

The Parish of St. Edmund, King and Martyr

Waterloo, Ontario
www.stedmund.ca

UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

December 16, 2009 - **St. Eusebius**

January Schedule

January 1	Friday	The Octave Day of Christmas / The Circumcision of Christ
January 3	Sunday	The Second Sunday after Christmas
January 6	Wednesday	The Epiphany of Our Lord
January 10	Sunday	The First Sunday after Epiphany
January 17	Sunday	The Second Sunday after Epiphany
January 24	Sunday	The Third Sunday after Epiphany
January 25	Monday	The Conversion of St. Paul
January 31	Sunday	Septuagesima

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) **LETTER TO THE ACA FAITHFUL** - from Archbishop Falk - this page.
- 2) **Reminiscences: Italy - ROBERT'S RAMBLINGS** - page 3.
- 3) Some comments about the Episcopal Church - **ORDINARIATES AND ECUMENISM** - page 7.
- 4) On homosexual unions - the fourth of four parts - **CONSIDERATIONS** - page 8.
- 5) **LATIN MASS APPEAL** - page 8.
- 6) **LISTENING TO THE LITURGY OF THE WORD** - page 10.

LETTER TO THE ACA FAITHFUL

To all the Faithful of the Anglican Church in America

Greeting:

The great Orthodox theologian John Meyendorff has been quoted as remarking that genuine Christian unity would require humility on the part of many, and charity on the part of all. I suggest that to those two paramount Christian virtues we must add the more workaday quality of patience. It took 450 years to raise all the questions posed by the possibility of real and corporate unity between Roman Catholics and Anglicans. We will not have all the answers in 450 minutes.

Yet with the publication of Pope Benedict XVI's Apostolic Constitution, *Anglicanorum coetibus* we do now have the possibility of addressing those issues directly and in cooperation with each other. As most everyone knows by now, the Bishops of the Traditional Anglican Communion, meeting in October of 2007 in Portsmouth, England, addressed a petition to the Holy See seeking to explore what would need to be done to achieve full, visible unity while maintaining the best characteristics of our beloved Anglican heritage. The Apostolic Constitution is meant to provide an approach to just that question. It is an extremely generous and pastoral document. Indeed, it explicitly addresses the desirability of preserving our Anglican ". . . spiritual and liturgical patrimony . . ." intact and undamaged after the ravages of such as Jenkins, Spong, Robinson and Schori.

An initial set of Complementary Norms has been issued by the Congregation for the Doctrine of the Faith, which will be discussed in detail by representatives of that body and of the TAC College of Bishops within the near future. We are now asking members of the ACA (and other TAC provinces) to study the Norms and then pose such question as may occur. (Some already have, such as: Question: Will we be able to continue to have married priests indefinitely? Answer: Yes.

Question: Will those of us who were formerly Roman Catholics be excluded from the Anglican Ordinariates? Answer: No. Question: Will we lose control over our Church finances and property? Answer: No.) There will be more. These can be sent to your own Bishop, and he will see that they get to the appropriate TAC representatives. Your concerns, as well as your thoughts and prayers, are an essential element and a vital part of this process. Bishop Langberg has remarked that library shelves around the world are packed with books and papers on the topic of 'ecumenism.' Up to now it's all been theory; but with respect to the world's largest Communion of Christians, there has been no "test case" or anything like it, trying to work out "how it will work" on the ground. That opportunity has now been presented to us. In view of our Lord's prayer (*John 17*) that all his followers might be one, the fact places upon us, and upon our Roman Catholic counterparts, a very great responsibility along with the opportunity. The real-world answer to that practical question will be worked out in real life and in real time as we move forward.

This will require genuine good faith on all sides. That we come in good faith can be seen from the "Portsmouth Letter." That our Roman Catholic counterparts come likewise can be seen from Pope Benedict's unprecedented offer of a parallel structure for Anglican Catholics, a "House of our own" (as it were) within the "compound of Catholicity." Ecclesiastical life within the colony will evolve over time as adjustments are made. We trust each other enough to begin our ecclesiastical journey together in the ACA with an original canonical structure based on what we had known in the past. We have adjusted that structure more than once as circumstances have shown the wisdom of doing so. Christians of good will can and must continue that process together in unity as Jesus commanded us to do. He promised us the guidance of the Holy Spirit, and his promise remains true.

