

# The Sodality of St. Edmund, King and Martyr

A Catholic Community of the Anglican Use, Diocese of Hamilton

[www.stedmund.ca](http://www.stedmund.ca)



March 19, 2012 - **St. Joseph, Spouse of the Blessed Virgin Mary**

## *APRIL SCHEDULE*

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April 1	Sunday	Palm Sunday
April 8	Sunday	Easter Day
April 15	Sunday	Second Sunday of Easter
April 22	Sunday	Third Sunday of Easter
April 29	Sunday	Fourth Sunday of Easter

## *SERVICE TIMES AND LOCATION*

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- (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

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## TIMOTHY CARDINAL DOLAN'S THOUGHT FOR THE DAY

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"If there is not some sacrifice, hardship, and challenge to living our Catholic faith, we usually end up taking it for granted and setting it aside."

We see it in the Old Testament: when the People of Israel are at peace, prosperous, free and unfettered in their faith . . . they turn to false gods!

Dr. Philip Jenkins, the scholar of religion at Penn State University, observes a bit of raw data: the Church grows rapidly, and the faith of her believers is deep and vibrant, in countries where there is persecution of the Church; the Church languishes and gradually loses its luster in countries where it is prosperous, and where it is privileged.

When they are under attack, persecuted, and vilified for their faith, their religion is pure and strong.

The great Father of the Church, Tertullian, made the same claim 19 centuries ago as he watched the Church suffer persecution in the Roman Empire: "The blood of the martyrs is the seed of the faith."

Scholars tell us that people who leave our Catholic faith for another religion - and a somber fact today is that many do - usually (not always), but more often than not, join a religion that is stricter and more demanding.

Seems like "easy religion" languishes; "hard discipleship" flourishes.

Uh-oh . . . what's that say about us? We live in America where there is religious freedom (even though it is under pressure!). Here we are in a country where there is no danger or external hardship involved in being a loyal Catholic. Are we in for trouble, then? Is our faith becoming listless?

So, what do we do? Should we long for harassment or persecution to revive and renew the faith? Hardly.

But we do admit that, if the practice of our faith does not result in some hardship, or make us somewhat different from "the crowd" to the point of occasional derision and exclusion, something's wrong.

[In a recent talk] I repeated the famous quote from Pope Paul VI: "When it's easy to be a Catholic, it's actually harder to be a good Catholic; and when it's hard to be a good Catholic, it's actually easier to be one."

And we can also voluntarily take on sacrifices to remind us of the cross Jesus asks us to carry with Him.

Voila! Lent! The time we are encouraged to penance and mortification.

Read that again and let it sink in . . .

Convenience, ease, no demands, no sacrifice, blending in, drifting along, just-like-everybody-else, no "cost of discipleship" - that's a poisonous recipe for faith.

If we are fortunate enough to live in a country where there is no overt, external, explicit persecution of the faith - and we Americans are - we praise God, but then are constantly vigilant to make sure our faith does not become listless.

Hardship, sacrifice, tough choices, harassment, ridicule, standing for Gospel values, loyalty to our faith to the point of persecution or even blood - that's the recipe for a deep, sincere, dynamic faith.

One way to avoid that is by taking upon ourselves penance, sacrifice, and mortification.

To some, that's "old school." To some, that's

pharisaical.

To me, it's pure Gospel . . . and very wise.

Because, when it's easy to be a Catholic - and today it is - look out, because it's tougher to be a good Catholic; and when it's hard to be a good Catholic - and that's your choice - it's easier to be one!

A blessed Lent!"

