

The Parish of St. Edmund, King and Martyr

Waterloo, Ontario
www.stedmund.ca

UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

July 7, 2010 – **Ss. Cyril and Methodius**

August Schedule

August 1	Sunday	The Ninth Sunday after Trinity
August 6	Friday	The Transfiguration of our Lord
August 8	Sunday	The Tenth Sunday after Trinity
August 15	Sunday	The Assumption of the Blessed Virgin Mary
August 22	Sunday	The Twelfth Sunday after Trinity
August 24	Tuesday	St. Bartholomew the Apostle
August 29	Sunday	The Beheading of St. John the Baptist

Service Times and Location

- (1) All Services are held in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo.
- (2) On Sundays, Matins is sung at 10:00 a.m. (The Litany on the first Sunday of the month), and the Holy Eucharist is celebrated (sung) at 10:30 a.m.
- (3) On weekdays - Major Holy Days - the Holy Eucharist is usually celebrated at 7:00 p.m., 10:00 a.m. on Saturday.

NOTES AND COMMENTS

- 1) **Mark your calendars!** We have invited **The Right Reverend Robert Mercer CR** to be with us to celebrate St. Edmund's Day, and he has accepted! St. Edmund's Day is November 20, but we have transferred it to Sunday, November 21 - Bishop Mercer will celebrate Mass for us. Please keep this weekend open - details will follow. (For those that may not know, Bishop Mercer was our Ordinary from 1989 to 2005, is now living in England, and is 'theoretically' retired.)
- 2) **THE CHURCH IS AN IMMENSE FORCE OF RENEWAL IN THE WORLD** - this page.
- 3) **The Spirituality of John Bradburne** - the first of two parts - **ROBERT'S RAMBLINGS** - page 3.
- 4) The fourth of six parts - **ADDRESS BY CARDINAL LEVADA** - page 6.
- 5) Ironic that it's Rome which is preserving and nurturing the Anglican patrimony - **THEN. NOW. NOT MUCH DIFFERENCE.** - page 7.
- 6) No Church, no Christ; no Christ, no Church - **UNION** - page 9.

THE CHURCH IS AN IMMENSE FORCE OF RENEWAL IN THE WORLD

**From the Pope's Homily at Vespers for Ss. Peter and Paul - June 28, 2010
at the Basilica of St. Paul Outside the Walls**

Dear Brothers and Sisters!

. . . I have been able to affirm, at the beginning of my Petrine ministry, that the Church is young, and open to the future. And I repeat it today, near the sepulcher of St. Paul: The Church is an immense force of renewal in the world, not because of her strength, but because of the force of the Gospel, in which the Holy Spirit of God breathes, the God Creator and Redeemer of the world. The challenges of the present age are certainly beyond human capacities; they are the historical and social challenges, and with greater reason, the spiritual challenges. At times it seems to us pastors of the Church that we are reliving the experience of the Apostles, when thousands of needy persons followed Jesus, and he asked: What can we do for all these people? They then experienced their impotence. But Jesus had in fact demonstrated to them that with faith in God nothing is impossible, and that a few loaves and a few fish, blessed and shared, could satiate all. But it was not - and is not - only hunger for material food: There is a more profound hunger, which only God can satiate.

Man of the third millennium also desires an authentic and full life, he has need of truth, of profound liberty, of gratuitous love. Also in the deserts of the secularized world, man's soul thirsts for God, for the living God. Because of this John Paul II wrote: "The mission of Christ the Redeemer, entrusted to the Church, is still very far from its fulfillment," and he added: "a look on the whole of humanity demonstrates that such a mission is still at the beginning and that we must commit ourselves with all our strength to its service" ("*Redemptoris Missio*," No. 1). There are regions in the world that still wait

for a first evangelization; others that received it but need more profound work; others still in which the Gospel put down roots a long time ago, giving place to a true Christian tradition, but where in the last centuries - with complex dynamics - the process of secularization has produced a grave crisis of the sense of the Christian faith and of belonging to the Church.

In this perspective, I have decided to create a new organism, in the form of pontifical council, with the specific task of promoting a renewed evangelization in countries where the first proclamation of the faith already resounded, and where Churches are present of ancient foundation, but which are going through a progressive secularization of society and a sort of "eclipse of the sense of God," which constitutes a challenge to find the appropriate means to propose again the perennial truth of the Gospel of Christ.