Yours in Christ Jesus,
+Louis W. Falk
President: ACA House of Bishops

22 November 2009

ROBERT'S RAMBLINGS

Reminiscences: Italy

Not so long ago a friend phoned from Durban in South Africa, now a retired minister of the Presbyterian church. Somehow the conversation got on to the current Pope. James is a fan. Many moons ago James was doing post ordination study at a Lutheran institution in Germany. He was sent to the seminars of a certain Professor Joseph Ratzinger at a related RC institution. The good Dr had invited him to participate further in a discussion group. The Rev James Elias was bowled over by the professor's gentle courtesy, by his skill as a sympathetic listener. He now maintains that far from being a "rotweiler" or a "panzer cardinal", the Pope is the humblest of men.

I say, "Amen". At the risk of name dropping, I claim this has been my own more limited experience also. I forget the year now, but some time in the 80's Pope John Paul II paid a state visit to Archbishop Robert Runcie at Canterbury cathedral. Bells pealed, streets were crowded, the Prince of Wales attended. The two leaders prayed together for unity then signed a document urging their respective communions to work together at the local level. In the Church of the Province of Central Africa the diocese of Matabeleland was asked to take the initiative on behalf of Anglicans. Once a month representatives of the RC diocese of Bulawayo and representatives of the Anglican diocese met to work their way through the published documents of the Anglican Roman Catholic International Consultations (ARCIC). We attended each other's functions, observed each other's ceremonies. Many of their missionaries were murdered by "freedom fighters": I attended far too many funerals. Archbishop Henry Karlen said after one of our ordinations, "I don't know if you ordained valid priests. The Vatican must tell me. But there is no doubt that you intended to". "Nothing to do with me", I replied, "it's all in the Prayer Book".

When Pope John Paul II visited Zimbabwe he came to Prayer Book evensong in my cathedral and preached. But there were hints that I ought to drop in at the Vatican. In December '84 on my way over to Mirfield I stopped off in Holland to call on Archbishop Jan Glazemaker, Primate of the Old Catholic Church which is in communion with the Anglican church. On the return to Zimbabwe I stopped off in Rome. At a great public gathering I

was briefly presented to JP II. Cardinal Jan Willebrands of the Secretariat for Unity gave me over an hour of his time. On another day Cardinal Joseph Ratzinger of the Congregation for the Doctrine of the Faith and two of his staff gave me over an hour. On both occasions I tried to argue that the differences between us were not so much doctrinal as cultural. Whereas they had a code of *omerta*, of silence, we washed our dirty linen in public. Whereas they preferred codified European or canon law, we preferred Anglo Saxon case law, precedent, custom. Of course our Lady is in heaven. Where else could she possibly be? But it was hardly necessary to proclaim a doctrine to this effect. After all, we don't proclaim a doctrine to say that there shall be four seasons in every year. Some things are too obvious to need definition.

But the point of all this name dropping here and now is not polemics here and now. I simply wish to agree with my friend Jimmy Elias that the present Pope is among the humblest, the most Christo centric of Bible lovers and scholars. He expounds the Good Book and the early fathers of the church who help us to a better understanding of the Book. Our own Ordinal speaks in the same breath of "diligently reading Holy Scripture and ancient Authors from the Apostles' time".

