

The Sodality of St. Edmund, King and Martyr

A Catholic Community of the Anglican Use, Diocese of Hamilton

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UPDATE

February 23, 2012 - **St. Polycarp, Bishop and Martyr**

MARCH SCHEDULE

March 4	Sunday	The Second Sunday in Lent
March 11	Sunday	The Third Sunday in Lent
March 18	Sunday	The Fourth Sunday in Lent
March 25	Sunday	The Fifth Sunday in Lent

SERVICE TIMES AND LOCATION

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

NOTES AND COMMENTS

- 1) About the new US Ordinariate, dedicated to The Chair of St. Peter - **BRETHREN IN UNITY** - this page.
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OUR RECEPTION INTO THE CATHOLIC CHURCH ON JANUARY 1, 2012 AT THE CATHEDRAL OF CHRIST THE KING IN HAMILTON



BRETHREN IN UNITY

History in Houston As Ordinariate Launches

Clad in the pontificalia of a bishop yet still the married father of three, this Sunday [February 12, 2012] made for a unique moment in the life of the Stateside church as Jeffrey Steenson - once head of the Episcopal church's most sprawling diocese - was liturgically installed as founding shepherd of the nationwide Ordinariate for Anglicans entering the Catholic communion, dedicated to the Chair of St Peter.

While the Anglican Use Mass in the Cathedral of the new jurisdiction's see-city of Houston had initially been slated for next Sunday to coincide with the venture's patronal feast, the liturgy was moved up in light of next weekend's consistory to accommodate the presence of two of the top Vatican project's key American movers: Cardinals Donald Wuerl of Washington (Rome's delegate for the US' implementation of *Anglicanorum coetibus*) and

Galveston-Houston's Daniel DiNardo, who's released his archdiocese's Our Lady of Walsingham parish to serve as the Ordinariate's *de facto* cathedral, technically termed its "principal church."

According to a pre-Mass briefing, Steenson - a onetime sportswriter and Oxford-trained patristic scholar ordained a Catholic priest in 2009 - was elevated to the honorary prelate during the rite.

Though precluded from becoming a Catholic bishop due to his marriage, the new monsignor - who, unlike his English counterpart, Msgr Keith Newton, has taken to donning the violet zucchetto normally reserved for bishops - enjoys full membership and voting rights in the USCCB. Within his charge itself, Steenson essentially has all the responsibilities and privileges of a diocesan bishop or eparch, save two: the ability to perform ordinations and consecrate oils.

With the Ordinariate's erection by CDF decree on New Year's Day, the number of American Catholic jurisdictions now stands at 198. Some hundred priests and as many as two thousand laity are expected to enter the structure just in its first wave; the first community to directly join the Ordinariate, Baltimore's Mount Calvary parish, was received by Steenson in late January. Given earlier indications

from north of the border, the reach of the quasi-diocese is likewise to include Canadian groups seeking to take up Pope Benedict's 2009 offer of joint entry to Anglican communities wishing to enter full communion *en masse*.

Following sign-offs from the Vatican and their local Latin-rite bishop, the Ordinariate's approved candidates for priesthood will soon begin an expedited online program of formation, with the first of the crop likely to be ordained before year's end.

Per Rome's stipulation, it bears recalling that the new entity isn't limited to freshly-arriving groups, but any former Anglicans who had previously "swam the Tiber." Along those lines, as previously noted, the Stateside Ordinariate arguably has a leg up on its counterparts elsewhere thanks to the unique network of Anglican Use parishes that dot the country, their predominant concentration long centered in Texas.

Whether intentional or not, the new Ordinary's inaugural homily just so happened to pay homage to B16's lead hand on the *Anglicanorum* project, taking its springboard from the episcopal motto of the CDF prefect, Cardinal William Levada - *fratres in unum*.

