

# The Sodality of St. Edmund, King and Martyr

A Catholic Community of the Anglican Use, Diocese of Hamilton

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January 20, 2013 - **St. Fabian, Pope and Martyr**

## *FEBRUARY SCHEDULE*

February 3	Sunday	Sexagesima
February 10	Sunday	Quinquagesima
February 17	Sunday	The First Sunday in Lent
February 24	Sunday	The Second Sunday in Lent

## *SERVICE TIMES AND LOCATION*

- (1) On Sundays, an **Anglican Use Mass** is celebrated at 1:00 p.m. (There is no Mass on January 20 or 27.)
- (2) All Services are held at our own altar in St. Patrick's Church, 53 Wellington Street, Cambridge, Ontario

## NOTES AND COMMENTS

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## HOLY SEE APPROVES ORDINARIATE DEANERY FOR CANADA

The Holy See has approved the establishment of a deanery in Canada that will minister to groups of Anglicans and Anglican clergy in Canada who come into full communion with the Catholic Church through the Ordinariate of the Chair of St. Peter.

Msgr. Jeffrey Steenson, the Ordinary, or head, of the Ordinariate, which is based in Houston, TX, and Cardinal Thomas Collins, Archbishop of Toronto, the ecclesiastical delegate for the Ordinariate in Canada, jointly announced the news on Friday.

Msgr. Steenson has appointed The Rev. Lee Kenyon, administrator of the first Ordinariate congregation in Canada, St. John the Evangelist in Calgary, AB, as dean of the new Deanery of St. John the Baptist. Fr. Kenyon trained for ministry in the Church of England, and served there as a parish priest from 2005 to 2009, when he came to Calgary. He brought his parish community into the Catholic Church in 2011 and was ordained to the Catholic priesthood by Calgary Bishop Frederick Henry in June.

"The territory of the Ordinariate in North America is enormous, and it will be a great blessing to be able to delegate many of the duties for shepherding these groups to Fr. Kenyon," said Msgr. Steenson. "He brings to this work a superb foundation within the Anglican tradition, and he brings this patrimony to the Catholic Church with a wise and generous pastoral heart."

Cardinal Collins said, "I am delighted that the Holy See has approved the establishment of a Canadian deanery of the Ordinariate of the Chair of St Peter. Father Kenyon will provide excellent pastoral leadership for the new deanery and I offer my prayers for all involved in this important initiative."

Cardinal Collins and Msgr. Steenson had petitioned

the Holy See to create a deanery, after receiving the unanimous support of the Canadian Conference of Catholic Bishops at its September plenary assembly in Quebec.

"I continue to be full of gratitude for the encouragement and active support of the Canadian bishops for the Ordinariate and Pope Benedict's vision for these intentional communities of Christian unity," Msgr. Steenson noted.

The Ordinariate of the Chair of St. Peter was established by Pope Benedict XVI on January 1, 2012 for groups of Anglicans and Anglican clergy seeking to become Catholic, while also retaining aspects of their Anglican heritage and liturgy. It is one of three Ordinariates for former Anglicans in the world. To date, it includes 24 priests, 1,500 people and 35 communities across the United States and Canada. Peter Wilkinson, former bishop of The Anglican Catholic Church of Canada, will become the third Ordinariate priest in Canada, when he is ordained in Victoria, BC on Saturday, December 8, 2012.

The other Ordinariates are Our Lady of Walsingham in the United Kingdom and Our Lady of the Southern Cross in Australia.

### *Background on Fr. Lee Kenyon:*

Fr. Lee Kenyon was born and raised in Manchester, Lancashire, England. He was educated at the University of Lancaster (BA Philosophy) and at the University of Leeds (BA Theology, MA Theology). He studied and trained for the Anglican ministry at the College of the Resurrection, Mirfield, and was ordained into the Church of England in 2005. He served a curacy at St. Cuthbert, Darwen with St. Stephen, Tockholes, in the Diocese of Blackburn before coming to serve as Priest-in-Charge at St.

John the Evangelist, Calgary in 2009.

