

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 9, 2011 - **St. John Mary Vianney**

SEPTEMBER SCHEDULE

September 4	Sunday	The Eleventh Sunday after Trinity
September 8	Thursday	The Nativity of the Blessed Virgin Mary
September 11	Sunday	The Twelfth Sunday after Trinity
September 14	Wednesday	The Exaltation of the Holy Cross
September 18	Sunday	The Thirteenth Sunday after Trinity
September 21	Wednesday	St. Matthew the Apostle
September 25	Sunday	The Fourteenth 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

- 1) **THE GENESIS OF ANGLICANORUM COETIBUS** - this page, the first of four parts. A timely article. Apologies for having to serialize it!
- 2) **Reminiscences: Penhalonga - ROBERT'S**
- 3) **TIME TO PROCLAIM THE PRIMACY OF JESUS CHRIST IN CREATION** - the sixth of seven parts - page 9.

THE GENESIS OF ANGLICANORUM COETIBUS - 1 of 4

Introduction

The title which is given to my presentation in the conference program, "The History of the Movement," is very convenient for my purposes, since it gives so very little away and allows me under its rubric to speak about almost whatever I please. In fact, what I will be (mostly) speaking about is the background and origins of *Anglicanorum coetibus* (AC), its genesis in other words. And here I must make a disclaimer: a good deal of what I shall say involves speculation, informed speculation to be sure, but if a skeptic should dismiss it, or parts of it, as "guesswork" I would be hard-pressed to rebut him - but one reason for this is that some of the information on which I shall build my conclusions has reached me over the years with injunctions of confidentiality about its sources. Also, as much due to considerations of length and the avoidance of excessive complexity, as for any other reasons, I shall not discuss, except passingly, events subsequent to the appearance of AC in October/November 2009, and the thorny and contentious issues connected with its implementation.

How far back should such an account go? Should one treat the various phases and reports of the ARCIC process from 1970 (or 1967, if one includes the preliminaries) onwards, and the high expectations of an imminent "sacramental reconciliation" between the Anglican Communion and the Catholic Church that accompanied this process until well into the 1980s, or even later? I think not, except to note that for a brief time there seems to have been a real possibility that Rome would reconsider its 1896 condemnation of Anglican Orders in the bull *Apostolicae Curae*, a possibility dashed by the Anglicans' acceptance of the pretended ordination of women. Should one discuss in detail the insistence on the part of the Roman authorities from 1973 onwards that the pretended ordination of women to the priesthood (and, later, episcopate) would form an insuperable obstacle to the realization of this goal? Not really, save to note two or three important aspects of this matter: first,

that this "Roman caution" was for a long time expressed, however definitely, in a very low-key manner; secondly, that down at least to the end of the second phase of the ARCIC process around 2007 both the Anglicans and Catholics involved in the process seem to have colluded (at least corporately) in avoiding any discussion of the question of the pretended ordination of women itself or of its bearing on the ARCIC process, despite the fact that from the time of the end of the first round of that process in 1981 it appears to have been realized, and desired from the "Roman" side at least, that the issue would need to be addressed (even though ARCIC has never to this day addressed itself to the issue); and, thirdly, and (for my subject most importantly) that in its ecumenical dealings with the Anglican Communion Rome always regarded the Church of England as the "bellwether" Anglican church, that is, the one whose actions in Rome's eyes represented the Anglican Communion as a whole. Thus, as regards the pretended ordination of women, while Rome stated as early as 1973 that the acceptance of this innovation would make the hopes with which the ARCIC process began incapable of realization, the fact that women were purportedly ordained to the priesthood by the Anglican Diocese of Hong Kong in 1971, the Anglican churches of Canada and New Zealand in 1976, the Episcopal Church in 1977 (after earlier uncanonical ordinations in 1974 and 1975), and so forth, and even the first purported consecration of a woman as an Anglican bishop in 1989 in the Episcopal Church, seems to have left Rome "unfazed;" and even though Rome sought for the English bishops to make a "wide and generous response" to those Anglicans, especially clergymen, who would seek admission to, and frequently ordination in, the Catholic Church after the Church of England General Synod's rather unexpected approval of the measure opening its priesthood to women in 1992, it seemed at first at least half inclined to believe that the ARCIC process could continue with "business as usual."

