

The Sodality of St. Edmund, King and Martyr

A Community of The Personal Ordinariate of the Chair of St. Peter

UPDATE

Our Monthly Newsletter



December 12, 2014 - **St. Lucy, Virgin and Martyr**

JANUARY SCHEDULE

January 4	Sunday	The Second Sunday after Christmas
January 11	Sunday	The Baptism of the Lord
January 18	Sunday	The Second Sunday after Epiphany
January 25	Sunday	The Third Sunday after Epiphany

CONTACT

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SERVICE TIMES AND LOCATION

- 1) On Sundays, **The Holy Sacrifice of the Mass (Ordinariate Use)** is offered at 5:00 p.m.
- 2) Mass is at **St. Mary Our Lady of the Seven Sorrows**, 56 Duke Street West, Kitchener, Ontario.
- 3) Other Mass times, as announced.

INDEX (AND SOMETIMES, NOTES AND COMMENTS)

1) Good news, and welcome to our new priest - Father Jason Catania.

Father Catania (a North American Ordinariate priest) arrived on December the 5th! He will be residing in the Rectory of St. Mary Our Lady of the Seven Sorrows, Kitchener, Ontario.

His first Mass with us was at 5:00 p.m. at St. Mary's - Advent II, at 5:00 p.m. Our plan, initially, is to have a 5:00 p.m. Sung Mass every Sunday at St. Mary's.

Thanks to Father George Nowak CR, the Pastor of St. Mary's for offering accommodation for Father Catania and the use of his church. Thanks also to His Excellency, Douglas Crosby, Bishop of Hamilton, and to the Chancellor, Monsignor Murray Kroetsch for their assistance in getting us to this stage.

And, of course, a special thanks to Father Bill Foote, Pastor of St. Patrick's in Cambridge, who has served as our Chaplain for almost 3 years, and has said an Ordinariate Use Mass for us every Sunday commencing January 1, 2012, the date our tiny community was received into the Catholic Church. Please see **FROM FATHER CATANIA** - this page.

2) Mass on December 25 (Christmas Day) and on January 1 (The Solemnity of the Blessed Virgin Mary, Mother of God) is at 9:00 a.m. January 1 is a Day of Obligation!

3) More about *Anglicanorum coetibus*! This month a copy of the **COMPLIMENTARY NORMS**. The *Norms* set out the details of the Apostolic Constitution. Significant size, but explanatory. - page 3.

4) ROBERT'S RAMBLINGS - THE REAL SANTA - page 6.

5) 'ANGLICANS AND THE ROMAN CATHOLIC CHURCH' - Thank you to Father Warren Tanghe for this book review. Steve Cavanaugh is a supporter of St. Edmund's and has included a couple of Monsignor Mercer's articles on his blog, *The Anglican Use of the Roman Rite*. The book is readily available on line. - page 8.

6) THE FUTURE OF ARCIC AND THE ORDINARIATES - page 8.

7) FROM HERE AND THERE - page 9.

FROM FATHER CATANIA

Dear Friends in Christ,

A blessed and holy Advent to you all. I am most pleased to be writing to you as the new priest in charge of the Sodality of St. Edmund, King and Martyr. Please permit me to take this opportunity to introduce myself, and to share some initial thoughts about the future of St. Edmund's. As most you know, I am an American, but please don't hold that against me. Originally from New Jersey, I was ordained in the Episcopal Church (the body to which most American Anglicans belong) in 2000. I come to Ontario from Baltimore, Maryland where until recently I was the priest administrator of Mount Calvary Church. I became rector of Mount Calvary in 2006, when it was an Episcopal parish. In 2010, the parish and I discerned a call to separate from the Episcopal Church in order to enter into full communion with the Catholic Church. After lengthy negotiations with the Episcopal Diocese of Maryland, we reached an agreement to keep our church property, and on January 22, 2012, the congregation and I were received into the Personal Ordinariate of the Chair of St. Peter. On June 9 of

that year, I was ordained a Catholic priest by the Most Reverend William Lori, Archbishop of Baltimore.