By **Timothy Cardinal Dolan**, Archbishop of New York, President of the U.S. Conference of Catholic Bishops - in ***Catholic New York***, March 8, 2012

## ROBERT'S RAMBLINGS

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

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

St. John's prose is plodding, unmemorable, difficult to quote, which is why his poems and his paradoxical epigrams are more commonly quoted. (In this, too, he reminds me of St. Paul.) But apophthegms, maxims, can be offensive. If there is any humour in St. John, I'm unaware of it, which is why he must be balanced by *The Cloud of Unknowing* and by Mother Julian of Norwich in *Revelations of Divine Love*. Modest humour is to be expected from Brits, as Pope Paul VI said when he was canonizing Papist martyrs of Elizabeth the First's England. But here are some quotable quotes for St. John:

"Virtue consists not in apprehension and feelings concerning God, howsoever sublime they may be, nor in anything of this kind that a man can feel within himself; but, on the contrary, in that which has nothing to do with feeling - namely, a great humility and contempt of oneself and of all that pertains to oneself, firmly rooted in the soul and felt by it" (p. 229 of Vol. I of *Peers*).

"He that seeks not the cross of Christ seeks not the glory of Christ" (p.228 of Vol. III.)

"Better it is to suffer for God's sake than to work miracles" (p.236 of Vol. III).

Then on p.234 of Vol. III is the famous maxim too long to quote here, suggestive of the prayer of St. Ignatius of Loyola,

"To give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labour and not to ask for any reward save that of knowing we do Thy will."

Mention of the founder of Jesuits, reminds us the St. John was schooled by Jesuits and owed much to them. It's interesting that a great exponent of contemplation, de Caussade, was of Jesuit

(*Abandonment to Divine Providence*). It's interesting that this century in England a great exponent of St. John of the Cross was the Jesuit Father Steuart. Yet it's customary to contraSt the busy, introspective meditations of Ignation spirituality with the formless contemplation of the Benedictines and Carmelites. See, for example, *The Spiritual Letters* of Dom John Chapman and *Holy Wisdom* by Dom Austin Baker. It is amusing to note that St. John had at least one run in with the Jesuits: "As I see them, they are not people who keep their word" (p.245 of Vol. III). But this disagreement may have been over a property deal. Was St. John here practising *attachment* to things? I half hope so. It would be encouraging to know he has some flaws.

"The darkness is no darkness with thee; yea, the darkness and light to Thee are both alike". (*Psalms* 139,12).

"A Horror of great darkness fell upon Abram and God said unto Abram." (*Genesis* 15, 12-13)

"Thou has covered Thyself with a cloud that our prayer should not pass through" (*Lamentations* 3,44).

"Experience shows that the conversion experience is not infrequently followed, though not immediately, by a period of dryness and apparent renewed frustration in which the soul may wonder whether she has not lost what she seems to have gained. The treatment of this state among Protestants might have been more wisely handled if the experience of the saints with regard to this dark night of the soul had been better understood among them" (H.A.Hodge, a Methodist philosopher who became Anglican, in his book *Pattern of Atonement*).

"If I go down to hell Thou art there also"  
(*Psalm 139,7*).

"Keep thy mind in hell and despair not" (The  
monk Silouan of Mount Athos).

**Robert Mercer CR**

## ABOUT THE NEW U.S. ORDINARIATE

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*Anglicanorum coetibus* (Groups of Anglicans, November 4, 2009) is the Apostolic Constitution of Pope Benedict XVI that establishes "Personal Ordinariates" for those of the Anglican heritage entering full communion with the Catholic Church while maintaining distinctive elements of their theological, spiritual, and liturgical patrimony.

On January 1, 2012, the Solemnity of Mary, the Mother of God, the Personal Ordinate of the Chair of St. Peter was established. Equivalent to a diocese, the Ordinate is composed of parishes, groups, religious communities, and individuals of the Anglican heritage gathered around the Ordinary. He serves under the direct authority of the Pope, in partnership with the bishops of the United States Conference of Catholic Bishops, to build up the Church through mutual mission and ministry while retaining elements of the Anglican patrimony.

The members of the Ordinate include "those faithful, of every category or state of life, who, originally having belonged to the Anglican Communion, are now in full communion with the Catholic Church, or who have received the sacraments of initiation within the jurisdiction of the Ordinate itself, or who are received into it because they are part of a family belonging to the Ordinate" (*Decree of Establishment*, 1). Joining the new pilgrims may also be the clergy and people of the Anglican Use parishes, who have been the pioneers in the noble work of living out the Anglican patrimony within the Catholic Church.

