

The Sodality of St. Edmund, King and Martyr

A community of

The Personal Ordinariate of the Chair of St. Peter

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UPDATE

February 22, 2014 - **The Chair of St. Peter the Apostle**

MARCH SCHEDULE

March 2	Sunday	Quinquagesima
March 9	Sunday	The First Sunday in Lent
March 16	Sunday	The Second Sunday in Lent
March 23	Sunday	The Third Sunday in Lent
March 30	Sunday	The Fourth Sunday in Lent

SERVICE TIME AND LOCATION

- (1) On Sundays, **The Holy Sacrifice of the Mass (Ordinariate Use)** is offered at 8:00 a.m.
- (2) Masses are at The Altar of Our Lady in **St. Patrick's Church**, 53 Wellington Street, Cambridge, Ontario

INDEX (AND SOMETIMES, NOTES AND COMMENTS)

1) Last month, under **FROM HERE AND THERE**, the following appeared as number 6): If one understands what the Mass truly is – Christ Himself coming down from Heaven to renew the sacrifice of Calvary – how could you possibly not be there on Sunday?

A reader phoned and took exception to the use of the word 'understands', and thought a more appropriate word would be 'believes'. I 'believe' she has a good point! Ed.

2) **HISTORIC OCCASION** - this page.

3) **ROBERT'S RAMBLINGS - QUOTABLE**

QUOTES - page 3.

4) **CARDINAL RANJITH ON FORMING THE FAITHFUL TO LIVE THE LITURGY - 1 of 2** - page 4.

5) **A MASS WHERE NO ONE IS IN A HURRY TO LEAVE** - If cradle Catholics attend ordinariate Masses they are likely to be surprised and delighted by what they find - page 5.

6) What in Heaven has got into Hollywood? **'GIMME SHELTER'** - page 7.

7) **FROM HERE AND THERE** - page 8.

ARCHBISHOP ORDAINS NEW DEACON IN 'HISTORIC OCCASION'

The Week of Prayer for Christian Unity began with a joyous occasion for the Archdiocese of Vancouver. In the presence of 100 parishioners and his fellow converts to Catholicism, Michael Shier was ordained a deacon on January 18.

Archbishop J. Michael Miller, CSB, celebrated the ordination Mass at Holy Rosary Cathedral. Among the concelebrants were vocations director Father Joseph Nguyen and chancellor Father Bruce McAllister.

"Before Our Lord died for us, He prayed that His followers would all be one. In the diaconal ordination of Michael Shier, we are experiencing one such answer to His prayer," the archbishop began his homily.

"Michael: you have demonstrated great courage and deep faith in undertaking the journey from a familiar and loved home into an unknown future."

Shier, a former *Anglican Catholic Church of Canada* clergyman, hopes to be ordained a Catholic priest later this year. With 11 members of his former congregation, he converted to Roman Catholicism in June 2012.

Shier told *The B.C. Catholic* after the Mass that since then, he has felt "part of a machine that actually works." Many well-wishers had been asking if he was excited: "I'm not excited, I'm relieved," he said.

Father McAllister, an Anglican who converted to Catholicism in 1998, clarified why Deacon Shier felt relief: his studies had taken an intense 18 months, and resulted in a dossier being sent to the Vatican for the Pope's approval. A positive response came in November 2013.

The priest also said Deacon Shier had been ordained a transitional deacon, or one who expects to be ordained to the priesthood, and not a permanent deacon.

Another convert, Christine Schmitt, thought it would be "wonderful to see him go back to his former ministry."

"He sings with us in the choir, too. We hope we don't lose him as a bass," she quipped.

In his homily Archbishop Miller called Deacon Shier's ordination a historic occasion and praised his "leap of faith: a leap into the light of Christ."

He described St. Luke's account, in *Acts 8*, of the deacon Philip asking an Ethiopian if he understood what he was reading. The foreigner replied, "How can I, unless someone instructs me?"

"In this way, the Ethiopian discovered the answer to his yearnings and questions in the person of Christ," the archbishop said.

Father William Ashley, the pastor of Sts. Joachim

and Ann Parish, recalled meeting the deacon five years earlier.

