

The Sodality of St. Edmund, King and Martyr

A Catholic Community of the Anglican Use, Diocese of Hamilton

www.stedmund.ca



June 22, 2012 - **Sts John Fisher, Bishop, and Thomas More, Martyrs**

JULY SCHEDULE

July 1	Sunday	The Fourth Sunday after Trinity
July 8	Sunday	The Fifth Sunday after Trinity
July 15	Sunday	The Sixth Sunday after Trinity
July 22	Sunday	The Seventh Sunday after Trinity
July 29	Sunday	The Eighth Sunday after Trinity

SERVICE TIMES AND LOCATION

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

NOTES AND COMMENTS

1) **TOLERANCE** - Father David Cummins sends his 'letter to the editor' (of *The Spectator*, London, UK, 5 February, 2011) prompted by the article by Dennis McNerny in the May UPDATE:

Sir: In Rod Liddle's article of 29 January, he writes that it is an almost perfect expression of indigenous British tolerance that 'non-Muslim Britons' may say: 'the family next door are Muslim but they're not too bad'.

I would suggest that tolerance has become mixed up with the search for an accommodation (whatever that means) with Islam, perhaps lending the exercise a new relevance; and this requires us to look back, historically, at how tolerance emerged within a specifically western framework that simply can't be transferred to Islam.

I'm not even sure that tolerance can be classified as a genuinely Christian 'virtue' at all, even if its emergence owes a lot to Christianity, and even if in practice it be infused with a dollop of good old-fashioned Christian charity. Analogies and metaphors are always a little risky – but the media obsession with tolerance reminds me a little of a kind of cavity-wall insulation being carried out on

a crumbling building. In other words, tolerance is being used as a second-rate substitute, and ersatz virtue almost, to fill in the gaps between the parts of an increasingly shaky moral edifice.

2) **MASS AS SACRIFICE** - 1 of 7 - this page.

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6) **THE GIFT OF AUTHORITY - The Pope, the Church, and the Magisterium** - 7 of 7 - page 6.

7) **Good news!** Our community in Vancouver (St. Peter and St. Paul) is being received into the Catholic Church on June 30 by the Archbishop of Vancouver. Congratulations! **STEALS ON THE EAR THE DISTANT TRIUMPH SONG** - page 7.

8) **More good news! HOLY SEE ESTABLISHES AUSTRALIAN ORDINARIATE** - page 9.

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THE MASS AS SACRIFICE - 1 OF 7

A Parish Scenario

I arrived at my current parish halfway through Lent. I discovered the parish was planning a *Seder* meal for Holy Week. A *Seder* meal is the re-enactment of the Passover Meal as celebrated by Jews today, remembering their deliverance by God from slavery in Egypt. This left me in something of a predicament. *Seder* meals organised by Christians often fail to respect the Jewish ritual and content. I once had to attend such a meal. It was decided red meat was too exclusive so, instead of lamb, we'd have chicken. How off message: "Christ our paschal chicken has been sacrificed!"

Most parishioners attend *Seder* meals with the best of intentions. They want to experience the Passover Meal as Jesus experienced it, to have a better appreciation of the Mass. You can't argue with that, you'd think.

But there are problems. First, Christian *Seder* meals

can offend devout Jews, who think we are play-acting at their religion. More importantly, we send out the wrong message about the Mass. Sometimes the organisers of *Seder* meals have an agenda, to emphasise, even distort, the meal aspect of the Eucharist.

Of course, the Eucharist has a meal aspect. But there are some important distinctions between the Mass and an ordinary meal. Those who miss these can tend to make the Eucharist something the community does for itself. A meal is something you prepare for yourself and like-minded friends. You don't need an ordained priest for a meal; ultimately, you don't need God.

One parishioner once asked me why I did the "washing up" at the altar: At a dinner party, she said, you wait until after the guests have left. One then has to find a way of pointing out that she is in fact referring to consuming the particles which are the Body and Blood of Christ, Jesus Himself. An undue

emphasis on a meal can easily undermine people's belief in the mystery of the Mass, in the Real Presence of Christ. If the Eucharist is just a meal, why don't we invite everyone to receive Holy Communion? Isn't it rude and wrong of the Church to say Holy Communion is for Catholics in a state of grace? Perhaps we should acknowledge that the Eucharist isn't just an ordinary meal.