The key to understanding the essential purpose of the Ordinate is to be found in the preface to *Anglicanorum coetibus*. In those opening paragraphs, there are no fewer than nine references to the Vatican II document *Lumen Gentium*, the Dogmatic Constitution on the Church. Here the one Church of Jesus Christ is said to subsist in the Catholic Church: although many elements of sanctification and of truth are found outside of its visible structure, these elements, as gifts belonging to the Church of Christ, are forces impelling toward catholic unity. There is an inner dynamic in the life and teaching of Anglicanism which continues to draw Anglicans to its source. The Personal Ordinate is Pope Benedict XVI's response to "this holy desire."

These early days in the life of the Ordinate will be full of exciting challenges. The lay faithful will be engaged in a process of catechetical formation, following the *Catechism of the Catholic Church*, to prepare them for reception and full communion. The clergy will be enrolled in an intensive program of priestly formation, based at St. Mary's Seminary in Houston, that will run concurrent with the spring academic semester. The Ordinate will need a set of norms to govern its life, and the assistance of the Canon Law Society of America is proving invaluable. Financial resources must be secured, but the prayers, encouragement, and support of so many in the Catholic Church have already been a tremendous blessing.

From [www.usordinate.org](http://www.usordinate.org)

## HOW WOULD ST. GERMANUS SITE YOUR CHURCH?

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In recent years, much work has been done to restore the traditional principles of church design; one principle, however, is still often overlooked: siting. St. Germanus is brief and clear on the subject, as always. In the final section of *Ecclesiastical History and Mystical Contemplation*, which deals directly with architectural matters, he says:

*Praying toward the East is handed down by the holy apostles, as is everything else. This is because the comprehensible sun of*

*righteousness, Christ our God, appeared on earth in those regions of the East where the perceptible sun rises, as the prophet says: "Orient is his name" (Zech 6:12); and "Bow before the Lord, all the earth, who ascended to the heaven of heavens in the East" (cf Ps 67:34); and "Let us prostrate ourselves in the place where his feet stood" (cf Ps 67:34); and again, "The feet of the Lord shall stand upon the Mount of Olives in the East" (Zech 14:4). The prophets also speak thus because of our fervent hope of receiving again the paradise in Eden, as well as*

*the brightness of the second coming of Christ our God, from the East.*

For St. Germanus, praying toward the east meant that at Mass, the priest and assembly were both on the same side of the altar. The priest was not facing the people; all faced God together. Likewise, church buildings, including St. Germanus' Hagia Sophia, were commonly *orientated*, that is, the front doors were located toward the west and the sanctuary was located toward the east.

Note in his last sentence St. Germanus mentions two goals: Eden and the Second Coming. Thus one's movement through the church building, from west to east, darkness to light, front door to Sanctuary, is a metaphor for the personal Christian life: conception in original sin; baptism and life in sanctifying grace; increasing sanctifying grace through a life of virtue assisted by the sacraments; and finally, death, judgment, and (we hope) the Beatific Vision, that is, Eden. This structural orientation is also a metaphor for all of salvation history: from the Old Testament age of prophecy, to the New Testament age of grace, to the Second Coming and the end of the world.

There is a prominent exception to this basic rule for church siting. The earliest church buildings in Rome, built centuries before St. Germanus was born, were oriented in the exact reverse direction, that is, with the doors to the east and the sanctuary to the west. The priest in these churches stood on the west side of the altar and effectively faced the people on the other side. Liturgical scholars tell us that, at a certain point in the Mass, the assembly turned around, the church doors were opened, and all faced the rising sun in the east.