"Michael sought me out, along with a few other Anglican clergymen," to chat about joining Catholicism, Father Ashley said.

He slowly got to know the community, and with Archbishop Miller's permission, preached twice for the Rev. Shier's congregation.

As proof of the deacon's well-rounded education, Father Ashley acknowledged with a chuckle, "Strangely enough, we (longtime Catholics) don't know our own history very well, but Michael does."

Deacon Shier and the 11 members of his former congregation who have become Catholic participate in the Mass in different parishes, but when Deacon Shier becomes a priest they will as a group become part of the Deanery of St. John the Baptist, which was established in 2012.

The deanery, which covers all of Canada, is part of the Chair of St. Peter Ordinariate (the equivalent of a diocese).

An ordinariate is a group of Catholics and their priests under an ordinary; a common example is a

diocese, with a bishop as its ordinary. *The Personal Ordinariate of the Chair of St. Peter* was set up for groups of Anglicans in most of North America who wanted to rejoin the Roman Catholic Church. Its headquarters is in the United States.

The unification process between groups of Anglicans and the Vatican officially began in 2007, when a number of bishops of the Anglican Communion expressed a desire to enter into full unity with the Holy See while retaining Anglican distinctiveness.

Two years later Pope Benedict XVI signed the apostolic constitution *Anglicanorum coetibus*, a formal document that enabled groups of Anglicans to join the Catholic Church while retaining their heritage.

Archbishop Miller called the former Pontiff's step a "daring leap forward."

"Through his gesture we can understand more clearly than ever before that Christians need not be divided in order to cherish their richly diverse spiritual and liturgical traditions."

By **Alistair Burns** in *The B.C. Catholic* - February 2, 2014

ROBERT'S RAMBLINGS

QUOTABLE QUOTES

Collections of quotations can be entertaining, instructive or inspiring. I love it when Editor Gary Freeman can find space in *UPDATE* for *From Here and There*. Oscar Wilde, George Bernard Shaw and G K Chesterton can be relied upon for witticisms. "*The Oxford Dictionary of Quotations*" is a source of delight.

In Presteigne on the Welsh-English border Fr Brian Gill, formerly of the TAC and now of the Ordinariate, edits a monthly parish magazine which he fills with quotations, often lengthy and weighty, from Anglican divines of former years. His aim is to show a continuity in our faith from before we were in communion with the first bishop of Christendom, and after we had entered such communion. Here, for example, are Fr Gill's quotations about the Lady:

O Jesu, Whom bless'd Mary didst revere,
Near Three enthroned in the celestial sphere.
Help me to sing the plenitude of grace,
Exalting her above all female race.

The mighty love Thou didst on her diffuse,
Whom Thou God-man didst for Thy mother
choose.

(Thomas Ken, Bishop of Bath & Wells 1684 - 1689)

Mother! Whose virgin bosom was uncrossed
With the least thought to sin allied;
Woman! Above all women glorified.
Our tainted nature's solitary boast.

(William Wordsworth, the poet, 1770 - 1850)

"She was the mother of our Redeemer, and so from her, as the fountain of His human birth, came all which He did and was and is to us. She, being the mother of Him Who is our life, became* the mother of Life; she was the gate of paradise, because she bore Him Who restored to us our lost paradise; she was the gate of heaven, because He born of her opened the kingdom of heaven to all believers; she was the all undefiled mother of holiness, because the Holy One born

of her, was called the Son of God; she was the light-clad mother of Light, because He Who indwelt her and was born of her was the True Light which lighteneth every man that cometh into the world. And where is she? What has been cannot cease to be. She who was the mother of God- man here must be His mother still. Little were it to be the queen of angels. The special bliss must be the the special love of the human mother and the Divine Son". (Canon Edward Pusey, 1800 - 1882, in a Lenten sermon preached in Oxford)

* the meaning of the Hebrew name, Eve

Here is an affirming quotation from Pope Benedict's book, "*The Spirit of the Liturgy*":

"The common turning towards the East was not a celebration towards the wall. It did not mean that the priest had his back to the people. The priest himself was not regarded as important. A common turning to the East during the eucharistic prayer remains essential. Looking at the priest has no importance. What matters is looking together at the Lord. It is not a question of dialogue but of common worship.