Well, this is one memorable memory of Italy but it's not my first. In 1963 I was en route to the novitiate at Mirfield. (Young Peter Wilkinson was a seminarian at the College of the Resurrection that year. We didn't meet: College students and Community novices were kept apart.) Fired up by the travel writer H V Morton in his books *In Search of Rome* and *The Fountains of Rome*, and fired up by the composer Respighi in his suites *The Pines of Rome* and *The Fountains of Rome*, I stopped off in the Eternal City. (Actually, Jericho is much older.) A brother from Christian Brothers College in Bulawayo was doing some post graduate study there. He kindly offered to show me round. Dark and early one morning we attended down in the Catacombs a mass being celebrated by one of his former pupils. Round the corner from us at another tomb was a group of seminarians at the first mass of one of their fellows. They were singing the service to *missa de angelis*, the setting most commonly used at my own theological college in South Africa. On another day

Brother Thackaberry showed me how to get to St Peter's where I said Prayer Book mattins *softo voce* on my own.

In 1968 the Prior of Mirfield told me under obedience - though this was not an order difficult to obey - that I was to be chaplain to a pilgrimage to Italy. We had a multi lingual Dutch tour guide with us, Miss Willie van Dongen, who knew Italy well that little work fell to me. We toured Rome, Siena and Florence. Too many churches, too much art, too much history! But I rather think Italy is where ice cream was invented: one can hardly get too much of that, or cheese, olives and vino. Lovely hot weather, gorgeous views, fireflies at night. However, in Florence I did fall in love with Fra Angelico's murals in the convent of St Mark. In Siena we used the private Anglican chapel of a Signora Bruchi, dressed all in black, widow of a local senator. Before the First World War there had been a small English community in the city, of which she was the sole survivor. She diligently supported her husband's RC parish, so much so that she was allowed to prepare her children and grandchildren for confirmation in that church. She was daily at RC mass. But she explained to the bewildered local bishop, "I can not become a catholic. As an Anglican I am already a catholic". Once a year she went shopping in London and attended the C of E. Eventually he gave her permission to receive, but she still placed "her" Anglican chapel at the disposal of English visitors. In Florence we used the chapel of the small evangelical Italian denomination called Waldensians.

In 2006 Bishop Peter Wilkinson invited Deans Janzen and Reid and Examining Chaplains O'Rourke and Skelton to accompany him on a

pilgrimage to Rome to pray for unity. He invited me to join them from Worthing. Of course I leapt at the offer. We bent our knees in St John's cathedral, in St Peter's and in St Paul's outside the Walls. We had an unofficial lunch with a charming American official from the Congregation for the Doctrine of the Faith. We did tourist things like being trampled to near death by the crush in the Sistine chapel. We attended a vast public audience which the Pope treated like a simple Bible study. Peter and I were presented to him as were a Lutheran bishop from Sweden and his wife.

In 2007 the CDF invited Archbishop Hepworth, Peter and me to bring our request for corporate rapprochement. We went on behalf of all the bishops of the Traditional Anglican Communion who had elected us to this job. Little did I expect to be warmly hugged by a Dominican in the building which was once the site of the dread Inquisition. There was no agenda paper so conversation was undisciplined, wide ranging, disjointed, but relaxed and easy, often humorous. Now we wait for the next step whatever that may be. (*This article was written in July of 2009! Ed.*) All work and no play makes Jack a dull boy. Under a vine close to the Colosseum on a warm autumn night His Grace introduced Peter and me to a delectable lemon liqueur.

I shall not complain if the next step involves me in another visit to Italy, a country where Father Michael Shier of Vancouver loves to paint watercolour landscapes and swim in its lakes.

+Robert Mercer

FROM HERE AND THERE

1) **Beatification** As I write this, we do not yet know the arrangements for the Beatification of John Henry Newman. Will it be in Rome, as beatifications commonly were in recent pontificates, or will it happen in England? Will it be done by the Holy Father or by a local Archbishop? One of the most interesting changes made by Benedict XVI was the localising of many beatifications. And this is in itself a good example of Benedict's way of working and of his understanding of a hermeneutic of continuity.

Misunderstandings can arise from an assumption that beatification is just a step to canonisation, just as the diaconate is (in popular but mistaken understanding) just a step to the priesthood. Beatification is, on the contrary, a refinement of an arrangement always implicit in 'Saint-making': the

distinction between a local cultus and a universal cultus. Often the movement from the former to the latter was a gradual process with popular input, as pilgrims and tourists transported reports of sanctity (and sometimes relics) around the Christian world. Most strikingly, a Middle Eastern Martyr of whom little is known became the Patron Saint of England.

