

The Parish of St. Edmund, King and Martyr

Waterloo, Ontario
www.stedmund.ca

UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

May 14, 2010 - **St. Boniface**

June Schedule

June 3	Thursday	Corpus Christi
June 6	Sunday	The First Sunday after Trinity
June 13	Sunday	The Second Sunday after Trinity
June 15	Tuesday	St. Barnabas the Apostle
June 20	Sunday	The Third Sunday after Trinity
June 24	Thursday	The Nativity of St. John the Baptist
June 27	Sunday	The Fourth Sunday after Trinity
June 29	Tuesday	St. Peter and St. Paul the Apostles

Service Times and Location

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

NOTES AND COMMENTS

- 1) About the Pope - **A MAN SENT FROM GOD WHOSE NAME IS BENEDICT** - this page.
- 2) **Reminiscences: Scotland - ROBERT'S RAMBLINGS** - page 4.
- 3) The second of six parts - **ADDRESS BY CARDINAL LEVADA** - page 7.
- 4) From *The Brandsma Review* whose motto is 'for Life, for the Church of God, and for Ireland' - **UK 'CARING' PROFESSIONALS TAKE ON ROLE OF GESTAPO** - page 8.
- 5) **ANGLICAN CATHOLICS, CATHOLIC ANGLICANS - LET'S CALL THE WHOLE THING OFF!** - page 9.

A MAN SENT FROM GOD WHOSE NAME IS BENEDICT

Bishop Robert Mercer CR has kindly written this article, for this magazine [**The Traditional Anglican** - the Magazine of the Congregation of St. Athanasius & St. Theodore, Presteigne, Powys, UK] to help us to pray about and, with the guidance of the Holy Spirit, respond to the loving and generous offer of Pope Benedict XVI to Traditional Anglicans who seriously sought his help to fulfil Christ's prayer that we may all be one as He and His Father is one. Father Brian Gill

"Leading men and women to God, to the God Who speaks in the Bible: this is the supreme and fundamental priority of the Church."

Three guesses as to who said this. Billy Graham, John Wesley, Martin Luther, or an evangelical Anglican like John Stott of All Souls, Langham Place, London? No, Pope Benedict XVI.

It's no wonder that this Pope appeals more and more to evangelical Christians, to Anglicans and to the Orthodox. Some of us have been deceived by the liberal media or even by liberal Roman Catholics into writing him off as "the rottweiler cardinal" or "the panzer cardinal". But like another elderly pope who came to office late in life, John XXIII, this man is full of astonishing surprises.

For one thing, he wants us all to know and love the Bible as he himself does. He quotes St. Jerome with approval, the 5th century translator of the Bible. "Ignorance of Scripture is ignorance of Christ". And again, "Read the Scriptures frequently; may your hands never set the Holy Book down. Learn here what you must teach". This Pope's big book is not a defence of himself and his own denomination but *Jesus of Nazareth*. His smaller books *The Apostles* and *St. Paul* are simple Bible studies which he gave to large crowds in St. Peter's Square. *Church Fathers* is simple teaching about those whom our Prayer Book calls "ancient authors" (introduction to the ordination services). The Pope regards the Biblical writers as "our normative theologians". Among his favourite theologians are St. Paul and St. Augustine of North Africa, a fact which should endear him to all good Protestants. Another favourite is John Henry Newman, the Anglican Vicar who became a Roman Catholic and who loved the Greek Fathers of the ancient Church.

Talk of Church Fathers (or seminal influences) tells us that the next thing to astonish us about this Pope is his commitment to ecumenism. He reveres the Jews. He has been on pilgrimage to Auschwitz; he has visited the Synagogue in Rome. (An earlier Pope had said, "Spiritually we are all Semites".) Benedict helped forge a document of agreement with Lutherans about "justification by faith"; he has preached in the Lutheran church in Rome. Benedict helped forge a document of agreement with the Coptic church of Egypt. Discreet dialogue with the Orthodox Churches is under way though as the Orthodox tend to be as fissionary as Anglicans, progress is slow. The Russian Orthodox are especially amiable. The Pope and the Ecumenical Patriarch of Constantinople presided together over a joint celebration of St. Paul in St. Paul Outside-the-Walls, Rome, where the Apostle is buried.