"They did not close themselves in a circle; they

did not gaze at one another. The turning of the priest toward the people has turned the community into a self enclosed circle. In its outward form, it no longer opens out on what lies ahead and above, but is closed in on itself. Are we really today hopelessly huddled in our own little circle?"

And here is Fr Gill's quotation about the Eucharist:

"We offer unto Thee, our Lord and King, this Bread and this Cup. We give thanks for these and for all Thy mercies, beseeching Thee to send down Thy Holy Spirit upon this Sacrifice, that He may make this Bread the Body of Thy Christ, and this Cup the Blood of Thy Christ; and that all we who are partakers thereof may obtain remission of our sins, and all other benefits of His Passion. And, together with us, remember, O God, for good the whole mystical Body of Thy Son, whether on earth or in Paradise: that such as are yet alive may finish their course with joy; and that such as are dead in the Lord may rest in hope and rise in glory, for the Lord's sake, Whose death we now commemorate. Amen." (Thomas Wilson, 1663 - 1755, Bishop of Sodor and Man.)

Monsignor Robert Mercer CR

CARDINAL RANJITH ON FORMING THE FAITHFUL TO LIVE THE LITURGY – 1 of 2

These are the words of Cardinal Malcolm Ranjith, archbishop of Colombo, in an exclusive interview with ZENIT on the sidelines of Sacra Liturgia 2013, a major international conference in Rome this week. The cardinal, who was previously Secretary at the Congregation for Divine Worship and the Discipline of the Sacraments, also discussed the importance of formation, Pope Francis' approach to the sacred liturgy, and the crucial role it plays in the New Evangelisation.

The June 25-28th conference, convened by Bishop Dominique Rey of the diocese of Fréjus-Toulon, France, has been oversubscribed, drawing more than 300 participants from 35 countries to study, promote, and renew the appreciation of liturgical formation and celebration.

ZENIT: Your Eminence, what are your hopes for this conference?

Cardinal Ranjith: These conferences have been going on for the last several years organised by

Bishop [Dominique] Rey. To get a proper idea of the liturgy, we need such conferences and a diffusion of these ideas of the true nature of liturgy, which becomes important for the Church for its life in the future. Because a lot of misunderstandings have come from experimentations that have been going on and they have damaged the liturgical life of the Church. The effort of this conference is also part of this process of formation which is very important and it is why it [the conference] is important.

ZENIT: How important is a sound understanding of the liturgy for today's Church and how can it help the New Evangelization?

Cardinal Ranjith: People have misconceptions about evangelization as if it is something we ourselves, with human effort, can achieve. This is a basic misunderstanding. What the Lord wanted us to do was to join him and his mission. The mission is His mission. If we think we are the ones to be finding grandiose plans to achieve that, we are on the wrong track. The missionary life of the Church

is the realization of our union with Him, and this union is achieved in the most tangible way through the liturgy. Therefore, the more the Church is united with the Lord in the celebration of the liturgy, the more fruitful the mission of the Church will become. That is why this is very important.

ZENIT: Are you saying that without a sound liturgy, it becomes merely a human enterprise?

Yes, a human enterprise, and it ends up being a boring exercise. It doesn't change, it doesn't transform. Transformation is very necessary for the faithful.

ZENIT: Some argue that the liturgy is mostly about aesthetics and not as important as, say, good works carried out with faith? What would you say to that argument?

Aesthetics are also important because human life is also conditioned by aesthetics - settings and symbols in aesthetics which help man lift his heart to God. Therefore, aesthetics have a relative role; they're important but not the most important; that is the inner communion achieved in the liturgy, inner communion of the faithful with the Lord, and the community with the Lord. That is what is most important.

ZENIT: Pope Benedict XVI put a lot of emphasis on the liturgy in his Pontificate, and called you to collaborate with him in this work. Can you offer us some insights into the liturgical initiatives of Benedict XVI?