So far as I know, we can only speculate as to why these basilicas were sited this way. Three reasons are commonly offered: first, it may have been to accommodate the *confessio*, the tomb of a saint located underneath the high altar, often with steps leading down to it (as at St. Peter's Basilica in Rome), or the sanctuary and altar can be raised up a few steps so that the *confessio* is at the same level as the nave (as at San Clemente, for example). Either way, a small, simple *confessio* prevents the celebrant from standing on the same side of the altar as the congregation. Second, it may have been an attempt to imitate the Temple at Jerusalem, whose

doors were to the east, and Holy of Holies to the west. Finally, some claim the orientation was intended to imitate synagogues, which pointed toward the Temple at Jerusalem.

St. Germanus' explanation of the symbolism of the parts - that the sanctuary is Christ's tomb; and that the apse is the cave in which He was buried; and that the altar is the spot in the tomb in which Christ was placed suggests a fourth possible reason: as one moves from east to west, from light to darkness, one joins Christ's Passion, death, and burial. When one turns around part way through the liturgy and moves from west to east, one is joined to his resurrection and ascension, and is ready to greet him when he comes again.

**As beautiful as the architectural symbolism of this reverse orientation is**, it strikes most people as a rather awkward arrangement for liturgy. Yet the orientation of church buildings was considered so important that people were willing to live with unusual siting in order to get it. The result sometimes produces churches like Saint Agnes Outside the Walls in Rome, where the front door is not located on the main road (the Via Nomentana) but rather near the apse. To gain access from this side, a small portico just to the north of the apse leads to the side aisle mezzanine, the ancient *matroneum*. This was a difficult architectural problem. On the other hand, it is just this sort of problem which sets the stage for an original and memorable solution.

After the Middle Ages, Christians gradually stopped insisting on orientated churches. Nevertheless, we continue to refer to the sanctuary as "liturgical east" whether it is truly east or not. Of course, the orientation of our church buildings is wrapped up in liturgical questions which are beyond the scope of the architect, to be sure. But so far as this profession is concerned, a recovery of the practice would be most welcome. For a church which prays toward the east is architecturally, if not necessarily spiritually, richer for it.

By **Dino Marcantonio** - an architect practicing in New York City, a co-founder of the *Catholic Artists Society*, and board member of the *Society for Catholic Liturgy*. Found in ***First Things*** - February 3, 2012

### ***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.*

#### **A Third Quality of Authority**

Now, right and duty are not the only qualities of authority, because they also imply a third quality, which is responsibility. The person with the authority to do something is also the person with the responsibility to do it. And this is where my take on the Church's authority diverges a bit from the academic to the personal . . .

Anglicans have never really had a clear doctrine of authority. Anglicans are never really clear on where the theological buck stops. Is it the Bible? Is it the bishop, or a particular bishop (like the archbishop of Canterbury), or the House of Bishops, or General Convention? Is it the 'unbroken tradition of the Church?' Is it ALL of those things, working in some sort of checks and balances? It's never really clear.

Sometimes Anglicans will refer to the so-called 'three-legged stool' of Scripture, Tradition, and Reason - though it must be said that that actually isn't written down anywhere. It's sometimes ascribed to Richard Hooker, who was an Anglican theologian living in the 17<sup>th</sup> century, but he never actually said that.

Sometimes, Anglicans will point to the 39 Articles as an authority, but those have never been mandatory. Certainly not in America. And they don't really say much of anything. They're better for telling you what Anglicans don't believe, than what Anglicans do believe.

Sometimes Anglicans will appeal to the Prayer Book itself, but that's very difficult since there are so many different Prayer Books now. Do you mean the 1662? The 1928? The 1979? And even if you do appeal to the Prayer Book, the prayers are written so that they are open to a variety of interpretations.

Pretty quickly after I was ordained, I realized that I - as an Episcopal priest - had no authority to which I could turn for definitive answers to people's questions. People come up to clergy and ask all sorts of questions like, "Who do we believe Jesus is?" or "What do we believe about the Virgin Mary?" or "What do we believe about praying to the saints?"

and I really didn't have any place I could point them to for a definitive answer.