The Pope's understanding of his own limitations as under the authority of Scripture, reassures other Christians. "The Pope is not an absolute monarch whose thoughts and desires are law. On the contrary: the Pope's ministry is a guarantee of obedience to Christ and His Word. The Pope must not proclaim his own ideas, but rather constantly bind himself and the church to obedience to God's Word, in the face of every attempt to adapt the Word or to water it down, and in the face of every form of opportunism". He sees the church as a communion of people united within the relationships within the Trinity, not as an institution for administration. He sees Christian discipleship as a personal living relationship with Jesus, rather than as keeping rules or as knowing all the right answers.

It is Benedict's generosity to Anglicans which astonishes us most of all. Dialogue about rapprochement between Anglicans and Rome has

been going on and off for some 400 years, mostly off. Fr. Michael Rear, a Roman Catholic priest, has summarised this history in articles which appeared in *The Catholic Herald* and in *New Directions*. There is a whole book by two Anglicans, *Rome and Canterbury Through Four Centuries*, by Barnard and Margaret Pawley. The story is too long to repeat here. A hopeful moment was the Malines Conversations held in Belgium between 1921 and 1925. There is a book about these too, called *A Brother Knocking at the Door* by Bernard Barlow. It was from those conversations that we got the motto *United but not Absorbed*. Abbot Lambert Beauduin had written, "An Anglican church absorbed by Rome and an Anglican church separated from Rome are equally inadmissible."

Since 1969 there have been ongoing talks between Rome and the Anglican Communion called ARCIC for short, Anglican-Roman Catholic International Commission. Remarkable concord has been established about all sorts of issues. However, at the same time as they were trying to reach unity with Rome, Anglicans were equally busy erecting fresh barriers to unity: the ordination of women, the endorsement of clergypersons who were practising homosexuals, the invention of gay marriages, the endorsement of abortion. ARCIC is not now going anywhere. However, we of the Traditional Anglican Communion and some members of Forward in Faith have said to Rome, "But we are still here. Why not let ARCIC dialogue pass to us?"

Pope Benedict had written that Catholics can not demand that other churches be disbanded and their members individually incorporated into the Catholic Church. They must remain in existence as churches with only those modifications which unity necessarily requires. The Catholic church has no right to absorb other churches. The Catholic church has not yet prepared for other churches a place of their own. Once the Bishops and Vicar's General of the Traditional Anglican Communion had signed *The Catechism of the Catholic Church* and unanimously applied for reconciliation, the Pope set in train among theologians and administrators at the Vatican the two year long process which resulted in the Apostolic Constitution, *Anglicanorum coetibus* or Groups of Anglicans. He did not make the first move. He is not stealing sheep. It was we who approached him.

Naturally enough, as with engaged couples before they marry, there are some anxieties as we await developments. You will not financially support pederastic clergymen in Ireland or elsewhere. I have known one or two such but they were married Anglican priests. You will not have to eat fish on

Fridays even if you dislike it. You will not have to go to confession on Friday. You will not have to write an exam on *The Catechism of the Catholic Church*. RC laity don't. Why should you? Your parish council will not have to send donations to Rome. RC parishes don't. Why should yours? You will not have to submit to a bully. Cardinal Ratzinger and two of his staff gave me over an hour of their time in Rome in 1985 when we talked unity. He is the gentlest, most courteous of men, a skilled listener. Conversely, you can still treasure our Prayer Book catechism which serves a different purpose from the Roman one. Ours is a preparation for those hoping to be confirmed. The Roman one is a fat compendium of theology to be referred to, stuffed full of Bible, ancient authors and quotations from saintly people.

As to "concessions", so to speak, it is Rome which has made most. We retain our identity and our Anglican heritage or patrimony; our Prayer Book tradition of worship, our hymns and music; our married clergy; our esteemed place for the laity. An editorial in the Catholic weekly, *The Tablet*, put it like this, "Roman Catholic doctrinally but Anglican culturally" which is not quite how we'd put it, but we know what the editor is trying to say. Our only disappointment is no married bishops. After all, St. Peter the first Pope had a wife (*Matthew* 8:14. *I Corinthians* 9:5). However, Rome's reason is impeccable. The rapprochement of Eastern Christianity and Western, the two lungs of the one church, is what matters most, and as yet it is the Orthodox who can not stomach the thought of married bishops. And by the way, the word Ordinary is a Prayer Book one found in the ordination service and there meaning bishop. "Will you reverently obey your Ordinary unto whom is given the charge and government over you?"