Fr Kenyon was received into full communion with the Catholic Church in December 2011, and was ordained a Catholic priest for the Ordinariate of the Chair of St. Peter by the Bishop of Calgary in June

2012. Fr Kenyon and his wife Elizabeth have three children.

**Susan Gibbs** at [media@usordinariate.org](mailto:media@usordinariate.org) - December 7, 2012

## ROBERT'S RAMBLINGS

### MALINES

Close to Brussels in Belgium is an ancient city which Walloons or Francophone Belgians call Malines, and which Dutch speaking Belgians or Flemings call Mechelin. Its archbishop is always Primate of Belgium. He therefore wears the pallium, about which I wrote last month, and is usually a cardinal. Archbishop Desire-Joseph Mercier made a name for himself during Germany's occupation of his country in the First World War.

In last month's column I observed how little some Anglicans know about Anglicanism. How many know that this Belgian city was once the scene of serious talks about rapprochement between Canterbury and Rome? I myself am frequently reminded of this fact. The slow *train* to Amsterdam stops in Mechelin/Malines. From its window I gaze at all the medieval churches and wonder which of them might be the cathedral. On one of its walls is a tablet commemorating the Malines Conversation. Some time between the mid 1970's and mid 1980's the Superior of the Community of the Resurrection, Father Eric Simmons, was invited to the unveiling of this plaque. Two Archbishops of Malines, Cardinals Suenens and Daneel, have visited Mirfield. The latter celebrated mass at our high altar, with all the brethren in choir, though of course not communicating. In our Church of the Resurrection are the tombs of our first two Superiors, Bishops Charles Gore and Walter Frere, who participated in those Conversations. So every time I enter our church, walking past the tombs, I am reminded of Mechelin/Malines and the quest for rapprochement.

Father Frere's personal attraction was Eastern Orthodoxy. He visited Russia four times before the Bolshevik revolution of 1917. During the First World War he was acting principal of a Serbian Orthodox seminary in England. One of his last public acts was to sing the Anglican litany in the Russian cathedral in Paris. After his death a Russian nun stayed at Mirfield to paint a large icon to hang over his tomb. She fasted and made a retreat before painting our Lord's face. But it was Walter Frere who got the ball rolling for Malines.

Anglican bishops at the Lambeth Conference of 1920 issued *An Appeal to All Christian People*. In it they said that in the interests of reunion they would be willing to accept a form of commissioning from other churches in order that the ministry of Anglican clergy might be recognized by others. Frere noticed this and drew it to the attention of a Roman Catholic friend in France, Fr Fernand Portal. He in turn wrote to Cardinal Mercier. Viscount Halifax, a devout layman in Yorkshire, an enthusiastic ecumenist with a chapel in his manor house where he attended mass every day dark and early, got on with the practical arrangements.

Five Conversations took place between 1921 and 1926. Anglican participants were Gore, Frere, Lord Halifax, Dr Armitage Robertson, Dean of Wells cathedral, and Dr Beresford Kidd, Warden of Keble College, Oxford. Catholic participants were Fr Van Roey, vicar general of Malines, and three priests from France, Frs Portal, Pierre Batiffol, and Hemmer. In 1930 Halifax published *The Conversations at Malines* while Frere published *Recollections of Malines* in 1935. In 1996 Fr Bernard Barlow, a Catholic priest, wrote *A Brother Knocking at the Door: The Malines Conversations 1921 - 1926*. In 2011 there appeared a collection of essays called *Walter Frere: Scholar, Monk, Bishop* which covered many aspects of his multi faceted life, historian, liturgist, musician, one of the founders of CR, though curiously enough there is no chapter about his love of Orthodoxy. To this collection of essays Fr Barlow contributed a chapter on Malines.

One of Archbishop Mercier's friends and theological advisers was the Benedictine monk, ecumenist and liturgist, Fr Lambert Beaudin. So great was his love for Orthodoxy that he was founding Abbot of Chevetogne, a monastery in Belgium devoted to the rapprochement of Eastern and Western Christianity. Some of the monks observe the Rule of St Benedict and worship according to the rite of the Latin church, while other monks observe the Rule of St Basil and worship according to the liturgy of St John Chrysostom. But Abbot Beaudin was also benign towards Anglicanism. He wrote, "An Anglican church

absorbed by Rome and an Anglican church separated from Rome are equally inadmissible". This later morphed into the mantra beloved of Anglicans, "United but not absorbed". Cardinal Mercier died of cancer in 1926, leaving his ring to Lord Halifax; it finally ended up in one of the chalices of York Minster. A signed photograph of Mercier hung in the Cloister at Mirfield.