A Theological Problem

At the Last Supper, Jesus specifically said: "Do this in remembrance of Me." Isn't He approving the practice of *Seder* meals, of viewing the Eucharist as a meal? In his book *Jesus of Nazareth*, Pope Benedict asks: "What exactly did the Lord instruct them to repeat?" His answer is clear: "Certainly not the Passover meal." Before the Protestant Reformation no one referred to the Eucharist, the Mass, as a meal. Not for 1,500 years. When Martin Luther called the Eucharist "the Lord's Supper" it was "a complete innovation".

So if the Mass isn't primarily a meal what is it? Most Catholics catechised in a previous age would have had no problem: they would have replied that the Mass is the *sacrifice* of the Cross perpetuated through the ages. As the Council of Trent explained: "In *this divine sacrifice* which is celebrated in the Mass, the same Christ Who offered Himself once in a bloody manner on the altar of the Cross is contained and offered in an unbloody manner."

Clear enough, you'd think. But Pope Benedict reminds us how controversial it became to talk about "the holy sacrifice of the Mass". Many Catholics today appear to agree with "Martin Luther who says

that to speak of sacrifice is

'the greatest and most appalling horror' and a 'damnable impiety:' this is why [they] want to refrain from all that smacks of sacrifice, including the [Eucharistic Prayer], and retain only that which is pure and holy . . . This maxim was also followed in the Catholic Church after Vatican II, or at least tended to be, and led people to think of divine worship primarily in terms of the feast of the Passover related in the accounts of the Last Supper."

The Second Vatican Council seemed clear enough: "At the Last Supper on the night He was betrayed, our Saviour instituted the Eucharistic *Sacrifice* of His Body and Blood. He did this in order to perpetuate the *sacrifice* of the Cross throughout the centuries."

So is the Mass a meal or a sacrifice, or a bit of both? Already by the 1960s, doubt had crept in. Pope Benedict talks of "the lack of clarity which has prevailed in this area, even during the Council." Catholic scholars were already writing: "The determining structure [of the Mass] is that of the meal." Pressed to explain what they meant by this, some claimed that we *believe* the Mass is a *sacrifice*, but it *looks* like a *meal*. Such separation of symbolism from sacramentality empties out the Eucharistic meaning of both.

By **Father Mark Vickers** in the May and June 2012 issue of *faith* magazine (I have omitted the quote 'references' which are, of course, in the original. If you are not able to access the original, I will forward a copy, upon request.)

ROBERT'S RAMBLINGS

GOD'S HIGHWAYMEN: THE RAILWAY MISSION – 1 of 2

Job 41, 19-20. "Sparks of fire leap forth. Out of his nostrils goeth smoke."

There is no need to labour the claim that there is a bond between the Church of England and trains, especially steam trains. *Thomas the Tank Engine* and Bishop Eric Treacy of Wakefield have epitomized this bond. As a pale young novice at Mirfield, newly arrived from unsophisticated Africa, I used to suspect that, apart from the mysterious workings of the Church of England's Establishment, the quadrilateral which held it together consisted of cricket, nice pots of tea, who dunnits, and railways. I listened respectfully to my seniors and betters in the Community.

Father Andrew Blair looked contented as he

described his curacy at St. Mark's, Swindon, "If you were saying the early mass on weekdays, you'd hear the 6:02 for Paddington just as you were starting the preparation. The whistle would blow as you said, "In the name of the Father". Father Edward Symonds looked contented as he described the best way of getting there, "Of course sensible travellers take the Pullman". Father Gordon Arkeil looked sad as from our Calvary Garden he surveyed the tracks running along the Calder Valley, "In the good old days there were several stations near the House, which is partly why we came here in 1898: so easy to get about". Father Ronald Haynes

looked gleeful whenever railway or model railway magazines arrived in the post. Father Donald Patey's bedtime reading was train timetables, how to get from Billericay to Ilkley in under four hours, without going through London. And of course I'd heard many stories about Father Justin Pearce, about how he combined his study of beetles with his love of trains, and about how he was arrested as a spy during the Second World War. What was this suspicious character doing, disguised as a clergyman and grubbing about beside the track on a deserted stretch of line?