I think even before he became Pope, he had been writing on this subject and was much more theologian than a liturgist. But eventually, any theologian becomes a liturgist because, you know, *lex orandi* is *lex credendi*. The foundational experience of the Church in its faith is the liturgy, because it's prayer that leads us to God, prayer that opens up our horizons in understanding God in His actions. So the importance of the liturgy must have

been understood by Pope Benedict so much that while he was prefect of the Congregation [for the Doctrine of the Faith], he started writing articles and books on the liturgy. And he has made a great contribution to the liturgy in the sense that the revival of liturgical thought in the Church is thanks to him.

ZENIT: But his rehabilitation of the pre-conciliar liturgy was controversial in some quarters. Why did he think this was important? Does the older liturgy have a role to play in the New Evangelisation?

Yes, because the older liturgy has some elements in it that can enrich the new liturgy, which can sort of act like a mirror into which you look. You look at yourself, and you understand what you are. The old liturgy helps us to understand what is good in the new liturgy and what is not perfect in the new liturgy. So by creating that kind of confrontation in the Church, he has helped us to make a proper evaluation, purify the new liturgy and make it stronger. He sort of guides us into a process of thinking and working towards a reform of the reform, because the reform of the liturgy had some flaws in the way it started off, in the way it worked. There had been a lot of arbitrary actions, misunderstandings, misconceptions, which need to be purified and which can happen in the light of the old liturgy. By understanding the beauty of the old liturgy, one can gain from the new liturgy also some elements of that beauty. The new liturgy has some of its own positive points, such as better use of the scriptures, more participation by the people, room for greater singing and other things, which can also be integrated into the old liturgy. Old elements like genuflection and some of the beautiful prayers, some of the repetitions, can enrich the new liturgy also. So it's a two way process. That's why the Holy Father, Pope Benedict, thought of allowing the old liturgy more freely, in order to affect this third way, the way of the reform.

June 27, 2013 - *Zenit.org*

A MASS WHERE NO ONE IS IN A HURRY TO LEAVE

A city church: a mixed-race congregation, strong African voices among the grown-ups, sharp south London accents among the young. On weekdays, a good number of office workers for a lunchtime Mass that starts at 1:05. Trains roar past on the viaduct.

Sometimes the electric flashes dart swiftly and

fleetingly across the nave.

A city parish rather like any other - but this one, the Church of the Most Precious Blood at the Borough, London Bridge, has a particular flavour as it is in the care of the Personal Ordinariate of Our Lady of Walsingham. The flavour is subtle, but noticeable:

a reference to "Keith, our Ordinary" along with "Francis our Pope and Peter our bishop" (we are in the Diocese of Southwark) and the singing is good. And the children - no references here to "parish catechetics" or "children's liturgy group", but a frankly named Sunday School, which they seem to enjoy, and which they attend by forming up into a procession led by one of their number bearing a (specially made and suitably sized) processional cross. At the end of Mass, no one hurries out. People remain. And we sing the Angelus, led by the rector and with the Sunday School children carolling back the responses in good voice from the front pews.

When the creation of the ordinariate was first announced my immediate thought was for the people I had come to know in the Forward in Faith movement in the Church of England. My links with them were not particularly close and focused chiefly on a monthly magazine for which I wrote from time to time and which I always read avidly, as it included insightful and often very funny pieces about politically correct absurdities infesting churchy bureaucracies. There were also good book reviews, and features exploring current issues, notably, of course, the whole women priests thing. The subtext of many of the features in the magazine was: "And can Rome hear us?"

Rome could indeed hear, and when Benedict XVI unveiled the *Anglicanorum coetibus* plan it was a plan that had "made in Britain" stamped all through it. This was exactly the thing that had been discussed and hoped-for, mulled over, and prayed for by groups of Anglicans for some years past.

And now it's being implemented. Not without hiccups. There is more than a hint that some - not all - of those in influential places in the Catholic Church in England and Wales are less than enthusiastic. There seems to be a longing for the 1970s, when "ecumenical dialogue" seemed exciting and involved pleasant talk via pleasant places with any destination a longish way off. Recognition of a new situation, of a new reality following the slamming of the door by the C of E in 1992 with the decision to create women priests, has been slow.