Having just arrived at my new home in the rectory of St. Mary of the Seven Sorrows Catholic Church in Kitchener, I am still getting settled in, and I have only barely begun to get to know the people of St. Edmund's and the Catholic scene here in the Tri-City area. But my initial impression is that St. Edmund's move to St. Mary's affords the congregation with significant opportunity for growth, and for ministry to the wider community. I commend the people of St. Edmund's for your persistence in remaining together since coming into the Church in January 2012, and appreciate the support provided to you by Fr. Foote and the Diocese of Hamilton. Yet now, with a more central location and a more convenient Sunday Mass time, I believe St. Edmund's has the potential to be more than just a safe refuge for its original members within the Catholic Church, but to become a center from which to share the best of our Anglican tradition with the Catholic community in Kitchener and beyond.

In his apostolic constitution *Anglicanorum coetibus*, by which he called for the creation of personal ordinariates for former Anglicans within the Catholic Church, Pope Benedict XVI refers repeatedly to the "Anglican patrimony". To me, this phrase suggests, first and foremost, the historic liturgical practice (codified and purified for Catholic worship) proper to Anglicanism. We see this expressed in the liturgies for Baptism, Confirmation, Marriage, the Burial of the Dead, and especially the Holy Sacrifice of the Mass, which thus far comprise "Divine Worship", the provision approved by the Holy See for use by the Ordinariates. A key component of the worthy celebration of these rites is the musical expression which is so characteristic of historic Anglican liturgical practice. For that reason, I am looking forward to making St. Edmund's Sunday Mass a weekly full Sung Mass, incorporating the hymns, chants, settings of the Ordinary of the Mass, and other music which characterize the best of our Anglican heritage. I also hope to supplement the Sunday Mass with weekday celebrations and seasonal observances. And since the sacrament of Penance is of such vital importance to the spiritual life of every Catholic, each Mass at St. Edmund's will be preceded by opportunity for confession.

Beyond the liturgy, I also view teaching and fellowship as integral components of our Anglican

patrimony. Therefore I expect to provide regular teaching on various aspects of the Catholic faith, most likely on a weekday evening. Finally, given the fact that one of the elements which so often draws people to Ordinariate communities is a greater level of intimacy amongst the laity and between laity and clergy than one finds in the typical Catholic parish, I hope to follow each Mass with some opportunity for fellowship. This would take the form of sharing in refreshments, as well as occasional dinners and other events.

As I am just beginning my ministry to St. Edmund's, it will take a little time before all these things can be put in place. And of course, I will of necessity rely on the help and support of the current members and friends of the congregation. Furthermore, I will also be exercising my priestly ministry in some capacity in the Diocese of Hamilton, at the direction of Bishop Crosby. Nonetheless, I have great hope that my time among you will be fruitful. I ask for your prayers and that I might be an instrument, by the grace of God, in helping St. Edmund's become a true beacon of Anglican patrimony and orthodox Catholic witness in this place.

Wishing you all a blessed Advent and a happy Nativity,

Fr. Jason Catania, December 10, 2014

COMPLEMENTARY NORMS

For the Apostolic Constitution, *Anglicanorum coetibus*

Jurisdiction of the Holy See

Article 1

Each Ordinariate is subject to the Congregation for the Doctrine of the Faith. It maintains close relations with the other Roman Dicasteries in accordance with their competence.

Relations with Episcopal Conferences and Diocesan Bishops

Article 2

§ 1. The Ordinary follows the directives of the national Episcopal Conference insofar as this is consistent with the norms contained in the Apostolic Constitution *Anglicanorum coetibus*.

§ 2. The Ordinary is a member of the respective Episcopal Conference

Article 3

The Ordinary, in the exercise of this office, must maintain close ties of communion with the Bishop of the Diocese in which the Ordinariate is present in order to coordinate its pastoral activity with the pastoral program of the Diocese.

The Ordinary

Article 4

§ 1. The Ordinary may be a bishop or a presbyter appointed by the Roman Pontiff *ad nutum Sanctae Sedis*, based on a terna presented by the Governing Council. Canons 383-388, 392-394, and 396-398 of the Code of Canon Law apply to him.

§ 2. The Ordinary has the faculty to incardinate in the Ordinariate former Anglican ministers who have entered into full communion with the Catholic Church, as well as candidates belonging to the Ordinariate and promoted to Holy Orders by him.

§ 3. Having first consulted with the Episcopal Conference and obtained the consent of the Governing Council and the approval of the Holy See, the Ordinary can erect as needed territorial deaneries supervised by a delegate of the Ordinary covering the faithful of multiple personal parishes.