So I've been surprised that more members of the C of E, nurses, social workers, teachers, layreaders, clergymen, didn't offer themselves as railway missionaries in far flung parts of the Empire. On the Canadian Prairies, for example, such work was available. Bishop Anselm Genders and I have had the privilege of knowing a saintly old priest, Father Philip Sargeant, who in his younger days had lived on trains as he ministered to isolated railwaymen, traders, farmers and Indians in Northern Manitoba, in places like Grand Rapids, The Pas and Flin Flon. If volunteers preferred messing about in boats, the British Columbia Mission could offer them work among isolated loggers, traders and Indians on the West Coast of Canada, people who were inaccessible by road. Or else the Universities Mission to Central Africa could offer volunteers work on the *Ilala*, the steamer that toured the villages on the shores of Lake Malawi in what was then called Nyasaland. Several workers, including one diocesan bishop, were drowned when storms blew up. Such deaths seem so Galilean, more Biblical, than deaths from blackwater fever, or from armed skirmishes with Arab slave traders.

And I've been surprised that members of the C of E were not more enthusiastic about sending alms to such imaginative and courageous initiatives. Nevertheless, a good few Englishmen did send alms, and a good few did offer themselves for railway work, especially to the South African Railway Mission which later evolved into the Rhodesia and Nyasaland Railway Mission. Religious even lent a hand with such work. At least two of the Grahamstown sisters were among the travellers, Sister Emily in 1910 and Sister Ethel Agnes in 1937, while Mirfield loaned Father Eustace Hill CR to be Head of the Mission from 1935 to 1938. The CR sisters founded a school in 1891 for the daughters of

railwaymen, and did some nursing for the Mission in 1900. Some African layreaders and priests joined the staff, the first of them as early as 1896. Father Nicholas Stebbing and I have had the privilege of knowing industrious evangelists like Father Ned Borerwe of Mashonaland and Father Willie Sigeca of Matabeleland. Father Cuthbert Hallward was a railway missionary from 1899 to 1901, before he joined our Community, and while engaged in this work was co-founder of Plumtree, now one of Zimbabwe's most prestigious boys' schools. He was also among the clergy at Mr. Rhodes' funeral in the Matopos Hills. At Plumtree I had the honour of dedicating a memorial to Father Hallward (pronounced Hal wid). Happily, among the Mission's last few workers were two Canadians, Earle and Ruth Hawkes 1976-1977.

The Mission began in Grahamstown in 1885 when Bishop Alan Webb asked Father Philip Barrington Simeon to be responsible for country districts and railway camps which were not within the boundaries of established parishes. The work grew, until at different times missionaries were travelling not only throughout South Africa, but also in what are now Namibia, Botswana, Zimbabwe, Zambia, Mocambique and Zaire. Missionaries taught school, organized Sunday School by post, nursed, ran children's clubs, prepared people for the sacraments, led worship for Christians of all denominations, tried to convert the unbelieving, attempted marriage counselling, "Padre", a station master might ask, "I'd like you to visit the Van der Merwes eight miles down the line; their marriage is coming unstuck". Missionaries had cabooses, which were part chapel and part home. Cabooses were hitched to trains and then unhitched wherever missionaries might want to spend a few days. Perhaps the people they wanted to see were right there in the small station, but perhaps missionaries would need to get out their push bikes and pedal off into the bush for a farm or an African village. The Mission founded several schools and many parishes, one of which grew into the handsome cathedral of the Holy Cross in Lusaka. The Mission's first HQ grew into St. Paul's Theological College, Grahamstown. In 1957 the Mission decided that, because of changed circumstances in South Africa, it ought to concentrate on Central Africa and headquarters were accordingly moved to my hometown in Bulawayo.

Robert Mercer CR

MOCKING FREEDOM

Dalton McGuinty [the Liberal Premier of Ontario] may not trust high school students to make smart choices about what to eat for lunch but he believes they are mature enough to overrule parents, principals and trustees on serious matters pertaining to sexuality and bullying.