From *Whispers in the Loggia*

SERMON

On the Feast of St Agatha and at a Mass for the Unity of the Church

Each year, about this time, the Vatican produces an updated martyrology, a list of those clerics, religious and laypeople who are known to have died for the faith in the previous year. These martyrologies have been growing of late, and while no one is going to torture or imprison us for what we believe in this country it does us well to remember that there are many parts of the world where our brothers and sisters are suffering active persecution and that the shedding of blood for Christ's sake is not something from a bygone age.

The Catechism of the Catholic Church has this to say: *"Martyrdom is the supreme witness given to the truth of the faith: it means bearing witness unto death. The martyrs bears witness to Christ who died and rose, to whom they are united in charity. The martyrs bear witness to the truth of the faith and of Christian doctrine. They endure death through an act of fortitude" it continues: "the Church has painstakingly collected the records of those who persevered to the end in witnessing to the faith. These are the acts of the martyrs. They form the*

archives of truth written in letters of blood".

What a telling phrase that is: *"the archives of truth written in letters of blood"*. And it could not be more apt a description of your own Patron Saint in this place. Agatha is believed to have died in the Sicilian city of Catania in the year 251 – and nearly eighteen hundred years later the memory of her having made the supreme sacrifice is still kept fresh – indeed her inclusion in the Roman Canon has meant that she is daily held up as an example of Christian virtue at altars all around the world. A life lived wholly for Christ has a significance which cannot be limited by time – it attains an eternal quality. St Agatha and the long line of martyrs down to our own times can echo the Letter to the Romans, when it claims: *"we can boast about our sufferings. These sufferings bring patience, as we know, and patience brings perseverance and perseverance brings hope, and this hope is not deceptive, because the love of God has been poured into our hearts by the Holy Spirit who has been given to us"*. (5:4-6)

The word "*martyr*" means "*one who witnesses*" and in its early usage in the Book of Acts it referred to the Apostles meeting opposition and facing up to conflict as they began the preaching of the Gospel; only later, as the official persecutions grew more intense and bitter, was martyrdom reserved as a term for those who had paid the ultimate price – even then, there were still those called "*white martyrs*" whose heroic life style and perseverance was reckoned to them for righteousness, even though they were forced to shed no actual blood.

This responsibility, this duty, of witness, of proclamation, of sharing, is of course not restricted to the few. By virtue of our Baptism and Confirmation, there is no one who is not called to testify to what they believe, in their own circumstances: the witness given by the child in the playground and the adult in the workplace, necessarily, may be offered in a different idiom from that of the theologian and the preacher, but none of us is freed from the obligation to speak up and speak out, when and where we can, of the wonderful mysteries of God as revealed in Jesus Christ. President Kennedy expressed this truth when in his inauguration address to the American people he declared: "*a man does not have the right to live, unless he has first found something for which he is prepared to die*". In our case, of course, "*Someone*" has to be substituted for "*something*".

In the accounts which have come down to us, St Agatha had to endure an extended period of assault, both moral and physical. In those terrible hours and days she must often have reflected on the words of Jesus: "*I tell you most solemnly unless a wheat grain falls in the ground and dies it remains only a single grain, but if it dies it yields a rich harvest. Any one who loves his life loses it: anyone who hates his life in this world will keep it for eternal life*" (John 12:24). It has always been true that the blood of the martyrs is the seed of the Church, and wherever the individual wheat grains have fallen, there has been a rich harvest, and the roots of Christ's mystical Body have been embedded deeply in society after society.

But Jesus' promise that the Church would be indefectible until the end of time, that not even the gates of Hell would prevail against it, gives no room for complacency. I remember a conversation with Graham Leonard while he was Bishop of London in which he made just this point. As a young man he had been much impressed by the vigour and zeal of the Church in North Africa which had produced

Perpetua and Felicity, Cyprian and Augustine, but when he had been able to visit the cities associated with this great flowering of Christian culture he was hugely disappointed to find no trace of what had been. Not a church, not a convent, not even a ruin – the sands of time had swept it all away. The Catholic Church will continue to be the vehicle of salvation until the end of time – we know that – but its individual components, local churches, may well have only a limited shelf life. Some, like those in Eastern Europe smothered by atheism, have been destined to rise again, while others, apparently sink without trace: a memory – no more.