It was only in July 2006, almost three years after the Episcopal Church's consecration of a pseudogamously partnered man as Bishop of New

Hampshire that Walter, Cardinal Kasper, President of the Pontifical Council for Promoting Christian Unity (PCPCU), the Vatican's "ecumenical office," delivered an urgent address to the House of Bishops of the Church of England imploring them to proceed no further with measures allowing for the appointment of woman bishops, as such a measure would render impossible the realization of previous Anglican and Catholic ecumenical aspirations. (I shall return to this episode further on in this presentation.) Cardinal Kasper had a reputation, perhaps not undeserved, for being interested primarily in cultivating ecumenical relations with representatives of the historic Protestant churches, such as those that made up the Lutheran World Federation or the Anglican Communion, to give two examples, and rather less with conservative or dissident groups stemming from those traditions, and reacting to their perceived liberalism, such as the Lutheran Church - Missouri Synod, or the various "jurisdictions" that make up "Continuing Anglicanism," and this address to the Church of England's bishops was almost the "last hurrah" of this type of Catholic ecumenism. Almost - for there was to be a last farewell to it at the 2008 Lambeth Conference.

All this said, the remainder of my presentation shall tell "three stories:" the story of the Traditional Anglican Communion's approaches to Rome; the story of England's Forward-in-Faith organization and its dealings, or the dealings of some of its member bishops and clergy, with Rome; and, finally, and perhaps most significantly, the almost completely unpublicized story of the secret discussions between the Congregation for the Doctrine of the Faith (CDF) in Rome and some English Anglican bishops in 2008 and 2009.

The Traditional Anglican Communion

This first story concerns the approaches that those particular Continuing Anglican churches that make up the "Traditional Anglican Communion" (TAC) made to Rome over the course of roughly fifteen years, and which culminated with its Portsmouth Synod in October 2007, at which the bishops of that communion solemnly endorsed the *Catechism of the Catholic Church* and that catechism's *Compendium* and ended by petitioning Rome for full corporate reunion, a petition that was conveyed to Rome immediately afterwards by some of the TAC's bishops and presented to the Congregation for the Doctrine of the Faith. Let us therefore review some history. The idea for organizing a "Traditional Anglican Communion," and its provisional formation, dates back to February 3, 1989; its formal organization to a meeting of its bishops in Victoria,

British Columbia, Canada on September 29, 1990. Archbishop Louis Falk, Archbishop of the Anglican Church in America (ACA) - originally known as the "Anglican Catholic Church" but altered after its union in 1991 with the "American Episcopal Church;" a group of bishops opposing this union and the conditional reconsecrations of its bishops at Deerfield Beach, Florida, subsequently took for themselves the name "Anglican Catholic Church" - from 1983 to 2005 and again from 2008 to 2010, was the TAC's first primate from 1990 to 2002, when he was succeeded by its current primate, Archbishop John Hepworth, who had become an assistant bishop in the Anglican Catholic Church of Australia in 1996, and its diocesan bishop in 1998. Beginning around 1993 or 1994 Archbishop Falk, acting on behalf of the TAC, made overtures to Rome for contacts and discussions; these were directed to the PCPCU, which then had as its President, from December 1989 to March 2001, the Australian Edward, Cardinal Cassidy. It was the "second-in-command" at the PCPCU, its Secretary from April 1983 to March 1999, the Frenchman the late Bishop Pierre Duprey (d. 2007), however, who was the person principally responsible for conducting these discussions on the Catholic side. (Duprey was succeeded at his retirement as Secretary by the German bishop Walter Kasper, who two years later, upon the retirement of Cardinal Cassidy, was himself elevated to the cardinalate and became President of the PCPCU, serving in that position from March 2001 until his retirement in July 2010.)