At noon McGuinty insists adults must impose healthy food on kids in cafeterias. But if those same teenagers, who could be as young as 13, meet after school to discuss sexual orientation, gender identity and bullying, McGuinty will let them impose their will on their adult supervisors.

Welcome to the bizarre world of Ontario education, where vegetables may be mandatory but respect for religious tolerance and diversity is optional.

With the passage of Bill 13 into law, McGuinty has rejected the reasoned appeals of Catholic trustees and Ontario's bishops to let Catholic schools combat bullying by, as Cardinal Thomas Collins put it, "using methods and approaches that are in harmony with the faith we cherish."

One such method is through student clubs called Respecting Difference that confront with equal fervour all types of bullying. Teens who are overweight or short or unathletic, or who come from a minority, deserve a law that gives them equal recognition. But that notion has been haughtily dismissed. Instead, Bill 13 elevates some forms of bullying above others and, in a specific slap to Catholic schools, requires the establishment of gay-straight alliances if requested by students.

Collins called the legislation an affront to religious freedom. He is right. This heavy-handed law, which is more about social engineering than bullying, mocks the constitutionally protected right of Catholic parents to educate children in a faith environment. Bill 13 demands adherence to a new provincial belief system, McGuinty's moral code, that trumps Catholic moral teaching even in Catholic schools. If Bill 13 is about reducing division and intolerance it has already failed.

All parents should be concerned. McGuinty seems cavalier about usurping control of everyday school matters from parents and elected trustees. Parents are the first educators of children. It is their duty, acting with trustees and principals, to manage such minutiae as the naming of student clubs.

Respecting Difference flowed from extensive consultations between trustees, educators, parents and clergy. It was a balanced solution to a complex problem and was initially accepted by the education ministry. Then the Liberals decided Catholic rights weren't so important after all.

Now the Liberals are declaring support for the future of Catholic education. But any support is condescending if it legislates Catholic education that can't teach Catholic beliefs. In any event, after this betrayal, who will trust them?

Maybe the premier is expecting the controversy to subside over the summer or gambling Catholics have short memories. If so, we hope he is mistaken.

June 10, 2012 Editorial in *The Catholic Register*

THE PORTAL VISITS FATHER ROBERT MERCER

Fr Robert Mercer, a member of the Community of the Resurrection at Mirfield, actually lives in a beautiful ground-floor flat in Sussex. A native of Zimbabwe, he was the fourth Bishop of Matabeleland before joining the TAC and working in Canada. He has recently been ordained priest in the Ordinariate.

He laughs at the suggestion that there might be regrets at leaving the Anglican Communion, "No certainly not! It is what I have prayed for since I was in my early teens. This is what we always wanted. Not individual conversions. I said 'Alleluia', and jumped in with both feet!"

He holds four citizenships. Born in Zimbabwe of South African parents, he lost this citizenship when he was "thrown out" of Zimbabwe and had his South African citizenship withdrawn when he was

deported. He holds Irish citizenship from his Grandparents and has since acquired Canadian citizenship.

His decision to join the Ordinariate was not one to leave the Anglican Communion. Of course, he is sensitive about being called C of E! He never has been C of E. He is Anglican. He maintains he has not left anything. Wesley, T S Eliot, Evelyn Underhill are still important to him. "I have not left anything" he said, "I have become a better, a fuller, more

complete Anglican in Communion with the See of Saint Peter. We are repairing a deficiency. The Archbishop of Canterbury has a Pallium on his coat of arms, we are making that real."

He is part of the congregation at Saint Agatha's Portsmouth. This is Fr Dolling's Church. For forty years it was used as a warehouse by the Royal Navy. Hitler had destroyed the parish during the second World War and no one lives in the area any more. Nevertheless Fr John Maunder, the Group Pastor at Saint Agatha's, rescued the Church and re-opened it. It has been used by the TAC who have set about restoring it to its former glory. Indeed they are hanging a new peel of bells in October.

Fr Robert is unapologetic about the worship at Saint Agatha's. "If you want modern Roman, you can have it down the road at the Cathedral," he declares. "We provide something quite different. We would prefer Byrd, Tallis and Mozart as fare. Mission and Evangelism are, for us, complicated. We attract people to church by doing the culture-vulture thing. After the war only the Church was left standing. Now we are surrounded by roads, although we have nearby parking.

