

# The Parish of St. Edmund, King and Martyr

Waterloo, Ontario  
[www.stedmund.ca](http://www.stedmund.ca)

## UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

January 17, 2011 - **St. Anthony**

### February Schedule

February 2	Wednesday	The Presentation of Christ in the Temple / The Purification of the Blessed Virgin Mary, commonly called Candlemas
February 6	Sunday	The Fifth Sunday after Epiphany
February 13	Sunday	The Sixth Sunday after Epiphany
February 14	Monday	St. Valentine
February 20	Sunday	Septuagesima
February 22	Tuesday	The Chair of St. Peter
February 24	Thursday	St. Matthias the Apostle
February 27	Sunday	Sexagesima

### 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

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**1) Hot off the Internet!** Archbishop Thomas Collins of Toronto, the episcopal delegate of the Congregation for the Doctrine of the Faith and liaison for the establishment of a Canadian Ordinariate (under the provisions of the Apostolic Constitution, *Anglicanorum coetibus*) in the Canadian Conference of Catholic Bishops, has set a meeting time for Thursday, March 24 to Saturday, March 26, in Mississauga, Ontario at the Queen of the Apostles Renewal Centre. (While Mississaugians may not like it, Mississauga is a suburb of Toronto!)

**Please mark your calendars** - these are important

meetings and as many of us as possible should be in attendance. We'll organize transportation. More details later.

**2) THE MONTH WHEN PRO-LIFE, CIVIL RIGHTS AND ECUMENISM CONVERGE** - this page.

**3) ROBERT'S RAMBLINGS - *Blinding Light*** - the second of four parts - page 3.

**4) OUR TRUE HOME?** - page 8.

**5) The second article on *MARIAN DEVOTION - 2*** - page 9.

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## THE MONTH WHEN PRO-LIFE, CIVIL RIGHTS AND ECUMENISM CONVERGE

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Each January, three observances converge that reinforce each other and summon the Christian world to work together against injustice. January 15 is the birthday of Rev. Dr. Martin Luther King, Jr., and on or around that day we observe a national holiday in his honor. A week later, on January 22, we recall the tragic decision made that day in 1973 by the Supreme Court in *Roe vs. Wade*, unleashing a policy of abortion on demand. On or around January 22, large rallies and marches for life are held from coast to coast. And from January 18 to 15th each year, the Week of Prayer for Christian Unity is observed.

These three great movements are deeply intertwined.

Jesus Christ prayed that His followers would be one, as He and the Father are one. Authentic Christian unity does not mean pretending there are no serious doctrinal disagreements between denominations. It does mean working to come to a deeper understanding of what those differences are and are not, as well as recognizing and building on the real unity that does exist in our common affirmation of Christ and His Lordship in our lives and in the world.

That affirmation of Christ requires that we work to fight injustice. In His encyclical letter on Christian Unity, issued in 1995, Pope John Paul II wrote, "Many Christians from all Communities, by reason of their faith, are jointly involved in bold projects aimed at changing the world by inculcating respect for the rights and needs of everyone, especially the poor, the lowly, and the defenseless . . . Christians who once acted independently are now engaged together

in the service of this cause, so that God's mercy may triumph."

Both the civil rights movement and the pro-life movement are evidence of this common engagement. Both movements seek to secure equal rights for marginalized human beings, despite their appearances, and to apply to law and culture the promises of the Gospel. Both movements have found their "meeting place" and their "launching pad" in the Churches, manifesting this declaration of Dr. Martin Luther King, Jr.:

"I'm always happy to see a relevant ministry. It's alright to talk about 'long white robes over yonder,' in all of its symbolism. But ultimately people want some suits and dresses and shoes to wear down here. It's alright to talk about 'streets flowing with milk and honey,' but God has commanded us to be concerned about the slums down here, and His children who can't eat three square meals a day. It's alright to talk about the new Jerusalem, but one day, God's preacher must talk about the new New York, the new Atlanta, the new Philadelphia, the new Los Angeles, the new Memphis, Tennessee. This is what we have to do."

Defending the equal dignity of every human being after birth strengthens our witness to the rights of those in danger before birth, and vice-versa. The witness, in fact, is ultimately one: the witness to the one Christ, who restores dignity to every human life.