The Faithful of the Ordinariate

Article 5

§ 1. The lay faithful originally of the Anglican tradition who wish to belong to the Ordinariate, after having made their Profession of Faith and received the Sacraments of initiation, with due regard for Canon 845, are to be entered in the apposite register of the Ordinariate. Those baptized previously as Catholics outside the Ordinariate are not ordinarily eligible for membership, unless they are members of a family belonging to the Ordinariate.

§ 2. A person who has been baptized in the Catholic Church but who has not completed the Sacraments of initiation, and subsequently returns to the faith and practice of the Church as a result of the evangelizing mission of the Ordinariate, may be admitted to membership in the Ordinariate and receive the Sacrament of Confirmation or the Sacrament of the Eucharist or both. **[This provision, 5 § 2., was added to Article 5 on May 31, 2013.]**

§ 3. Lay faithful and members of Institutes of Consecrated Life and Societies of Apostolic Life, when they collaborate in pastoral or charitable activities, whether diocesan or parochial, are subject to the Diocesan Bishop or to the pastor of the place; in which case the power of the Diocesan Bishop or pastor is exercised jointly with that of the Ordinary and the pastor of the Ordinariate.

The Clergy

Article 6

§ 1. In order to admit candidates to Holy Orders the Ordinary must obtain the consent of the Governing Council. In consideration of Anglican ecclesial tradition and practice, the Ordinary may present to the Holy Father a request for the admission of married men to the presbyterate in the Ordinariate, after a process of discernment based on objective criteria and the needs of the Ordinariate. These objective criteria are determined by the Ordinary in consultation with the local Episcopal Conference and must be approved by the Holy See

§ 2. Those who have been previously ordained in the Catholic Church and subsequently have become Anglicans, may not exercise sacred ministry in the Ordinariate. Anglican clergy who are in irregular marriage situations may not be accepted for Holy Orders in the Ordinariate.

§ 3. Presbyters incardinated in the Ordinariate receive the necessary faculties from the Ordinary.

Article 7

§ 1. The Ordinary must ensure that adequate remuneration be provided to the clergy incardinated in the Ordinariate. and must provide for their needs in the event of sickness, disability, and old age.

§ 2. The Ordinary will enter into discussion with the Episcopal Conference about resources and funds which might be made available for the care of the clergy of the Ordinariate.

§3. When necessary, priests, with the permission of the Ordinary, may engage in a secular profession compatible with the exercise of priestly ministry (cf. *CIC*, can. 286).

Article 8

§ 1. The presbyters, while constituting the presbyterate of the Ordinariate, are eligible for membership in the Presbyteral Council of the Diocese in which they exercise pastoral care of the faithful of the Ordinariate (cf. *CIC*, can. 498, § 2).

§ 2. priests and Deacons incardinated in the Ordinariate may be members of the Pastoral Council of the

Diocese in which they exercise their ministry, in accordance with the manner determined by the Diocesan Bishop (cf. *CIC*, can 512, § 1).

Article 9

§ 1. The clerics incardinated in the Ordinariate should be available to assist the Diocese in which they have a domicile or quasi-domicile, where it is deemed suitable for the pastoral care of the faithful. In such cases they are subject to the Diocesan Bishop in respect to that which pertains to the pastoral charge or office they receive.

§ 2. Where and when it is deemed suitable, clergy incardinated in a Diocese or in an Institute of Consecrated Life or a Society of Apostolic Life, with the written consent of their respective Diocesan Bishop or their Superior, can collaborate in the pastoral care of the Ordinariate. In such case they are subject to the Ordinary in respect to that which pertains to the pastoral charge or office they receive.

§ 3. In the cases treated in the preceding paragraphs there should be a written agreement between the Ordinary and the Diocesan Bishop or the Superior of the institute of Consecrated Life or the Moderator of the Society of Apostolic Life, in which the terms of collaboration and all that pertains to the means of support are clearly established.

Article 10

§ 1. Formation of the clergy of the Ordinariate should accomplish two objectives: 1) joint formation with diocesan seminarians in accordance with local circumstances, 2) formation, in full harmony with Catholic tradition, in those aspects of the Anglican patrimony that are of particular value.

§ 2. Candidates for priestly ordination will receive their theological formation with other seminarians at a seminary or a theological faculty in conformity with an agreement concluded between the Ordinary and, respectively, the Diocesan Bishop or Bishops concerned. Candidates may receive other aspects of priestly formation at a seminary program or house of formation established, with the consent of the Governing Council, expressly for the purpose of transmitting Anglican patrimony.