Despite the fact that nobody lives near Saint Agatha's, we do attract people because of the nature of the church building. We hope to produce an outreach programme based on this culture-vulture thing."

Like most people, he has been welcomed into the Catholic Church with great warmth and generosity. "It is humbling how we have been welcomed. The Dean of the Catholic Cathedral has been very sweet. Many Catholics love Saint Agatha's and when they see it say 'wow!' The TAC felt for a long time that they were denied the oxygen of publicity, and there has been some old English anti-Roman Catholic feeling from some TAC Christians."

Saint Agatha's is owned by the Hants County Council and a group of local Trustees look after it. Their Chairman is the Parish Priest, Fr Maunder. The congregation pay the Trustees for the use of the building. So we have a Trustee Treasurer and a Parish Treasurer.

Saint Agatha's has always looked as if it would die out. It has been like that for the past thirty years!

Although there are other Ordinariate Groups in Poole and Eastbourne, their only real link is with the Group on the Isle of Wight. They enjoy a Saturday Mass together once a month.

Fr Robert has no idea where they will be in ten years time. "Who knows? I am not worried about the future, let God take care of it."

From the June 2012 issue of *The Portal* - 'the monthly review of the Ordinariate of Our Lady of Walsingham'

THE GIFT OF AUTHORITY - 7 OF 7

The Pope, the Church, and the Magisterium

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

I'm a child of God. And I need someone to give me some clear and simple directions:

- go to mass every Sunday
- say your prayers
- fast
- avoid mortal sin
- go to confession

I need someone to tell me what will happen if I insist on having my own way. ("If you use that condom, then understand that you will miss out on the joy of adding another person to your family." "If you commit adultery, understand that it will cause

everyone you know to lose faith in you.")

I need clear, unambiguous statements:

- Don't receive Communion if you're in a state of mortal sin
- The Mother of God and the saints and the angels pray for you, and you can ask them for their prayers

It occurred to me that, if Jesus is who he says he is, and if he really did intend to found a Church, then he would surely have founded a Church that understood enough to exercise its own authority. Not in a controlling way: because again, authority

isn't about control. But in the sense of proclamation: not flinching when it's time to say what needs to be said, even if the whole world is against you.

It was at that point that I realized that Anglicanism may be Christianity for adults, but I'm not an adult. I'm a child. I want to go to heaven and I don't know how. And I need some authority in my life to show me and tell me. Because that's what this is supposed to be about, after all.

"I thank thee, Father, because thou hast hid these things from the wise and prudent and hast revealed them to little ones."

I accepted Christianity as the revelation of God. And I accepted that the Bible and the Creeds were inspired. But I came to see that there must be someone in authority to preserve these things and interpret them rightly for each succeeding generation. Because only a dead religion thinks that written records are enough; for a religion to be alive, it has to be able to adapt itself to a changing environment without losing its identity and compromising its message.

Friends sometimes ask me, "Do you really believe everything the Church teaches?"

My answer is: I sincerely want to. There are some things that make more sense to me than others. If I was running the show, I might do things a little differently. But fortunately, I'm not running the show anymore. I'm not burdened with that. It doesn't depend on me anymore. And that's why I refer to the 'gift' of authority.

It is such a gift to be in a place where the rules are clear and I know what is expected of me.

It is such a gift to be in a Church where the teachings are simple and well-defined, and can't be changed by majority vote, because they aren't ours to change in the first place.

Most especially, it is a gift to be in a Church where the popes and the bishops and the priests understand that they have a right and a duty and a responsibility to cling to what the Founder said and did. And who will teach me what my rights and duties and responsibilities are as well.

STEALS ON THE EAR THE DISTANT TRIUMPH SONG

For our first retreat we were welcomed by our mentor priest, Fr Bruce McAllister, at Westminster Abbey (near Vancouver). Our group is a baker's dozen plus one, stretching all the way from Phoebe, 4 years old, to two or three in their seventies. The monastery has ensuite apartments and we were the guests of Archbishop Michael. Abigail and Phoebe watched with amazement as a pullout sofa bed was revealed. They screeched with delight as it marched across the room and gave it the ultimate accolade: "COOL".