We are not asked to repent of being Anglican, to repudiate our past. We shall continue to revere our scholars and saints and to learn from them. (I have heard Handel in St. Peter's, Rome.) We are not described as converting but as "entering into full and visible communion". We shall indeed enter into communion with millions and millions more Christians round the world. Think of what this means when we travel; when our own isolated folk can't find Traditional Anglican groups; when we are with Catholic relatives and friends. However, Rome does require us to assuage their scruples about us. How can they be really sure that we were validly baptized, confirmed, ordained? After all, in the Anglican communion as *it now is*, people are not necessarily baptized in the name of the Father, the Son and the Holy Ghost. Nor are they necessarily confirmed. Laymen claim to celebrate the holy

communion. Women claim to be bishops, priests and deacons. How can Rome sort out this confusion, and who can blame Rome for being confused? If at the altar rail we are each anointed, then all Romans will be satisfied that we have indeed been initiated into the body of Christ. If our clergy are ordained, then all Romans will be satisfied that our clergy are indeed bishops, priests and deacons. It was an Anglican bishop in the 1950's who persuaded me that if our orders were the only thing keeping us apart, we ought to meet Rome's needs in this regard. I am glad to do so.

"This is the Lord's doing: and it is marvellous in our eyes. This is the day which the Lord hath made: we will rejoice and be glad in it." (*Psalms* 118: 24-25).

+Robert Mercer CR

As this is not a learned paper I have not cited any of the above quotations, but they and much fascinating information can be obtained from:

Covenant and Communion: The Biblical Theology of Benedict XVI by Scott Hahn

Ratzinger's Faith: the Theology of Benedict XVI by Mrs Tracey Rowland

The Thought of Benedict XVI by Aidan Nichols OP, an ex Anglican.

+RM CR

ROBERT'S RAMBLINGS

Reminiscences: Scotland

The state Church of Scotland is Presbyterian, though there are stricter breakaways nicknamed *wee Frees*. Whenever Her Majesty crosses the River Tweed she ceases to be Anglican and is now a member of the Kirk. The country is legally divided into parishes. One addresses its local clergyman as Minister. Even if one is atheist or Jewish one can say, when introducing him to a friend, "I'd like you to meet *our* Minister." Scotland now has its own parliament, as Wales and Northern Ireland have their own assemblies. Each of these legislative and executive bodies has approximately the same functions and powers as a provincial government in Canada. It is only the English who lack such freedom: the Northern Irish, the Scots and the Welsh (ie the parliament in Westminster) still interfere in England's internal affairs. Before this new arrangement recently came into force, the General Assembly of the Church of Scotland served as a *de facto* parliament of the country presided over by a Right Reverend Moderator in knee breeches, stockings and buckled shoes.

The Queen has the right to address General Assembly of the Kirk but this is such an august and intellectual gathering she seldom chooses to do so. Instead she sends a Commissioner to represent her who during the session lives in her palace of Holyrood, Edinburgh, and gets treated as though he himself were royal. Scotland has its own crown jewels which are presented for the sovereign's inspection on his or her first visit to the capital after coming to the throne. These insignia are on display in Edinburgh Castle. When I went to see them I was delighted there were no crowds as for the more famous crown jewels in the Tower of London. The

guard let me stand close for a good long look. When I mentioned the crowds in London he replied, "Och, I wouldn't know about Sassenachs (ie Saxons). I'd never visit that country".

Anglicans from England or elsewhere who are visiting Scotland are surprised to discover that their own denomination, the Episcopal Church of Scotland, is little more than a minor sect. Presbyterians despise us, "If you are going to be catholic you might as well do so properly and be Papist." RC's despise us, "If you are going to be protestant you might as well do so properly and be Presby". Presbyterian children have a mocking chant but I can only remember one line from it, "Piskie, piskie kneel and pray". However, some of Scotland's aristocratic families have long been Piskie, such as the late Queen Mother's.

Queen Victoria disliked the C of E especially its bishops but loved the Kirk. Her heir King Edward VII was so in revolt against everything associated with his oppressive parents that he reversed the situation. He used to smuggle Anglican priests into his holiday home at Balmoral Castle. A quick early service with no denunciation of his sins was better than a long tedious rebuke in the local parish church. He brightened up the ecclesiastical scene by requiring his Anglican chaplains to wear scarlet cassocks. You will find the canons of Westminster Abbey, for example, doing so to this day.