Beatifications were the actions of the local Church until quite late. That erudite pontiff Benedict XIV wrote a classical work on Saint-making and recorded the beatification, in 1603, of Blessed (later Saint) Boniface of Lausanne by the Archbishop of Malines. Soon after this, beatification was restricted to the Roman Pontiff as part of that centralisation which followed the Counter-Reformation. But another fact which also might sound strange to us is

the low-key informality of beatification in those days. Pronouncements were not made to a crowd of people at a fever pitch of pious excitement; the beatifying authority simply issued texts for Mass and Office of the new beatus. And originally this permission for cultus was commonly very limited; when S Philip Neri was beatified in 1615 the liturgical texts were only allowed to be used in the Oratorian Church of the Chiesa Nuova in Rome - not even in other Oratories. The Pope reminded the Oratory of their obligation to celebrate their founder "with restraint". Not until the beatification of S Francis de Sales in 1662 was a beatification done in the modern sense of that word.

John Henry Newman, of course, is a rather special case. He is already a universal figure; and is regarded by many as one of the main sources of all that was good about Vatican II and its 'spirit'. And it would be good if the Holy Father were to perform the Beatification of Newman himself, breaking his own rule of leaving such events to a local Primate acting as his legate. Remember that the RC Church in England does not have a primate. And Newman is in many ways the property both of the English Ecclesial Community which nurtured him and which he transformed before 1845, and of the one he joined. Surely it would be sensible for the Bishop of Rome, who is the common Father of all Western Christians, to perform this act. **Fr John Hunwicke SSC** - October 6, 2009

2) **Interesting 'stuff':**

- men can read small print than women; women can hear better.
- Coca-Cola was originally green.
- it is impossible to lick you elbow
- the percentage of Africa that is wilderness: 28% - the percentage of North America that is wilderness: 38%
- the cost of raising a medium-size dog to the age of eleven: \$16,400
- intelligent people have more zinc and copper in their hair.
- the first novel ever written on a typewriter, Tom Sawyer
- each king in a deck of playing cards represents a great king from history: Spades – King David; Hearts – Charlemagne; Clubs – Alexander the Great; Diamonds – Julius Caesar
- $111,111,111 \times 111,111,111 = 12,345,678,987,654,321$
- if a statue in the park of a person on a horse has both front legs in the air, the person died in battle; if the horse has one front leg in the air, the person died because of wounds received in battle; if the horse has four legs on the ground,

the person died of natural causes.

- what do bulletproof vests, fire escapes, windshield wipers and laser printers have in common? All were invented by women.
- on which day are there more collect calls than any other day of the year? Father's Day.
- in English pubs, ale is ordered by pints and quarts . . . so in old England, when customers got unruly, the bartender would yell at them 'mind your pints and quarts, and settle down'. Hence, our, 'mind your P's and Q's.'
- 3) I contemplate that **John Mason Neale and others** will be honorary members of the Ordinariate!

4) For **lexiophiles**:

A bicycle can't stand alone because it is two-tired.

What's the definition of a will? (It's a dead giveaway.)

Time flies like an arrow. Fruit flies like a banana.

A backward poet writes inverse.

In democracy it's your vote that counts; in feudalism it's your Count that votes.

She had a boyfriend with a wooden leg, but broke it off.

A chicken crossing the road is poultry in motion.

If you don't pay your exorcist you get repossessed.

With her marriage she got a new name and a dress.

Show me a piano falling down a mineshaft and I'll show you A-flat minor.

When a clock is hungry it goes back four seconds.

The man who fell into an upholstery machine is fully recovered.

A grenade thrown into a kitchen in France would result in Linoleum Blownapart.

You feel stuck with your debt if you can't budge it.

Local Area Network in Australia: the LAN down under.

He often broke into song because he couldn't find the key.

Every calendar's days are numbered.

A lot of money is tainted. 'Taint yours and 'taint mine.

A boiled egg in the morning is hard to beat.