At risk of moving where angels fear to tread, I think I ought to say something about the idea of the Ordinariate which is on all our minds at present. It seems to me – and this a purely personal reaction – that there is an invitation here, inspired by the Holy Spirit, to allow much to fall into the ground and appear to die, in order that a greater harvest may be reaped. In thanking God for so much that has been achieved – and in this building we think of the pastoral ministry of Father Dolling and his like – we need to see where the example of the great witnesses to the Faith is pointing.

There is a legend of St Peter visiting St Agatha after dreadful torture to heal her wounds. Perhaps Peter is reaching out to us today drawing us closer to Christ and to one another. The Ordinariate is an entirely new and radical initiative – it cuts through so much that had been perceived as the ecumenical norms and says that if you see communion with the Successor of Peter as of the "*esse*" of the Church and if you can accept the Catechism as the norm of faith, then you are virtually free to write your own cheque and establish your own parameters. We have here a fresh model for reconciliation whose implications have yet to be tested and understood. May it help towards the fulfilment of Christ's prayer that all should be one, that the world may believe.

That great English writer, Edith Sitwell, once said: "*all in the end is harvest*". In Christ's own way, in Christ's own time, may that harvest become a reality for us all – aided by the example and intercession of St Agatha.

Fr Christopher Colven, a former Anglican priest and now (Catholic) Rector of St James', Spanish Place, gave this homily at the Traditional Anglican Communion church of St Agatha, Landport, on February 5, 2011.

YET MORE ABOUT ST. JOHN OF THE CROSS – 1 of 2

"Moses drew near to the thick darkness where God was" (Exodus 20,21).

A problem is that St. John is never deliberately autobiographical in his writings, though he did tell nuns about his physical and psychological sufferings, and to these sisters he alluded to his ecstasies.

His treatment in prison was horrendous: kept in a small dark cell that was also used as the lavatory to the guest room; held there for months; starved; insulted, scolded, tempted with offers of promotion; caned on his bare shoulders by his brethren in their refectory, the scars of which canings remained with him for life. All this was part of the dispute between the Calced* and Discalced** Carmelites. What you might call a rejections experience plus plus, or a breakdown in interpersonal relationships within the community! To Sister Maria he reported that during this ordeal he had also experienced "great interior afflictions and dryness" (quoted by Gerald Brenan on p. 33 of *St. John of the Cross: His Life and Poetry* pub Cambridge University Press).

Yet he seems to have had some ecstatic experiences of God while undergoing such treatment from his brothers. He started many of his sensuous poems while in prison, *On a Dark Night, Spiritual Canticle, How Well I Know the Fountain, I Die Because I Do Not Die, Far Away in the Beginning*. (This last exceeds the New Testament in seeing not the church but creation as the bride of Christ.) About his time in that cell St. John told Sister Ana, "One single grace of those that God gave me there could not be paid for by many years of prison" (p. 33 of *Brenan*).

As with St. Paul and with St. Augustine of Africa, St. John's theology is based on his own experiences. (In his case, of course, we mean his ascetic theology. His dogmatic theology and his psychology were simply contemporaneous orthodoxy.) "For the most important part of my task, and the part which chiefly led me to undertake it, was the explanation of this night to *many souls who pass through it and yet know nothing of it*" (p. 446 of Vol. I of *The Complete Works of St. John of the Cross* translated by Allison Peers pub Burns Oates). "This darkness and these trials, *both spiritual and temporal*, through which many happy souls are wont to pass . . . are so numerous and so profound . . . that only he who passes this way can understand it, and even he can not describe it" (p. 11 of Vol. I of *Peers*). Just as we surmise John's knowledge of the night to be

experiential, so we surmise his knowledge of union, of spiritual betrothal and of spiritual marriage, to be experiential. "He once said to me that God communicated such things to his soul with regard to the mystery of the Most Holy Trinity that if our Lord did not succour him with special help from heaven, it would be impossible for him to live; and as it was, his natural strength was greatly exhausted" (p. 347 of Vol. III of *Peers*). Indeed a hearing of things unlawful! (*II Corinthians* 12, 1-4). Whereas those in union can be left to their raptures, those who are drawing near but feeling they are falling away, need St. John's encouragement to persevere.