Archbishop Falk's letter to the PCPCU in 1994 was followed by a series of contacts and conversations. On May 6, 1994, Archbishop Falk together with Bishops Crawley and Clavier of the TAC, and the then Frs. John Hepworth, Louis Campese and Wellborn Hudson (all of whom subsequently became bishops in the TAC; Bishops Hudson and Crawley are now retired) met with Bishop Duprey for their initial meeting (online accounts dating this meeting to 1991 are mistaken). Cardinal Cassidy was not present at this meeting and, I have been informed, at any subsequent ones. In any case, my impressions, gleaned over the years from conversations with persons informed about these matters, is that these early conversations were pleasant but not particularly substantial. The PCPCU under both Cassidy and Kasper seems to have been disinclined, to put it mildly, to risk the friendly and agreeable relations that it forged with "Canterbury Communion Anglicans," as well as groups such as main-line Lutheran World Federation member churches, by dealing substantively with bodies that it may have seen as "splinter groups" from these denominational families. (I mention the

Lutherans because there is a story to be told about how in the mid-1990s, about the time of the millennium of Christianity in Norway in 1995, when Cardinal Cassidy was the Catholic Church's representative at its celebration in Norway, a group of "Catholic-minded" Church of Norway Lutherans, many of whom in 1999 left the State Church there and formed the "Nordic Catholic Church," a body now in sacramental fellowship with the Polish National Catholic Church of the USA and Canada, were repeatedly spurned when they made approaches both to the Catholic Church in Norway and to the PCPCU to alert it to the triumph of forces favoring the acceptance of homosexual partnerships in that body and the ordination of persons living in such partnerships.) While these conversations never came to a formal end during Cardinal Cassidy's tenure of his position at the PCPCU, they seem to have gone nowhere.

The conversations resumed after Cardinal Kasper took the helm, although only after a dramatic behind-the-scenes intervention on the part of Francis, Cardinal Arinze. In Holy Week of 2001, Arinze, President of the Pontifical Council for Interreligious Dialogue from 1984 to 2002, and subsequently Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments until his retirement in 2008, was giving a retreat for a congregation of nuns in the vicinity of Tuscon, Arizona, and a local retired marine colonel, Jim Horn, one-time President of the House of Laity of the ACA, but by then a "revert" to the Catholicism of his youth, together with a local Catholic priest, Fr. Joseph Lombardo, arranged for Archbishop Falk and the cardinal to meet. In fact, they spent much of Good Friday 2001 together, and after that meeting the cardinal wrote a report for the PCPCU in Rome strongly supportive of the TAC and its desire for talks with Rome aimed at reunion. However, two years passed without a response from the PCPCU, and in the end the cardinal intervened behind the scenes to overcome the reluctance of some staff members of that body to deal with the TAC, as well as to bring the matter to the late pope's personal attention; there may have been an unanticipated early retirement or two at the PCPCU in connection with this affair. In that same year, 2003, the pope transferred the responsibility for conducting discussions with the TAC from the PCPCU to the CDF, then headed by Joseph, Cardinal Ratzinger, but with the stipulation that the PCPCU be kept informed about the progress of the conversations.

Things then picked up speed. There were various

meetings in Rome, usually involving Archbishop Hepworth and other TAC bishops, with, initially, Cardinal Law (then Ecclesiastical Delegate for the Anglican Use parishes in the United States) and, subsequently, clerics connected with the CDF: in October 2003, when Archbishop Rigali of Philadelphia was elevated to the cardinalate; in April 2005, just after the death of Pope John Paul II and before the election of his successor; and perhaps others unknown to me. When the TAC Synod of Bishops, meeting in Portsmouth, England, from October 1 to 5, 2007, all signed the *Catechism of the Catholic Church*, the *Compendium* of that catechism and a petition to Rome for the reunion of the TAC with the Catholic Church, and a delegation of three TAC bishops, Archbishop Hepworth and Bishops Mercer and Wilkinson, presented the petition to the CDF on October 9, 2007, one may argue that the process was set in motion that resulted in AC two years later. Cardinal Levada himself wrote warmly acknowledging the TAC bishops' petition on July 5, 2008, and after the publication of AC he wrote again on December 16, 2009 to all the TAC bishops who had signed the petition confirming that AC was the response to it. "This provision," the cardinal wrote, referring to *Anglicanorum coetibus*, "constitutes the definitive response of the Holy See not only to your original request, but also to the many others of a similar nature which have been submitted over the last years" - phrasing which refutes the nonsensical arguments advanced by the three American ACA bishops who have decided to ignore, if not reject, the offer made in AC, despite two of these three bishops having signed the documents the TAC bishops carried to Rome after the Portsmouth Synod, that AC is not a specific response to their petition. (One of these three "refusenik" bishops signed the documents at the Portsmouth Synod, another a few weeks later at his Episcopal consecration.) Take note also of the phrase in the cardinal's letter, "many others of a similar nature which have been submitted over the last years." Finally, it may be worth mentioning in passing that low-key but high-level contacts seem to have been maintained between the TAC and the CDF over the two years between October 2007 and October 2009, and these may have had some influence on the shaping of particular provisions of AC.