If someone asks a Catholic priest a question, he can answer by appealing to the Magisterium (the 2000-year-old teaching of the Church and the popes). He can pull out the Catechism and say, "THIS is what the Catholic Church teaches about this subject. You may FEEL differently. You may not believe this personally, but this is what the Church believes, whether we like it or not."

A Lutheran pastor can do the same thing with Martin Luther and the Book of Concord.

A Presbyterian can appeal to the Westminster Confession.

A Baptist will pull out his Bible.

But I, as an Episcopal priest, didn't really have anything like that. There was no place where I could say, "HERE. Read this: this is what we believe as Anglicans."

If I appealed to the Bible, the person could say, "Well, we don't have to believe that part." Or "That's just Paul: I follow Jesus." Or "Well, we don't know that Jesus actually said that. That's just what some of these men wrote down."

If I appealed to the tradition of the Church, the person could (and sometimes would) immediately say, "But we don't HAVE to believe that." Or, "We're not Catholic." Or (my least favorite), "We don't live in the 8<sup>th</sup> century. We need more modern and up-to-date teachings than that."

If I appealed to reason, I ran into a problem up front because reason means 'logic,' but most people think it means science.

In the end, I realized that the only reason these people believed what I said was because they believed me personally. They liked me and I made it sound plausible. But if you think about it, that's a pretty flimsy reason to believe anything. Snake oil salesmen have the same sort of authority.

So it didn't take me very long before I realized that all authority in the Episcopal Church comes down to personal authority. But here's the thing: if that's all I have, then it's also all people like Bishop Spong and Bishop Schori have. And I really can't believe - given that (a) Jesus is who he says he is, and (b)

Jesus intended to found a Church - that all he left us with was a set of ambiguous texts and a vague desire that we 'muddle through.' If we're talking about eternal salvation here, wouldn't he have left us a better source of authority?

## A GONDOLA RIDE TO UNITY

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Last Sunday, in case you didn't notice, was the Sunday within the Octave of Prayer for Christian Unity. The Octave, now more commonly known as the Week of Prayer for Christian Unity, has rather a long history. It was pioneered by Fr Paul Wattson, the co-founder of the Franciscan Friars of the Atonement, back in 1908. The idea was that it would start with the Feast of the Chair of Peter, which in those days was celebrated on January 18 (not February 22, as now) and continue until the feast of the Conversion of St Paul V on January 26. The concept won the approval of Pope St Pius X, who is generally not considered your model trendy Lefty. The idea was then taken up by the Faith and Order conference in 1941 and later by the World Council of Churches.

It may come as a surprise to many, then, that the week of prayer for unity is, in fact, in origin a Catholic idea. Fr Wattson was a convert from Anglicanism and the order he co-founded, which endures to this day, is largely concerned with fostering Christian unity.

It seems a long time ago now, but there used to be a lot of activity during this week. Pulpits were exchanged and I can recall hearing often very good and arresting sermons from local vicars and Nonconformist ministers in Catholic churches at this time of year. There also used to be joint ecumenical services. These activities may well be continuing, and there are ecumenical groups for clergy still meeting in various parts of the country, but in my experience these activities have faded somewhat. Likewise, the Ecumenical Society of the Blessed Virgin Mary enjoyed a high profile. Fr Jean-Marie Charles-Roux, happily still with us at the age of 98, used to be an enthusiastic member, and so too was the late Fr Ted Yarnold SJ.

Ted was someone everyone liked, a great scholar, who devoted much of his energies to the ecumenical movement, being a leading member of the Anglican-Roman Catholic International Commission (ARCIC), in both its incarnations: ARCIC I and ARCIC II (Ben ARCIC, or Son of ARCIC, as some people wanted to call it). The first phase of ARCIC had some of its meetings in Venice, and this led some to the

conclusion that Ted spent his time quaffing wine in a gondola while doing a little light theology on the side (there was a John Ryan cartoon to this effect, I remember.) Nothing could be further from the truth. The Commission used to stay in the Casa Cardinale Piazza in Cannareggio, the retreat house of the Patriarchate of Venice, which is quite Spartan (years later I was to stay there myself). While the resulting ARCIC documents were quite slim, a huge amount of work went into them. Ted was a patristic scholar as well as being supremely well informed on all branches of theology, and virtually every sentence in the document was the result of much serious and time-consuming work.