Dear brothers and sisters, the universal Church faces the challenge of the new evangelization which asks us also to continue with commitment the search for the full unity among Christians. An eloquent sign of hope in this connection is the custom of the reciprocal visits between the Church of Rome and that of Constantinople on the occasion of the feasts of their respective patron saints.

Because of this, today we welcome with renewed joy and gratitude the delegation sent by Patriarch Bartholomew I, to whom we address the most cordial greeting. May the intercession of Ss. Peter and Paul obtain for the whole Church ardent faith and apostolic courage, to proclaim to the world the truth of which we all have need, the truth that is God,

origin and end of the universe and of history, Amen.
merciful and faithful Father, hope of eternal life.

ROBERT'S RAMBLINGS

THE SPIRITUALITY OF JOHN BRADBURNE: SOME IMPERTINENT SPECULATION - 1 of 2

Strange Vagabond of God by John Dove SJ published by Gracewing of Leominster UK
ISBN 0 - 85244 - 383 - 8

John Bradburne was a layman, a Franciscan tertiary, who lived in great poverty among black lepers. He was martyred by Mugabe's men. During WW II he had been a heroic soldier after which he wandered round Europe and the Middle East wondering what his vocation might be. He wrote much poetry.

The celebration held in Westminster RC cathedral on Saturday September the 5th 2009 to mark the 30th anniversary of John's martyrdom, might have delighted him. It would be more expressive of our belief in the communion of saints to allege that John did actually enjoy "his" service that day. "All sorts and conditions of men" were there, representative of different chapters in John's earthly pilgrimage, not least Shona speaking Zimbabweans. John had written about his becoming a Roman Catholic, "I wanted to belong to a society which could embrace a maximum and not an exclusive minimum of people on their way to heaven" (p 40 Dove). On the only occasion on which I met John he told me something which Fr Dove does not record. While John was trying to discover his vocation and while he was still an Anglican, he made a private retreat at the House of the Resurrection, Mirfield, Yorkshire, mother house of the Community of the Resurrection to which I belong. John's director on that occasion was Fr Denys Shropshire CR who had been a missionary among the rural Shona of Manicaland and who became an anthropologist. I suspect that that retreat, like so many other private retreats at that date, was in principle based on the *Spiritual Exercises* of St Ignatius Loyola. John was to have loyal friends and mentors in the Society of Jesus. On September the 5th I therefore thought of myself as representative of John's Anglican origins and of his brief experience of CR.

The mass was a mixture of Latin and English. The music was a mixture too, *missa de angelis*, Schubert, and some dull contemporary hymns of the kind which patronize the laity. But the hymn to which the choir and clergy entered brought tears to my eyes, *All creatures of our God and King*. It was exactly right for the occasion, so expressive of John himself. It is loosely based on St Francis' famous Canticle of the Sun which mirrors the church's

canticle drawn from Scripture, *Benedicite omnia opera*. The introit hymn reminded me very forcibly that John is Franciscan and that Franciscan spirituality exults in God's creation, seeing in it the love and beauty of its Trinitarian Creator and Saviour. John owned only two or three books. I doubt if he had even heard of let alone read the Russian Orthodox book by Schmemman *The World a Sacrament* but I suspect that its title would have resonated with him.

The Anglican writer and spiritual director, Evelyn Underhill, reminds us somewhere that Franciscan spirituality is more concerned with loving our brother the leper than with loving our brother the bluebird. Nobody could accuse John of neglecting lepers. But for John, as for the anonymous author of the ancient Irish hymn *St Patrick's Breastplate*, nature was a sacramental way of communing with God. It is all too easy to be mawkish about St Francis, but there was nothing sentimental about John's poverty. There was no play acting. It was real and total, "naked to follow the naked Christ". In every Christian there has to be both renunciation and affirmation, via negativa and via positiva. John renounced all for love of God and in return he came to love all for God: Jews, especially Jews, people of other faiths, Christians of other sorts, *Theotokos* herself.