This paper was presented by **Dr. William Tighe** at the **2011 Anglican Use Conference**, which took place on July 7 - 9, at the Church of St. Mary the Virgin, Arlington, Texas.

ROBERT'S RAMBLINGS

Reminiscences: Penhalonga

The village of Penhalonga began life before Brit settlers arrived in Zimbabwe. It lies close to the border with Mozambique. A Portuguese Baron Razende had discovered gold and started a mine. Before the gold ran out there had been a typical rush. At the Boomerang Hotel, long since burned down, lucky prospectors could drink champagne from a ladies' satin shoe or even take a bath in champagne. The first Anglican bishop, Wyndham Hamilton Knight Bruce, founded a hospital with three nurses and a doctor with whom he had walked much of the way from the Mozambiquan coast. They were tough ladies who had already worked in Kimberley during the days of its diamond rush. Their Penhalonga hospital was a few mud huts. Malaria was the local problem.

By the time I got to minister in the village, it was a sedate little place of retired folk. There, for example, lived Lady Welch, widow of the country's first Mr Speaker, famous for her camellias. Once during the liberation struggle/bush war freedom fighters/terrorists started firing mortar shells from Mozambique into one of her garden parties, "No panic, please ladies, we're British". The little church of St. Michael & All Angels was of corrugated iron and stood on brick stilts. Such stilts might have protected the church from flooding, had there been any. They certainly protected the church from snakes, though not from bees. These creatures hived in the walls. During the cooler months of winter they were no threat but in the height of summer they might swarm angrily. Twice a month I'd come from St. Augustine's Mission six miles away to celebrate early communion for the white villagers.

Two stalwarts of St. Michael's were the aged brothers Hall, Guthrie and Keith, bachelors. Guthrie had been a district commissioner in Nigeria. Keith had grown cotton in Louisiana. Guthrie wore large hats and dark glasses because he could hardly see. He could, however, drive. Keith wore natty caps, saw well, but couldn't drive. On Fridays they would travel twelve miles over the mountains of Christmas Pass to do their weekly shopping in the town of Umtali. Keith navigated, Guthrie drove. "Look out, Guthrie, feller on a bicycle". Villagers avoided the Pass on Fridays.

Among my duties at the Mission was housekeeper in the Community priory. I too went shopping in Umtali on Fridays. On one occasion I bumped into Keith in Main Street. "I say, Mercer, do you like this gent's natty suiting? My tailor advised me early in 1939,

"You mark my words, sir, that feller Hitler is going to give us a lot of trouble. I'd lay in a good supply of suits if I were you". I took his advice and have never regretted it". This in 1972.

One Christmas I was away. Our Prior at the Mission, an American, stood in for me. The bees swarmed in anger. The congregation decided to adjourn to the magistrate's court. The Halls were incensed, "Not in a courtroom, not the holy communion". For months afterwards the Halls went on muttering, "Damned Yank. If he comes to our place, we'll throw him in the pool. Not in a courtroom, not the holy communion. Still, you can't expect a Yank to understand about Christmas, or about holy communion for that matter".

The Halls never got a chance to throw Daniel into their pool. Some while later guerrillas crept into their home armed with pangas and hacked the two old men to death as they lay in their beds.