§ 3. The Ordinariate must have its own Program of Priestly Formation, approved by the Holy See, each house of formation should draw up its own rule, approved by the Ordinary (cf. *CIC*, can. 242, § 1).

§ 4. The Ordinary may accept as seminarians only those faithful who belong to a personal parish of the Ordinariate or who were previously Anglican and have established full communion with the Catholic Church.

§ 5. The Ordinariate sees to the continuing formation of its clergy, through their participation in local programs provided by the Episcopal Conference and the Diocesan Bishop.

Former Anglican Bishops

Article 11

§ 1. A married former Anglican Bishop is eligible to be appointed Ordinary. In such a case he is to be ordained a priest in the Catholic Church and then exercises pastoral and sacramental ministry within the Ordinariate with full jurisdictional authority.

§ 2. A former Anglican Bishop who belongs to the Ordinariate may be called upon to assist the Ordinary in the administration of the Ordinariate.

§ 3. A former Anglican Bishop who belongs to the Ordinariate may be invited to participate in the meetings of the Bishops' Conference of the respective territory, with the equivalent status of a retired bishop.

§ 4. A former Anglican Bishop who belongs to the Ordinariate and who has not been ordained as a bishop in the Catholic Church, may request permission from the Holy See to use the insignia of the episcopal office.

The Governing Council

Article 12

§ 1. The Governing Council, in accord with Statutes which the Ordinary must approve, will have the rights and responsibilities accorded by the Code of Canon Law to the College of Consultors and the Presbyteral Council.

§ 2. In addition to these responsibilities, the Ordinary needs the consent of the Governing Council to:

- a. admit a candidate to Holy Orders;
- b. erect or suppress a personal parish;
- c. erect or suppress a house of formation;

- d. approve a program of formation.
- § 3. The Ordinary also consults the Governing Council:
- a. concerning the pastoral activities of the Ordinariate and the principles governing the formation of clergy.
- § 4. The Governing Council has a deliberative vote:
- a. when choosing a *terna* of names to submit to the Holy See for the appointment of the Ordinary;
 - b. when proposing changes to the Complementary Norms of the Ordinariate to present to the Holy See;
 - c. when formulating the Statutes of the Governing Council, the Statutes of the Pastoral Council, and the Rule for houses of formation.
- § 5. The Governing Council is composed according to the Statutes of the Council. Half of the membership is elected by the priests of the Ordinariate.

The Pastoral Council

Article 13

- § 1. The Pastoral Council, constituted by the Ordinary, offers advice regarding the pastoral activity of the Ordinariate.
- § 2. The Pastoral Council, whose president is the Ordinary, is governed by Statutes approved by the Ordinary.

The Personal Parishes

Article 14

- § 1. The pastor may be assisted in the pastoral care of the parish by a parochial vicar, appointed by the Ordinary; a pastoral council and a finance council must be established in the parish.
- § 2. If there is no vicar, in the event of absence, incapacity, or death of the pastor, the pastor of the territorial parish in which the church of the personal parish is located can exercise his faculties as pastor so as to supply what is needed
- § 3. For the pastoral care of the faithful who live within the boundaries of a Diocese in which no personal parish has been erected, the Ordinary, having heard the opinion of the local Diocesan Bishop, can make provisions for quasi-parishes (cf. *CIC*, can. 516, § 1).

The Supreme Pontiff Benedict XVI, at the Audience granted to the undersigned Cardinal Prefect, approved these Complementary Norms for the Apostolic Constitution Anglicanorum coetibus, adopted in the Ordinary Session of the Congregation, and ordered their publication.

Rome, from the Offices of the Congregation for the Doctrine of the Faith, November 4, 2009, the Memorial of St. Charles Borromeo.

William Cardinal Levada
Prefect

+ Luis F. Ladaria, S.I.
Titular Archbishop of Thibica
Secretary

ROBERT'S RAMBLINGS

THE REAL SANTA

Different countries, different customs. It's well known that the name Santa Claus is a corruption of Saint Nicholas, patron saint of children. In Holland there is no Ho ho ho Santa on Christmas Eve, complete with red nose and reindeer.

