

# The Sodality of St. Edmund, King and Martyr

A community of

The Personal Ordinariate of the Chair of St. Peter

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



# UPDATE

March 19, 2014 - **St. Joseph, Spouse of the Blessed Virgin Mary**

## APRIL SCHEDULE

April 6	Sunday	Fifth Sunday in Lent
April 13	Sunday	Palm Sunday
April 20	Sunday	Easter Day
April 27	Sunday	The Octave Day of Easter (Divine Mercy Sunday)

## SERVICE TIME AND LOCATION

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

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## ORDINARIATE LEADERS CONCLUDE FIRST MEETING TOGETHER

The leaders of the three Ordinariates established around the world have met together for the first time to forge closer ties and discuss their growth and development.

Msgr Keith Newton, Ordinary of the Personal Ordinariate of Our Lady of Walsingham in England, Msgr Jeffrey Steenson, Ordinary of the Personal Ordinariate of the Chair of St Peter in the United States [and Canada] and Msgr Harry Entwistle, Ordinary of the Personal Ordinariate of Our Lady of the Southern Cross in Australia, met on 17 and 18 February in Rome, where they also visited senior officials in both the Catholic and Anglican churches.

Msgr Newton said: "Each ordinariate is different, but we share a common goal and a lot of the challenges we face are common ones, so this was a good opportunity to meet and discuss where we all are and how we might help each other and learn from each other's experiences in the future. The idea is that we should meet perhaps once a year from now on".

While in Rome, the three ordinaries were going to see the Prefect of the Congregation for the Doctrine of the Faith, Cardinal-designate Gerhard Ludwig

Müller and other officials there, to report on how the ordinariates are faring. They also had meetings at the Pontifical Council for Promoting Christian Unity and with Archbishop David Moxon, director of the Anglican Centre in Rome and co-chairman of the Anglican-Roman Catholic International Commission (ARCIC).

The Personal Ordinariate of Our Lady of Walsingham was set up by Benedict XVI in 2011 in response to repeated requests from Anglicans who felt that the Anglican Church was moving further away from making unity with Rome possible. More than 80 former Anglican clergy have since been ordained as Catholic priests under its jurisdiction and there are some 40 Ordinariate groups around the country. The ordinariates in the United States [and Canada] and Australia followed it in 2012.

The meetings in Rome came as the Church of England's governing body moved a step closer to appointing women bishops, an issue which has been a major stumbling block to hopes of achieving unity between the two communions.

February 19, 2014 on [www.indcatholicnews.com](http://www.indcatholicnews.com)

## ROBERT'S RAMBLINGS

### **"BATTER MY HEART THREE PERSON'D GOD"**

*(John Donne, Dean of St Paul's Cathedral in London, 1621 -1631)*

One of the pleasant surprises for Ordinariate clergy in the UK busy with studies has been the emphasis on the Most Holy Blessed Glorious and Indivisible Trinity. Whatever books or documents are read,

whatever lectures are heard, whatever essays are written, the theme always focuses on the Three in One. Whether the subject is the doctrine of man, prayer and spirituality, ethics in general, or marriage

and sex in particular, we always come back to God as He is in Himself. I had supposed, for example, that in ethics we'd deal with how long on his fiancée's knee a courting man might rest his hand. Not a bit of it: concentration is on the Lover, the Beloved and the Love bonding Them.

O Holy Spirit, Lord of grace,  
As Thou in bond of love dost join  
The Father and the Son. (blue 484, green 453)

Surprise? Yes, the text of the Athanasian creed is so inaccessible to "ordinary" RC's. This creed used to be said or sung by monks and nuns in the early morning office of Prime but then this office was abolished in the course of widespread liturgical changes. The creed has disappeared from the public liturgy of the church. It can't even be found in the *Catechism of the Catholic Church*. Now if an RC wants to find the words he has to hunt in *The Christian Faith*, a fat and expensive volume of documents compiled by Neuner & Dupuis, seen in few homes of "ordinary" Christians. Was the *Book of Common Prayer* unique in providing this creed for "ordinary" laymen to say or sing along with their clergy in the course of public worship? (The Canadian book page 295). *The Customary*, the daily office book of the Ordinariate, rules that the Athanasian creed may be used (page 23) but it omits to provide the text.