He had a photographic memory, which was never developed.

A plateau is a high form of flattery.

The short fortune-teller who escaped from prison was a small medium at large.

Those who get too big for their britches will be exposed in the end.

When you've seen one shopping center you've seen a mall.

Those who jump off a Paris bridge are in Seine.

When an actress saw her first strands of gray hair she thought she'd dye.

Bakers trade bread recipes on a knead to know basis.

Santa's helpers are subordinate clauses.

Acupuncture is a jab well done.

Marathon runners with bad footwear suffer the agony of defeat.

From a **South African Parish magazine**

5) Perhaps catechesis would help?

Washington - A new survey finds many Americans blend Christianity with New Age beliefs and attend religious services at more than one place that involve faiths outside their own.

The report from the *Pew Forum on Religion & Public Life* also found that nearly half of all Americans - including many unaffiliated with any religion - claim to have had a religious or mystical experience.

Among Christians surveyed, 29 percent said they had been in touch with the dead, 14 percent had consulted psychics, and more than a fifth said they believe in reincarnation, astrology or spiritual yoga.

Three in ten Protestants say they attend multiple types of religious services, including services at denominations different from their own. About one in

five Catholics say they also attend non-Catholic services.

The survey of more than 4,000 adults has a margin of error of plus or minus two percentage points. <http://www.onenewsnow.com> - December 10, 2009

6) **periphrastic**, adjective and noun: (1) using a roundabout form of expression; wordy, (2) formed by the use of two or more words instead of inflection. e.g. daughter of John (compared with John's daughter); it did happen (compared with it happened); do you have (compared with have you). wsmith@wordsmith.org

7) The Laws of Ultimate Reality

Law of Gravity

Any tool, when dropped, will roll to the least accessible crevice furthest away from you.

Law of Probability

The probability of being watched is directly proportional to the stupidity of your act.

Law of Random Numbers

If you dial a wrong number, you never get a busy signal and somebody always answers.

Law of Alibi

If you tell your boss you were late for work because you had a flat tire, the very next morning you will have a flat tire while running late for work.

Variation Law

If you change lines (or traffic lanes), the one you were in will always move faster than the one you are in now.

Law of Bath

When the body is fully immersed in water, the telephone rings.

Law of Close Encounters

The probability of meeting someone you know increases dramatically when you are with someone you don't want to be seen with.

Law of Result

When you try to prove to someone that a machine won't work, it will.

Law of Biomechanics

The severity of the itch is inversely proportional to the reach.

Law of the Theatre

At any event, the people whose seats are furthest from the aisle arrive last.

The Starbuck Law

As soon as you sit down to a cup of hot coffee, your boss will ask you to do something which will last until the coffee is cold.

Murphy's Law of Lockers

If there are only two people in a locker room, they will have adjacent lockers.

Law of Physical Surfaces

The chances of an open-faced jelly sandwich landing face down on a floor covering are directly correlated to the newness and cost of the carpet/rug.

Law of Logical Argument

Anything is possible if you don't know what you are talking about.

Brown' Law of Physical Appearance

If the shoe fits, it's ugly.

Oliver's Law of Public Speaking

A closed mouth gathers no feet.

Wilson's Law of Commercial Marketing

As soon as you find a product that you really like, they will stop making it.

Doctor's Law

If you don't feel well, make an appointment to go to the doctor - by the time you get there you'll feel better. Don't make an appointment and you'll stay sick.

Thanks to **Jan Shield**

8) **From a reader:**

Just to prove I do read it [UPDATE], two matters:

One: I sent the Presbyterian anagram to a Presbyterian friend and he has returned a note to me, noting that Presbyterian is also an anagram for Britney Spears! He's not at all sure where this leads theologically.

Two: Sheep dogs may be at the top of your list, but are low on mine - two weeks ago we were out for a walk and a pack of dogs went by us; the Sheep dog however turned around and nipped me - seems they do this all the time if unleashed, since they instinctively try to herd! There must be a sermon in this somewhere . . .