Christians, not least Catholics, have a tendency to be drawn to particular exemplars, to concentrate on this article of the creed rather than on that, to have their favourite Biblical books, to have their special devotions. In other words, individuals or groups produce or belong to different schools of spirituality. And sometimes when people speak, perhaps with surprise, of John's great drawing to the most holy blessed glorious and indivisible Trinity, they sound as if he were unusual in this. As for them, they might be drawn to a "devotion" more readily accessible, say, the Little Flower, Lourdes, Padre Pio, or Bunyan, Wesley, St Tikhon. But the Trinity is not just one optional devotion among many others. The Trinity is All. Creation in its entirety, and each of us individually, was planned in Christ, was created in Christ, is sustained in Christ, is being saved in

Christ, is being sanctified in Christ, will be summed up in Christ (*Ephesians, Colossians*). Our whole existence past, present and to come, takes place within the loving relationships within the Trinitarian God. The Trinity is our milieu in Whom "we live, move and have our being" (*Acts 17,28*). We are "hid with Christ in God" (*Colossians 3,3*).

The word mystic is used to mean so many different things that its use now clarifies nothing. But the fact remains that John's drawing towards the being of God as Three in One, does place him not among

oddities but among mystics, St John, St Paul, St Augustine, St John of the Cross, St Elizabeth of the Trinity, and among Anglican ecstasies like Dr Pusey and Fr Benson SSJE. It was not theological tomes or lectures which drew John Bradburne to this emphasis. I submit that the Teacher in this regard was our Lord the Spirit Himself, reaching John through Scripture. First and foremost among John's two or three books was the Bible.

+Robert Mercer CR

FROM HERE AND THERE

1) Moving to the Ordinariate!

As Gamaliel said, if this is of man, it will fail; but if of God, who may stand against it?

Remember, dear Anglican incomers, that you in your staunch doctrinal stance against modernism and liberalism, whose deceptions you have eluded, are desperately needed in the Catholic Church to shore her up against the same: the Pope needs you - so do all orthodox believers of the Catholic and apostolic faith.

What good Newman wrought in his coming to Rome; what good can not many of his spiritual heirs do in doing the same?

Joshua

2) Where should the Tabernacle be?

"There are a good many Anglicans . . . who would prefer that the Sacrament was kept in some quiet and secluded corner of the church where it would not be exposed to the attention of the casual visitor and where the devout worshipper would be free from disturbance. It seems to me that this attitude, however well-meant, is fundamentally mistaken . . . For the fundamental facts about the Blessed Sacrament are its publicity and its centrality. It is not a hidden treasure, hidden away in a corner to be the object of devotion of the abnormally pious; it is the gift of Christ to his body the Church. The method of reservation . . . whereby the consecrated elements are placed in a safe in the church wall and removed from association with the altar, seems calculated to encourage the most wrong view of the reserved Sacrament that is conceivable. Could anything be more likely to detach the reserved Sacrament from its organic connection with the Church's liturgy . . . ? It is therefore, I would suggest, most desirable that the Blessed Sacrament should normally be reserved in as central a place as possible, upon the high altar

of the church, and that regularly some form of public devotion to the Eucharistic Presence should be held, if possible when the main body of the congregation is assembled . . .

In the full rite of Benediction . . . the blessing of the people with the Sacred Host as the climax of the service reminds them inescapably of the fact that, in our relation with God, it is he, and not we, who is the primary agent and who takes the initiative."

On the Blog of **Fr. John Hunwicke SSC**, quoting **Fr. Eric Mascall**

3) Tourists in London should be advised that asking for a **'bug repellent'** may invite a questioning stare. The British mean one thing, and one thing only, by 'bug': bedbug. Say 'insect' repellent if the mosquitoes find you palatable in Portsmouth.

4) Between a rock and a hard place

No doubt you have seen the strange antics of athletes before a race. They purse their lips and blow, they stretch, waggle their limbs around, jump up and down on the spot, sprint a few paces, all no doubt for good reasons, and also, perhaps mainly, to 'psych themselves up' for the race.

Reading blogs like *St Barnabas* or *The Anglo-Catholic* gives me much the same impression: here are people psyching themselves up for a big change. The air tingles with excitement; they are thinking and saying the things that they have wanted to for years, and there is a heady atmosphere, almost a sense of being demob-happy. They know that it isn't going to be easy - little worth having is easy - but the long struggle through the wilderness will soon be over.

But what of the others? What of those left behind for whatever reason?