From the reign of William & Mary into the reigns of the Hanoverians it was illegal to be Piskie, partly because Scots Anglicans had a tendency to support the Stuart rebels, Bonnie Prince Charlie and all that.

Our priests were jailed. Anglican kings of England persecuted their very own denomination North of the Border. There is a famous painting of Piskie parents in the 18th century bringing their baby to a jail window so that their priest could baptize it from behind his bars. When the C of E refused to consecrate a bishop for those peskie republicans in the new fangled United States of America, the Americans sent Samuel Seabury to Scotland to be consecrated by our proscribed Scots bishops. Both in Scotland and in the USA do Anglicans decline to call themselves Anglican, ie English. They prefer the word Episcopalian, as do Brazilians.

If the Anglican church in Ireland tends to be "low" in reaction to the RC majority, the Anglican church in Scotland tends to be "high" in reaction to the Presbyterian majority. However, all three Celtic sisters have been apostate in succumbing to current liberal heresies. You either submit to priestesses or you get out. Only in the C of E is there freedom of conscience. You may believe priestesses to be *bona fide* priests in the church of God, or you may regard them as mountebanks administering non sacraments and celebrating non eucharists. Both positions are equally tenable. (And then the English mock Irish logic!)

The late George Sessford, Bishop of Moray, Ross & Caithness, was a friend of mine. We had met at the Lambeth conference of 1978 where we belonged to a caucus of evangelicals and catholics over against the liberals. Our conveners were the then Archbishop of Sydney and the then Bishop of London. George came to do some preaching in Matabeleland. And I once stayed with him for Hogmanay. Far from being riotous over the New Year we fell asleep in front of the fire. But that day we had left dark and early for a funeral in Glasgow's Anglican cathedral where George had once been provost, as they call their deans. We returned home via Loch Lomond so that I could dip my fingers in its icy waters. Snow had stopped falling and there was now clear winter sunshine on purplish brown hills. We also saw Glencoe.

We called in on the Primus, as the Scots call their archbishop. Princess Margaret once said that she had pumped him. This George Henderson was nicknamed Wee Georgie to distinguish him from Big George Sessford. This in the small town of Fort William in the diocese of Argyll & the Isles. Wee Georgie had to get about in boats. My own host helped an elderly lady from one of the islands cross a road. (Her mother tongue may have been Scots Gaelic.) When she saw Big George's collar she asked, "Are you a meenisterr?" He answered, "Yes,

I'm Episcopalian. Perhaps you've heard of us". Aye, I think mebbe I have herrd, mebbe I have". So much for top drawer Anglicanism!

There is one Anglican church for the whole of England. Its Primate is always the Archbishop of Canterbury in the South, St Augustine's see. The No 2 is always the Archbishop of York in the North, St Wilfred's see. There is one Anglican church for the whole of Ireland. Its Primate is always the Archbishop of Armagh in the North, St Patrick's see. The No 2 is always the Archbishop of Dublin in the South. The Welsh Archbishop can be diocesan bishop of any of the six dioceses. Ditto the Scots Primus. But the Scots are more egalitarian. They give neither their Primus nor the Archbishop of Canterbury the courtesy of ceremonial precedence.

I was in Scotland on several other occasions also. To stay with a long time friend in Kelso, a pleasant market town in the Lowlands. Several of you have met this John Cottrell who visited me in South Africa, Zimbabwe and Canada. To Glasgow to meet up with laymen and clergy considering a Continuing church, but in the end they decided to surrender to the liberals. (Scotland the brave?) To Edinburgh to stay with Big George's chancellor, Alan Campbell, whose wife insisted I eat porridge and oat cakes for breakfast. Scotland has its own legal system presided over I think by a grandee called the Lord Advocate General. Mr Campbell was of course a lawyer. He might even have been called a *clerk to the signet*. Scots juries can return the compromise verdict of *not proven*. Scotland has its own educational and local government systems. Towns have provosts, not mayors. It is no secret that Scots English has hundreds of words of its own. A tenement is not a slum but a handsome apartment with large rooms and high ceilings and imposing staircases in eighteenth century stone buildings, desirable residences in centre town, red sandstone in the case of Glasgow, grey stone in the case of its arch rival Edinburgh. Glasgow boasts a famous art gallery, to say nothing of an accent which takes for ever to decipher. A Dutch friend of mine went specifically to see the gallery. He left because he couldn't understand a word anybody said.

