housekeeping amendment to the Constitution of the Anglican Catholic Church of Canada, making the Provincial Council identical in composition to the membership of the Diocesan Council [which are responsible for advising the Metropolitan and Diocesan Bishop in the governance and management of the ACCC and Diocese between Synods]. Synod then proceeded to elect the members of the Provincial/Diocesan Council(s): Ex Officio members: The Metropolitan and Bishop Ordinary (Rt. Rev. Peter Wilkinson); the two Suffragan Bishops: Rt. Rev. Carl Reid and Rt. Rev. Craig Botterill (who is also the Chancellor of the Diocese); the Dean of the Diocese, the Very Rev. Shane Janzen; the Registrar, Mr. Jim Spencer; the Treasurer, Canon Don Malins; the Clerical Secretary to Synod, Father Sean Henry; the Lay Secretary, Mr. Vern Orr; together with the following elected members representing the four regions of the ACCC/Diocese: Canon Richard Harris and Mr. Stephen Langille (Atlantic Canada); Father Kipling Cooper and Mrs. Jill Wayne (Central Canada); Father Colin O'Rourke and Mrs. Margaret Onoferychuk (the Prairies); and Canon Michael Birch and Mr. Rory Kulmala (British Columbia). The four lay members of the Diocesan Council, together with Mr. Gary Freeman and the Diocesan Treasurer (Canon Don Malins), comprise the membership of the Diocesan Finance Committee.

In presenting the financial statements and proposed three-year budget of the Diocese to Synod, the Acting Treasurer (Bishop Carl Reid) pointed out the need for continued support from parishes and individuals in maintaining the operations of the Diocese. As well, the need for more effective communication between the Diocesan Office and the parishes (rectors and wardens) was stressed, together with the requirement for Parishes to submit to the Diocesan Office timely and updated

information on the names and addresses of the parish officers along with other vital parochial statistics. To ensure that the Restricted Funds of the Diocese are protected from any potential litigation against the Diocese, the Diocesan Council voted to move the funds and investment portfolios of the two Trust funds established by Synod 2007 out of the Diocese accounts into separate accounts held directly by the Trustees of the two Trusts (i.e., the Bishop de Catanzaro Memorial Fund for clergy education and training, administered by the Board of Regents of St. Bede's Anglican Catholic Theological College; and the Bishopric Endowment Fund for the support of the office of the Metropolitan).

In closing, may I say that the focus of this Synod, as with that of previous Synods, was the worship and praise of Almighty God (made even more beautiful by the presence at this Synod of our own Cathedral Choir, Choirmaster and Organist); the proclamation of Christ's saving Truth; and faithful witness to the faith, order and discipline to Christ's one, holy, catholic and apostolic Church. Those in attendance came away from Synod 2010 with a renewed sense of optimism for the future and a clear vision for the present. With the overwhelming support of clergy and laity for unity with the See of Peter and the establishment of a Canadian Anglican Catholic Ordinariate, our Diocese is now able to move forward united, renewed, and hopeful.

May we continue to be one in proclaiming the truth in Christ Jesus our Saviour, and pass the same on unimpaired to future Anglican Catholics here and around the world.

By **The Very Reverend Shane B. Janzen**, OSG DD, Dean and Rector of the Cathedral of St. John the Evangelist, Victoria, B.C.

## **IN COMMUNION WITH THE BISHOP OF ROME**

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***Master we have toiled all night and caught nothing. Nevertheless at thy word I will let down the net.***

We are all agreed that the prayer book is our treasure. We are all agreed that our identity - who we are - is tied up with the prayer book. For us all without exception the prayer book is our engine against absorption. None of us should be claiming the moral highground. Nor must any of us use the prayer book as a weapon - a weapon against church unity. For the present proposals do not ask us to lose our identity, our prayer book or our patrimony. I have Catholic friends who say "be in communion with us, we need your example, we need your way

of doing things, we need your style. You won't lose your parish priest, your annual meeting or your prayer book for these things are integral to you, but for heaven's sake come".