In 1984 I was in Holland to meet with the Primate of the Old Catholic Church, Archbishop Jan Glazemaker who lived in Arnhem, site of a famous battle in the Second World War. I hoped that his church might offer assistance to the diocese of Matabeleland. I hoped to learn that his church was

actively engaged in ecumenical dialogue with the Orthodox Church of the East and with the Church of Rome. Perhaps Old Catholic endeavours in ecumenism might include traditionally minded Anglicans? His Grace was welcoming and gracious but my hopes were dashed. Old Catholics had taken a hard hit in the War and were no longer so numerous or influential. What's more, their ecumenical hopes were now focused on the Anglican Communion. "Oh dear", thought I, "that way lies their death". And sure enough, in due course they went on to the liberation of priestesses and of morals.

On my first morning I woke early, December 6, feast day of St Nicholas. From the window of my hotel bedroom in Amsterdam, capital city, I saw the saint mounted on a white horse, dressed in cope and mitre, carrying his crozier accompanied by his servant Piet. Later I learned that this was the day for giving presents to children. The servant takes presents out of his bag. Naughty children he puts into his bag and dispatches them to the King of Spain. In the 16th century Holland was part of the Spanish Empire and at the Reformation suffered cruelty at the hands of its Governor. The Dutch national anthem still makes ironic reference to Spain. The country became Calvinist and was later to know tussles between differing schools within Calvinism. So it was a great surprise to discover that the custom of St Nicholas had not only survived the Reformation but was alive and well.

After the Reformation Catholics were to know persecution for centuries. Mass attendance was to be in secret. Former Catholic churches, often late medieval, cruciform in shape, with enormous windows, were not ideally suited to Calvinist worship. They were stripped of altars and shrines and colour. Nobody popped in to pray. But they have ornate steeples, visible landmarks that decorate the skyline, and chimes that ring out every quarter hour. With the decline of Christianity in Holland, many of these churches now feel forlorn, seldom used for worship, but venues for exhibitions of, say, computers or cash machines. However, I know two Dutch Reformed churches, one in the university district of Utrecht and the other in a historic part of Amsterdam, which have recently recovered something of their heritage. They are open for weekday services and private prayer. The communion table is prominent. There are candles, pictures, shrines.

In the seventies the Catholic Church in Holland had some notoriety for trendiness and was said to be in conflict with the Pope. I once worshipped in a suburban parish where the congregation received

communion sitting down as they passed the ciborium along the pews. When I insisted that as an Anglican I could not receive, I was assured that the Archbishop of Canterbury was in communion with the Pope. Nobody knelt or stood for prayer. There was no sanctus. Hymns were dirge like. But such things are passing. In Utrecht, for example, a church frequented by students is known for its Latin services and plainsong.

I have been accustomed to worship in the Parrot Church in Central Amsterdam, formerly as an Anglican but now as somebody in full and visible communion with the Pope. Originally a chapel was hidden in an ordinary gabled seventeenth century house in Calf Street. Houses had no numbers. Instead high up on the gable they carried a plaque or a tile, of a ship, of a cow, of the moon, of the sun. RC's gathered for mass in House Number Parrot. In the 19th century with the cessation of persecution the house was replaced by a narrow gothic church which is easy to miss if one hurries by, now surrounded by shops in a pedestrian mall.

Mid morning mass on week days in Papegaaikerkerk is in Dutch. On Sundays there are sung masses at 10.30 am and at mid day. The music for one might be Lassus and the music for the other Mozart. There are about eight singers in evening dress. The readings and the sermon are in Dutch but the rest of the service in Latin. Worthy burghers tend to fill the front pews. In the rear worshippers who originated in South East Asia or the West Indies, Holland's former empire, feel at home among the statues and flickering votive candles.

Other semi circular streets in The Centrum accommodate the Chalk Church in the care of Jesuits and a church in the care of Dominicans. Close to the train station and the harbour is the impressive baroque church of St Nicholas, patron of sailors as well as of children. There's water, water everywhere. It's in the care of Franciscans. It was built to make a statement, "Intolerance is over. We are here, loyal to the Dutch Crown but glad to be Catholic". I once went to service there, feeling in need of consolation. I wanted to feel at peace, to be serene in faith. Our Lord made Himself known to me alright, though not by candlelight or by the tabernacle on the altar or by the crucifix above the pulpit.

No, a dirty smelly and perhaps schizophrenic street person plonked down next to me. "Ah," I thought, "the real presence of Christ".