Another problem (like the Bible, St. John is full of problems) is that St. John contradicts himself. But he has Dominical precedent for this. In one place, our Lord wants us to honour our fathers and mothers (*Matthew* 19,19). In another place, our Lord wants us to hate them (*Luke* 14,26). Our Lord does not in the same verse or in the same parable harmonize these contradictory instructions. In one place St. John tells us "The soul that is ravished by the graces and beauties of creatures has only supreme misery and unattractiveness in the eyes of God" (p. 25 of Vol. I of *Peers*). In another place he tells us: "The soul sees with great clearness that there is in creatures such abundance of graces and virtues and beauty wherewith God endowed them, that they are all clothed with marvellous natural beauty, derived from and communicated by that supernatural beauty of the image of God (i.e. Christ), whose beholding of them clothes the world with beauty and joy" (p. 49 of Vol. II of *Peers*). When St. John does harmonize complimentary truths, he does so by means of pithy paradoxes, bewildering to the straightforward chap: "In order to arrive at having pleasure in everything, desire to have pleasure in nothing" (p. 59 of Vol. I of *Peers*).

St. John says that the person entering the night of memory, understanding and will is likely to be tempted by the spirit of fornication, the spirit of blasphemy, and the spirit of scrupulosity (p. 372 of Vol. I of *Peers*). St. John quotes *Ecclesiasticus*: "He that has not been tempted, what does he know?" (34,9-10); and *Jeremiah*: "Thou didst chastise me, O Lord, and I was instructed" (31,18).

St. John is less than complimentary about community life but, then, after his experiences of fraternity, who can blame him? When the Calced

and Discalced separated, with the Calced becoming a different community, the Discalced are then rent by personality conflicts and by the election of a superior. So at the end of his life St. John is again disgraced, removed from office, and banished to a remote place, where he dies young, thanks in part to the privations he has endured all his life. It is easy to forget the hatreds, rivalries, ambitions and prides that characterized the early Franciscans and the 16th century Carmelites. Is the wickedness of a community in inverse proportion to the goodness of its founder? If the Dominicans were not so beastly

to one another, it may be because they got their jollies from being sadistic to heretics? St. John said a religious "Must live in a monastery as if no other person lived there" (p. 207 of Vol III of *Peers*). "Thou hast come to the monastery only that all may fashion thee and try thee" (p. 204 of Vol. III of *Peers*). On the other hand, John is keen on superiors: "Never consider thy superior as less than if he were God" (p. 203 of Vol. III of *Peers*).

* Shod

** Sandaled

Robert Mercer CR

THE GIFT OF AUTHORITY - 3 of 7

The Pope, the Church, and the Magisterium

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

Specific Examples of the Exercise of Authority

Now, let's take two specific cases.

The first is women's ordination.

In all of the conversations about whether women can or can't be ordained to the Catholic priesthood, the response of the popes has always been: we do not have a right to do this. It might be a bad idea or a good idea or a great idea, but that misses the point, because we cannot make this change. It is not within our authority to change what the Lord himself handed on to us by example:

- The Church has always taught that only baptized men could validly receive sacred ordination;
- The Lord Jesus himself chose men to form the college of the twelve apostles; and
- The apostles did the same when they chose their successors.

So the Church recognizes herself to be bound by this choice made by the Lord. It is her duty to conform to the Founder.