There has been a lot of quite triumphalistic stuff around, 'Catholicism without Peter is not Catholicism'; well, quite; I believe that myself. But the trouble is that Anglicanism, despite the common assertion, is not so much Catholic and Reformed (meaning 100% of both), because that, frankly, would be contradictory. It means that there are compromises, and elements of both, in differing cocktail strengths, plus other stuff (liberalism, for instance). One might call oneself a Catholic (within the C of E, I mean) but not actually share all the teachings of Vatican II, Vatican I or even Trent. What it means is that one believes in a cocktail that is *Catholic-heavy*, if I can put it like that, and the elements that go to make up the Catholic bit can differ from person to person.

To some, union with Peter may indeed be desirable, *one day*, but there is a lot of other stuff to get out of the way first. Such a person may nevertheless feel much more comfortable in the company of Catholic-minded colleagues than among the usual mix in his deanery chapter. He may even belong to the SSC and Forward in Faith. He may hate the notion of women's orders. But is he really expected, then, to believe also in Papal Infallibility and the wrongness of artificial contraception, and, most painful of all, to submit to ordination *in forma absoluta* . . . ?

For those whose cocktail was almost 100% Catholic, the decision has more or less made itself. However, I worry about those whose Catholicism is, say, at 80%. They know (and I agree) that it would be unwise to join the Roman Catholic Church in any form without basically subscribing to the doctrinal package. They may hope that the Ordinariate would cushion the impact of this, but this is unlikely to be the case. The Ordinariate provides a variation on Latin Rite disciplinary matters, but not on doctrinal ones.

So what? They have been living for years side by side with those whose views differ! But now, the authorities are going to be very insistent that orthodox (100%) Catholic doctrine be preached. The fudge will have to be left behind.

So, they are caught between a Rock (Peter) and an increasingly hard place (The Anglican Communion). With the departure of many respected colleagues on the Easyjet flight to Rome, the religious world looks even bleaker than it did on the day that Synod voted for women bishops.

I have every sympathy for people in this position. All we can do, I think, is pray for the gift of faith for them, that they may come to believe the fullness of

the Catholic faith that has meant so much to them all these years. And be kind.

From the *Valle Adurni* blog - June 21, 2010

5) A Bible and a Haircut

A young boy had just gotten his driver's permit and inquired of his father if they could discuss his use of the car. His father said he'd make a deal with his son.

"You bring your grades up from a C to a B average, study your Bible a little, get your hair cut and we'll talk about the car."

The boy thought about that for a moment decided he'd settle for the offer and they agreed on it.

After about six weeks his father said, "Son, I'm real proud of you. You brought your grades up and I've observed that you have been studying your Bible, but I'm disappointed you haven't gotten your hair cut."

The young man paused a moment then said, "You know, Dad, I've been thinking about that, and I've noticed in my studies of the Bible that Samson had long hair, John the Baptist had long hair, Moses had long hair and there's even a strong argument that Jesus had long hair.

And his father replied, "Did you notice they all walked everywhere they went?"

Thanks to **Jeff Speek**

6) When [the Ordinariate] is formed it must . . . become a missionary enterprise - of that I am certain! It must preach the faith boldly! It must avoid pandering to societal opinion but cleave itself to the teaching of the Catechism. It must be bold, courageous and clear! And it must avoid the temptation to be inward looking as it seeks to call people to faith in Christ Jesus. From *A View from Outside* by **Fr. Ed Tomlinson, SSC**

7) From the mouths of babes - what 'love' means:

"When my grandmother got arthritis, she couldn't bend over and paint her toenails anymore. So my grandfather does it for her all the time, even when his hands got arthritis too. That's love."

Rebecca - age 8

"When someone loves you, the way they say your name is different. You just know that your name is

safe in their mouth.'
Billy - age 4

'Love is what makes you smile when you're tired.'
Terri - age 4

'Love is like a little old woman and a little old man
who are still friends even after they know
each other so well.'
Tommy - age 6

'Love is when Mommy gives Daddy the best
piece of chicken.'
Elaine - age 5

Thanks to **Norm Freeman**

8) Common errors in English usage:

When comparing one thing with another you may find that one is more appealing "than" another. "Than" is the word you want when doing comparisons. But if you are talking about time, choose "then": "First you separate the eggs; *then* you beat the whites." Alexis is smarter *than* I, not "*then* I."