The Conversations got nowhere at the time. Both churches took fright, "Lord give us unity but not yet", to misquote St Augustine of Hippo. But in October 2010 the *Congregation for the Doctrine of the Faith* issued a statement preparatory to the publication of *Anglicanorum coetibus*. The statement said:

"Throughout the more than 450 years of its history the question of the reunification of Anglicans and Catholics has never been far from *Deo gratias!*

**Msgr. Robert Mercer CR**

## ANGLICAN SISTERS TO BE RECEIVED INTO THE CATHOLIC CHURCH

Eleven Anglican Sisters will be received into the Catholic Church via the ordinariate, it emerged this week.

The Sisters, from the Community of St Mary the Virgin in Wantage, Oxfordshire, will be received into the Church by Msgr Keith Newton, leader of the ordinariate in England and Wales, on New Year's Day.

The group, which ranges in age from 45 to 83, includes the mother superior of the community and a Sister who was once a minister in the Church of England. Three are in their 80s.

Next year they will stay for six weeks at a Benedictine convent. After that, they do not know where they will live and they have no endowments to keep them afloat financially.

Mother Winsome said: "We've got an uncertain future. But we are doing this because we truly believe this is God's call. The Bible is full of people called to step out in faith not knowing where they were going or how they will be provided for and that truly is the situation we are following."

The community, inspired by the Oxford Movement and founded in 1848, streams its daily offices live on its website and offers retreats and meditations online.

mind. In the early 20<sup>th</sup> century Cardinal Mercier of Belgium entered into well publicized conversations with Anglicans to explore the possibility of union with the Catholic Church under the banner of an Anglicanism "reunited but not absorbed". Since the Vatican Council, Anglican-Catholic relations have created a much improved climate of mutual understanding and co operation. With *Anglicanorum coetibus* the Catholic Church is responding to the many requests from groups of Anglican clergy and faithful in different parts of the world who wish to enter into full visible communion. *Anglicanorum coetibus* has provided a structure that provides for such corporate reunion by establishing Personal Ordinariates."

Mother Winsome, in a letter to friends and associates, said Sisters had been coming to speak to her privately about joining the ordinariate since 2009. Once there was a "critical mass", and after gaining permission from each Sister, she raised the subject with the community.

The decision by 11 of the Sisters, she said, had been reached "after constant prayer and in discussion with spiritual advisers".

They will leave 30 or so members behind in Wantage. Mother Winsome said they had wanted to stay at the convent, with Anglican and Catholic Sisters worshipping together, though with "appropriate Eucharistic provision". That way, she said, they could carry on caring for Sisters who were elderly and frail.

But she wrote: "After considerable discussion with the authorities of the Church of England and the ordinariate, it has become clear that this would not be possible."

The 11 Sisters, she wrote, "are in the main, but not exclusively, the able bodied members who provide the work and management to keep the Community going, so, since the ordinariate community do have to relocate, considerable time has been spent and will continue to be devoted to ensure that the remaining members of CSMV will be well cared for: spiritually, physically, emotionally as well as financially."

Mother Winsome said the Sisters were likely to return to Wantage as guests until they found a permanent home.

The community, which will be called the Sisters of the Blessed Virgin Mary, will be joined by one of the three Walsingham Sisters received into the Church before the ordinariate was first launched. They are intending to follow the Rule of St Benedict.

Sister Patricia Ann, who used to be a minister in the Church of England, said in a statement that she was not the first Anglican woman priest to "lay down" her ordination within the Anglican Church.

Msgr Newton, the ordinary of the Personal Ordinariate of Our Lady of Walsingham, said the Community of St Mary the Virgin had been "at the heart of the Church of England's religious life" since it was founded.

He said: "The contribution of the community to the life of the Anglican Communion has been significant, not least through the community's care

for those marginalised by society in Britain, and also in India and South Africa.