The 'reader' is **Dr. Peter Erb**, now retired, but was Professor of Religious Studies at Wilfrid Laurier University.

9) When it comes to speculation about what the Vatican will or won't do, remember that a Cardinal always trumps a blogger. **+John Hepworth**

ORDINARIATES AND ECUMENISM

This is unattributed, but it makes a good point. How can it be that the Episcopal Church, which has done so much to take concrete steps toward disunity (communion for the non-baptized and non-Christian, "marriage" of same-sex partners, ordinations of those who have no intention to be chaste in singleness or in marriage, ordinations of women as bishops and priests) can be offended when the Pope makes a concrete interim step toward unity? Go figure.

Bishop Christopher Epting, the Episcopal Church's deputy to the Presiding Bishop for ecumenical and interreligious relations, took Pope Benedict XVI to task, claiming that *Anglicanorum Coetibus* is "not necessarily very ecumenical" (which translated means "unecumenical,") a "distraction," and a violation of the real goal of genuine ecumenical dialogue which happens to be "ecumenical conversation." http://www.episcopal-life.org/79901_116893_ENG_HTM.htm

If I understand him correctly, Bishop Epting has single handedly established an entirely new goal for the *Anglican-Roman Catholic International Commission*. Formerly, the agreed goal was church unity. For example, *Salvation and the Church* states "The purpose of our dialogue is the restoration of full ecclesial communion between us. Our work has recalled for us still wider perspectives not only the unity of all Christian people but the fulfilment of all things in Christ." (SECOND ANGLICAN/ROMAN CATHOLIC INTERNATIONAL COMMISSION, Llandaff, 3 September 1986, Feast of St Gregory the Great.) Now, with the click of the keyboard, the goal of genuine ecumenical dialogue has become "ecumenical conversation." Now that we are clear on that point, the achievements of the ecumenical dialogue can become more easily measured. We came, we talked, we adjourned.

Perhaps, in readjusting the goal of ecumenical

conversation, Bishop Epting has also erased the necessity for taking concrete steps toward that goal. Formerly, *Anglicanorum Coetibus* could easily have been recognized as an interim step toward unity. *The Malta Report of 1968* envisaged the coming together of the Roman Catholic church and the churches of the Anglican Communion in terms of "unity by stages". (*The Authority of the Church I*, 1976) If "full ecclesial communion" is no longer the goal, having been replaced by "ecumenical conversation," then concrete interim steps can be replaced by having little chats and keeping minutes no one will read.

It is quite bracing to hear such a clear rebuke to violations of true dialogue. After all, why shouldn't the ecumenical officer of the Episcopal Church, which has rushed ahead with one-sided innovations time after time, without consultation with dialogue partners and in violation of previous agreements, get his nose out of joint when the Catholic Church takes a concrete step toward the agreed upon goal? Oops, I forgot, Bishop Epting has changed the goal. With such a clear rebuke, the Catholic Church is certain to repent.

Fr. Ernie Davis - November 20, 2009 - <http://gospel-anglican.blogspot.com>

CONSIDERATIONS REGARDING PROPOSALS TO GIVE LEGAL RECOGNITION TO UNIONS BETWEEN HOMOSEXUAL PERSONS - 4 of 4

IV. POSITIONS OF CATHOLIC POLITICIANS WITH REGARD TO LEGISLATION IN FAVOUR OF HOMOSEXUAL UNIONS

10. If it is true that all Catholics are obliged to oppose the legal recognition of homosexual unions, Catholic politicians are obliged to do so in a particular way, in keeping with their responsibility as politicians. Faced with legislative proposals in favour of homosexual unions, Catholic politicians are to take account of the following ethical indications.

When legislation in favour of the recognition of homosexual unions is proposed for the first time in a legislative assembly, the Catholic law-maker has a moral duty to express his opposition clearly and publicly and to vote against it. To vote in favour of a law so harmful to the common good is gravely immoral.