9) Discontinuing Anglican

So here I am in Columbus, Georgia [to attend the Synod of the Diocese of the Eastern United States of the Anglican Church in America]. It is hot, muggy, and it is a big city; not my comfort zone. I am not going to give names or specifics, but the Synod is going as I expected: some for the Ordinariates, some against. Those against, in my opinion, consider it more important for the Church to be the way they want it, than to have unity. Back many years ago, I might have said that "right doctrine" was more important than unity. Yet, the definition of "right doctrine" was my own, so that meant that I was my own Pope and I determined who I was going to be in union with. Now when I hear and see someone refuse Christian unity based on their own

definition of which doctrines are right and wrong, I'm saddened by it.

I am not saddened that people are trying to be careful in what they are doing; we are told to "test the spirits" and I admire them (if that is all they are doing). I am not saddened that clergymen want to be sure of what is right and about how they lead their sheep. What saddens me is that their priorities are skewed. I'm saddened that there are those who cannot see how self-minded they are behaving. I'm saddened that Anglicanism was started by division, and it has continued to divide. How many different Anglican denominations are there today? I don't know. What does it mean to "continue" Anglicanism? What are "continuing Anglicans" going to "continue"? The liberals left the heritage of Anglicanism to jump on the boat of modernism. Yet, are they terribly different from the pattern of "continuing Anglicans" who are constantly jumping off the boat they are on (once they disagree with it) to find another one? Is that the tradition of Anglicanism? Does "continuing Anglican" mean "continuing to-splinter-and-divide Anglican"? The devil knows how to "divide and conquer"; but continuing Anglicans do not seem to realize that if they continue to divide they will be conquered.

John Henry Newman was right. Anglicanism (generally speaking) really is just another Protestant denomination. In that way, it also will continue to splinter and divide exactly like other Protestants have done. The history of the "continuing" movement since the late 1970's should make it clear what the pattern really is (just in case anyone doubts it). I am thankful for what I've learned in Anglicanism, and I want to retain that heritage as Pope Benedict has said we may, but I cannot "continue". I am a "discontinuing" Anglican, and a "returning" Anglican-Catholic.

By **Fr. Chori Jonathin Seraiah** on his blog *The Maccabean* on June 24, 2010

ADDRESS BY CARDINAL LEVADA - 4 of 6

Five Hundred Years After St. John Fisher: Pope Benedict's Initiatives Regarding the Anglican Communion

III. The Logic of *Anglicanorum coetibus*

We turn our attention now to the most recent of the Holy Fathers' initiatives, the Apostolic Constitution *Anglicanorum coetibus*, which is itself in continuity with the serious and long-standing engagement with Anglicans exemplified by the ARCIC process. The Apostolic Constitution provides for the reception into

the Catholic Church of communities of Anglican faithful which can retain distinctive features of their Anglican spiritual, liturgical, and disciplinary heritage.

Union with the Catholic Church is the goal of ecumenism, yet the very process of moving towards union works a change in Churches and ecclesial

communities that engage one another in dialogue, and actual instances of entering into communion, do indeed transform the Catholic Church by way of enrichment. Let me add right away that when I say *enrichment*, I am referring not to any addition of essential elements of sanctification and truth to the Catholic Church - Christ has endowed her with all the essential elements. I am referring to the addition of modes of expression of these essential elements, modes which enhance everyone's appreciation of the inexhaustible treasures bestowed on the Church by her Divine Founder. The "new reality" of visible unity among Christians should not be thought of as the coming together of disparate elements that previously had not existed in any one community: the Second Vatican Council clearly teaches that all the elements of sanctification and truth which Christ bestowed on the Church are found in the Catholic Church. What is new, then, is not the acquisition of something essential that had hitherto been absent. Instead, what is new is that perennial truths and elements of holiness already to be found in the Catholic Church are given new focus or a different stress by the way they are lived by various groups of the faithful who are called by Christ to come together in perfect communion with one another, enjoying the bonds of creed, code, cult and charity in diverse ways that blend harmoniously.

Since the Church is like a sacrament, she bears within herself the truth and grace of Christ. When we say that Christ reveals God, and that the Church bears the truths of Christ's revelation in the world, we are admitting that the unenlightened human intellect is not up to the task of knowing God's ways perfectly. We humans need revelation, enlightenment. Baptism, as the foundational sacrament of Christian faith, is the normal means for that enlightenment to begin to penetrate our intellects. Even so, while God in Christ has revealed as much about himself and about our relationship to him as we need, revealed truths about the infinite God still exceed our finite intelligence. There is always an element of mystery in our knowledge of God and God's work.