Once upon a time we were in full communion and visible union with the universal church through the Archbishop of Canterbury. No longer so and there's no going back. But it is a dreadful thing to be satisfied with disunity. It is a dreadful thing to be satisfied with our own micro communion. That is

why for 33 years we have gone through hell and high water to recover what we have lost. Restoration of communion with the universal church has been the steadfast high intent of Bishop de Catanzaro and Bishop Woolcock now departed, Bishop Crawley now with Alzheimer's, Archbishop Falk, Bishop Mercer, Bishop Peter and many others, lay and cleric. Who are we finally to fall at the last fence?

The *Apostolic Constitution* is machinery to restore universal communion. There has to be machinery. You are dealing with one organism which has diversified into two organisations. It's a complex matter to obey the Lord's command that we be one. By comparison, becoming a Roman Catholic would be easy if that was all we wanted to do. Creating church unity has always been the much more difficult thing. It's easy to sow confusion. All hell is let loose around you if you try to obey the Lord's will. Here we are stuck out on the high seas in a very very small boat with the waves getting choppy by the minute. There are other bigger boats calling to us but all they represent is a sideway shuffle. We don't need a bigger boat. We need solidity. We need stability. We need dry land - something firm for our children and grandchildren and our new members, something that will be here after we have all gone to our rest. And here is the machinery to achieve it. Someone has done a lot of work on this.

I know some people look on these documents with skepticism not to say suspicion. The Pope wrote the first four pages. Why you might well ask does he not mention the Roman Catholic church. Is he pulling the wool over our eyes? It is of course an unworthy thought. It's simply this - that there are Catholic churches which are not Roman Catholic. There are Catholic churches in communion with Peter which are not Roman Catholic. Surprising isn't it? It surprised me but things have moved on since I last looked. The Catholic church is wider than the Roman Catholic church. The Catholic church of those in communion with Peter is bigger than the Roman Catholic church. And it is the whole that we are invited to embrace.

And so to Peter our patron, Simon Peter, the first to affirm "Thou art Christ the Son of the living God."

Simon the disappointed fisherman. Most of us don't fish but we sure get disappointed. And the Lord said "Launch out into the deep and let down your nets for a draught." And Simon answering said "Master we have toiled all night and caught nothing, nevertheless at thy word I will let down the net". And you know what happened - the net was filled to breaking. Well we have toiled all night and we are being urged in our synod and in our parishes to let down the net again. The Lord commended the faith of Peter. It is to be our faith. The Pope also commends the faith of Peter. It is ridiculous to think that he commends himself. He points to our patron and says, "Be like him, be like Peter. Don't be afraid. Let down the net again. Have a new lease on life. Join the adventure".

The Pope's concern for us in this is entirely pastoral. And he gets it from his great predecessor Pope Leo the Great who also did not commend himself. In fact on the very few occasions on which Leo thought about his role as governing it was with extraordinary modesty. It went something like this "if there is an heir of Peter I suppose it must be me". If you think about it there is nothing very surprising about the supposition. What is surprising is that Leo makes nothing of it. He doesn't talk about it. He lays no stress upon it. And why? Because his mind is on more important things. What really moves him is not something about himself. What moves him, inspires him and is at the heart of his devotion is Peter's faith, Peter's relation to Christ. And he has four words for that relationship - firmness, solidity, stability and strength. That's what he wants all Christians to have. I think we can all identify with this. These are the virtues we long for, the virtues which we must pray for in spades, the virtues which are embedded in the church universal. Firmness, stability, solidity and strength. Who would not want them in all their many forms and manifestations?

By **Father Michael Shier SSC** - Rector, The Parish of St. Peter & St. Paul, Vancouver, B.C. - Trinity V 2010 sermon

\* The answer is there is no E, E being the most used letter in the alphabet!

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