Ted, who lived and taught at Campion Hall in Oxford, organised, along with Fr Philip Ursell, the principal of Pusey House, a symposium, where various undergraduates were invited to read a section of the document and speak about it. I was delighted and honoured to take part in this gathering. There were six Catholics and six Anglicans down either side of the table in Pusey House. I remember giving my talk on the section to do with the Eucharist on, appropriately, the feast of St Thomas Aquinas.

One of the Anglicans was a delightful theologian from Keble College who told me that she wished to marry a bishop. Only this year I discovered that she has fulfilled this ambition. She is now a very influential person in the Anglican Communion, sitting on important committees in Church House. We never know what the future will hold.

Also present at those meetings was the avuncular figure of Fr Harry Smythe, one of the priest librarians of Pusey House, who had for many years been at the Anglican Centre in Rome, which is still today housed in the Doria-Pamphiliij Palace; Fr Harry was one of the gentlest of men and a witty and sympathetic speaker who had been popular in Rome. The symposium also provided me with my first encounter with the other priest librarian, Fr William Oddie, who in those far-off days (the year was 1984 or 1985) was known in certain circles as Cardinal Oddie, in tribute to the late, but then flourishing, Cardinal Silvio Oddi, the leading conservative in the Roman Curia, whose views, one

of his obituarists was to remark, made those of Cardinal Ratzinger sound liberal.

I was deeply struck by everything that Fr Oddie contributed to those conversations. Inevitably, his interventions were memorable, thought-provoking and right. I was overjoyed when he later became a Catholic. I continue to rejoice in his contributions to this paper.

Back then the ordination of women in the Church of England was still 10 years off. No one I knew was convinced of its certainty, and the fact that the Anglicans in America already had ordained women some years previously - seemed (hard as it is now to credit it) unimportant. We were far more concerned with how the Evangelicals saw the Eucharist. The most lively discussions were about

the Real Presence, though I also remember Fr Harry Smythe talking of how some Anglicans viewed their bishops: "Anglicans worship bishops in the abstract, but kick 'em in the concrete."

It was a different world. Then, corporate reunion seemed possible, even, if only for a moment, likely. Now everything has changed: there is far less interest in theology, and politics has taken over. The language of rights and equality, particularly with regard to female ordination, has eclipsed all talk of substance and accident. How I regret the passing of that kinder and gentler time, and how I miss Fr Ted Yarnold and Fr Harry Smythe!

**Fr Alexander Lucie-Smith in *The Catholic Herald***  
- January 27, 2012

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## THREE MYTHS ABOUT THE CHURCH - 1 of 3

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### 1. Purple ecclesiology

### 2. A church in decline

### 3. Christianity is the oppressor, not the oppressed

[T]he venues where these three myths tend to be most deeply entrenched - the secular media, the academy, political circles and so on. . . . Yet they're remarkably widespread inside the church too, among people who really ought to know better. If Catholics perpetuate these ideas, it's hard to fault the outside world for being seduced by them.

#### 1. Purple ecclesiology

"Purple ecclesiology" refers to the notion that the lead actors in the Catholic drama are the clergy, and in fact, the only activity that really counts as "Catholic" at all is that carried out by the church's clerical caste, especially its bishops. You can always spot purple ecclesiology at work when you hear someone say "the church" when what they really mean is "the hierarchy."

I was once called by a producer from the BBC looking for leads on a segment they wanted to do about women in the Catholic church. I ticked off a series of high-profile Catholic laywomen they could ring up, to which the producer replied: "I'm sorry, I need someone from the church." She meant, of course, someone in a Roman collar - that's purple ecclesiology at work.