But so often things are slow. As the cliché puts it, "the Catholic Church thinks in centuries". The ordinariate has had a smallish and gentle start. It has a central London church, at Warwick Street, and it has the church on the south bank of the Thames, at London Bridge. This is the one I sometimes now attend, and before you raise the matter - yes, I am a cradle Catholic, and the whole point of the

ordinariate is that it is part of the Catholic Church and any Catholic can attend any ordinariate Mass, just as we can attend any other Catholic Mass of any group in full communion with Rome.

I admit to enjoying the novelty of the "Anglican patrimony". There is an Ordinariate Rite Mass on Thursday evenings, preceded by Evensong. Phrases that I had only heard via old films or on occasional visits with friends echo agreeably: "We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies . . ." I like the idea of having churchwardens and there have been some glorious processions, of the kind that any Catholic parish could have and indeed are now beginning to have again.

But the patrimony is not a package deal. At St Anselm's in Pembury, which serves Catholics in the village of Pembury in Kent and is home to the Ordinariate of Our Lady of Walsingham in the Tunbridge Wells area, there are plans to renovate and refurbish the hall that functions as a church, and I offered to help make some proper tapestry kneelers. We now have a project going and volunteers are stitching happily. But when I enthused about this at Precious Blood eyes rolled and there was great amusement. Apparently tapestry kneelers are soooo C of E country church and definitely not in the tradition that Precious Blood celebrates. Nuances here in the patrimony that I hadn't known about . . .

Is the ordinariate a success? As another cliché goes, it's too early to say. There will be more clergy and lay people coming in over the next years, though not in rushing torrents. There will be vigour and enthusiasm brought into the Catholic Church: zeal for evangelisation, dedication to good liturgy, traditions of music and preaching. We need to seize the opportunities that the ordinariate offers. More churches and parishes need to be offered to ordinariate groups. It is frankly dreadful to hear of a Catholic church being closed where there is an ordinariate priest and group of faithful ready and keen to take it on, and we need less nervousness about it all. And what of those Forward in Faith people with whom I was in contact over the years? Have they joined the ordinariate? Some: yes. Others: no. It is not for me to ask: "Why not?" But I do ask all the same. And the response varies from "My heart is really with the ordinariate, but . . ." followed by a tailing off into silence, to "I really want to - I'm thinking about it". There will be some for whom there are doctrinal issues, and among these there is considerable integrity and some genuine anguish as they face the future. But others say that

this is not really the issue.

So what is the issue? A fear that years of useful ministry may give way to being a marginalised group, a loss of a proper parish church and parish life. And there are less worthy things that also hold people back: "No longer good reasons - just excuses," as one ordinariate priest put it. The Anglican Church can offer a good life: a lovely church, a pleasant vicarage, a reasonable income,

and - at the higher level of the structure - considerable social status. The "Roman option" can't offer these. But it can offer the priceless worth of union with the successor of St Peter, the absolute firmness of that rock, the breadth and width of a communion that enables a rich patrimony to flourish.

By **Dame Joanna Bogle**, writer and broadcaster - *The Catholic Herald*, January 31, 2014

'GIMME SHELTER'

A heart warming message about a pro-life heroine debuts in theaters this week.

Vanessa Hudgens, as Apple, finds meaning amidst suffering.

It's not too often that family and pro-life groups celebrate a Hollywood production, so it's worth noting that the new movie *Gimme Shelter*, due for wide release this Thursday, is getting kudos for its subtle-but-strong Christian message of hope, healing, and the ultimate goodness of life.

Based on real life, *Gimme Shelter* is a tribute to Kathy Defiore, the New Jersey founder of *Several Sources*, a collection of shelters for homeless girls that helps see them through crisis pregnancies and opens their hearts and minds to God's love.

It started with Matthew 25

The movie revolves around 16-year-old Agnes "Apple" Bailey, played by former Disney *High School Musical* star Hudgens. Apple's story is a compilation of two true-to-life girls that Hollywood director Ron Krauss met at one of Defiore's shelters.