"Those formed in the tradition of the Oxford Movement cannot help but be moved to respond to Pope Benedict's generous invitation to Anglicans. The sisters have always prayed for the unity of Christians with the See of Peter, now this is to become a reality for them by means of the ordinariate. We are truly grateful for their faith, courage, and resolve."

In a statement Mother Winsome said: "We believe that the Holy Father's offer is a prophetic gesture which brings to a happy conclusion the prayers of generations of Anglicans and Catholics who have sought a way forward for Christian unity. The future of our community is a fulfilment of its origins, and as part of the Personal Ordinariate of Our Lady of Walsingham we will continue with many of our customs and traditions, whilst also seeking to grow in Christ through our relationship with the wider Church."

**Mark Greaves** in the *Catholic Herald* - December 12, 2012

**LETTER FROM THE RT. REV. PHILIP A. EGAN,  
BISHOP OF PORTSMOUTH**

15<sup>th</sup> December 2012

Rt. Hon. David Cameron MP  
Prime Minister and Leader of the Conservative Party  
10 Downing Street  
London  
SW1A 2AA

Dear Mr Cameron

I am writing to you to send you best wishes from the priests and people of the Catholic Diocese of Portsmouth, and the promise of our prayers for you, as you carry the heavy responsibility of leading our great nation. However, I am also writing to ask you, indeed to urge you, to change course on your intention to introduce same-sex marriage.

You have said you are an enthusiastic supporter of marriage and that you do not want "gay people to be excluded from a great institution." Yet I wish respectfully to point out that behind what you say

lurks a basic philosophical misconception about the nature of 'equality.' Equality can never be an absolute value, only a derivative and relative value. After all, a man cannot be a mother nor a woman a father, and so men and women can never be absolutely equal, only relatively equal, since they are biologically different. So too with marriage. Marriage, ever since the dawn of human history, is a union for life and love between a man and a woman. It is a complementary relationship between two people of the opposite sex, the man and the woman not being the same, but different. They are not, in other words, absolutely equal but relatively equal. This is why gay couples, two men or two women, are not being 'excluded' from marriage; they simply cannot enter marriage.

By enabling gays to 'marry' and by equating the union of gay people with marriage, however well-intentioned, you are not only redefining what we mean by marriage but actually undermining the very nature, meaning and purpose of marriage. Marriage, and the home, children and family life it

generates, is the foundation and basic building block of our society. If you proceed with your plans, you will gravely damage the value of the family, with catastrophic consequences for the well-being and behaviour of future generations. The 2011 Census shows the parlous state of the institution of marriage which you claim to believe in so strongly, and of family life in general, with one in two teenagers no longer living with their birth parents and over 50% of adults living outside of marriage.

Can you imagine the confusion and the challenge for teenagers as they grow up and seek to reach a fully mature and integrated sexuality? This is why I fail to see how your intentions can possibly strengthen the institution of marriage and family life. Rather they will dilute it.

More, you are ignoring the huge opposition of Christians, Jews and Muslims alike, as well as that of a huge number of ordinary people. You are imposing the aspirations of a tiny minority on the vast majority. Make no mistake, the change you are proposing is of immense significance. By it, you will be luring the people of England away from their common Christian values and Christian patrimony, and forcing upon us all a brave new world, artificially engineered. What you are proposing will smother the traditional Christian ethos of our society and in time strangle the religious freedom of the Catholic Church in Britain to conduct its mission. There is no sanction whatsoever in the Bible and the Judaeo-Christian tradition for gay marriage. I cannot see how

anyone who claims to be a Christian can possibly justify what you are intending to do.

I know you have spoken of the 'quadruple lock' and other legal safeguards. Yet for me many grave concerns remain about the brave new world you are fashioning in the name of the false gods of equality and diversity. For example, will I as a Christian have to support your ideology when preaching? Will you exempt the Church, its resources and premises, from charges of discrimination if it declines to host same-sex social activities? Will Catholic schools, Catholic societies, Catholic charities and Catholic institutions be free (and legally protected) to teach the full truth of Christ and the real meaning of life and love?