Once upon a time RC's used to number most of their ordinary Sundays as Sundays After Pentecost, but some religious orders such as the Carmelites, and some countries in Northern Europe, not least England, used to number these Sundays as Sundays After Trinity. Now RC's have the much more banal Sundays in Ordinary Time, but we in the Ordinariate are privileged to go on taking about After Trinity. The basic truth of Christianity is thus kept ever before us.

All *Psalms* and canticles end with, "Glory be to the Father - -", and many hymns end with the words, "consubstantial co eternal". At least three Western saints were drawn to concentrate in thought and prayer on this Mystery, Augustine of North Africa, John of the Cross in Spain, and Elizabeth of the Trinity in France. The same could be said of the Anglican, Father Richard Meux Benson SSJE. But like the feast of the Transfiguration, Trinity Sunday animates little popular devotion or enthusiasm in any denomination. The saints mentioned here have little widespread appeal. St Augustine's *Confessions* is a widely read book but not his *De*

*Trinitate*. In the 12<sup>th</sup> century St Matha founded the Trinitarian friars, who concentrated on ministering to and if possible liberating Christians who had been captured and enslaved by Muslims. But his brethren did not enjoy the fame and the large number of vocations characteristic of the Dominicans and the Franciscans, founded at the same time. Some years ago when several of us Canadians were in Rome in the hopes of furthering rapprochement with the Roman Catholic communion, we stayed in a hotel next door to a church in the care of these Trinitarian friars. We popped into their church to say our prayers. In more famous buildings, notably St Peter's, there is such a multitude of noisy tourists that there is no privacy, no peace and quiet. One is afraid of being trampled to death. (The same can be said of famous Anglican buildings in England, notably Westminster Abbey.)

St John of the Cross was in prison. At night he heard a fountain splashing in a courtyard near his cell. He could neither see the waters nor dip his hands in them. The fountain inspired a poem about his own faith in the Three Persons of the One God. Each verse ended with the refrain, "Although by night". Of course it's notoriously difficult to translate poetry from one language to another. Here are a few lines as rendered by Allison Peers in 1935, Professor of Spanish at Liverpool university. Like other mystics, St John could be as lyrical about the Trinity as the rest of us can be about Christmas or Easter. Increasing delight in the relationships among the Trinity is sometimes held to be indicative of progress in prayer.

#### THE SONG OF A SOUL THAT KNOWS GOD BY FAITH

How well I know the fount that freely flows. (The Father)  
Its origin I know not - it has none:  
All other origins are her begun.  
Well know I that its depths can no man plumb  
Nor, fording it, across it hope to come.  
Yet, more I know: the stream that hence proceeds,  
Omnipotent, suffices for all needs. (The Son)  
From fount and stream another stream forth flows,  
And this I know, in nothing yields to those. (The Spirit)  
Although by night.

**Monsignor Robert Mercer CR**

## CARDINAL RANJITH ON FORMING THE FAITHFUL TO LIVE THE LITURGY - 2 of 2

**ZENIT: There are a number of former Anglicans who have joined the Ordinariates established by Benedict XVI, present here at Sacra Liturgia 2013. What role does the liturgy play in furthering Christian Unity?**

Already the liturgical life of the Orthodox communities, the Orthodox churches, is very much more indicative of the devotional and mystical dimensions of, for example, the Eucharist. When they celebrate the Eucharist, they see that happening - in a more mystical fashion it happens. Therefore union with the Orthodox Churches becomes easier for us when we become more authentic in our liturgy. It's the same thing in churches like the Anglican Communion. It's helpful for us to draw closer to them and them to us, and be enriched by this process. That's why it's important.

**ZENIT: What role does the liturgy have now in the pontificate of Pope Francis? Some people talk as if everything has changed because there is a new Pope. Is this the case?**

No I don't think Pope Francis is like that - I don't believe that. He is a serious person and he thinks seriously about the liturgy. He has told me a number of times liturgical rules and regulations have to be followed because he understands the seriousness of the liturgical life of the Church and the practice of the faith by the people. It influences us certainly. He is a very pastoral-minded person and he understands the people's spiritual needs. I don't think he will permit any sort of adventurism in liturgical practice. He will continue [with regards to the liturgy] and I think he's serious about that too.