Both Krauss and Defiore were being honoured at the United Nations in 2010 - he for his 2010 dramatization of human trafficking, *Amexica*, she for 30 years of service to homeless pregnant teens. He thought Defiore's work, which grew from her own experience as a homeless battered wife, and her subsequent calling to fulfil Christ's command that we see Him in people who suffer (Matthew 25:35-36), might make a good documentary.

But while he was waiting to meet Defiore at a shelter, Krauss opened the door to 18-year-old Darnisha Dozier who was three months pregnant and had just walked 30 miles in sub-zero

temperatures to get there. She was so grateful for a bed and a roof that she hugged him in her elation, and Krauss knew he was doing a movie, not a documentary.

Apple is running away from a drug-addicted prostitute mother (played by Rosario Dawson) and turned away by her Wall Street father she's never known (Brendan Fraser). Homeless and desperate, she eventually winds up in hospital where she meets a chaplain (James Earl Jones).

"Last time I asked for God's help, He put me here," she spits at him angrily.

"Perhaps you're exactly where you're meant to be," he replies kindly.

And from there Apple meets Defiore (Ann Dowd) and her life begins to change.

Bolting from abortion

The story's suggestion of a providential direction over Apple's life is combined with an almost overt pro-life message. In one scene, Apple bolts from an abortion appointment scheduled by her stepmother after she has been given an ultrasound picture of her unborn baby. She takes shelter from a downpour and presses her head against the baby's picture - all she has in the world.

Little wonder, then, pro-life organizations are giving *Gimme Shelter* high praise in advance, and that pro-choicers are silent.

By **Celeste McGovern** in *thechristians.com* - January 21, 2014

1) New Pope, New Doctrine?

You know what Anglo-catholics are like: they all have several reasons for not joining the Ordinariate and are reluctant to tell you any of them. They routinely assume - have you noticed this? - that you are somewhat to the right of *Opus Dei* and that in consequence you are embarrassed by Pope Francis.

'How are you getting on with your Pope Francis?' one of them asked me the other day. *My Pope Francis!* I forbore to point out that the Pope is like a great work of art or a public building: he necessarily belongs to everybody. 'He's certainly put the cat among the pigeons with his statements about human sexuality and his questionnaire to ordinary lay people.'

I forbore to point out what my interlocutor had clearly not noticed: that the process of election of a Pontiff is organised to ensure that the resulting Pope is a Catholic. 'You're going to look rather silly if he decides to ordain women.' I bit my lip.

Dogmatic consistency

Now you can see why Anglicans think like that. Living in a Church which can change its doctrine by majority vote at any time, they suppose that everybody is in the same boat. It would be fruitless to explain to them the virtue - nay the necessity - of dogmatic consistency, for the simple reason that they do not understand the nature and necessity of dogma. But on the subject of the ordination of women, nothing could be clearer. '*Declaramus Ecclesiam facultatem nullatenus habere ordinationem sacerdotalem mulieribus conferendi.*'

There you have it: 'We declare that the Church has no authority whatsoever . . .' It is something - because of her binding fidelity to the Lord - which the Catholic Church cannot do. And the same, of course, applies to countless other things.

Naïve superstition

Naturally, the secular press, used to reporting the frequent *volte-faces* of politicians, is inclined to think that the Vatican operates in the same fickle way: new Pope, new doctrine. Alas! Time will disabuse them of that naïve superstition.

If Pope Francis' current media celebrity is based on

the assumption that his primary task is to undo the life's work of 'Rottweiler' Ratzinger and John Paul II, we had all better prepare ourselves for the fall-out. His popularity will be short-lived.

Glorious truth

The glorious truth is that the Catholic Church is radically ill-suited to be the servant of wall-to-wall news 24/7. She moves in centuries, with one eye on the eternal. If the media had any sensitivity to such things they would even now be listening to the melancholy, long, withdrawing roar of the Second Vatican Council: the revision of the revision. But, like Anglicans, they think that 'reception' is a one way journey which takes no time at all.

Geoffrey Kirk in *The Portal* - February 2014

2) Reduplication

The coinage of new words and phrases into English has been greatly enhanced by the pleasure we get from playing with words. There are numerous alliterative and rhyming idioms, which are a significant feature of the language. We start in the nursery with *choo-choos*, move on in adult life to *hanky-panky* and end up in the nursing home having a *sing-song*. The repeating of parts of words to make new forms is called **reduplication**.