Our mentor priest gave us a heart-felt welcome. There would be several sessions. We would be experiencing the monastic life of the Abbey, and later we would be visiting the Poor Clares. In another talk he explained that in the Ordinariate our baptismal rite would be conformed to Catholic practice with the anointing with the oil of catechumens and the anointing with sacred chrism added to the text. (Anglicans sometimes anoint at Baptism, though it is not actually in the prayer book.) Then in another session we learnt that at our reception at Holy Rosary Cathedral on the 30th of June we would be presented by our Catholic sponsors, we would be wearing the customary red robes, we would sing Gregorian chant and there

would be communion in both kinds.

In between times we could enjoy the peace of the Abbey. As you look up the structure inside is fascinating - it is a bit like being inside the hollowed out wax structure of a honey comb. The Abbey grounds are spectacular - a feast of variegated greens punctuated with Rhodos and Azaleas.

Fr McAllister brought in his own parish priest, Fr Scott, a former Mountie, for an hilarious session on the sacrament of Penance. It reminded me of a story told me by a parishioner at S Mary's Bourne St where I was a curate. She had gone into church to pray. There was no one else there. She knelt down, crossed herself, gazed at the tabernacle and began her prayers only to be distracted by strange noises. Someone was gasping for breath. Again and again. She got up and turned round. Suddenly there was a shriek of laughter, more gasps, giggles and shrieks, followed by inaudible mutterings. Finally a door banged and she realised that it was the saintly Father John Gilling hearing confessions. There was a session on the Eucharist with Fr Abbot. He talked of how the Word of God becomes effective in deeds, how word and deed are inseparable, and how the Word becomes effective in

our lives. His body language and particularly his gestures and his hands were a perfect picture of what he was trying to express, as it were, "confirming the Word with signs following". Everyone wanted a copy of his presentation! During questions we were able to convey the sense of freshness we experience and the excellent preaching we enjoy at weekday Catholic masses. Our only quibble was a lack of balance. The brevity of rite 2 takes us all by surprise.

Many people seem to have a honeymoon experience when they are confirmed. And when it wears off they gradually learn that life is not all a bed of roses. I guess I was too insensitive or too immature. I was the kind of dimbo bimbo who never even has the confirmation honeymoon experience in the first place and wouldn't have recognised it if it had jumped up and hit him in the face. I have however been profoundly moved by recent events. Moved enough to make a move in the right direction. I have long known that we had no intention of being "Continuers" for ever - only till such time as the Western Church realised our predicament. When the time and the opportunity came we would come in from the cold. We have had to live with being called traitors. Good for the patience. But with *Anglicanorum coetibus* many of us have realised that Pope Benedict himself not only understands us but that he does not require that we throw our patrimony into the dustbin. So for me and for many of us, although we are making slow beginnings, in the words of the hymn, 'steals on the ear the distant triumph song'. I think of Bishop Crawley for whom this was his life's work, now afflicted with Alzheimers. And I think of Augustina Aurora and a dozen Catholics I met at McDonald's who took me by the sleeve and said "Tell us about the Ordinariate. We've all heard of it. But we don't know what it is. Tell us what it is. Can we come to your reception?"

Our second weekend at Westminster Abbey began late on Friday with everyone making their confession. It was very heartening. We all slept peacefully till 6 AM when we were 'donged' back into life by the 10 Abbey Bells (purchased many years ago from the Whitechapel foundry in the East end of London).

The morning was taken up with the Papal Primacy. Archbishop Michael addressed us and fielded questions. Although there is not much about the papacy in the Catechism, the role of the Papacy is enormous. The Archbishop singled out Matthew 16. 18 & 19 - Luke 22. 22 & 3 - and John 21. 15ff to indicate Peter's dominance with a particular role in the New testament. He then asked if this role is

acknowledged in Acts. And he pointed to Peter presiding over the election of Matthias, to his leading speeches and to the fact that his work is attested by miracles.