**ZENIT: You have been the Archbishop of a large Archdiocese in Asia for the past four years. What liturgical initiatives have you introduced? Why were these priorities?**

When I arrived I found much liturgical disorder so I started from the very beginning, insisting on certain things. We have declared a Year of the Eucharist in order to put everything in order. Now all the priests are using the vestments because, before, they were not using all of them when they celebrated Mass. Now everybody's following that, showing that the celebration of the Eucharist is something special, not like any other activity. And there is greater devotion in the celebration of the Eucharist. Communion is given on the tongue and kneeling. This has become common practice everywhere and

more and more people are returning to the Church. Those who have resorted to fundamentalism, for example, are returning to the Church because they find that the liturgy is something formative, enriching. It's not this "show" that they had been used to. So we've changed the liturgical life of the diocese a lot.

**ZENIT: Sacra Liturgia 2013 is meeting in the Year of Faith, 50 years after the opening of the Second Vatican Council. Its Constitution on the Liturgy, Sacrosanctum Concilium, was its first fruit. Would you care to comment on some of the successes and some of the problems of its implementation in the post-conciliar Church?**

Sacrosanctum Concilium is a natural development, for example, of Mediator Dei [the encyclical on the Sacred Liturgy] of Pius XII, and the process of reform which had been going on from the time of [Dom] Prosper Guéranger [author of The Liturgical Year in the 19<sup>th</sup> century]. It's a process that started in the late 1800s and it's going on in the Church. Sacrosanctum Concilium is another step in that direction.

But in order to make true reform, to make the liturgy a touching experience that converts people and strengthens them in faith. It's not just an exotic celebration, one that makes you hysterical and forget yourself and go into some kind of emotional hysteria. [The reform] is to turn the liturgy into that to which it has to become - to be an instrument of communion with the Lord, allowing the Lord to take hold of you, and the Lord absorbing you into his divine mission, and making you experience what a great and privileged moment of communion this is. And it enriches the Church and every single individual. The liturgy of the Catholic Church is unique and special. I go around the parishes in my diocese and explain to them what the beauty of the liturgy is and say: "What are you people trying to do? Why go to the sects to look for something? You have the treasure here. You have the Eucharist. The Lord is there, present for you. He's inviting you into communion with him, divine communion, eternal communion. Why are you leaving this and going away?" That is what is important for us to show. And the reforms of the Second Vatican Council have, in some instances, got out of control. It has caused harm to the inner life of our people. But the Second Vatican Council itself didn't say that and didn't want that. It wanted a true renewal, but renewal means deepening. But it

didn't happen because unfortunately we made everything look like cosmetic changes here and there. Some people said the Council changes were to take the candle from the left side of the Mass and put it on the right side of the altar. That's [taken to be] the reform, but that's not the reform. The reform should be more profound, more spiritual. From the celebration of the Eucharist, for example, comes a transforming experience of union with the Lord. That is what the reform should achieve.

**ZENIT: Fifty years later, what do we need to do in order to be faithful to the liturgical vision the Council set out in Sacrosanctum Concilium? Do we need a reform of the reform?**

We need to be very much involved in the formation process of our people. Most people don't understand what the liturgy is all about. We've got to tell what it is. We've got to educate them, to prepare the materials necessary to educate them in that. Then we have to reform the reforms, we have got to also tell our priests how serious they should

become when they go to the altar. It's not a day-to-day eating and drinking exercise. It's something very special. If you are a priest, you're placed in the noble company of Jesus. You become another Christ at the altar. Are you aware of this? So you've got to educate and form them, and tell the people what is happening at the altar, and make the full part of the sacrament take hold of these people. That is what is necessary.

**ZENIT: People talk about a widespread loss of the sacred in society - would you say that is the main problem?**

Yes, because we have kind of converted it [the sacred liturgy] into a social gathering, like the assemblies they had in Russia, for example, where they sang songs of heroism, of ideas, and had parades. It's like a liturgy but it doesn't bring any transformation in the inner life of our people.