Arty-farty	Hurly-burly
Boogie-woogie	Itsy-bitsy
Chick-flick	Itty-bitty
Chock-a-block	Jeepers-creepers
Dilly-dally	Lardy-dardy
Eency-weency	Lovey-dovey
Fuddy-duddy	Mumbo-jumbo
Fuzzy-wuzzy	Namby-pamby
Hanky-panky	Nitty-gritty
Happy-clappy	Okey-dokey
Harum-scarum	Pell-mell
Heebie-jeebies	Raggle-taggle
Helter-skelter	Razzle-dazzle
Higgledy-piggledy	Shilly-shally
Hob-nob	Teenie-weenie
Hocus-pocus	Topsy-turvy
Hodge-podge	Walkie-talkie
Hoity-toity	Willy-nilly
Hokey-pokey	

3) A free society is a place where it's safe to be unpopular. **Adlai Stevenson**

4) Can I fulfill my Sunday Mass obligation by watching Mass on the internet?

No!

This is something of practical value that parish priests should teach to their flocks. When people have been made aware of obligations, they are - in my experience - sincerely interested in fulfilling them, provided they understand the "why" behind the obligation. At the same time, people also need to know enough about those obligations and the law so that they can be at ease about how to fulfill them and when they don't. They need to know enough law so that they aren't filled with anxiety or fear about their responsibilities.

If you cannot go to Mass, truly cannot, then the obligation is suspended.

If you can go, you go. If you can't you can't. God doesn't ask the impossible.

If you are sick, you don't have to fulfill the obligation. If you are old and afraid to go out alone, or that you might slip on the ice, you don't have to fulfill the obligation. If you are far from a church while travelling and don't know where to go or can't get to a church, you don't have to fulfill the obligation. If you are taking care of a sick person and cannot leave, you are not obliged to go to Mass.

Of course, if a person really *can* go to Mass, and *doesn't* . . . well . . . don't get hit by a truck, because you have probably committed a mortal sin, if you knew that not going was wrong, knew you could, and simply blew it off.

Furthermore, because it always comes up, watching Mass on the internet or on the TV does *NOT* fulfill the obligation. Doing so can be edifying (depending on the Mass, of course) and even consoling, but internet/TV Masses don't fulfill the obligation.

Finally, the 1983 Code of Canon Law, in canon 1245, gives to pastors (in England "the parish priest") the ability to grant a dispensation from the obligation in individual cases or else to commute the obligation to other pious works.

Fulfilling our Mass obligation is a serious matter for our spiritual well being. That said, Holy Church's laws underscore her practical experience of centuries, her common sense mercy, and her concern that we be at ease about how to fulfill those obligations.

Fr. John Zuhlsdorf - February 4, 2014 - *Fr Z's Blog*

5) Car accident

A woman ran a red traffic light and crashed into a man's car. Both of their cars are demolished but amazingly neither of them was hurt.

After they crawled out of their cars, the woman said; "Wow, just look at our cars! There's nothing left, but fortunately we are unhurt. This must be a sign from God that we should meet and be friends and live together in peace for the rest of our days." The man replied, "I agree with you completely. This must be a sign from God!"

The woman continued, "And look at this, here's another miracle. My car is completely demolished, but my bottle of wine didn't break. Surely God wants us to drink this wine and celebrate our good fortune." Then she hands the bottle to the man. The man nods his head in agreement, opens it, drinks half the bottle and then hands it back to the woman. The woman takes the bottle, immediately puts the cap back on, and hands it back to the man.

The man asks, "Aren't you having any?"

She replies, "Nah. I think I'll just wait for the police."

6) A daring effort to heal the wounds of the Reformation

Last week a Mass began at a Catholic church in London with these words: "Almighty God unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy Holy Name . . ." The passage was from the Book of Common Prayer and has resounded in Anglican churches for centuries. Now, for the first time, it was spoken at the start of a Mass authorised by Rome, the first public celebration of the new ordinariate liturgy. The Ordinariate Use, as it is known, incorporates other famous parts of the Anglican liturgy, including the Prayer of Humble Access, as well as elements of the traditional Mass, such as the Last Gospel. The text is a daring effort to integrate the prayers of Archbishop Thomas Cranmer into the Mass that nourished St Thomas More.