By **Fr. Frank Pavone**

***Blinding Light (Acts 9, 9) - 2 of 4***

*(A paper read in a discussion group of Anglican and RC clergy in Zimbabwe.)*

Some Christians, not least good and devout evangelicals, claim that negative theology is non Biblical. To which I reply, "Try telling that to *Isaiah*." "To whom then will ye like God, and what likeness will ye compare with Him?" (40, 18.) What is Job if not a book about the incomprehensibility of God? What are some of the *psalms* if not hymns about the incomprehensibility of God? "My God, my God, why has Thou forsaken me?" (22, 1.) In theology there is a seesaw. We accept or affirm images. We look at a human dad and say to the First Person of the Trinity, "This is Thou". But we also reject or deny images. We look at a human dad in all his limitations and say to the First Person of the Trinity, "This is not Thou." This is Thou and this also is not Thou. St. Augustine of Hippo prayed, "What art Thou, O my God? For Who is Lord beside our Lord and Who is God beside our God? And what can any man say when he speaketh of Thee?" Someone has written, "Affirmative theology attributes to God that which he shared in some sense with His creatures. Negative theology is compelled to express what is unique and peculiar to the Loved One. It does so by a series of rapid negations. God is not like this or that or the next thing - destroying every limiting idea we place on the Deity. Negative theology is therefore really positive because it frees the Deity from the limitations of human thought."

Now I've been speaking so far as though this were all a matter of the mind, which is why I've spoken about negative theology. But my subject is negative spirituality. I am speaking about a common and widespread experience. It is given to many to experience passively the incomprehensibility of God. This is not something they organize for themselves, certainly not with their minds. If Ignatian spirituality, like evangelical spirituality, encourages us to make decisions for God, negative spirituality emphasizes that it is God who makes decisions for us. We are believers because of His grace going before us. And any subsequent progress is by that same grace going before. Jesus says, "Ye did not choose Me but I chose you". (*John* 15, 16.) This is not only true for the Twelve, but for all Christians.

It may be that for Dinoysius, the 5<sup>th</sup> century Syrian, this is an intellectual exercise. We leave behind us all images as we try to press forward with the idealess, thoughtless, emotionless contemplation of God in silence. But I can not be certain. It is over twenty

years since I read his *Divine Names*, and I have not found a copy in Bulawayo so as to check. But I do remember that he speaks of rays of darkness. His implication is that light blinds. We normally think of light illuminating. Christ, Who is the Light of the World, is "a lantern unto my feet and a light unto my path" (*Psalms* 119, 105.) But the closer we get to bright light, the less we are able to see. To stare closely and fixedly at the sun damages our eyes permanently. Far from comprehending God, the human mind is thrown into confusion by God. Paul tells us that Christ "dwells in light unapproachable which no man has seen nor can see." (*1 Tim* 6, 16.) No wonder we read in *Exodus* that, "Moses drew near to the thick darkness where God was" (24, 18), and that *Deuteronomy* tells us that, "the mountain burned with darkness, cloud, and thick darkness." (4, 11.) Wax melts near fire. This must be true for the human intellect as well as for the human body, for the human psyche and for human sinfulness. Remember St. Paul struck blind on the road to Damascus!

But I draw your attention to two major Biblical experiences, which were far from being academic exercises: the time the Jews lost God, and the time the Twelve lost Jesus.

(1) Jerusalem was destroyed, its temple razed to the ground. The ark of the covenant disappeared into oblivion. The holy of holies was no more. The Shekinah or Glory of God's presences was not among them. The king, nobles, clergy, professional classes and artisans were carried off into exile in a heathen lands full of idols and false gods. "How shall we sing the Lord's song in a strange land?" asks the psalmist. (*Psalms* 137, 4.) The Jews were cut off from God, or so it seemed at first. But the Jews were to discover they could sing the Lord's song in the heathen city of Babylon as well as in the holy city of Jerusalem. They learned by experience, not as an intellectual proposition, that God is the Lord of the whole earth. By losing Him they found Him. By dying to the truths of their revealed religion, they rose again to further truth, also revealed. Was it after this dark night of the Jewish people that *Psalms* 139 was composed? "Whither shall I go then from Thy Spirit: or whither shall I flee from Thy presence? If I go down to hell, or dwell in the uttermost parts of the sea, there also shall Thy right hand hold me."