The truth is that the number of ordained clergy in the Catholic church comes to roughly .04 percent of the total Catholic population of 1.2 billion. If they're the main act, then all one can say is that the Catholic

show is wildly top-heavy with supporting cast.

The self-parodying nature of purple ecclesiology was once memorably captured by Cardinal John Henry Newman, who, asked for his opinion on the laity, replied, "Well, we'd look awfully silly without them."

Seeing the church through a purple filter is misleading, even if all we take into view is the visible, institutional dimension of Catholic life. Most Catholic schools, hospitals, social service centers, movements and associations, even chanceries and parish headquarters, are staffed overwhelmingly by laywomen and men. More deeply, however, the church doesn't exist for itself, but to change the world, which means that if its message is to penetrate the various realms of culture - medicine, law, the academy, politics, the economy and so on - it's either going to be carried there by laity, or not at all.

Abandoning purple ecclesiology enables a wider focus on what the Catholic story of our time actually is. That story is not limited to whatever statement the U.S. bishops have made this week on insurance mandates or the latest Vatican pronouncement on liturgical practice, however important such developments may be. The full Catholic story also includes what hundreds of millions of laywomen and men are doing in their own lives and in their circles of influence, motivated by their faith.



Among other things, a purple ecclesiology leaves one ill-equipped to see creative change taking shape in the church. Even a rudimentary grasp of church history is enough to conclude that such change rarely comes from the top down.

Catholicism developed the mendicant orders, for instance, not because a pope decreed that it should be so, but because creative individuals such as Dominic and Francis saw a new world being born in the great cities of Europe in the 12<sup>th</sup> and 13<sup>th</sup> centuries and developed new apostolic models to evangelize it. Catholicism gave birth to the great lay movements of the 20<sup>th</sup> century, such as L'Arche, Communion and Liberation, Schönstatt and

Sant'Egidio, in precisely the same fashion, bottom-up.

Any take on Catholicism in the 21<sup>st</sup> century that doesn't include the Focolare along with the bishops, or the Catholic Voices project and the Salt and Light network along with the Vatican, or the great rise of lay ministry in addition to the College of Cardinals, simply isn't seeing the whole picture.

If you don't get that, then you don't really get the church.

By **John L. Allen Jr.** - *National Catholic Register's* senior correspondent - March 8, 2012

## FROM HERE AND THERE

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### 1) The Sensitive Catholic

Say a prayer with me for the Sensitive Catholic.

The Sensitive Catholic is committed to Catholicism, until it becomes disagreeable. He is full of his own goodness, and desires all the world to know about it. The problem is, if one wants all the world to know how good he is, chances are some people will be offended by his goodness. At that point he is in front of a choice: being good and hated, or not-so-good and loved.

The Sensitive Catholic always chooses the second way. His opinion is always expressed provided you are not opposed to it, in which case a tsunami of tolerance and dialogue will take the place of asserting Catholic values. Generally, though, he will avoid coming in that situation in the first place, as the Sensitive Catholic has already noticed this attitude will get him a deserved reputation as a coward among the real Catholics.

Therefore, the Sensitive Catholic will take refuge in utterly non-controversial matters: peace, justice, dialogue, peace, the saint of the day, Jesus The Uncontroversial Whatyoulike, peace, prayer, penance, peace and, of course, peace.

The Sensitive Catholic is extremely attentive, no one should consider him intolerant: he'll consider the vicar a person with holy orders (even if he/she/it isn't) and will happily discuss about his distributing communion (even if he/she/it doesn't). Most of all, the Sensitive Catholic wants you to like him. He'll do whatever he thinks contributes to the result, and will leave whatever doesn't.

In its extreme form, the Sensitive Catholic will talk

(with other Catholics) about the necessity for the Church to go underground and transform into a small group of people who are oh so good (like him/her, of course) without having to give any public witness of their Christianity. This way, he'll signal to you he/she has no intention of ever fighting any battle with relatives, friends or colleagues, but has no intention to depose the self-made halo for that. In fact, I never met a Sensitive Catholic who didn't think his halo was just the ticket, and never to be touched by any controversy because they could crease it.