Now obviously, I'm familiar with the arguments in favor of women's ordination. Some people say, "Jesus never spoke about this one way or the other." Others say, "Jesus was a first-century Jew: he was

culturally bound to his time and place, where women were always subservient." They say, "The Bible can be interpreted in a variety of ways." (The one that makes me angry is when someone says that the Catholic Church is 'arrogant' for its refusal to ordain women. The truth is, I find it difficult to understand how following the example of the Lord can ever be arrogant. Rather than arrogant, it seems to me to be humble. And if the Church is arrogant, then so is her Lord, because he ordained no women.) The truth is, the Church acknowledges that there are many women who have gifts for ministry . . . but she has no authority to change this teaching on ministerial priesthood. And that pretty much settles the matter.

It's often pointed out that women in the priesthood might solve the problem of dwindling numbers and declining vocations. And that may be true. But the refusal to do it shows, I think, how seriously the Church clings to the vision of the Founder: even when it would be more expedient to jettison the teaching, she doesn't do it, because she doesn't have the authority.

So that is one example of how authority is exercised as right and duty in the Catholic Church.

The second is the issue of artificial contraception.

Essentially, the Church's teaching is and always has been that having children is one of the ends of marriage and that, though certain forms of birth *control* are legitimate - such as self-observation and

the use of infertile periods in a woman's cycle - forms of birth *prevention* are not.

Now, this is one of the most misunderstood and (if you believe the mainstream media) least followed of all the Church's proscriptions. But does that mean that the Church should jettison it? Well, to hear some people talk, yes. Something like 90% of self-styled Catholics don't follow this teaching, they say, so why does the Church continue to teach it? It should get with the times, throw the baggage out, and allow people to use artificial forms of contraception.

So why doesn't she do that? Because, she says, it is not within her power to throw out a teaching because it isn't popular. Theology in the Roman

Catholic Church is not done by majority vote. As St. Augustine of Hippo once noted, right is right even if nobody believes it, and wrong is wrong, even if everybody does it. And the Church, again, has a duty to proclaim what was handed on to it, which is that a child is not something added onto the love of two people, but springs from the very heart of that mutual giving, as its fruit and its fulfilment.

That people don't follow this teaching is tragic, but it is hardly the point. Even if no one followed it, the Church would not have the authority to change it.

So again, the Church's authority resides in her right to proclaim the Lord's message and her duty to stick with it, even when it's not popular.

FROM HERE AND THERE

1) The Light of the World After noon Mass on Thursday, Clark Massey of *Simple House* asked me, "Do you have any old candles?" "Do we have candles! Take a look at these" I replied and pulled open a drawer in the sacristy. He started loading up with the stubs of altar candles and I asked him "What do you need them for?" "For the homeless," he replied. "They use them for heat." "That's right," the man who was with him added. "With a candle and a blanket I have woken up in the morning nice and warm with snow all around. And I can heat up a can of soup, too!" I was amazed, realizing how little I know about how some of us live, and trying to imagine myself being thankful for the heat of a candle. "Tell everybody they are blessed," I said.
Fr. Ernie Davis

2) "The Crisis of the Church is Above All a Crisis of the Liturgy"

The following comes by way of Vatican Radio, translated by Fr. Edmund Waldstein, O.Cist:

Allowing the Old Latin Mass is just "a first step" according to Kurt Cardinal Koch, an official of the Roman Curia. The time is however not yet ripe for the next steps Koch said on the weekend in Freiburg. Liturgical questions are overshadowed by ideology especially in Germany. Rome will only be able to act further when Catholics show more readiness to think about a new liturgical reform "for the good of the Church." The Cardinal spoke at a conference on the theology of Joseph Ratzinger, which also considered Ratzinger's pontificate as Pope Benedict XVI. In July 2007 Pope Benedict decreed that Tridentine Rite Masses according to