Therefore, we fully expect that while we may accurately know what can be truthfully said, the full

knowledge of what that means is enhanced by the contemplation of many groups of people on the same mystery. This contemplation is not just an academic exercise; it also, and necessarily, entails worship. That is why the Second Vatican Council's Dogmatic Constitution on the Church, *Lumen gentium*, closely associates elements of truth with elements of sanctification: worship enables one to penetrate divine truth with the clarity of lovers who have gotten to know their Beloved through His love of them, and worship thus impels believers to study, just as their study strengthens their love of the God whose goodness they come to learn.

Visible union with the Catholic Church does not mean absorption into a monolith, with the absorbed body being lost in the greater whole, the way a teaspoon of sugar would be lost if dissolved in a gallon of coffee. Rather, visible union with the Catholic Church can be compared to an orchestral ensemble. Some instruments can play all the notes, like a piano. There is no note that the piano has that a violin or a harp or a flute or a tuba does not have. But when all these instruments play the notes that the piano has, the notes are enriched and enhanced. The result is symphonic: full communion. One can perhaps say that the ecumenical movement wishes to move from cacophony to symphony, with all playing the same notes of doctrinal clarity, the same euphonic chords of sanctifying activity, observing the rhythm of Christian conduct and charity, and filling the world with the beautiful and inviting sound of the Word of God. While the other instruments may tune themselves according to the piano, when playing in concert there is no mistaking them for the piano.

It is God's will that those to whom the Word of God is addressed - the world, that is - should hear one pleasing melody made splendid by the contributions of many different instruments.

This Address by **His Eminence William Cardinal Levada**, Prefect of the *Congregation for the Doctrine of the Faith*, as part of the *St. John Fisher Visitor Lecture Series*, was presented on Saturday, March 6, 2010 at Queen's University, Kingston, Ontario

THEN. NOW. NOT MUCH DIFFERENCE.

Recalling the words of Yogi Berra, "This is like déjà vu all over again."

I'm whisked back some thirty years ago when the *Pastoral Provision* was outlined by Pope John Paul II. In many ways, it was a kind of "dress rehearsal" for *Anglicanorum coetibus*. As the mood is now, so then the reactions were mixed. For those of us who

would be affected by it, it was a time of high excitement; for others, it was another excuse to claim that the Pope had lost his mind. Some Episcopalians called it "sheep stealing," while others were happy to say "good riddance" to those who weren't willing to acquiesce to the dismantling of the remnants of catholic belief and practice as they were

found in Anglicanism. Some of us endured broken friendships because of our decision - to this very day, a man who was my closest friend and a fellow Episcopal priest, refuses to speak to me at all.

Even among those of us who were eager to avail ourselves of the terms of the *Pastoral Provision*, there were differences over what it meant, how it would be implemented, and what it bode for the future. We had to come to terms with a beginning far more modest than we thought it would be. Thousands of converts in dozens of parishes was the initial estimate; instead, we faced the reality of starting with only dozens of converts in parishes that could be counted on one hand. In our naiveté, we hadn't considered the frequent difficulty of convincing diocesan Ordinaries that we had a right to exist, because most of them were ignorant of what the *Pastoral Provision* was all about - or if they knew, wanted no part of it.

About the best account of the history and circumstances leading to all of this was written by Fr. Jack Barker, sometime rector of St. Mary of the Angels, Hollywood, and now pastor of St. Martha Catholic Church in Murrieta, California. You can read his account here. You'll see that it's really part of the preparation for *Anglicanorum coetibus*.

I'm not surprised by the difficulties which are making themselves evident, and which we're reading about here on this blog and in other places. But the last thing anybody should do is to give in to discouragement. The devil loves it when we do that. I made that mistake in 1983, just before we were received into the Catholic Church in San Antonio. What was a fairly healthy number of potential converts dwindled down to eighteen people in those last few months before our reception and my ordination. I had no idea there were those in our little group who had been harboring some rather anti-Roman feelings, and when the time drew closer to "sign on the dotted line," they bolted, and tried to affect a scorched-earth policy in their wake. It was downright depressing at the time, and when I heard those who stayed behind chortling and saying, "We told you it would never work," I had never felt so discouraged.