The shoulders of cradle Catholics will naturally twitch at the mention of Cranmer. As Archbishop of Canterbury, he helped to overthrow the established liturgical patterns of Christian life in Britain, replacing them with what one Catholic priest has described as "something superficially like it yet utterly alien". The Prayer Book marked such a

rupture with centuries of Christian worship that it provoked uprisings. In 1569, the Northern Rebels entered Durham Cathedral and tore the Prayer Book to shreds. What would they have made of Cranmer's words being incorporated into the Mass?

Msgr Andrew Burnham addressed this sensitive question in his homily at the launch of the Ordinariate Use last week. The monsignor, who Rome asked to help devise the new liturgy, recognised the difficulty of reconciling Cranmer's sometimes polemical work "with the ancient Canon of the Mass, prayed everywhere in England from the time of St Augustine until the Reformation, that is, 1,000 years". But he argued that it was necessary to try because "it is part of who we are, our Anglican DNA, and what we bring".

Has the Ordinariate succeeded? We encourage our readers to seek out an Ordinariate Use Mass and decide for themselves.

From *The Catholic Herald*, October 18, 2013

7) Monsignor Ronald Knox (1888 - 1957) - there's a man who deserved an honorary title! - in a religious periodical:

Evangelical vicar, in want
Of a portable, second-hand font,
Would dispose, for the same,
Of a portrait, in frame,
Of the Bishop, elect, of Vermont.

8) From a letter by **Richard Lawes**, Lecturer in English, Regent's Park College, Oxford to *The Catholic Herald*, October, 2013:

". . . the Ordinariate Liturgy, perhaps the most beautiful liturgy in Christendom and fully endorsed by the Holy See, . . . [includes] Cranmer's magnificent prose that has nourished the spiritual lives of many generations of Christians in our nation and beyond. For centuries these sacred words have framed the lives of countless people in the Island. In peace and in dark times of war they have been the mainstay of the spiritual lives of so many, have echoed in Evensong in English cathedrals, been used at our Coronation services and have had a life far beyond the religious conflicts of the 16th century. Bringing these riches into full communion with the Universal Church is indeed a great work of

healing and a source of immense joy.

9) The Magisterium or Teaching Authority of the Church

By the Magisterium we mean the teaching office of the Church. It consists of the Pope and Bishops. Christ promised to protect the teaching of the Church: "He who hears you, hears me; he who rejects you rejects me, he who rejects me, rejects Him who sent me" (Luke 10. 16). Now of course the promise of Christ cannot fail: hence when the Church presents some doctrine as definitive or final, it comes under this protection, it cannot be in error; in other words, it is infallible. This is true even if the Church does not use the solemn ceremony of definition. The day to day teaching of the Church throughout the world, when the Bishops are in union with each other and with the Pope, and present something as definitive, this is infallible. (Vatican II, *Lumen gentium* # 25). It was precisely by the use of that authority that Vatican I was able to define that the Pope alone, when speaking as such and making things definitive, is also infallible. Of course this infallibility covers also teaching on what morality requires, for that is needed for salvation.

A "theologian" who would claim he needs to be able to ignore the Magisterium in order to find the truth is strangely perverse: the teaching of the Magisterium is the prime, God-given means of finding the truth. Nor could he claim academic freedom lets him contradict the Church. In any field of knowledge, academic freedom belongs only to a properly qualified professor teaching in his own field. But one is not properly qualified if he does not use the correct method of working in his field, e.g., a science professor who would want to go back to medieval methods would be laughed off campus, not protected. Now in Catholic theology, the correct method is to study the sources of revelation, but then give the final word to the Church. He who does not follow that method is not a qualified Catholic theologian. Vatican II taught (*Dei Verbum* # 10): "The task of authoritatively interpreting the word of God, whether written or handed on [Scripture or Tradition], has been entrusted exclusively to the living Magisterium of the Church, whose authority is exercised in the name of Jesus Christ."

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