the Missal of 1962 may once again be celebrated world wide. The Missal of 1970 is however still the "normal form" of the Eucharistic Celebration in the Roman Church. Koch is the President of the *Pontifical Council for Christian Unity*. He tried to refute the charge that Pope Benedict is going against the Council [i.e. Vatican II] in liturgical questions: "the Pope suffers from this accusation." On the contrary, the Holy Father's intention is rather to implement conciliar teachings on the liturgy which have been ignored up till now. Present day liturgical practice does not always have any real basis in the Council. For example, celebration *versus populum* was never mandated by the Council, says the Cardinal. A renewal of the form of divine worship is necessary for the interior renewal of the Church: "Since the crisis of the Church today is above all a crisis of the liturgy, it is necessary to begin the renewal of the Church today with a renewal of the Liturgy."

As Fr. Waldstein notes, "Cardinal Koch's words are given a special edge by the fact that he was speaking at the theological faculty of the University of Freiburg, a stronghold of "progressive" theology."
Shawn Tribe

3) The Real Anglican Patrimony

There has been much discussion of just what the "Anglican Patrimony" consists. Is it the beautiful tradition of hymnody, the choral tradition, and the Book of Common Prayer? Is it all the delightful English cultural traditions - Oxford and Cambridge and the country church, the crumbling, romantic monastic ruins, the magnificent cathedrals and "is

there honey still for tea?" Just what is the Anglican Patrimony?

I would not like to dismiss all the things I've mentioned above - and as a hopeless Anglophile, I could add a list of many more. However, these things are not the only elements of the patrimony of Anglicanism. Part of the patrimony lies in the spirit and sincerity of the Reformers. It is true that they were the pawns of a wicked king. It is true that they fell into heresy and schism. It is true that they were sometimes unscrupulous and manipulative.

But there some qualities there we can admire, and which remain part of the patrimony. They loved Christ and his Church. They loved the people of God and worked for the salvation of souls. They had an evangelical spirit. They were willing to risk all for Christ and his gospel. When people are divided by polemical words and ideas it is easy to forget the goodness and graces of 'the other side.' But Anglo-Catholics, if they are to embrace their Anglican Patrimony, must see that the good things they love within that patrimony have, as their starting point, these more indefinable qualities of Christian zeal, love of the Sacred Scriptures, love of the church, and love of truth. The martyrs on both sides of the conflict exhibited these traits.

If these qualities are at the heart of the Ordinariate, then it will succeed beyond everyone's wildest imaginings. It will become a dynamic and lively force of reconciliation and unity in Christ's Church. It will burgeon and spread throughout the whole of the Anglican world - bringing into unity Anglican brothers and sisters not only from the Anglo-Catholic wing of the church, but also from the Evangelical. It will bring in not only those Anglicans in the Western church, but Anglicans in the developing world.

As I attend the inaugural Mass of the Ordinary here in Houston this morning, this is my prayer - that Anglicans coming into full communion will not only bring to the Catholic Church their beautiful language, liturgy and music, that they will not only bring their prayer books and poetry books and high culture - but that with all these things they will bring their love of Christ and his gospel - and a burning zeal to spread that gospel and renew Christ's Church with the fullness of their gifts of grace. **Fr. Dwight Longenecker** - February 12, 2012

4) What my parents taught me!

1. My Parents taught me TO APPRECIATE A JOB WELL DONE.

"If you're going to kill each other, do it outside. I just finished cleaning."

2. My Parents taught me RELIGION.
"You better pray that will come out of the carpet."

3. My Parents taught me about TIME TRAVEL.
"If you don't straighten up, I'm going to knock you into the middle of next week!"

4. My Parents taught me LOGIC.
"Because I said so, that's why."

5. My Parents taught me MORE LOGIC.
"If you fall out of that swing and break your neck, you're not going to the store with me."