It was then - at my lowest - that I felt God's firm kick in the backside. We'd wanted a way into the Catholic Church, and He'd given it to us; however, He never said it would be on our terms. Was it somewhat embarrassing to show up at Peter's door with far fewer than we'd been hoping for? Humanly speaking, yes it was. But the door was still thrown open for us. I knew it was time to stop licking wounds and commiserating over changed

circumstances. My family and I had willingly sacrificed everything we had - friends, home, salary, insurance, pension, all gone - and we weren't about to stay discouraged.

On the first Sunday after the canonical erection of our parish, our numbers started to grow slightly. Some of those who had left us decided to come back, and eventually were able to make a Profession of Faith. Episcopalians and Anglicans of various stripes came to see what it was all about, and many of them chose to join with us. Lapsed Catholics found a place where they could rediscover their faith, and were restored to the sacraments. People who had no particular religious background found a small and welcoming community of believers, and so made their way into the Catholic Church. One by one, soul by soul, our parish grew and continues to grow - numerically and spiritually - even though it was born in very discouraging circumstances. And I have no doubt whatsoever that our story will be repeated over and over again in the Ordinariates.

To those who are claiming that the Ordinariates "will never work" - you don't know what you're talking about. Even the little experiment which is the *Pastoral Provision* has achieved remarkable results in a relatively short period of time, when one considers that it has been undercut at every turn. The Holy Father will have repaired that particular problem when he appoints Ordinaries.

To those who recoil at "becoming Roman Catholics" - for heaven's sake, why? To be in the same visible Church as are the great saints throughout the ages, as well as such men as Pope John Paul II and Pope Benedict XVI is a marvellous blessing! Why would you denigrate it? To hear some people, it sounds like "Roman" equals "leprosy." And isn't it ironic? It's "Rome" which is actually preserving and nurturing the Anglican patrimony.

To those who reject the Ordinariates because they want to "maintain a pure form of Anglicanism" - good luck! We can all see how well "pure Anglicanism" is working out. Alphabet soup, anyone? The only ones who seem to be winning are the makers of purple shirts.

Yes, it's depressing when we see leaders who aren't leading, and people who put the "protest" in Protestant. But it gives us all the more reason to guard against getting sucked into that vortex, by remaining single-minded about our vocation to unity with the Holy See, and with the fullness of faith which it guarantees.

No one welcomes these things - but we need always to remember that God is in control, and His divine Will is going to triumph. If He'd asked me to plan this party, it would probably look a whole lot different. But He didn't ask me, and I think He'll manage just

fine.

By **Fr. Christopher Phillips** on *The Anglo-Catholic* blog - July 5, 2010

UNION

Men spend a great deal of time trying to separate what God has joined together. This is not only true of the separation of husband and wife after Holy Marriage (where the words are used, 'Those whom God hath joined together, let no man put asunder') but of lots of other attempts to separate what God has put together.

Of course, always if you try to do better than God you get - to put it mildly - into a mess. We have seen it happen over and over again. In the history of the Church men have tried to separate faith and works - which you can't really do as the Apostle, St. James, points out. So we have had a long and barren controversy even among Christians because God put those two things together and we want to separate them. Works are proof of faith; and where faith is not shown by works, there is no faith.

Then men try to separate body and soul. The Catholic Church is quite clear that you can't, because the Catholic Church is concerned with the whole of man. As the late Archbishop Temple said: 'The Christian religion is the most material religion in the world.' Yet men are always trying to say 'Of course, we don't want all this sort of thing, we want the pure Gospel' - without ever bothering to ask what the pure gospel is.

'We want a purely spiritual religion.' Now what does that mean? Are you pure spirit? I would not hesitate to say none of us is pure, and none of us pure spirit. We shall never be because we are men, and God made men of body, mind and spirit, so mixed up that you can't really separate them except in a process of theoretic thought.

I remember reading a funeral message in a newspaper in England which said 'Daddy has gone to be an angel.' I couldn't help thinking that if he had (it seemed unlikely) he would be extremely uncomfortable, because Daddy is a man, and a man is a man, and an angel is an angel. Angels, as Holy Scripture tells us, are pure spirits. Man is not.

Of course, if you could send your spirit to Church on Sunday and leave your body at home, that would be extremely convenient. I dare say that is why people want a purely spiritual religion! I wouldn't mind having one myself if it could work that way.