But what happened then? Peter was martyred. What about the succession? Did anyone put themselves forward? No indeed! But with Peter's presence as a martyr in Rome, the Church of Rome assumed a precedence. So much so that in the mid 90s when the church in Corinth thought it could chuck out some of its clergy, Clement, the then Bishop of Rome, could write an outraged letter protesting at this "violation of our noble and righteous harmony". Despite the outrage, however, Clement's method was not to restore peace by enforcing order. Rather, he was calling the church to order which is quite a different matter. In other words, he was doing something which no politician or president can do. He was taking concord for granted and calling the Corinthian church back to a concord that already exists in Christ. The argument was theological and the judgement was accepted. S Ignatius would later call this the "primacy in charity".

It is with Tertullian in the late 2nd century that we get strong claims for the Bishop of Rome, not only that he succeeds to the Apostles but also that he has a unique role in the unity of the church. At the same time Irenaeus writes of the church as a unique system throughout the world, and that every church must agree with the Church headed by St Peter and St Paul.

In the early 3rd century interventions were frequent. Appeals for judgement would eventually arrive on the Bishop of Rome's plate. As there was no higher authority the buck stopped there. The Pope was the lynch pin in the system. His recognition was a guarantee that you were in communion. But he was not the creator of unity but the guarantor.

With the recognition of the Church by the state in the 4th century and especially with the growth of the power of Constantinople it was made clear that the Bishop of Rome was the primate because Rome was the see of Peter. The Pope was Peter himself (*Petrus ipse*). Peter's authority is alive in the person of the Pope. But what was the nature of this authority? Leo the Great, in whom we see this gestation of the Papacy, makes his claims not in the terms of *potestas* and *imperium*, (power and rule) but in the concepts of *firmitas*, *stabilitas*, *confirmatio* and *soliditas* (firmness, stability, strength and solidity). What moved him was Peter's relation to Christ and his presence with us to this day.

Of course the danger of resorting to power and thus

to secularisation is always there. Popes became much more proactive in the late middle ages when the secular authority was able to appoint Bishops. The enslavement of the Church to the secular authority needed a mighty force to counteract it. No one pretends that the Papacy never succumbed to temptations of power. What we do claim however is that the theological motifs of unity, solidity and stability are primary, that the Pope is the guarantor of unity in that he constantly calls us to a concord that already exists in Christ.

This was a two hour session so we skipped quickly to the 19th century where we noted Pius IX's prophetic anxiety about the threat to minorities in the new nation states. He was perfectly aware to the dangers of power. His own response to the confiscation of the Papal States to the desire to limit the Papacy and to decide the role of the Pope was the document *Pastor Aeternus*: an assertion 1) of papal primacy, 2) that the petrine succession is to be found in the Bishop of Rome, and 3) of his teaching role. The pope has supreme jurisdiction, full, episcopal, universal, immediate and ordinary.

This of course is legal language, the language of canon law. But, like it or not, you cannot run an institution of 1.5 billion people without law. On the other hand we are not talking about a secular

institution. Jurisdiction means shepherding. The Pope teaches as a bishop - a shepherd of his people. He is head of the college of Cardinals but he does not displace them. They work as a group and without him the college is incomplete. Nevertheless in the absence of a Council he sometimes acts alone both in government and in teaching. Sometimes he can teach definitively with the same authority as that of an ecumenical council. The teaching is infallible but he is not infallible himself. What he is doing is echoing and confirming what the whole church teaches. He displays what Leo the Great saw in Peter the Apostle - firmness, stability, strength and solidity, (*firmitas, stabilitas, confirmatio* and *soliditas*).

We followed this session with a visit to the Poor Clares just down the hill from the monastery. Fr McAllister's wife Linda joined us. We attended their office and had a good discussion. The following day was Sunday and the Abbey kept the feast of Corpus Christi. After the mass there was Exposition till Benediction at 5 PM. We left grateful for two happy weekends, and thankful to the Archbishop, to Fr McAllister, to the Fr Abbot and to Fr Mark, the guestmaster and to the cook!

By **Michael Shier**

HOLY SEE ESTABLISHES AUSTRALIAN ORDINARIATE

Pope Benedict XVI has established an ordinariate in Australia for Anglicans entering the Catholic Church and named a former bishop of the *Traditional Anglican Communion* to lead it.