6. My Parents taught me FORESIGHT.
"Make sure you wear clean underwear, in case you're in an accident."

7. My Parents taught me IRONY.
"Keep crying, and I'll give you something to cry about."

8. My Parents taught me about the science of OSMOSIS.
"Shut your mouth and eat your supper."

9. My Parents taught me about CONTORTIONISM.
"Will you look at that dirt on the back of your neck!"

10. My Parents taught me about STAMINA.
"You'll sit there until all that spinach is gone."

11. My Parents taught me about WEATHER.
"This room of yours looks as if a tornado went through it."

12. My Parents taught me about HYPOCRISY.
"If I told you once, I've told you a million times. Don't exaggerate!"

13. My Parents taught me the CIRCLE OF LIFE.
"I brought you into this world, and I can take you out."

From mylifedock.com

5) Sixth ex-Anglican bishop is received into the Ordinariate

A former Anglican bishop was received into the Ordinariate on Saturday, making him the sixth ex-Anglican bishop to come into full communion with the Catholic Church.

Robert Mercer, former Bishop of Matabeleland, Zimbabwe, was received into the Catholic Church,

through the Personal Ordinariate of Our Lady of Walsingham during a Mass at St Agatha's in Portsmouth.

Speaking about why he joined the Ordinariate, he said that the Anglican Communion had always hoped to one day have a rapprochement with the Catholic Church, but "the Anglican Communion was now taking steps so that it could not reach unity with Rome and something had to be done about it." He listed "outright support for abortion, prevarication concerning same-sex marriage, if not outright support for it, and worse of all a very loose adherence to basic biblical Christian teaching" as obstacles to unity.

He said that through the Ordinariate "it was possible to maintain one's cultural Anglicanism".

"This is an answer to prayer and this is absolutely the right thing to do and is part of God's great mercy," he said.

Chief celebrant at the Mass, Mgr Keith Newton, head of the Ordinariate, said: "It is a great privilege to receive Robert into the fullness of Catholic life. He is a man of unimpeachable moral stature who, through his ministry in Africa and with the Community of the Resurrection, brings many valuable treasures of Anglican life into the Catholic Church."

Mr Mercer has been a member of the Community of the Resurrection, based in Mirfield, West Yorkshire, for 49 years. He served as Anglican Bishop of Matabeleland, between 1977 and 1989 before being appointed bishop to the Anglican Catholic Church of Canada, a breakaway group that is part of the Traditional Anglican Communion, in 1989.

He retired in 2005 and became the episcopal visitor to the Traditional Anglican Communion in Britain. He joins the Ordinariate as a lay person but hopes to be ordained as a deacon and then a priest.

With speculation that the Ordinariate will continue to grow, concern about funding the project has intensified with the announcement of a 10 per cent levy charge for each group.

Mgr John Broadhurst, who is in charge of finance for the Ordinariate, said that the levy on each group's donations would help to fund the central administration of the Personal Ordinariate.

Writing in the Ordinariate magazine *The Portal*, he said that many groups had yet to come forward with the contribution they had pledged to make, and the

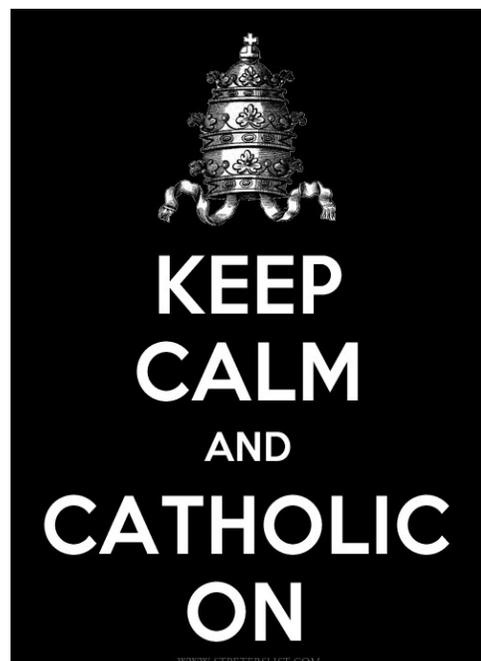
need for more funds was "now extremely urgent".