I've got thus far without mentioning bagpipes or quoting that great Anglican layman from England, Dr Samuel Johnson. Perhaps I can allow myself the luxury of one quotation, "Oats, a grain which in England is generally given to horses but in Scotland supports the people".

+Robert Mercer CR

FROM HERE AND THERE

1) Contacts with local Roman Congregations

The first personal contact I had with a RC Priest after the contact by our College of Bishops with Rome in October 2007 was with Fr. Kuzma of St. Aloysius Parish in Kitchener, when Fr. Kuzma graciously extended an invitation for me to participate in the Funeral of my Ukrainian Catholic friend of some 10 years in June of 2009.

Then in early February this year Fr. Ian Duffy, Pastor of St. Joseph's Parish in Fergus, contacted me by email and invited me to meet him over lunch to discuss *Anglicanorum Coetibus* and the possibilities it presented. We had a very interesting discussion in which I learned a great deal from him and I hope I was able to give him some information regarding the TAC including some of the correspondence which had by then become available. Fr. Duffy is quite well acquainted with Anglicanism, being a member of a family which was Church of Ireland in his youth. Fr. Duffy contacted me again with an invitation to me and to the congregation of St. Edmund's to join with their congregation in the Office of Vespers and the Exposition of the Blessed Sacrament on Palm Sunday, sung in Latin to Gregorian Chant.

Fr. Ball and several of our people joined with them while I participated in the Sanctuary and in Procession: a very friendly demonstration of our mutual search for unity which was enjoyed by everyone who participated.

Then on Sunday 25th April I had a further opportunity for fellowship, at the First Communion of my great-grandson Caleb at Holy Rosary Church in Guelph, celebrated by Fr. Bernard Carroll, S.J., the Pastor of Holy Rosary who received me with great courtesy: who also expressed his pleasure at the way *Anglicanorum Coetibus* is playing out. **Father Ted Bowles**, Priest-in-Charge

2) Did you know?

There are more Irish in New York City than in Dublin, Ireland; more Italians in New York City than in Rome, Italy; and more Jews in New York City than in Tel Aviv, Israel.

3) There are four boxes to use in defense of **Liberty**: SOAP, BALLOT, JURY, and AMMO. Please use them in that order!

4) The Defense of Human Rights

Honour all men. Love the brotherhood. Fear

God. Honour the King. *I Peter 2. 17*

By nature man is made superior to beasts, but not to other men. **St. Gregory I the Great**

We must not be so insistent upon demanding our rights as in discharging our obligations. **Benedict XV**

5) Another letter to Rome:

**Traditional Anglican Communion
Synod of the Anglican Catholic Church in
Australia (Q) Inc
ABN 38 446 364 827**

Archbishop John Hepworth

His Eminence William Cardinal Levada
Congregazione per la Dottrina Della Fede
Palazzo del S. Ufficio
00120 Vatican City

Your Eminence,

Prot. N. 217/08-30924

The bishops of the Anglican Catholic Church in Australia (a province of the Traditional Anglican Communion) express their profound gratitude to you for your positive response of December 16th 2009 to our Letter to the Congregation for the Doctrine of the Faith of October 5th 2007 in which we expressed our desire to "seek a communal and ecclesial way of being Anglican Catholics in communion with the Holy See, at once treasuring the full expression of catholic faith and treasuring our tradition within which we have come to this moment."

We have read and studied with care the Apostolic Constitution *Anglicanorum Coetibus* with the Complementary Norms and the accompanying Commentary, as well as the initial statement from your Dicastery at the time of your press conference with Archbishop DiNoia.

And now, in response to your invitation to contact your Dicastery to begin the process you outline, we respectfully ask

- that the Apostolic Constitution be implemented in Australia;
- that we may establish an interim Governing Council consisting of the two suffragan

bishops (who serve both the Anglican Catholic Church in Australia and Forward in Faith Australia), the Chancellor and Vicar General of the Anglican Catholic Church in Australia (both priests), a priest from the Council of Forward in Faith Australia, and a priest from among the former Anglican clergy who are now Catholic priests in Australia and who have indicated a desire to be incardinated into the Australian Ordinariate once it is formed;

- and that this interim Council be given the task and authority to propose to His Holiness a terna for appointment of the initial Ordinary.

We are working with Bishop Peter Elliott, who has been nominated by the Australian Conference of Catholic Bishops to liaise with us in the formation of the Ordinariate.