I appreciate how politically difficult it can be to undertake a U-turn and to sustain the attendant criticism such would bring. But when it is a matter of the truth, and the reasons are cast-iron clear, a U-turn would be hailed by history only as brave and courageous. This is why, like a Thomas a Becket appealing to Henry II, I do not hesitate to ask you to consider doing what is the right and just thing to do. Otherwise, will we ever be able to forget that it was the leader of the Conservative Party (sic) who finally destroyed marriage as a lasting, loving and life-giving union between a man and a woman?

I assure you of my respect, best wishes and prayers.

## ***NO ORDINARY YEAR FOR THE U.S. ANGLICAN ORDINARIATE***

***2012 was full of milestones for the new Ordinariate, and 2013 will feature more including a February visit by Archbishop Gerhard Müller, prefect of the Congregation of the Doctrine of the Faith.***

When Father Scott Hurd, vicar general of the Personal Ordinariate of the Chair of St. Peter - a home in the Catholic Church for former Episcopalians and Anglicans - reflects back on 2012, he points to a period of rapid and exciting growth marking its first year of existence.

On New Year's Day 2012, Pope Benedict XVI erected the ordinariate, which allows former Anglicans to retain certain treasured traditions within the Catholic Church. It was created in accord with *Anglicanorum coetibus*, the Pope's Apostolic Constitution permitting former Anglicans to come into

the Church corporately instead of as individuals.

On the same day, the Holy Father named Msgr. Jeffrey Steenson, a married Catholic priest and the former Episcopal bishop of the Episcopal Diocese of Rio Grande, as the first Ordinary.

Newspapers have since featured stories of former Episcopal churches being received into the Catholic Church as groups in beautiful Masses that included Vatican-approved prayers that they had long cherished from the Anglican Book of Common Prayer, a landmark of the English language.

"The joy and blessing of all these people being received into the Church is at the end of the day what this is all about - it is about unity in Christ," Father Hurd told the *Register*.

Father Hurd is a priest of the Archdiocese of Washington who has a three-year appointment to serve as vicar general to the Ordinariate.

The Ordinariate recently received an especially high-profile former Episcopal priest, Larry Gipson, former dean of the Episcopal Cathedral Church of the Advent in Birmingham, Ala., and also former rector of the 8,000-strong St. Martin's Episcopal Church in Houston, Texas, where former President George H. W. Bush and his wife Barbara were among his parishioners.

The former Episcopal rector, who holds a master's degree in divinity from Yale University, hopes to become a Catholic priest.

### **Three Ordinariates**

The Chair of St. Peter is one of three ordinariates for former Anglicans.

The Personal Ordinariate of Our Lady of Walsingham, under the patronage of Blessed John Henry Newman, one of the great English converts, was established in the United Kingdom in 2011. The Personal Ordinariate of Our Lady of the Southern Cross, under the patronage of St. Augustine of Canterbury, was established in Australia in June.

The Chair of St. Peter also administers a newly-created ordinariate deanery in Canada, which Rome approved in December. Msgr. Steenson appointed Father Lee Kenyon, a former Church of England priest who brought his entire Anglican parish into the Catholic Church in 2011, as dean of Canada's new Deanery of St. John the Baptist.

"It has been an amazing year," said Susan White of Arlington, Va., a former Episcopalian who is active in the Ordinariate. "Every time I turn around, there is news of more folks, clergy and lay, swimming the Tiber, their carefully preserved Anglican treasures tied to their backs to offer to Rome. We are so blessed to be able to bring our riches with us."

Eric Wilson, a former Episcopalian who is now a communicant of St. Luke's Catholic Church in Bladensburg, Md. echoed that sense of gratitude: "It's been a tremendous blessing this year to experience first-hand Pope Benedict's vision for Christian Unity being lived out on a daily basis."

St. Luke's parishioners entered the Catholic Church last summer, after an intense period of discernment.

"Whether it's the many holy priests we've seen ordained or the hundreds of converts growing in the Faith, the Ordinariate's success has exceeded all expectations - a sure sign that the Lord is at work," Wilson said.