He said "The Catholic hierarchy gave us a generous gift when we were established but that has nearly all gone. Some of our priests are being paid by their local Catholic diocese but others are totally dependent on us. We have not yet made any pension provision which has to be a major moral and financial responsibility this year."

Financing the Ordinariate is uniquely demanding given that, contrary to other Catholic clergy, some of the Ordinariate's priests have wives and large families and since leaving the Anglican church many are now, without a pension or regular financial security.

There are also concerns that the Ordinariate does not have a principal church more than a year after its creation.

In an interview with *Portal* magazine, Mgr Newton said: "We do need a centre in London, a principal church that represents the Ordinariate with good liturgy and good pastoral practise. We are looking at one option, but there are not many spare churches in London. To find a church that is underused is difficult. I would like to see us have buildings of our own. Sharing can be difficult. I hope we shall have our own. Maybe an underused church where there is a Catholic congregation - but it would be the Ordinariate church." **Madeleine Teahan** in the *Catholic Herald* - January 13, 2012



6) Excerpt from Fr. Jeffrey Steenson's homily at his installation on February 12

I think this is the important context in which to understand what Pope Benedict is saying to us in *Anglicanorum coetibus*. Some will argue that the Catholic Church makes Christian unity a difficult thing to achieve. Look at what is being asked of those who are considering the Ordinariate! - Anglicans have not only to be received but even confirmed, and their clergy ordained in the absolute form. Is this not asking them to begin all over again? Certainly not! From Zephyrinus to Callistus to Cornelius to Stephen - these third century popes, most of whom laid down their lives as martyrs, who governed the Church at a time when it seemed as though the gates of hell really might prevail, threatening to destroy her essential unity - the Catholic Church simply asked that the bonds of charity be restored sacramentally by invoking the presence of the Holy Spirit. These are brothers and sisters, returning home.

The first principle of the Ordinariate is then about Christian unity. St. Basil the Great, the Church's greatest ecumenist, literally expended his life on the work of building bridges between orthodox brethren who shared a common faith, but who had become separated from one another in a Church badly fragmented by heresy and controversy. He taught that the work of Christian unity requires deliberate and ceaseless effort. Like an old coat which is always being torn and is difficult to mend, the unity of the Church must never be taken for granted but requires great diligence and courage from her leaders (Bas. *Ep.*113). St. Basil often talked with yearning about the *archaia agape*, the ancient love of the apostolic community, so rarely seen in the

Church of his day. This love, he taught, is a visible sign that the Holy Spirit is indeed present and active, and it is absolutely essential for the health of the Church. I can't think of a better illustration for this homily than Bernini's great sculpture of the Chair of St. Peter in the apse of St. Peter's Basilica: Peter's chair is upheld by the great fathers of the Church; and, hovering over it all, the luminous alabaster dove, the Holy Spirit, bathing everything in the radiance of God's love.

There is so much to be celebrated about the patrimony of Anglicanism, its liturgical, spiritual, and pastoral traditions, which the Catholic Church welcomes as a treasure to be shared. But let us be clear about our first principles. So many people during the 477 years that Anglicans have been separated from Rome have prayed fervently and made great sacrifices for this day to come. In obedience and trust they embraced whole-heartedly all that Jesus' prayer for the unity of his disciples requires (Jn. 17:21). It is surely no coincidence that this reconciliation should come at the very time Pope Benedict has put the new evangelization at the top of the Church's agenda. To be converted and conformed to the image of Christ means that his Church will be transformed and renewed through and through. I so much appreciate how our Chancellor, Dr. Margaret Chalmers, puts it: "Our patrimony is people." We thus open our hearts, in humility and love, to all Christians divided by culture and circumstance and misunderstanding. We extend our hand in friendship to all who seek the Truth. These are our companions along the way. We begin with a strong faith that God has given us Peter, his hand firmly on the tiller, returning us to Jesus, "the Shepherd and Bishop of our souls" (1 Pet. 2:25)

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