Once a month I drove much further over dusty roads to Odzani Plots, an area of smallish farms. Most of the farmers had been in the Indian Army, Colonel This and Major That. During one of the wars between India and Pakistan they'd banter with each other about their former regiments, Hindu and Muslim, as though they were bantering about cricket, "I always said we'd beat you fellows hollow". We met in the tennis clubhouse for the holy communion. One of the wives could play the piano accordion. Our hymns were to her accompaniment. She had a very limited range of tunes so we sang, "There is a green hill", on the most surprising occasions. I'd arrive early and retire to a hidden corner to attempt some prayer. A major and his wife would also be early. I'd overhear him, "I can't get these damn flowers into the damn vase". "Shh dear, no swearing, the padre might hear". "The damn padre is not here yet so of course I can swear". One Trinity Sunday I did my best, but clearly it was not good enough. Over gin and after service the major said, "Of course I understand the Trinity, padre, I was with a Hindu regiment. Lots and lots of gods but somehow they are all one sort of. So the Trinity is easy by comparison".

I was only school chaplain at St. Augustine's for two years. I taught Scripture in class as a compulsory exam subject. I accompanied sixth formers to dances at Bonda Mission run by sisters of the Order of the Holy Paraclete. I did swimming pool duty even though I knew nothing about life saving. I did

prep duty, debating society duty. I supervised the pupils' chores. Frankly, school was not my scene. In theory teenagers are supposed to be interesting but I find them sheep like, without much individuality, dominated by peer pressure. Give me elderly ladies and gents any day, especially ladies. If you want to hear about lives full of adventure and fun, about travel, about outrageous ideas, about courage, give me the villagers of Penhalonga or the farmers of Odzani Plots. I was glad when the Community and the bishop moved me to a suburban parish in the capital.

There was much more to St. Augustine's than boarding school. Mind you, the children got superb exam results. There was a vegetable farm, a printing press, a builder's workshop, a tailor's workshop, a thriving clinic specializing in maternity, a laundry. There were clerks and apprentices in training. There were two different orders of nuns working with us, to say nothing of a large and dedicated lay staff. Worship in two languages in the enormous church was a delight, with armies of

servers and choristers, the latter singing traditional Shona tunes to the accompaniment of traditional Shona musical instruments drums, rattles, wooden xylophones and wind instruments made from the horns of buck. We kept up our daily round of mass, offices, personal prayer and silence. Life was full.

There were trek priests, brethren who went out on long tours of villages for miles and miles around, ministering in churches and primary schools. In the early days brethren walked behind pack donkeys. More recently they used landrovers. Fr Noel Williams used to baptise in the Sabi River which, oddly enough, had water along some of its stretches. This also meant hippos and crocodiles and the water borne parasites of bilharzia. Noel's solution to the man eating crocs was to play hymns on his violin.

Thanks to Muggers, as he's unaffectionately known, most of this is now *Ichabod* (1 Samuel 4,21).

+Robert Mercer CR

FROM HERE AND THERE

1) The Church of England could be extinct in 20 years, the General Synod was warned this week. I don't believe it. Anglicanism has a genius for reinventing itself, even if recent attempts don't have much in common with orthodox Christianity. But one part of the C of E will certainly die, and that's traditional Anglo-Catholicism. Those ultra-High clergy who pray for the Pope but have decided to reject the Vatican's offer of reunion cut sad figures; they'd rather swan around in pretty vestments in a Church they despise than swim the Tiber. I think they're in for a shock. Until now, their champion has been Dr John Hind, Bishop of Chichester. But he's retiring next year, and rumour has it that he's packing his swimming trunks. **Damian Thompson - *The Telegraph*** - July 15, 2011

2) YYSSW - Yeah, Yeah, Sure, Sure, Whatever.

3) Phrases that grate:

At the end of the day.

Going forward.

The elephant in the room.

At this moment in time.

A big ask.

The prospect of.

All the hallmarks of.

On a daily basis.

Let's be clear.

It's in his DNA.

A no-brainer.

The truth is . . .

What's not to like.

Fairly unique.

Paradigm shift.

Stakeholder.

Enough already.

Forward planning

4) CINO - Catholics in name only.

5) It always amazes me that people who can't find an hour a week to spend with Almighty God nevertheless assume some sort of divine right to spend all eternity with Him.

6) Because Christianity is not coercive - unlike secularism, and unlike Islam - it leads to true tolerance. **Andrea Williams**

7) CCC, paragraph 2181 - The *Catechism of the Catholic Church* teaches us: The faithful are obliged to participate in the Eucharist on days of

obligation [which includes **all Sundays**, and several other holy days], unless excused for a serious reason (for example, illness, the care of infants) or dispensed by their own pastor. Those who deliberately fail in this obligation commit a grave sin.