June 27, 2013 - *Zenit.org*

## [THE U.N. ASSAULT ON THE CATHOLIC CHURCH](#)

In the name of protecting children, the United Nations is now preaching to the Vatican. A report on the Holy See - released by a U.N. committee last week to much media fanfare - alleged that tens of thousands of children have been abused by Catholic clerics, and that the Vatican has helped cover it up.

The committee strongly urged the Vatican: "Ensure a transparent sharing of all archives which can be used to hold the abusers accountable as well as those who concealed their crimes and knowingly placed offenders in contact with children."

That's rich coming from the U.N., which has still not solved its own festering problems of peacekeeper sex abuse, including the rape of minors. Exposing abusers and holding them to account is a great idea. The Vatican has spent years addressing the scandal of its own past handling of such cases. But the U.N. hardly engages in the transparency it is now promoting.

The U.N. releases only generic statistics on violations committed by personnel working under its flag. The U.N. doesn't share with the public such basic information as the names of the accused or the details of what they did to people the U.N. dispatched them to protect. Blue berets accused of sex crimes are simply sent back to their home

countries, where in the majority of cases they drop off the radar.

Though the U.N. has been recording a drop in sex-abuse cases since it began releasing numbers in 2007, the number of alleged instances of rape and exploitation each year still runs into the dozens. (This may understate the realities, given the hurdles to victims coming forward, often in societies in tumult or at war.)

From 2007-2013, the U.N. reported more than 600 allegations of rape or sexual exploitation, with 354 substantiated - many of them involving minors. The numbers do not convey how ugly some of these cases get. Details can occasionally be gleaned when an incident seeps past the U.N. wall of *omerta* and makes it into the news, as with the peacekeeper gang rape in 2011 of a Haitian teenager, whose agony was caught on video.

In such matters as sex abuse, it is reasonable to hold the Vatican, or any other organization, to standards higher than the low bar the U.N. sets for itself. But hypocrisy is just one of the problems with this 16-page report on the Holy See, which further assails the Vatican for not subordinating itself wholesale to a much broader U.N. agenda.

For example, the report calls for the Vatican to drop

its opposition to adolescent abortion and contraception, condone underage homosexuality, and use its "authority" and "influence" to disseminate world-wide a roster of U.N. views and policies that run counter to those of the Catholic Church.

The real issue here is that whatever changes the Vatican and the world's 1.2 billion Catholics might consider, the U.N. is supremely ill-qualified to serve as a guide. The body that produced this report is the U.N. Committee on the Rights of the Child. Its job is to monitor compliance with the U.N.-engendered Convention on the Rights of the Child, a lengthy and intrusive treaty that went into effect in 1990.

When the Holy See became one of the early parties to this treaty, it did so with explicit reservations meant to safeguard its own authority and religious character. Now the committee, in its report on Wednesday, is pressing the Vatican to "withdraw all its reservations and to ensure the Convention's precedence over internal laws and regulations." The committee's recommendations are non-binding but can influence public opinion. In this report the Vatican is publicly shamed - and then urged to redeem itself by bowing before the altar of the U.N.

The Committee on the Rights of the Child consists of 18 panelists advertised as "independent experts," serviced by a secretariat housed in Geneva under the umbrella of the U.N.'s dubiously named Office of the High Commissioner for Human Rights. The committee members are nominated for their posts by the governments of their home countries and elected by an assembly of treaty members that reflects the despot-heavy tilt of the U.N.

From 2009-2013 the committee included a member put forward by the government of Syria, where in 2011 the Assad regime began making world headlines for torturing and murdering children. Currently, the committee includes members from such human-rights-challenged countries as Saudi Arabia, Russia, Ecuador, Ethiopia, Sri Lanka, Tunisia, Bahrain and Egypt. This panel issues reports via a process that in practice entails neither uniform standards of judgment nor urgent attention to some of the world's most horrifying abuses of children.