(2) Jesus was dead. And what's more, even His body has been taken away from them. They were

denied the comfort of visits to His grave. "Give me His body at least", Mary asks the gardener. "Don't cling to Me", answers the Gardener, "I ascend to the Father". "It is expedient for you that I go away". (John 16, 7.) "We have known Christ after the flesh", says St. Paul, "Yet now we know Him so no more". (2 Cor 5, 16.) They learned by experience not as intellectual proposition, that the risen, ascended Christ was present to them always and everywhere, in heathen cities like Antioch, Athens

and Rome, as well as in the holy land that had His grave. By losing Him through His death, resurrection and ascension, they found Him. By dying to the truths of their revealed religion, they rose again to further truth, also revealed.

This is not Greek philosophy: this is Scripture.

+Robert Mercer CR

## FROM HERE AND THERE

### 1) Believe it or not - Pro-Life Group at Canada's Carleton University pressured to ok abortion!

The student government at Carleton University in Canada has no problem with allowing a pro-life student group on campus - so long as the organization affirms women have a so-called right to an abortion!

*Carleton Lifeline*, the pro-life club at Carleton University has been threatened by the *Carleton University Students' Association* (CUSA) with losing its club status because its constitution affirms its opposition to abortion.

"*Carleton Lifeline* believes in the equal rights of the unborn and firmly believes that abortion is a moral and legal wrong, not a constitutional right," the group's constitution says. "Therefore, *Carleton Lifeline* shall work to promote the legal protection of the unborn and their basic human rights to life."

Not happy with that language, the CUSA says the club has until tomorrow to alter its charter. CUSA claims the constitution violates the campus discrimination policies that call for "respect and affirm a woman's right to choose her options in case of pregnancy." The letter says: "We invite you to amend your constitution to create one that respects our anti-discrimination policy as laid out above. If you are able to resubmit a constitution that meets our criteria by Thursday, November 18<sup>th</sup> we will be able to certify your club for this semester." It maintains CUSA regulations say no officially-recognized student group can use resources from the student government for "actions such as any campaign, distribution, solicitation, lobbying, effort, display, event etc. that seeks to limit or remove a woman's right to choose."

Ruth Lobo, president of *Carleton Lifeline* told the *National Post*, "It is ironic that they support choice and do not see that not having an abortion is a choice." In comments *LifeNews.com* received, she

added: "There are two major issues at hand here. First, is that we are being discriminated against because of our political and ideological values." "Second, CUSA has taken our club status away in a way that has violated their own procedural policies regarding re-certification and decertification. We have been a club for 3 years, so why now?" she continued.

Albertos Polizogopoulos, the attorney for the pro-life campus group, told the newspaper the letter from the student government "was appalling" because it violates the rights to free speech and association of the members of the club. He confirmed the pro-life group is considering legal action. Polizogopoulos maintains that CUSA pointing out that their Discrimination on Campus Policy is in violation of CUSA's own constitution and in violation of a number of Carleton University policies. He also pointed out that the manner in which CUSA denied *Carleton Lifeline* certification was not in line with CUSA's own policies and procedures.

"Our constitution has not changed since our club was first certified in 2007," said James Shaw, vice-president of *Carleton Lifeline*. "We have always received funding and status whenever we applied, and were always re-certified as a club from year to year." Shaw adds that even if other students disagree with their views, a student's association must respect the diversity of opinion within their own membership.

The letter has drawn the attention of pro-life advocates in the United States as Kristan Hawkins of *Students for Life of America* told *LifeNews.com* she is disappointed to hear about the CUSA's intimidation tactics. "I am shocked to hear this news coming from Carleton University," she said. "I find it ironic that the University's Student Union is trying to silence pro-lifers while at the same time trying to uphold an anti-discrimination policy. The Carleton Student Union is discriminating against pro-life students, period." "Pro-life students in America and

around the world stand in solidarity with the Carleton pro-life students today," she said.

The attempt to disband the pro-life club comes on the heels of the arrest of several *Carleton Lifeline* club members' arrest last month when they attempted to set up a pro-life exhibit on campus.

By **Steven Ertelt**, *LifeNews.com* - November 17, 2010

## 2) My mum forced me to clean my teeth

I am heartily sick of the protest "I don't go to Mass because my parents forced me to go when I was young." OK son, what else did your parents force you to do?