8) When and how to genuflect

The layman's first action before taking his seat is to **bow before the altar** in homage to the Lord who makes the altar his throne. *If the Blessed Sacrament be there* he **genuflects**, that is, bends the [right] knee so that it touches the ground. Care should be taken in making this act of reverence that the head and body are kept in an upright position, otherwise, if either is allowed to bend forward the gesture becomes clumsy and undignified.

It was recommended in the seventh Canon of the year 1640 that due acknowledgment should be paid to the greatness and goodness of the Divine Majesty 'by doing reverence and obeisance both at coming in and going out of churches, chancels and chapels according to the most ancient custom of the primitive Church in the earliest times . . .'

A **genuflection** is also made at the memorial of the Incarnation in the Nicene Creed, '*and was incarnate by the Holy Ghost of the Virgin Mary and was made man*' and at the words, '*And the Word was made flesh and dwelt among us*' when they occur in the Last Gospel at the Eucharist.

The same procedure should be followed whenever passing an altar as when entering a church - a perceptible pause and an inclination of the head, not a mere nod as if to an acquaintance, or *if the Blessed Sacrament be present*, a **genuflection**.

From *Ceremonies of Holy Church* by **Irene Caudwell**

9) Moral responsibility of those in government

In his remarks before praying the Angelus this morning, Benedict XVI commented on the first reading from today's liturgy, a passage from the Book of Kings in which Solomon, ascending the throne, asks God for an understanding heart to serve His people with justice and to distinguish between good and evil.

Addressing the faithful gathered in the inner courtyard at Castelgandolfo, the Pope explained the meaning of Solomon's prayer. "We know that 'heart' in the Bible indicates not just a part of the body but the core of the individual, the seat of his intentions and judgments; in other words, his conscience. An

'understanding heart' means, then, a conscience capable of listening, sensitive to the voice of truth and thus able to distinguish good from evil. In Solomon's case the request is motivated by his responsibility for guiding a nation, the people whom God chose to reveal His plan of salvation to the world. The king must, then, seek constant harmony with God and listen to His Word, in order to guide the people along the ways of the Lord, the way of justice and peace.

"However", the Holy Father added, "the example of Solomon applies to us all. Each of us has a conscience which makes us, in a certain sense, 'king'; in other words, which enables us to exercise the supreme human dignity of acting according to right conscience, doing good and avoiding evil. Moral conscience presupposes a capacity to listen to the voice of truth, humbly to follow its guidance. People called to play a role in government naturally have a further responsibility and, as Solomon teaches, have even greater need of God's help.

"But everyone has their part to play in their own particular situation. An erroneous mentality suggests that we should ask God for favours or favourable conditions. Yet the truth is that the real quality of our lives, and of social life in general, depends on the sound conscience of each individual, on the capacity of each person to recognise what is good, distinguish it from evil and patiently seek to put it into effect".

Pope Benedict concluded: "May the Virgin Mary help us, with God's grace, to make our own consciences open to truth and sensitive to justice, in order to serve the Kingdom of God". **Vatican Information Service** - July 24, 2011

10) Music in the Mass

"What we sing should manifest what we believe and should acknowledge our Faith . . . it should be theologically deep, liturgically rooted, and musically acceptable." **Cardinal Arinze**

11) A blond woman was speeding down the road in her little red sports car and was pulled over by a woman police officer, who was also a blond. The blond cop asked to see the blond driver's license.

She dug through her purse and was getting progressively more agitated.

'What's it look like?' she finally asked. The policewoman replied, 'It's square and it has your picture on it.'

The driver finally found a square mirror in her purse, looked at it and handed it to the policewoman. 'Here it is,' she said.

The blond officer looked at the mirror, then handed it back saying, 'OK, you can go. I didn't realize you were a cop.'

12) The following are from a book called *Disorder in the American Courts*, and are things people actually said in court, word for word, taken down and now published by court reporters that had the torment of staying calm while these exchanges were actually taking place:

Attorney: What was the first thing your husband said to you that morning?

Witness: He said, 'Where am I, Cathy?'

Attorney: And why did that upset you?

Witness: My name is Susan!

Attorney: What gear were you in at the moment of the impact?