Officially, all parties to the Convention on the Rights of the Child are supposed to self-report every five years. The U.N. committee then responds with its own volume of "concluding observations" - which is what just hit the Vatican. In practice, however, some treaty members miss their deadlines by years,

and when they do clock in, the committee is chronically slow to respond. Iran has for years led the world in juvenile executions, yet the committee last reported on Iran in 2005. Its next report on Iran is not due until 2016.

A stark example of selective reporting can be found in the committee's most recent observations on Saudi Arabia - issued eight years ago. That report mentioned the case of a 2002 fire at a girls school in Mecca, a disaster in which 15 girls died and dozens more were injured. Expressing "grave concern" that "the school building did not meet adequate safety standards for children," the committee recommended that school buildings be made safer and that staff be trained for such emergencies.

What the committee did not mention was that when the schoolgirls tried to escape the fire, Saudi Islamic-morality police drove the students back into the burning building because they were not covered head-to-toe in the scarves and abayas required in public. Saudi journalists had the courage to report on this monstrous element of the tragedy. The U.N. Committee on the Rights of the Child left it out.

Or take North Korea, where state policy has led to famines that resulted in the stunting and mass starvation of children, and where disloyalty to the supreme leader can be punished by sending three generations of a family, including children, to prison-labor camps.

In assessing North Korea, the U.N. committee in its most recent report released in 2009 expressed "concern about severe ill-treatment" of children and noted with "deep concern" that "the overall standard of living of children remains very low." But there was none of the fervor with which the committee has denounced the Vatican for failing to explicitly forbid corporal punishment. On that the committee was more than merely concerned, scolding the Holy See to ensure that "all forms of violence against children, however light, are unacceptable."

The Vatican has responded to this U.N. satrapy with a statement that its headline-grabbing report was "unjustly harmful" and went beyond the committee's competencies "to interfere in the very doctrinal and moral positions of the Catholic Church."

Pope Francis might want to consider that it is precisely to avoid gross intrusion by unaccountable U.N. "experts" that the United States has signed but never ratified the Convention on the Rights of the Child. This treaty has less to do with children than with political power plays, and a fitting reform at the Vatican would be to walk away from it.



## IRRATIONAL ISLAM

The religious internet has been alive with pictures of burning churches, of nuns being paraded through the streets as prisoners of war, with abduction and murder of bishops and priests, the abduction and forced conversion and forced marriage of young girls, the abduction and murder of young boys, the killing of so many and the flight of even more from their ancient homelands, the question raised is: Why?

Again we see in Syria mass murder, the use of chemical weapons, torture, mass rape, again: Why?

As Sandro Magister [[www.chiesa.espressonline.it](http://www.chiesa.espressonline.it)] points out for an answer we can go back to the 2006 Regensburg speech of Benedict XVI, we can state with the Pope Emeritus and the Emperor Manuel II Palaiologos, "Show me just what Muhammad brought that was new and there you will find things only bad and inhuman, such as his command to spread by the sword the faith he preached."

Both Christian and Islamic fundamentalism are dangerous, as is secular fundamentalism, it always leads to inhumanity. The Emperor continues, "God is not pleased by blood - and not acting reasonably is contrary to God's nature. Faith is born of the soul, not the body. Whoever would lead someone to faith needs the ability to speak well and to reason properly, without violence and threats . . . To convince a reasonable soul, one does not need a strong arm, or weapons of any kind, or any other means of threatening a person with death . . ."

For Catholics revelation is about Faith and Reason; Reason, which comes from God and is God's gift to mankind is part of man's very nature. Faith without Reason is dehumanising, even Christianity when reduced to mere Fideistic Positivism, the mere following of rules, rather than its emphasis on worshipping God "in Spirit and Truth", in Jesus as being the Incarnate Logos or forgetting Paul's insistence that the Law brings death and the Spirit brings Life, can be dangerous indeed.