Then people try to separate the gospel from the Church, whatever that means. Then they try to separate our Lord from the Church. They say 'Oh yes, we will have Christ without the Church.' But can you? You can see the results of trying to do that, groups of people who have founded a new religion for themselves. Can you separate Christ from the Church? Listen to what St. Paul says, and it is very important to listen to what St. Paul says.

(I have always been rather sorry for St. Paul, because for a very long time he was always produced as the kind of protestant clergyman above all others, because he said some very downright and important things about justification by faith, which is an entirely Catholic doctrine. But one day people really woke up to the fact that he said a great deal about the Church and the Sacraments, which wasn't quite so easy to swallow. So then he was written off. People said, 'Well, of course, poor dear St. Paul, he got misled and he pushed into the Christian religion a lot he learned from Greek mystic religion.' Where the dickens he learnt it I don't know, because he was a Jew.)

Now what does he say about the Church? Listen very carefully (this is quoted every time at the service of Holy Marriage) - that the union between this man and this woman signifies unto us 'the mystical union that is between Christ and His Church.' Again - 'These twain shall become one flesh. This is a great mystery - yet I speak concerning Christ and the Church.' What St. Paul is saying in effect is - If you want to know what is the relationship between our Lord and the Church, the only picture of it you can get is that it is the same as that closest relationship between persons that we know, the relationship between man and woman in marriage, in which it is said 'they become one flesh' - two persons in unity.

When you begin to think of this, then you can begin to understand what it means when St. Paul talks about our Lord loving the Church and giving Himself for it and nourishing it and feeding it.

Again, St. Paul describes the Church in very clear language when he says 'It is the Body of Christ.' Our Lord used a human body to carry out His work

of salvation, and He constructed from the Church of the Old Testament a new Church (His mystical body, as the Prayer Book calls it) through which He continues His work of salvation. Christ and the Church are one, and you can't really separate them.

It is very difficult to answer the question which comes first, Christ or the Church. I hope it is not irreverent, but really it is just like the old question, which came first the hen or the egg. Well it depends which way you look at it. From one point of view the egg came first; from another point of view the hen. What really matters is no hen, no egg; no egg, no hen. No Church, no Christ; no Christ, no Church.

The Church of the Old Testament was God's creation. That was Christ's Church, and He came and took it to Himself in an unbroken union. Christ and the Church are one.

For God's sake, don't let us be careless in the language we use about the Church. I think I am hard-boiled enough now not to mind what people say about any particular clergyman of the Church, even myself. I don't mind what they say about any particular organization of the Church, nor even about a Bishop. What I do mind, because it really is blasphemous, is to denounce the Church, for she is the Bride of Christ. You say equally in the Creed 'I believe in Jesus Christ' and 'I believe in One Holy Catholic Church.' So be careful, very careful, how you speak. Remember that when you denounce the Church you denounce yourself, for you are a member of it, of the Body of Christ (St. Paul says - 'Ye are members in particular'). If we lose sight of the fact of what St. Paul calls 'this wonderful mystery' of the Church, then we lose sight of the truth that we live within the kingdom of God. We ought to be thankful that through the grace of God

(and for no merit of our own) we are members of God's holy Catholic Church.

Men speak of Christianity, and I don't know what that means. I don't know what Christianity is, except that possibly it is some kind of man-made philosophy. I can't think about Christianity, all I know is Christ and the Church. Men keep on talking as if Christianity - some kind of philosophy or society or something - came first, and the Church came afterwards just at the decision and the will of man: as if men made up the whole system and when they didn't like it they could change it.

But the Church came first, and it came from God. And into it man came, called by God. It is when people realize this that they understand the history of the Catholic Church. This explains why men have honoured the Church with their intellect, revered the Church with their love, given to the Church their sustenance and their lives, because Christ loved the Church and gave Himself for it, and do we know better than our Lord? If our Lord loved the Church, who am I not to love the Church, if I claim to love our Lord? When men give their devotion to the Church, they give it to our Lord, because Christ and the Church are one.

By the late **Father Raymond Raynes C.R.**, one time Superior of the Anglican religious *Community of the Resurrection* from the book *THE FAITH*, edited by Nicholas Mosley and published by *The Faith Press*, 1961. (These were talks taken down as spoken by Fr. Raynes C.R. during a mission in Denver, Colorado, USA in October 1957.) Found in the May 2010 issue of *The Traditional Anglican* - the Magazine of the Congregation of St. Athanasius & St. Theodore, Presteigne, Powys, UK

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