Witness: Gucci sweats and Reeboks.

Attorney: Are you sexually active?

Witness: No, I just lie there.

Attorney: This myasthenia gravis, does it affect your memory at all?

Witness: Yes.

Attorney: And in what ways does it affect your memory?

Witness: I Forget.

Attorney: Your forget? Can you give us an example of something you forgot?

Attorney: Do you know if your daughter has ever been involved in voodoo?

Witness: We both do.

Attorney: Voodoo?

Witness: We do.

Attorney: You do?

Witness: Yes, voodoo.

Attorney: Now doctor, isn't it true that when a person dies in his sleep, he doesn't know about it until the next morning?

Witness: Did you actually pass the bar exam?

Attorney: The youngest son, the 20-year-old, how old is he?

Witness: He's 20, much like your IQ.

Attorney: She had three children, right?

Witness: Yes.

Attorney: How many were boys?

Witness: None.

Attorney: Were there any girls?

Witness: Your Honor, I think I need a different attorney. Can I get a new attorney?

Thanks to **The Rev. Dr. David Price**, TAC in the U.K.

13) **Cardinal Ratzinger** in *The Spirit of the Liturgy*:

'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.'

14) **Seeds and Sowing**

I've often thought that a person needs to know something about gardening and agriculture to understand many of the points Jesus is trying to make in the Gospels. Most of us live in cities and our lives are generally detached from the earth unless we have home gardens. Those of us who do, know the value of these metaphors Jesus gives.

For example, gardeners know that things don't grow overnight, no matter how much *Miracle Grow* you put on it. Growth takes time and patience on our part. We also know that no matter how much effort we put into growing something, there is still a great deal that is outside our control that either helps or hinders our efforts. We don't control the weather, insects and other pests (though we're getting better at that!), or the other factors that help in the growth of plants. Nevertheless, if we don't do our part - plant, till, water, feed, remove weeds, protect the plants from pests as much as possible - then our garden will not be a success. We have to do our part and hope and pray for what is beyond our control to work in our favor.

The spiritual life is a lot like gardening, which is why farmers are such good church goers. We have to do our part in the growth of holiness within us, and yet it is God's initiative and work ultimately. Still, we have our part to do. That lesson is also true in maintaining parish life and new ventures like the Anglican Use. We do our part: invite others, advertise, live as a good example for others, and above all pray. We leave the rest to God. **Father Ernie Davis**, Chaplain, *Our Lady of Hope Society*, Kansas City MO, an Anglican Use community

15) Why I Never Wash

There's some good stuff on the blogosphere these days. For instance, take this from Fr Tim Finigan's very enjoyable *The Hermeneutic of Continuity*:

I am heartily sick of the protest "I don't go to Mass because my parents forced me to go when I was young." OK, son, what else did your parents force you to do? Your parents forced you to wash before you went out in the morning. Those cruel tyrants made sure that you cleaned your teeth before you went to bed. They dragged you kicking and screaming to school so that you could learn to read - and the teachers collaborated by forcing you to learn the alphabet and put the words together.

To top it all, after looking after your physical needs, they had the temerity to exercise their authority by looking after your spiritual needs and taking you to Mass on Sunday.

And you are complaining because they took

responsibility for your eternal life?

In this context, it is relevant to quote again the classic:

Ten reasons why I never wash

1. I was forced to as a child.
2. People who wash are hypocrites - they think they are cleaner than everybody else.
3. There are so many different kinds of soap, I can't decide which one is best.
4. I used to wash, but I got bored and stopped.
5. I wash only on special occasions, like Christmas and Easter.
6. None of my friends wash.
7. I'll start washing when I get older and dirtier.
8. I can't spare the time.
9. The bathroom is never warm enough in winter or cool enough in summer.
10. People who make soap are only after your money.

TIME TO PROCLAIM THE PRIMACY OF JESUS CHRIST IN CREATION **6 of 7**

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

Proclaiming the Full Gospel

Thus we can see that this insight is rooted in Biblical revelation and the early Church's profession of faith, as well as being increasingly widely and authoritatively acknowledged in our own era. Because of this we feel justified in arguing that, at this juncture of the Church's history, the Church must proclaim the cosmic Christ as an essential part of the preaching of the Gospel and that if we do not do so then we are just not preaching the full Gospel.