The problem with Islam is that the best man can

hope for is to become abduallah, a slave of God, a slave of a God who commands and instructs, but who is actually as far removed from man as a man is from a microbe, whilst Catholicism insists that man can hope for 'divinisation', we can hope "to see God face to face", to become Sons. We believe that Grace transforms base fallen nature that distorts man's rational nature, it enthuses our very nature and transforms us. Islam does indeed believe in 'One God' but it is a God who is distant. It is certainly a God who is merciful and who expects his creatures to be merciful if they are to expect mercy but the Christian God transforms. The difference is Grace. The difference is the doctrine of the Most Holy Trinity.

Human reason transforms, Islam in the Spanish pre-reconquest Convivencia, when Islam, Christianity and Judaism dwelt more or less happily together was an age in which Islamic scholarship embraced, preserved and eventually passed on to men like Aquinas the philosophy of the ancient Greeks. It is not by accident that Christianity rediscovers Aristotle and Plato in dialogue with a rational Islam. Today's problem is that contemporary Islam has lost its sense of the rational. *Nostrae Aetate* urges us to dialogue, Benedict's Regensburg speech was a model for blunt, frank and courageous dialogue, it is more necessary now than it was 50 years ago.

Catholicism unlike secularism, which can only confront, can engage in dialogue with Islam but it strikes me that in the West especially but elsewhere too amongst Moslems there is a great hunger for a faith which is rational. In my 'dialogue' with Islam - talking with local shopkeepers and cafe owners and students - the more Islam identifies itself as irrational and bloodthirsty, the more tentative enquiries I find are made about Christianity.

By **Fr Ray Blake** - August 21, 2013 on <http://marymagdalen.blogspot.ca/>

(Ed's note: a couple of 'good' books on this subject: *Crucified Again* by Raymond Ibrahim, and *Not Peace but a Sword* by Robert Spencer)

## NEW ORDINARIATE GROUP IN KANSAS CITY

It was as simple as handing over a stack of some 20 signed applications.

On January 25, following an Anglican Use High Mass, Msgr. Jeffrey Steenson personally received the applications from Father Ernie Davis and accepted the Our Lady of Hope Society as part of the Ordinariate of the Chair of St. Peter.

"You might wonder why we do this. It's because the pope says so," Msgr. Steenson said, further explaining that the Vatican wants the ordinariate to have on file the documents from each member seeking full communion with the Catholic Church.

The Vatican established The [Personal] Ordinariate of the Chair of St. Peter two years ago to receive in full communion former members of the Anglican Communion who also desired to retain their own prayers and forms of liturgy as full members of the Catholic Church.

Pope Benedict XVI first announced the structure of the "personal ordinariate" which might, though not quite precisely, resemble a "diocese" covering all of the United States and Canada, for receiving former members of the Anglican Communion in 2009 in the apostolic constitution, *Anglicanorum coetibus*.

Pope Benedict also appointed Msgr. Steenson as the founding "ordinary", and elevated him to the rank of protonotary apostolic, the highest rank of monsignor.

Because he is married - "Happily married for 40 years" - he could not be ordained as a bishop, although he is a full member of both the United States and Canadian conferences of bishops.

Msgr. Steenson however reminded his newest community that they are attached to a parish which remains a parish of the Diocese of Kansas City-St. Joseph, and celebrates its 4 p.m. Saturday Anglican Use High Mass under the care of a former Episcopalian priest, Father Davis, who remains a priest of the Diocese of Kansas City-St. Joseph, although the community itself is no longer a "personal parish" of the Diocese of Kansas City-St. Joseph, but now a "community of the ordinariate."

"We're plowing new ground," he told the community. "Bishop (Robert W.) Finn is the bishop of this place, and that includes our community."

Confusing? In his homily at the Mass of

inauguration, Msgr. Steenson simplified for the community the task before them.

"Fly under the flag of evangelization," he said. "We need to bring people to Christ."

Whatever reason that led individual members to full communion with Rome, and whatever hurt or anger they may have experienced, Msgr. Steenson urged them to reach out, particularly to their Anglican or Episcopalian brothers and sisters.

"We did not become Catholic because we opposed something that happened in our old church," Msgr. Steenson said.

"We became Catholic because it is true," he said.

"We pray for the Episcopal diocese (of West Missouri) here. We pray for Episcopal congregations in this city. We pray because even though much divides us, we still have a common baptism," Msgr. Steenson said.