We also note that the Church of Torres Strait, a separate province of the Traditional Anglican Communion for Islanders resident in the Torres Strait and throughout Australia, is making a separate response through its bishop, Tolowa Nona.

We attach the resolution of the Council of Forward in Faith Australia also seeking the implementation of the Apostolic Constitution at this time. The

Traditional Anglican Communion in this country and Forward in Faith have been working very closely for many years.

We are also in conversation with Anglican parishes and individuals (both clergy and laity) who have indicated a desire to explore more deeply the pathway to unity with the Catholic Church opened by the Constitution.

In the last week of July, a National Synod will be held in Queensland to bring together all those who have indicated a firm desire to be part of the proposed Ordinariate. The Synod has the power to enact legal and canonical legislation to give practical effect to a positive decision for Unity.

With continued expressions of appreciation for the generosity of the Holy Father in gathering the Anglicans into the fullness of Eucharistic communion,

Yours sincerely in Christ,

+John Hepworth, Diocesan Bishop
+David Robarts, Bishop of the Southern Region;
Chairman of Forward in Faith Australia
+Harry Entwistle, Bishop of the Western Region;
Council of Forward in Faith Australia

ADDRESSES BY CARDINAL LEVADA - 2 of 6

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

For many Anglicans, however, the question of women's ordination remains a source of tension and disagreement, particularly in the Church of England, where more than 300 parishes have refused the ministry of bishops who ordain women, and for whom alternative episcopal oversight in the form of "flying bishops" (suffragans to the Archbishop of Canterbury) have provided supplemental ministry. The decisions of the recent Synod of the Church of England to permit the ordination of women bishops, and the refusal to authorize continued alternative episcopal oversight, have made the problem for this minority of Anglicans even more acute.

For its part, the Catholic Church has clearly articulated its position on the ordination of women. In 1975 Pope Paul VI issued a formal appeal to the then-Archbishop of Canterbury, Frederick Donald Coggan, to avoid taking a step which would have a serious negative impact on ecumenical relations. In October 1976, the Congregation for the Doctrine of

the Faith issued its Declaration *Inter insigniores*, stating that the Church does not consider herself authorized to ordain women, not on account of socio-cultural reasons, but rather because of the "unbroken tradition throughout the history of the Church, universal in the East and in the West", which must be "considered to conform to God's plan for his Church". This position was reiterated in 1992 in the *Catechism of the Catholic Church*, and again in 1994 with the Apostolic Letter of Pope John Paul II, *Ordinatio sacerdotalis*. In October, 1995, the Congregation for the Doctrine of the Faith issued a *Response* affirming that the doctrine stating the Church has no power to confer sacred orders on women is *definitive tenenda*, and thus is to be considered part of the infallible ordinary and universal Magisterium.

For Catholics, the issue of the reservation of priestly ordination to men is not merely a matter of praxis or discipline, but is rather doctrinal in nature and

touches the heart of the doctrine of the Eucharist itself and the sacramental nature or "constitution" of the Church. It is therefore a question which cannot be relegated to the periphery of ecumenical conversations, but needs to be engaged directly in honesty and charity by dialogue partners who desire Christian unity which, by its very nature, is Eucharistic. Cardinal Walter Kasper, current President of the Pontifical Council for the Promotion of Christian Unity, addressed this very point in an intervention given in June, 2006, to the House of Bishops of the Church of England during its discussions on the ordination of women to the episcopate. In his talk he affirmed: "Because the episcopal office is a ministry of unity, the decision you face would immediately impact on the question of the unity of the Church and with it the goal of ecumenical dialogue. It would be a decision against the common goal we have until now pursued in our dialogue: full ecclesial communion, which cannot exist without full communion in the episcopal office."

Returning to the ARCIC process, in 1983 ARCIC II was established by the authorities of both Communions, with a new group of representative theologians from each side. A list of the agreed statements produced by ARCIC II can provide an idea of the broadened scope of the Commission's mandate: "Salvation and the Church" (1987), "Church as Communion" (1991), "Life in Christ: Morals, Communion and the Church" (1994), "The Gift of Authority: Authority in the Church III" (1999), and "Mary: Grace and Hope in Christ" (2005). These documents, although rich in content, have not received the widespread attention of the statements of ARCIC I, nor as far as I know have they been submitted for evaluation by the "authorities" of the two Communions, as were the previous statements. A more general analysis of the work of ARCIC II would go beyond the scope of this talk, not to mention the time available. But there is one

statement - "Life in Christ: Morals, Communion and the Church" - that addresses the question of homosexuality, which has in the past decade become another Church-dividing issue within the Anglican Communion (and potentially between the two Communions), and thus also touches our topic, since it motivated the need seen by some Anglicans to request the possibility of corporate union with the Catholic Church to which *Anglicanorum coetibus* is a response.