### **The Year Ahead**

Looking forward, Father Hurd added, "To a certain degree, next year will be more of the same. There are communities in transition and some still in discernment [as to whether to become Catholic and part of the Ordinariate], and we have a second wave of clergy aspirants, who are starting the process."

As of late December, the Ordinariate included 1,600 lay people, 28 priests, and 36 communities. There are 69 additional applications from men who hope to become Catholic priests of the Ordinariate.

Deacon Ken Bolin, 38, a West Point graduate and military chaplain who has served in Iraq and Afghanistan, is among those candidates who have already completed their priestly formation and expect to be ordained as Catholic priests through the Ordinariate this March.

"The Ordinariate is a great answer to Christ's prayer that we should all be one," said Deacon Bolin, a transitional deacon, who holds the rank of major in the U. S. Army.

Currently stationed in Anchorage, Alaska, he hopes to be ordained in March. He is especially excited that he has been granted permission to be the priest who performs the rites of initiation when his wife, Sharon, and their three children are welcomed into the Church.

The ordinariate makes it possible for married former Episcopal and Anglican clergymen such as Deacon Bolin to become Catholic priests. But eventually the ordinariate will have a celibate priesthood.

The ordinariate - which is something new in the history of the Catholic Church - also devoted 2012 to establishing legal and organizational policies to build a foundation for future growth. It will soon have income from parish assessments similar to diocesan assessments.

"Now that we have reached this point, we will be on a firmer financial footing," Father Hurd predicted.

## **Diocesan Generosity**

Father Hurd stressed that the generosity of Catholic dioceses and Ordinariate staff members - many of whom work without pay - has made the Ordinariate possible. He expressed gratitude to the U.S. bishops for their financial and spiritual support.

While some Ordinariate priests, such as Father Mark Lewis of St. Luke's Catholic Church in Bladensburg, Md., who is renowned for his preaching and the high calibre of music at his church, are able to function full-time as clergy, others mostly rely on income generated from work in Catholic institutions such as schools or diocesan offices.

"Anyone who puts forth an application to become an Ordinariate priest must have an adequate source of income to take care of his family," said Father Hurd.

While the Ordinariate has spent a lot of energy on establishing a secure foundation, it has been buoyed by many promising developments. Recently, it received an anonymous donation of land to build its first chancery. The donor spent \$5 million to purchase five acres adjacent to the ordinariate's principal church, Our Lady of Walsingham in Houston, Texas.

The Ordinariate is seeking additional donors for construction of the chancery. It currently operates out of a small office at St. Mary's Seminary in Houston, where Msgr. Steenson teaches theology, with most of its small staff scattered around the United States. Father Hurd said that quite a few members of the staff have donated their time free of charge.

The Ordinariate is planning a pilgrimage to Rome for priests and families in February. "We will set out to discover the apostolic foundations of the Church of Rome, to participate in the wonderful tradition of Lenten stational Masses organized by the Pontifical North American College, and to meet some of the architects of the Ordinariates," Msgr. Steenson reported in an online "update from the Ordinary."

He also expressed the hope that the pilgrimage to Rome would include an opportunity to thank the "Successor of St. Peter himself for the gift of *Anglicanorum coetibus*."

## **Archbishop Müller's Visit**

A symposium on the Ordinariate is planned for February at St. Mary's Seminary in Houston, and Cardinal Donald Wuerl of Washington, who played an essential role in establishing and supporting the Ordinariate, and Archbishop Gerhard Müller, the Prefect of the *Congregation of the Doctrine of the Faith* and Secretary to the *Anglicanae Traditiones* commission, will be featured speakers.

"The three Ordinariates operate under the aegis of the *Congregation for the Doctrine of the Faith*," explained Father Hurd, "and for Archbishop Müller to make his first U.S. visit as head to the symposium is not only a great honor for us but also a vote of confidence for the great things that have happened over the last year."