Msgr. Steenson noted that the inauguration occurred as the annual week of prayer for Christian Unity was drawing to a close.

That week, he reminded the congregation, was first proposed by a former Episcopal priest, Paul Wattson, who was received into full communion with Rome in 1909.

"He was one of ours," Msgr. Steenson said. Early in the 20<sup>th</sup> century, "contact with Protestants was not much welcome. Father Wattson's idea initially received a chilly reception. But he attained the attention and support of Pope Benedict XV in 1915."

The next "Pope Benedict" recognized that elements of the Anglican "patrimony" could add gifts to the Catholic Church, Msgr. Steenson said.

"Everything in our old tradition that is worthy and true and good, it all has an ecumenical dynamic to be in unity with the Catholic Church," he said.

"It is a remarkable thing to take the structure of our Book of Common Prayer as an instrument to be a meeting point, and use it to become Catholic."

And make no mistake, Msgr. Steenson told the congregation. They are not part of a separate rite. They are fully Catholic.



"The ordinariate is not intended to be a separate, ritual church," he said. "We are not a separate rite of the Catholic Church. We are part of the Latin rite. We belong with everybody else, and we are here to stay."

Msgr. Steenson said the ordinariate is very much still in its infancy. Extending from the Arctic Circle to the Rio Grande and from Hawaii to Nova Scotia, he operated last year with a budget of \$200,000, one employee - his executive secretary, and the generosity of Galveston-Houston Cardinal Daniel DiNardo, where the ordinariate has its headquarters.

But he noted already that a "family in Houston" is

giving the ordinariate its own offices. "We are going to have a stunningly beautiful chancery at the end of this year," Msgr. Steenson said.

He also said that the ordinariate will ask each community to donate 10 percent of its income to finance operations, and that there will be a separate appeal for funds, similar to a bishop's appeal in a diocese.

"But we are so young yet that we haven't gotten our act together to send out a letter," he said.

By **Kevin Kelly** in the *Catholic Key* - January 25, 2014

### [A HOMILY BY THE ABBOT OF FARNBOROUGH](#)

It is a particular delight to be here for the celebration of your patronal festival today. I had zipped past it a thousand times on my way to our cathedral or to our Benedictine nuns on the Isle of Wight. I knew something of the history of Fr Dolling, and I had often wondered at what strange and mystic rites might take place here, but it was not until last year that Fr Maunder gave me the grand tour with his encyclopaedic descriptions of each item of the *objet* preserved here.

Bl John Henry Newman wrote in one of his Anglican sermons that the church building speaks even when there is no one in it. Its beauty, its order, its shape and its furnishings all point to something beyond themselves and articulate some aspect of the Faith. And here in St Agatha's, there was always an unexplored hinterland behind everything done and said here. The Faith menu had a distinctive heavy Anglo-Catholic flavour. When it came to ritual, for some Anglo-Catholics the curry was never hot enough, and for many Anglicans - bishops included - it was too hot by far. And so what we see in St Agatha's these days is, in a sense, the fulfilment of something which was always unresolved, the ending of a tension always likely to be present. For a true claim to be in the tradition of St Augustine of Canterbury must mean sharing his faith. I remember Graham Leonard [former Anglican Bishop of London] saying once that entering into full communion with the Roman Church meant that taking the Roman Breviary into the chapel in the morning was prayer and not a political point. And St Augustine's prayer, the one he prayed when he landed on these shores, was the Roman canon in which the Catholic Faith is so beautifully expressed. There we find the whole story, unity with the whole

Church, the Pope and the bishops in communion with him, the prayer for the dead so tied up with the history of St Agatha's, the sacrifice of the Mass and, perhaps most importantly today communion with and the intercession of the saints, and in the second team as one of our monks always called them - St Agatha. Now if God knows all things past and future, we can confidently say that he would know from all eternity that little Agatha would be the patroness of this little church in Portsmouth, and this saint must have been given charge of this church for a reason. She must have some special lesson for us.