It is interesting that Fr Philippe Yates in his article in *Faith* (Jan/Feb 2008) on Blessed John Duns Scotus made the interesting point that the pre-conciliar Church was too narrowly Thomist on everything, including the place of Christ in Creation. Fr Yates thought that there was an unbalanced perspective which followed Pope Leo XIII's very necessary attempt to reform theological studies in the Church at the end of the 19th century, a narrowness that was made worse by the modernist crisis that continued into the 20th century. For these reasons the great tradition of the Franciscan school, and of Scotus in particular, were not given due prominence. Perhaps

it is time, while not forgetting the genius and perspective of St. Thomas Aquinas on other parts of the Catholic Faith, to reaffirm this vital tradition.

Let us remember that if those who are Thomist concerning the most basic rationale for the Incarnation are correct, then without sin there would have been no Virgin Mary, no Incarnation and no Jesus Christ. As the Franciscan Maximilian Dean writes: "If man's redemption is the primary reason, then sin has the upper hand. In other words, all the positive blessings of the Incarnation which can be expressed, quite apart from the redemption, would hinge upon sin - our divinisation in Christ, our adoption as sons of God, our eternal predestination in Christ. . . . are all these blessings really because of Adam's fall?"⁷

Development of the relationship between Christ and Creation is now essential because it is at the heart of the relationship between Religion and Science, and Faith and Reason.

"All Things Have Meaning in Jesus Christ"

To return to the question posed at the beginning, what is the relationship between the universe and Jesus Christ?

In the first place, we have seen that, from the very sciences themselves, the universe reveals God as the supreme Mind behind the amazing order, design and beauty of creation. And this creation is purposeful: it is set up to develop and evolve, leading ultimately to man, who is made body and soul for God. Next, God, who created the universe, revealed through his People before Christ came that "the world was created only for the Messiah". Thus the Messiah, or the Christ, is both the total fulfilment of the universe and the total fulfilment and happiness of man.

Jesus claimed to be the Christ - to be God in Person, our Saviour and Redeemer; and he manifested that divinity in his teaching and in his miracles, especially his own resurrection. His claim is unique among all the religious leaders and prophets the world has ever known. Jesus also claimed that the universe was made for him: he is the "Heir" of the Kingdom prepared before the foundation of the world; and if because of sin we do not acknowledge him, then "the very stones will cry out". St. John and St. Paul also clearly taught the same doctrine: "through him all things came to be, not one thing had its being but through him", and "all things, visible and invisible, were created through him and for him."

Thus we can see the relationship between the universe and Jesus Christ: **Jesus Christ is the Master-Key to the meaning of the universe.** The universe was made through him and for him. It was made so that he could take flesh and enter his creation; so that he could give himself to us in love in the greatest way possible, by taking on our human

nature to be our brother, our Saviour and our God.

The Master-Key could not have been found in any secular philosophy or in the physical sciences alone since man is made to the image of God and his meaning and purpose, and that of the whole universe, will only be found in God himself. All attempts to find the meaning of the universe and of man in secular philosophies or in created things are doomed to failure. We must look to God for the revelation of that Word, that Master-Key which unlocks the final meaning of the universe - Jesus Christ, God and Man, Saviour and Redeemer of mankind, the Alpha and the Omega, the beginning and the end of all things. In summary:

"Without Christ man is meaningless, without man the evolution of life is meaningless, without life the earth is meaningless, but all things have meaning in Jesus Christ, to whom all things visible and invisible are relative, and to whom all things bear witness in their being."⁸

We can and must draw a new vision of Christ for this age, which will be the basis of a synthesis of science and religion. It is a vision that our secularised world at its deepest level desperately needs and is longing for; for Jesus Christ is Lord of the cosmos and Lord of history, the Master-Key to the meaning of the universe, and also the Master-Key to the meaning of every mind and heart.

⁷ Maximilian Dean FI *A Primer on the Absolute Primacy of Christ: Blessed John Duns Scotus and the Franciscan Thesis* Franciscans of the Immaculate Publications 2006 p. 13.

⁸ Edward Holloway, *The Path from Science to Jesus Christ*, Faith Pamphlets, p. 10.

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