In "Life in Christ," we read the following conclusions offered by the Commission members as a statement of doctrinal agreement between Catholics and Anglicans on the question of homosexuality:

(no. 87) ". . . Both our Communions affirm the importance and significance of human friendship and affection among men and women, whether married or single. Both affirm that all persons, including those of homosexual orientation, are made in the divine image and share the full dignity of human creatureliness. Both affirm that a faithful and lifelong marriage between a man and a woman provides the normative context for a fully sexual relationship. Both appeal to Scripture and the natural order as the sources of their teaching on this issue. Both reject, therefore, the claim, sometimes made, that homosexual relationships and married relationships are morally equivalent, and equally capable of expressing the right ordering and use of the sexual drive. Such ordering and use, we believe, are an essential aspect of life in Christ."

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

UK 'CARING' PROFESSIONALS TAKE ON ROLE OF GESTAPO

If you sometimes think Ireland is little better than Britain when it comes to abortion, you're wrong - thanks to various pro-life organisations who (despite serious differences on tactics and strategy) have braved the ridicule and contempt of the mainstream media and ensured that our Government has so far resisted pressure from the EU to fall into line.

It's true that the situation here may well change for the worse in a few short years. It is true that there is already an ugly and lucrative trade to Britain carried on under the fraudulent pretext of "right to travel", and that the pressure to "liberalise" our existing

restrictions is continuous and unrelenting.

Nevertheless, for the moment things still really are better here. I was deeply impressed by one entry in a blog by Father John Hunwicke, an Anglican of very strong Catholic leanings who is Vicar of St Thomas the Martyr in Oxford. He can see the difference between the British situation and our own quite clearly - even if many Irish people can't. This is how he puts it:

Among the things one notices if one holidays annually in Ireland is the sight of people with

Down's Syndrome. It is no more remarkable to see them in the streets than to see, say, a West Indian or someone in a wheelchair, in Britain. When you get back to Blighty, the streets seem suddenly strange because there aren't any [Downs people]. Then it dawns on you why there aren't any. Rather as, just after the cattle trucks had rumbled off to the East, it must have been strange - and then disconcerting and very frightening - to wander round a German town and see no Jewish faces.

Ugly, isn't it, that the role performed in Nazi Germany by Gestapo or SS is performed in Britain by members of Caring Professions whom we each of us have to visit, especially as we get older, for our aches and infirmities. If anything, ours is a spookier, well, let's be frank - an even more evil - society than Hitler's; one in which the Evil has dug its roots even deeper than it had in his Germany, because it is internalised among more people and more groups and more classes and more structures; and has been so manipulated that, far from being concealed, it is publicly applauded by our Media; and because the killing is, by a Diabolical masterstroke, disguised as Caring and performed by men and women whom we take for granted to be gentle. And yet, throughout my ministry, I've felt that I ought to discipline myself not to mention abortion too often in sermons lest people decide I am fixated on only one thing; or lest I traumatise women who've had abortions. How evil does infect us all.

Spare a prayer for brave young women who embark upon a willed pregnancy and have to face some medical bully. Spare more prayers for those put

under enormous pressure to have "tests" to see whether their "foetus" is "abnormal". Find some more prayers for those who are assured, by kind and sympathetic people who only want to help them, that it would be wholly irresponsible to encumber the world with a Downs Syndrome human being. And don't forget, in your prayers, those other victims - the women who have already been deceived and seduced into complicity in the killing of their own children.

Fr Hunwicke is so right. The *Sunday Telegraph* is much better than most of the other British papers on ethical matters, but in a recent article its "Health Correspondent" Laura Donnelly showed she has bought into the idea that it's quite acceptable to kill an unborn Downs baby. Her piece was deploring the fact that many hospitals are still using outdated methods of screening for the condition, which may result in the miscarriage of a "normal" baby. A positive result of the test, of course, almost always amounts to a death sentence for the Downs baby, who has no rights at all.