Monsignor Robert Mercer CR

'ANGLICANS AND THE ROMAN CATHOLIC CHURCH'

All but one of the essays in Stephen Cavanaugh's compilation, Anglicans and the Roman Catholic Church, were first published in Anglican Embers, the magazine of the Anglican Use Society. While the compilation was published in 2011, two years after the Apostolic Constitution *Anglicanorum coetibus* (hereafter AC) was promulgated, the essays speak more to the hopes and expectations which preceded it, rather than to the document and its implementation.

Your reviewer must admit that he was very much part of those hopes and expectations; and, indeed, counts many of the essayists his friends.

While the compilation is divided into four sections - "History", "Juridical Status of the Anglican Use", "Anglican Difficulties" and "Liturgy" - some are essentially analytical, while others are personal. On the analytical side, for instance, Fr. Barker's history of the Pastoral Provision in the USA is an invaluable resource for sorting out the complexities of the 1970s and early eighties, and it speaks directly to the Achille's heel of the Provision, the fact that it could be implemented in a particular diocese only with the diocesan bishop's consent, and only so long as he (and his successors) consent. On the more personal, Linda Poindexter's combination of biography and theological reflective as she narrates her journey from the Episcopal Church and its priesthood to the Catholic Church and a Latin Rite parish is both compelling and substantial.

It is particularly interesting to me that essays by David Burt, Fr. Aidan Nichols, and Stephen Cavanaugh - and even, cautiously, Bp. Peter Elliott - entertain the possibility of the erection of a "Rite" (canonically, a Church *sui iuris*) preserving the Anglican patrimony within the Catholic Church. Every time I heard this idea raised, it was dismissed: Anglicans came out of the Latin Rite, and they (and their patrimony) would be restored to Communion within it. Nonetheless, in making special provision for the governance of the Ordinariate, AC does, at least potentially, preserve something of the patrimony's polity.

Reading Fr. Allan Hawkins' introduction, I was struck that he said nothing of the role played by the Traditional Anglican Communion (TAC) in the realization of the Ordinariates. One would not wish to diminish the importance of the meeting of Cardinal Law and (Episcopal) Bishop Clarence Pope with the Congregation for the Doctrine of the Faith (CDF), and of the preparatory document by Fr. Jeffrey Steenson and Dr. Wayne Hankey which they presented. But Rome had decided that it could not engage in talks with groups inside an ecclesial body with which it is engaged in official ecumenical dialogue. And so such appeals from within the member-provinces of the Anglican Communion presented a problem. It was the independence of the TAC, coupled with its close ties to the Forward in Faith movement within the English, North American and Australian provinces of the official Communion, which enabled it to play the key role in petitioning for a more substantial provision for groups of convert Anglicans, as the interim reply of the CDF to the TAC's Portsmouth petition, released during the Lambeth Conference of 2008, bears witness.

All the essays are thoughtful, substantial, and well-written. They offer much by way of information, and much in the way of the concrete experiences of those who have moved from Canterbury to Rome as well. I do wish, however, that they spoke as much of the Anglican patrimony of polity and pastoral care, and indeed of the Anglican "style" of doing theology, as they do of liturgy and spirituality. Perhaps I am tilting at windmills, but my contacts with Catholic priests who became Anglicans uniformly pointed to isolation as "sacrament-dispensers" in parishes so large that they knew few people and had few supportive relationships, rather than to celibacy as such, as their primary issue. Perhaps the example of a different pastoral model in Ordinariate parishes within the Roman Rite might be part of what our patrimony can offer the larger Church.

By **Father Warren Tanghe**, Associate Pastor, St. Mark's Church, Catonsville, MD

THE FUTURE OF ARCIC AND THE ORDINARIATES

When I was a schoolboy, relationships between the Catholic Church and the Church of England consisted of exchanges of heavy artillery from behind prepared positions. But a thaw began when Pope St John XXIII and Archbishop Geoffrey Fisher

met in Rome. Apparently, the Pope had already met Anglo-Catholic clergy and had heard about the restoration of the Shrine at Walsingham and so he warmly congratulated Fisher for this marvellous step forward!

What Fisher, who had made a great reputation for himself by persecuting Anglo-Catholic worship in the diocese of London, made of these congratulations, is not recorded! But matters really got under way after the Roman visit of Archbishop Michael Ramsey to Blessed Paul VI; and when the Anglican Roman Catholic International Commission (ARCIC) began its work in 1967/8, the intention was to work towards "the restoration of complete communion in faith and sacramental life. The aim was to clear away the obstacles; the assumption was that neither side would do anything as wickedly negative as creating new obstacles!