By **Charlotte Hays** in the *National Catholic Register* - January 8, 2013

## **THE CHRISTIAN SACRIFICE**

**"As they were eating, JESUS took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my Body." S. Matt. xxvi. 26.**

This day [Maundy Thursday], though coming in the midst of so sad a week, has always been thought different in its sorrow from the other days. Therefore, in old times, it was the custom that on the morning of Maundy Thursday the bells should ring merrily, and the churches should be arrayed in their gayest, because it was on this day that the greatest gift was given to man which he ever received. For, as you all know, it was on this night, and about this very hour, that our LORD JESUS gave for the first time His Body to be our food, and His Blood to be our drink. So man did eat Angels' food: for He sent them meat enough.

Now let me try and explain this great Sacrament as clearly as I am able; that we may be the more ready, with full assurance of faith, to receive it on this Easter Day, which is drawing nigh. I say on Easter Day, for Good Friday is not the proper day on which to celebrate it, except in case of necessity.

We must always remember that the Holy Communion is made up of two parts. It is something which we offer to GOD, and it is something which GOD gives to us. That is, it is a sacrifice, and it is a feast.

Let us now see what the word "sacrifice" means. A sacrifice is anything offered to God, which has the power of turning away His anger from us. Now, in one sense, there never was, and there never can be, but one true Sacrifice, namely, the death of our LORD JESUS CHRIST. That was the only thing which, in and by itself, has the power of removing GOD'S anger from us. But it has pleased GOD, both before and since that great Sacrifice, to appoint certain offerings, which, because of that offering, and getting all their virtue from it, have the power of making Him well pleased, and are therefore real sacrifices.

What these sacrifices generally were among the Jews, you know. Bullocks, and goats, and lambs, and doves, and pigeons, were thus offered. But what I want you more particularly to notice now is, that bread and wine were sometimes, under the law of the Jews, also sacrificed.

And this was the case before the Law. We read that when Abraham was returning from the slaughter of the four kings, he was met by Melchisedec, king of Salem. And it is said, Melchisedec brought forth bread and wine; and he was the Priest of the Most High GOD. Now this shows for what purpose he brought them forth; namely, to sacrifice them; else why should it have been added, that he was a Priest?

Let us see an example or two from the books of Moses. This is the offering which Aaron and his sons shall offer unto the LORD on the day wherein he is anointed: the tenth part of an ephah of fine flour. An ephah was something more than seven gallons of our dry measure; and the tenth part of this was so to be sacrificed. In a pan, we further read, it shall be made with oil, and when it is thus baked, thou shalt bring it in.

Now, next I will read you about offerings which any person might make at any time. The first of these was simply of fine flour, with oil and frankincense poured thereon. The second was the same, baked in a pan. And the third differed only by being baked in a frying-pan.

Now, these things may serve to show you how great a mistake it is to think that there can be no sacrifice except those of living creatures; none except bloody sacrifices. You see that, in Jewish times, flour, cakes, and bread were as true sacrifices as bullocks or goats. In other places, we find green ears of corn sacrificed; and in another, leavened bread; that is, such bread as the Jews ate every day. And in like manner - and this I wish you to notice very

particularly - wine was sacrificed. . . . You see, therefore, these two things - a sacrifice may be just as well of bread as of anything else; it may be offered to GOD only by being laid before Him; and it may be altogether eaten.

Now, that is just what our sacrifice is. The Priest takes bread and wine, and offers them to GOD, by laying them on the Altar. This he does in the prayer for the Church-Militant, when he says: "We beseech Thee to accept our alms and oblations," that is, sacrifice - namely, this sacrifice of bread and wine. And this bread and wine, you will notice, is, at that time, only bread and wine - nothing more and nothing less. So that, if we stopped there, our sacrifice would be as good as the Jews', but no better. They offered bread and wine in faith of the SAVIOUR, Who was to come: we offer bread and wine in faith of the SAVIOUR, Who has come.

But we go on. This bread and wine still lies on the Altar, while the Priest proceeds. And you all know that, when the Priest pronounces those words, This is My Body, This is My Blood, then truly and really and properly the bread is changed into our LORD'S Flesh, and the wine into His life-giving Blood. We know not, and do not venture to ask how, this is done. It is sufficient for us that our LORD, as at this very time, told us it was so, and should be so; and therefore, unless we choose to make Him a liar we must believe that it is so.