I only wish the Down Syndrome Association of Ireland could be forced to listen to someone like Fr Hunwicke, and that the Catholic clergy here would thunder similar denunciations from pulpits throughout the land. They would be met by screams of rage and hatred; but who cares? They could hardly be more unpopular than they are already, and the remaining ordinary faithful Catholics would cheer them to the rafters.

By **James R. Lothian** in *The Brandsma Review* - January-February 2010 issue

ANGLICAN CATHOLICS, CATHOLIC ANGLICANS LET'S CALL THE WHOLE THING OFF!

What's an Anglican-Catholic? What's a French-Canadian, an English-Canadian, a Ukrainian-Canadian? Or, for that matter a Ukrainian-Catholic?

You could say the first word in each of these hyphenated descriptors is the *adjective*, the second the *noun*. So, an Anglican Catholic is rather different from a Catholic Anglican. Thirty or forty years ago we may have thought the two ways of coupling 'Anglican' and 'Catholic' amounted to virtually the same thing. With the best of idealist intention we may have been fooling ourselves.

A Catholic Anglican was different from an Evangelical Anglican, because the emphasis, the churchmanship of his Anglicanism was more liturgical, his beliefs a bit more like those of Roman

Catholics, but it wasn't *being in communion* with any other body beyond the British Isles, or the rest of the Anglican Communion, least of all with the Bishop of Rome, that defined his 'Catholicism'. He believed in the Branch Theory. There were *Roman Catholics*, *Orthodox Catholics* and *Anglican Catholics*.

Anglican and Ukrainian

There is a certain parallel between the development of Anglican Catholicism and Ukrainian Catholicism, which is instructive. The Western, Roman or Latin Church and the Eastern or Greek Church were once in communion, but about a millennium ago drifted apart and fell out of communion with each other. You might say, the one trunk divided into two branches. And that was where the rot set in. Catholic Anglicans would recognise the same

pattern in their separation from the rest of the Western, Roman or Latin Church.

But about four centuries ago a large part of the Ukrainian Orthodox Church, part of the Eastern or Greek communion of Churches, restored communion with the See of Rome, and thus became Ukrainian Catholics, carrying on with their traditions and liturgies much as they had before. They had been Ukrainian *Orthodox*, now they were Ukrainian *Catholics*. Of course, if you talk about Ukrainians as an ethnic group or a nation, you can't distinguish *Orthodox* Ukrainians from *Catholic* Ukrainians, each sharing their Ukrainian nationality or ethnicity, the denomination being merely the adjective, 'Ukrainian' the common noun.

And so, this brings us to the business of 'Anglo-Catholicism', with which we must, perhaps sadly or nostalgically, part ways. History has moved on. For Anglo-Catholicism falls within the category of 'Catholic Anglicans' rather than Anglican Catholics. After *Anglicanorum coetibus* a choice has to be made.

For if you *can* enter the Catholic Church, with all your Catholic Anglican patrimony and you choose *not* to, you have made it clear that you are not Catholic, because that term designates not only the fullness of the Faith for all of humanity but also an ecclesiology which makes this wholeness-in-unity the foundation of the being of the Church.

And then you are not a 'Friend of the Ordinariate' either.

No Plan B

The time for fudging is over; the time for Plan A and Plan B is over, the time for dragging out our wishful thinking, fantasizing about being able to remain in the Church of England and yet claiming to be Catholic is finished.

The Catholic Church and the Catholic Faith are not Plan B, and they are not a refuge from female bishops, for those who would rather be Anglicans. The Catholic Church is Plan A, and genuine conversion is recognising that it *has always been* Plan A. Those wishing by preference to remain Anglicans out of communion with the See of Peter have not really accepted the fullness of the Catholic Faith and therefore are not *bona fide* Catholics.

One thing seems certain to me, and this is that restoring eucharistic communion with and within the Catholic Church under the Bishop of Rome has nothing to do with women bishops, homosexual marriages, or whatever we approve or disapprove of as individuals, though these crises may have been *historic graces* to wake us up to the need to restore Catholic unity.

Asking to have communion restored is solely a question of having recognised the unique truth and fullest realisation of the Catholic Faith in the Catholic Church, and seeing *that* as the normative way of salvation in Christ. Hankering after some other separate Church, whether past, present or future, is surely incompatible with the Catholic Faith and the desire for the fullness of Truth.

By **The Reverend Ernest Skublics** in the April 2010 issue of *New Directions*

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