When legislation in favour of the recognition of homosexual unions is already in force, the Catholic politician must oppose it in the ways that are possible for him and make his opposition known; it is his duty to witness to the truth. If it is not possible to repeal such a law completely, the Catholic politician, recalling the indications contained in the Encyclical Letter *Evangelium vitae*, "could licitly support proposals aimed at limiting the harm done by such a law and at lessening its negative consequences at the level of general opinion and public morality", on

condition that his "absolute personal opposition" to such laws was clear and well known and that the danger of scandal was avoided. This does not mean that a more restrictive law in this area could be considered just or even acceptable; rather, it is a question of the legitimate and dutiful attempt to obtain at least the partial repeal of an unjust law when its total abrogation is not possible at the moment.

CONCLUSION

11. The Church teaches that respect for homosexual persons cannot lead in any way to approval of homosexual behaviour or to legal recognition of homosexual unions. The common good requires that laws recognize, promote and protect marriage as the basis of the family, the primary unit of society. Legal recognition of homosexual unions or placing them on the same level as marriage would mean not only the approval of deviant behaviour, with the consequence of making it a model in present-day society, but would also obscure basic values which belong to the common inheritance of humanity. The Church cannot fail to defend these values, for the good of men and women and for the good of society itself.

From the *Offices for the Doctrine of the Faith*, June 3, 2003 - **Joseph Cardinal Ratzinger**, *Prefect*

LATIN MASS APPEAL

Walking into church 40 years ago on this first Sunday of Advent, many Roman Catholics might have wondered where they were. The priest not

only spoke English rather than Latin, but he faced the congregation instead of the tabernacle; laymen took on duties previously reserved for priests; folk

music filled the air. The great changes of Vatican II had hit home.

All this was a radical break from the traditional Latin Mass, codified in the 16th century at the Council of Trent. For centuries, that Mass served as a structured sacrifice with directives, called "rubrics," that were not optional. This is how it is done, said the book. As recently as 1947, Pope Pius XII had issued an encyclical on liturgy that scoffed at modernization; he said that the idea of changes to the traditional Latin Mass "pained" him "grievously."

Paradoxically, however, it was Pius himself who was largely responsible for the momentous changes of 1969. It was he who appointed the chief architect of the new Mass, Annibale Bugnini, to the Vatican's liturgical commission in 1948.

Bugnini was born in 1912 and ordained a Vincentian priest in 1936. Though Bugnini had barely a decade of parish work, Pius XII made him secretary to the Commission for Liturgical Reform. In the 1950s, Bugnini led a major revision of the liturgies of Holy Week. As a result, on Good Friday of 1955, congregations for the first time joined the priest in reciting the Pater Noster, and the priest faced the congregation for some of the liturgy.

The next pope, John XXIII, named Bugnini secretary to the Preparatory Commission for the Liturgy of Vatican II, in which position he worked with Catholic clergymen and, surprisingly, some Protestant ministers on liturgical reforms. In 1962 he wrote what would eventually become the Constitution on the Sacred Liturgy, the document that gave the form of the new Mass.

Many of Bugnini's reforms were aimed at appeasing non-Catholics, and changes emulating Protestant services were made, including placing altars to face the people instead of a sacrifice toward the liturgical east. As he put it, "We must strip from our . . . Catholic liturgy everything which can be the shadow of a stumbling block for our separated brethren, that is, for the Protestants." (***Paradoxically, the Anglicans who will join the Catholic Church as a result of the current pope's outreach will use a liturgy that often features the priest facing in the same direction as the congregation.***)

How was Bugnini able to make such sweeping changes? In part because none of the popes he served were liturgists. Bugnini changed so many things that John's successor, Paul VI, sometimes did not know the latest directives. The pope once questioned the vestments set out for him by his staff,

saying they were the wrong color, only to be told he had eliminated the week-long celebration of Pentecost and could not wear the corresponding red garments for Mass. The pope's master of ceremonies then witnessed Paul VI break down in tears.

Bugnini fell from grace in the 1970s. Rumors spread in the Italian press that he was a Freemason, which if true would have merited excommunication. The Vatican never denied the claims, and in 1976 Bugnini, by then an archbishop, was exiled to a ceremonial post in Iran. He died, largely forgotten, in 1982.