And this we offer to GOD in that prayer, "We beseech Thee to accept our sacrifice of praise and thanksgiving". We are not to think nobody, I hope, does think - that our LORD'S Sacrifice on the Cross was not full and perfect - that He has left anything to us to do to make it more perfect. No. We offer to GOD this Sacrifice in dependence upon that, just as the Jews did: but ours is better than theirs, by how much our LORD'S Flesh and Blood are more precious than the blood of bulls and of goats. This is as plain an explanation as I can make of the manner in which the Holy Communion is a Sacrifice. And therefore it is that the Church of GOD has always most earnestly prayed at the time of the Communion for all sorts and conditions of men, remembering that it is written, He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

Sermon XXII by **John Mason Neale, D.D.** (January 24, 1818 - August 6, 1866) - a priest of the Church of England and a promoter of the Oxford Movement. From the Holy Cross 2012 issue of **Anglican Embers**, the *Quarterly Journal of the Anglican Use Society*

## 1) Apostolic Nunciature in Canada

The Apostolic Nuncio represents the Holy Father to the Church in Canada. His role is equivalent to an ambassador. He represents the Holy See to the Canadian Government. The Apostolic Nunciature is the building where the Nuncio's offices and residence are located.

The Apostolic Delegation to Canada was established in Canada by Pope Leo XIII on August 3, 1899, and the Nunciature by Pope Paul VI on October 16, 1969.

His Excellency Archbishop Pedro López Quintana was appointed Apostolic Nuncio to Canada in 2009 by Pope Benedict XVI.

Biography of His Excellency Archbishop Pedro López Quintana, Apostolic Nuncio to Canada:

Archbishop Pedro López Quintana was born in Barbastro, Spain, on July 27, 1953. He was ordained priest on June 15, 1980, and Bishop on January 6, 2003.

Archbishop López Quintana entered the diplomatic service of the Holy See in 1984. He has served in the Apostolic Nunciatures of Madagascar, the Philippines and India, as well as in the Secretariat of State of the Holy See, as Assessor for General Affairs.

He holds a Doctorate in Canon Law and speaks five languages: Spanish, Italian, French, English and Portuguese.

The Apostolic Nunciature is located in Ottawa.

## 2) Catholics and Orthodox must not lose their rich harvest through weakness and division

Cardinal Kurt Koch, president of the *Pontifical Council for Promoting Christian Unity*, is leading a delegation sent by the Holy See to Istanbul to participate in celebrations marking the Feast of St. Andrew, patron of the Ecumenical Patriarchate of Constantinople. The Holy See and the Patriarchate

exchange regular annual visits for the feast days of their respective patrons.

The Holy See delegation to this year's celebration is made up of Cardinal Koch; Bishop Brian Farrell, secretary of the *Pontifical Council for Promoting Christian Unity*; Fr. Andrea Palmieri, an official of the same dicastery, and Archbishop Antonio Lucibello, apostolic nuncio to Turkey. The group attended a divine liturgy celebrated by Bartholomew I in the patriarchal church of Fanar, then met with the Patriarch and the synodal commission which oversees relations with the Catholic Church.

Cardinal Koch gave Bartholomew I a gift and a message from the Holy Father which was read out at the end of the divine liturgy. He then met with representatives of the local Catholic community and the ecumenical council of the apostolic vicariate of the Catholic Church in Istanbul.

In his message, the Pope explains that this annual exchange of delegations "is testimony to the fraternal bonds which join us together. It is a profound and genuine communion, if still imperfect, which is based not on human motives of courtesy or convenience but rather on our common faith in the Lord Jesus Christ. . . . This solid foundation allows us to proceed together confidently on the path to the re-establishment of full communion".

"In our times, the most urgent challenge, about which we have always been in perfect agreement, . . . is how we must connect the proclamation of God's merciful love for contemporary man, so often distracted and incapable of reflection on the meaning of his own existence, and as such often misled by plans and utopias that can lead only to disillusionment. The Church has only one message, 'God's Gospel', and no method other than its apostolic proclamation, supported and guaranteed by the testimony and sanctity of the life of priests and the people of God. The Lord Jesus told us that 'the harvest is rich', and we must not accept that it may be lost as a result of our weaknesses and divisions", concluded the Holy Father.

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