Little Agatha suffered many vicissitudes for the Faith. She suffered jealousies and passions, and was repeatedly the victim of powerful men who wished to sway her from the right way. She wanted to be something beautiful for God, with an interior order and splendour, like this little church here which bears her name. She was not old, not particularly outstanding, but within her was a radiant beauty that came from two things. Jacob of Voragine, the medieval hagiographer, gave various sources for her name: the Greek αγαθος agathos, 'good' or hagios, holy + Theos, "God", and another in "a-geos", "without Earth", virginally untainted by earthly desires. What she was called is what she was. She was good, she was holy and she was pure, and the base fellows in charge of things at the time hated her for it and lusted after her. Agatha's story is much like that of every other virgin martyr of the early Church - denial of the faith was demanded of her - incense offered to idols was demanded. And then imprisonment and cruelty. She was steadfast in her love of Jesus Christ - not an idea, not an ideology, but a person - for the love of Jesus

Christ.

When I first came to see St Agatha's last year - and the irrepressible Fr Maunder gave me his grand tour, he told me how the civil rulers of Portsmouth had lopped off part of the Lady Chapel - I remember thinking how appropriate this was. That a temple dedicated to St Agatha should share her fate - Agatha whose breasts were cut off. And so Agatha began as a mere teenager to bear witness to the eternal truth that great love and great suffering go hand in hand. To suffer is often a sign that God's hand is upon you in a special way.

Goodness, holiness and purity, are asked of all of us. If we profess a love of Jesus Christ and a firm attachment to His teaching - we will be mocked and ridiculed. Earthly rulers - our own government and the United Nations included - will denounce or sneer at our folly and urge us to see what is - for today at least - regarded as sense. If we declare a love of Jesus Christ we will be called by the world to a conformity with it which is impossible for us and so we suffer a certain isolation as did Agatha in her

prison. When in prison St Agatha was visited by St Peter, who healed the wounds of her breast and vanished from her sight. And again here at St Agatha's Portsmouth - the story of Mighty Little Agatha is lived out again. Peter healing wounds in the establishing of the Ordinariate. God's providential care revealed afresh to us in the resurrection of life and worship in this place. And we are asked today to do no more than little Agatha was asked to do. To be drawn by beauty and the truth and the love of Jesus Christ - and to cooperate with it, and give all for Him in the beauty of Holiness. To give until it hurts as Pope Francis put it recently. To invest into our souls the same energy and love that has brought life to the dry bones of this building and dragged it from the jaws of death. May God who has begun this good work - bring it to fulfilment, and may St Agatha's protecting hand stretch over this church which enjoys her patronage and over us all.

Delivered at St Agatha's, Portsmouth - February 8, 2014 by **The Rt. Rev. Dom Cuthbert Brogan OSB**

### FROM HERE AND THERE

1) A professional knows the limits of his knowledge. An amateur does not know the limits of his knowledge. A dilettante does not know that there are any limits to his knowledge. **Dr. Edward Peters**

2) I am ready to meet my Maker. Whether my Maker is prepared for the ordeal of meeting me is another matter. **Winston Churchill**

3) You've heard of the three ages of man - youth, age, and "you're looking wonderful." **Francis Joseph, Cardinal Spellman**

4) There may be times when we are powerless to prevent injustice, but there must never be a time when we fail to protest. **Elie Wiesel**

5) Having a **Fly In The Ointment** is an expression used to describe a tiny thing that is hindering the outcome of something altogether much larger and more important. Thousands of years ago, before doctors, apothecaries (an early version of chemists) dealt with all medical treatment, and their sought-after potions and ointments would be dispensed from large vats. These vats could treat a vast number of people but a single fly or other insect found floating in them was thought to spoil the whole amount. The earliest reference to this phrase can be found in the Bible, in *Ecclesiastes* (10:1), which includes the phrase 'Dead flies cause the ointment of the apothecary to send forth a stinking savour.' **Albert Jack** in *Red Herrings & White Elephants*

**Gary S. Freeman**  
102 Frederick Banting Place  
WATERLOO Ontario N2T 1C4  
519-886-3635 (Home)  
519-747-5323 (Fax)  
gfreeman@pwi-insurance.ca  
800-265-2178 or 519-747-3324 (Office)