The new ecclesiastical jurisdiction, formally known as *The Personal Ordinariate of Our Lady of the Southern Cross*, was established on June 15. Father Harry Entwistle, who once served as western regional bishop for the *Traditional Anglican Communion* in Australia, was ordained to the Catholic priesthood on June 15.

"Ordinariates have thus far been erected in England and the United States and are the response of Pope Benedict to Anglicans who have been petitioning the Holy See to enter into full corporate unity with the Catholic Church while retaining essential elements of their heritage," the Australian Catholic Bishops'

Conference said in a statement.

"Pope Benedict has made it very clear that unity between Christians is not achieved by agreeing on the lowest common denominator, and those entering an Ordinariate accept the Catechism of the Catholic Church as the authoritative expression of the Catholic faith," said Father Entwistle.

"Membership is open to former Anglicans who accept what the Catholic Church believes and teaches; former Anglicans who have previously been reconciled to the Catholic Church but who now wish to reconnect with their Anglican spiritual heritage; and those baptized in the Catholic Church who have close family members who belong to the Ordinariate," he added.

Catholic World News - June 15, 2012

FROM HERE AND THERE

1) The Real Presence "In the first place, the holy Synod teaches, and openly and simply professes, that, in the august sacrament of the holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really, and substantially contained under the species of those sensible things. For neither are these things mutually repugnant, that our Saviour Himself always sitteth at the right hand of the Father in heaven, according to the natural mode of existing, and that, nevertheless, He be, in many other places, sacramentally present to us in his own substance, by a manner of existing, which, though we can scarcely express it in words, yet can we, by the understanding illuminated by faith, conceive, and we ought most firmly to believe, to be possible unto God." (**Council of Trent**, Session 13, "Decree concerning the Most Holy Sacrament of the Eucharist", chapter 1)

2) The Holy Apostle made it abundantly clear that the **Resurrection of our Lord Jesus Christ** is the foundation of our faith when he wrote to the Corinthians: "And if Christ is not risen, then our preaching is empty, and your faith is also empty" (1 Corinthians 15:14). It would be fair to say that one who does not believe in the Resurrection of Christ cannot be called a Christian. **Father Michael Shanbour**

3) Catholic Women who changed the world

Phyllis Bowman

On May 7 Britain lost arguably its most dynamic fighter for the unborn. Phyllis Bowman was a journalist on Fleet Street before she became involved in the parliamentary struggle for the rights of unborn children and people at risk of euthanasia.

She was not always pro-life, working for a medical newspaper and seeing the plight of the disabled in hospital. But she became convinced by the pro-life position after researching the causes of disabilities

in unborn babies. At the time she also suffered a terrible tragedy with the death of her first husband.

From 1967 to her final days, Bowman waged what she called her "battle for the baby". During her last weeks she dictated letters and gave instructions to her group of campaigners from her hospital bed.

Bowman was born Jewish, had a period of agnosticism and then converted to Catholicism. Her faith and her pro-life mission became entwined. But Bowman never felt superior because of her Catholicism and sought new members for the pro-life movement from every religion and walk of life. She often quoted Paul VI on life issues and was motivated by the teachings of Blessed John Paul II. She attended seven different conferences with the late pope. Bowman was inspired especially by John Paul's message that pro-lifers may strive for attainable goals. "He said it was important to strive to get what we could," she recalled. She was a tireless and brave campaigner, and the opposition did not succeed in scaring her. In 1975, when James White challenged the abortion laws, her offices were broken into several times and the BBC filmed the smashed-up rooms. Undaunted, Bowman arranged for staff to take turns sleeping on the office floor.

With decades of experience in lobbying politicians and in preventing attempts to legalise abortion on demand up to birth, Bowman founded Right to Life in 1999. Recognising that giving emergency aid to pregnant women in difficult circumstances could reduce abortion, Bowman founded the Right to Life Charitable Trust in 2003. One case study involved Izabela, a young Polish mother whom the trust helped by providing baby equipment, a flat and assistance in getting a job.

We mourn Phyllis Bowman's passing from this life, but as her friend Lord Alton said: "We have a friend in high places."

Mary O'Regan - May 31, 2012 - **Catholic Herald**

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