I would smile at the Sensitive Catholic, if he/she were just an occasional manifestation of the usual *Don Abbondio*-mentality requiring from one that he/she doesn't quarrel with anyone, and gets along with the enemy with a smile. But the problem is that the Sensitive Catholic seems to have become representative of a good part of the Catholic population, people whose motto seems to be "my truth will make me beautiful only as long as it does not conflict with yours, at which point I'll happily ditch it because otherwise what's the use . . ."

The Sensitive Catholic is always either vain and disproportionately attentive - he is popular, or else irretrievably cowardly. After Vatican II, the Sensitive Catholic has come into fashion, and he/she now seems to me just what the Vatican II doctor ordered. If you aren't a Sensitive Catholic, there's something wrong with you.

The Sensitive Catholic is, I would say, by far not as bad as the Sensitive Nazi.

But he is the Nazi's most useful ally.

By **Mundabor** - February 26, 2012

2) The **martini** is a cocktail made with gin and vermouth, and garnished with an olive or a lemon twist. Over the years, the martini has become one of the best-known mixed alcoholic beverages. **H. L. Mencken** called the martini "the only American invention as perfect as the sonnet".

3) "[T]he good that the Church and society as a whole expect from **marriage** and from the **family** founded on marriage is so great as to call for full pastoral commitment to this particular area. Marriage and the family are institutions that must be promoted and defended from every possible misrepresentation of their true nature, since whatever is injurious to them is injurious to society itself" (*Sacramentum Caritatis*).

4) Love all, trust a few, do wrong to none. **William Shakespeare**

5) The Australian "home" for former Anglicans coming into full communion with Rome is to be known as the **Personal Ordinariate of Our Lady of the Southern Cone**, writes Mark Brolly.

Bishop Peter Elliott, a former Anglican overseeing the creation of the Australian ordinariate, also said the structure should be autonomous more quickly than has been the case with its British counterpart.

Writing for the breakaway Traditional Anglican Communion's on-line journal after attending the British ordinariate's first anniversary celebrations, he said he thought the Australian group would quickly become independent because its members would comprise Anglicans "used to struggle" and Traditional Anglican Communion members "used to making sacrifices and working in isolation".

He said the UK ordinariate was "a 'nursling in arms" that needed "much support, care and encouragement as it gradually finds its place in the

wider Church". **The Tablet** - February 10, 2012

6) Few things are more satisfying than seeing your children have teenagers of their own. **Doug Larson**

7) **Composition of the College of Cardinals** With the creation of twenty-two new cardinals in this morning's [February 18, 2012] consistory, the College of Cardinals now has 213 members of whom 125, being under the age of eighty, are eligible to vote in an eventual conclave for the election of a new Pope. The non electors, that is cardinals over the age of eighty and ineligible to vote in a conclave, now number 88.

Benedict XVI has created eighty-four cardinals in the four consistories of his pontificate.

The current members of the College of Cardinals come from seventy-one States, distributed as follows: Europe 119, North America (U.S.A. and Canada) 21, Latin America 32, Africa 17, Asia 20 and Oceania 4. **Vatican Information Service**

8) **The Liturgy** "is, in a certain sense, a glimpse of heaven on earth. . . . an essential element of the liturgical action, since it is an attribute of God himself and his revelation. These considerations should make us realize the care which is needed, if the liturgical action is to reflect its innate splendour." (**Benedict XVI** in *Sacramentum Caritatis*) The beauty of the liturgy manifests itself also in the material things of which man, made up of soul and body, has need to reach the spiritual realities: the building of worship, the furnishings, images, music, the dignity of the ceremonies themselves. The liturgy requires the best of our abilities, to glorify God the Creator and Redeemer. (From a paper, *Turning Towards the Lord*, written by **Father Uwe Michael Lang**, an official of the *Congregation for Divine Worship*.)

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