But his legacy lived on. Pope John Paul II continued the liberalizations of Mass, allowing females to serve in place of altar boys and to permit unordained men and women to distribute communion in the hands of standing recipients. Even conservative organizations like Opus Dei adopted the liberal liturgical reforms.

But Bugnini may have finally met his match in Benedict XVI, a noted liturgist himself who is no fan of the past 40 years of change. Chanting Latin, wearing antique vestments and distributing communion only on the tongues (rather than into the hands) of kneeling Catholics, Benedict has slowly reversed the innovations of his predecessors. And the Latin Mass is back, at least on a limited basis, in places like Arlington, Va., where one in five parishes offer the old liturgy.

Benedict understands that his younger priests and seminarians - most born after Vatican II - are helping lead a counterrevolution. They value the beauty of the solemn high Mass and its accompanying chant, incense and ceremony. Priests in cassocks and sisters in habits are again common; traditionalist societies like the Institute of Christ the King are expanding.

At the beginning of this decade, Benedict (then Cardinal Joseph Ratzinger) wrote: "The turning of the priest toward the people has turned the community into a self-enclosed circle. In its outward form, it no longer opens out on what lies ahead and above, but is closed in on itself." He was right: 40 years of the new Mass have brought chaos and banality into the most visible and outward sign of the church. Benedict XVI wants a return to order and meaning. So, it seems, does the next generation of Catholics.

By **Kenneth J. Wolfe** in *The New York Times* - November 29, 2009

LISTENING TO THE LITURGY OF THE WORD

The liturgy exhorts us with beautiful verses to respond to the readings in an enthusiastic way, not only with voice but with mind and heart. How rich an experience it can be to cast ourselves into an attitude of listening and responding, especially when we decide to set our minds in the true frame of reference for this event. This means that in the now moment of our lives we hear the words of God Himself, the deeds of His Son, and the call of the Holy Spirit in our lives. Christ is truly present and speaks in the sacred liturgy through lector and homilist. The gift of reverence or fear of the Lord is given to those who courteously listen.

One can listen to the Word of God when reading alone or even more powerfully at the Offices of the Church, the Liturgy of the Hours. But there is a unique experience of listening and responding which can be found only in the celebration of the Eucharist itself. Without entering into theological controversy, let's consider what we may listen to and how we may respond in prayer.

The community of believers, the faithful of Christ, should always be represented at the liturgy. There may be only one other person, there may be a handful, there may be thousands in a stadium. But the community always speaks, even if it is with a priest and a single participant representing the community. And the community demands a response. We gather with body, mind, and spirit, with virtues and vices, with the conflicts generated by grace and sin, and with hopes and fears. To fail to listen to the voice of humanity in celebrating the mystery of salvation is to miss the dimension of the

Incarnation. From Genesis to Revelation, the message is one of God's coming to be with His children, of Christ among His brothers and sisters, of the Word made flesh and dwelling among us.

Admittedly, when we listen prayerfully to the community, we often hear discordant sounds and receive conflicting messages. It is hardly a choir of angels. So one must listen with a tolerance bordering on humility, and with a sense of reverence for how the Lord is working out the salvation of others, and with an openness to their needs. To be comfortable praying with a community no doubt requires a sense of humor. Humor will help us to pray with, rather than to be disturbed by, the old man who confesses his little sins out loud or the child who keeps asking questions about where God is.

People who try to pray at the liturgy open themselves up in a surprising way, even those most proper and reserved. If their presence is anything more than mere attendance, they are aware that they are publicly witnessing their inmost thoughts, their aspirations for God, and their desire to know and serve Him. Prayerful participation in the liturgy means proclaiming oneself a penitent, a disciple of Christ, and a child of God who hopes for eternal life. But thoughtful and mature prayer at liturgy involves even more: To be present where two or three are gathered in His Name is to be more open to humanity than perhaps at any other time. People need to express this in different ways; none should be superficial and none should be aloof.

By **The Rev. Benedict J. Groeschel**

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