No further study required

We know what happened. ARCIC came up with some very good reports, which Rome, in 1994, called "a remarkable consensus . . . no further study would seem to be required at this stage". But, simultaneously, the movement for ordaining women had grown unstoppable.

Many readers will recall the cheerful assurances so easily given, that this would not hinder the movement towards unity. Indeed, so Grand People constantly assured us, the-next-pope-but-one would undoubtedly introduce women's Ordination into the Catholic Church herself!

Eventually, Cardinal Walter Kasper, one of the most liberal of the Pope's colleagues, came to explain to the bishops of the Church of England that, if they persisted in making women bishops, the old ARCIC process of working towards Full Communion sooner rather than later, would be over.

The Church of England would have shown herself to be unmistakably Protestant. Dialogue would continue but would be radically different. But, hey presto! Good can come out of evil! We got our Ordinariates out of all this! The Ordinariates are the actual, living, flourishing, fulfilment of ARCIC . . .

and of the hopes of Michael Ramsey . . . and even those of dear old Geoffrey Fisher!

Anglicanism has changed

But how different should the official dialogue now be? It won't be about clinching a deal on Unity; the C of E put paid to that old dream. But there are things that Christians living together in one little island can profitably collaborate about. And notice that I said "one little island". Because Anglicanism has changed. Apparently, the Archbishop of Canterbury is having trouble getting all the Anglican bishops to sit together under one roof at the Lambeth Conference! So I have two tiny suggestions to offer:

(1) Abandon world-wide ARCIC with its trips to Malta and Venice. Instead, let's have an upgraded ecumenical process in Britain. But let it include other Christians as well: the vibrant, growing Pentecostalist churches! The old-style Non-conformists! The vibrant, growing Orthodox communities! We could all share much mutual enrichment. And it would save a lot of money.

(2) This brings me onto my second proposal. It concerns the money which the Catholic Church would save by abolishing world-wide ARCIC. Since our Ordinariates are the real fruit of the ARCIC process as it was when everybody was collaborating in good faith to achieve real unity, the appropriate thing to do would be to transfer that money to the Ordinariates. The Holy Father Pope Francis has made clear his dislike of "airport bishops". So:

Save all those useless air fares to distant sunny destinations, and give the money to Msgr Newton and his fellow Ordinaries!

By **Father John Hunwicke** in the December 2014 issue of *The Portal*

FROM HERE AND THERE

1) Naiveté is to innocence what superstition is to faith, optimism to hope, and sentimentality to love. **The Rev. George W. Rutler** in an article '*Benedict XVI: Pope as Prophet*', August 25, 2014

2) The Dead Horse Theory of Bureaucracy

The tribal wisdom of the Plains Indians, passed on from generation to generation, says that "When you discover that you are riding a dead horse, the best

strategy is to dismount". However, **in government more advanced strategies are often employed**, such as:

1. Buying a stronger whip.
2. Changing riders.
3. Appointing a committee to study the horse.
4. Arranging to visit other countries to see how other cultures ride dead horses.
5. Lowering the standards so that dead horses

can be included.

6. Reclassifying the dead horse as living-impaired.
7. Hiring outside contractors to ride the dead horse.
8. Harnessing several dead horses together to increase speed.
9. Providing additional funding and/or training to increase the dead horse's performance.
10. Doing a productivity study to see if lighter riders would improve the dead horse's performance.
11. Declaring that as the dead horse does not have to be fed, it is less costly, carries lower overhead, and therefore contributes substantially more to the bottom line of the economy than do some other horses.
12. Rewriting the expected performance requirements for all horses.

and of course,

13. Promoting the dead horse to a supervisory position.

3) The real index of civilization is when people are kinder than they need to be. **Louis de Bernieres**

4) He was just tiny. He was the size of my husband's hand.



'exactly 25 weeks gestation'

From www.lifenews.com - 11/12/2014

5) Catholicism claims to be a revealed religion and a total system of life. Faith requires receptivity to God and purity of heart. Faith requires also an exterior pattern, an objective form that give shape to our assent. According to the Church, revelation is that form which God's self-disclosure takes, and it has three sources: *Scripture*, *Tradition*, and the *Magisterium*. . . . Of the first authority all Christians agree; of the second, Catholics and Orthodox are in close union; the third belongs distinctly to Papists. From *Rebuilding Catholic Culture* - a book published in 2012 by **Ryan N.S. Topping**

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