Your parents forced you to wash before you went out in the morning. Those cruel tyrants made sure that you cleaned your teeth before you went to bed. They dragged you kicking and screaming to school so that you could learn to read - and the teachers collaborated by forcing you to learn the alphabet and put the words together.

To top it all, after looking after your physical needs, they had the temerity to exercise their authority by looking after your spiritual needs and taking you to Mass on Sunday.

If they had neglected to see that you were clean, had suitable clothes, eat some sort of nourishing food, get some education and cross the road safely, they would have been visited by social services and given a care plan so that you could be healthy and safe.

And you are complaining because they took responsibility for your eternal life?

In this context, it is relevant to quote again the classic - 10 reasons why I never wash:

- 1) I was forced to as a child.
- 2) People who wash are hypocrites - they think they are cleaner than everybody else.
- 3) There are so many different kinds of soap, I can't decide which one is best.
- 4) I used to wash, but I got bored and stopped.
- 5) I wash only on special occasions, like Christmas and Easter.

6) None of my friends wash.

7) I'll start washing when I get older and dirtier

8) I can't spare the time.

9) The bathroom is never warm enough in winter or cool enough in summer.

10) People who make soap are only after your money.

**3) VATICAN**, November 24, 2010 - Even if homosexuality were innate, it would not make the behavior morally acceptable, Pope Benedict told interviewer Peter Seewald in the new interview book "Light of the World."

When Seewald observed that homosexuality exists in monasteries and among priests, the Pope responded: "Well, that is just one of the miseries of the church. And the persons who are affected must at least try not to express this inclination actively," according to *Catholic News Service*.

On page 151 of the book, which has already sold out in Italy, when asked about the acceptance of homosexuality in the West, the Pope affirmed the "meaning and direction of sexuality," which he said is "to bring about the union of man and woman, and in this way to give humanity posterity, children, a future. This is the determination internal to the essence of sexuality. Everything else is against sexuality's intrinsic meaning and direction."

"This is a point we need to hold firm, even if it is not pleasing to our age," the Pope added.

In November 2005, the *Congregation for Catholic Education* released the "Instruction Concerning the Criteria for the Discernment of Vocation with regard to Persons with Homosexual Tendencies in view of their Admission to the Seminary and to Holy Orders."

The Instruction, approved by Pope Benedict, forbade admission to seminary to "those who practise homosexuality, present deep-seated homosexual tendencies or support the so-called 'gay culture'."

"Such persons, in fact, find themselves in a situation that gravely hinders them from relating correctly to men and women," said the document. "One must in no way overlook the negative consequences that can derive from the ordination of persons with deep-seated homosexual tendencies."

The matter was so contentious that many bishops refused to implement the Instruction, requiring the Vatican to reaffirm the instruction in 2008.

From *LifeSiteNews.com*

#### 4) What Child is this? What Mother is this?

I grew up in an Episcopal parish. In some ways we prided ourselves at being catholic, or maybe even a little bit better. We liked to say that the English reformation simply purified the Catholic Church in England, and that we kept everything that was authentically catholic. We could point out things about our church building, about our liturgy, and about our faith that made us catholic. You might think that we considered Mary to be a corruption, because her image was absent from the church, devotions and prayers were absent from the liturgy, and all of her days on the church calendar were absent - except one.

The Catholic Church's devotion to Mary developed because of a long meditation on Jesus, her son. Convinced that Christ born in Bethlehem is already Son of God as we sing at Christmas in "O Come all Ye Faithful" - "God from God, Light from Light Eternal, Lo, he abhors not the Virgin's womb; Only begotten, Son of God the Father, O come let us adore him, O come let us adore him, O come let us adore him, Christ the Lord."

If Christ is worthy of our adoration as God, then how did he come to dwell among us as a person? How powerful was it when Mary told Gabriel, "Let it be to me according to your word." How full of grace and sinless did she have to be to carry God the Son of God in her womb and give birth to him? How full of love did she have to be to raise, with Joseph, a child, a teenager, a young adult like Jesus? How much did she understand him when she told the people at the wedding, "Do whatever he tells you." How much according to God's plan was it that the same Holy Spirit that overshadowed her so that Christ could be conceived in her, was the Holy Spirit that fell upon her and the disciples at Pentecost, giving birth to the Church?

It does seem to be true that to truly know Christ is to know his mother, and to truly know his mother is to know Christ. May we know them and love them better and better.

**Fr. Ernie Davis**

#### 5) Erection of a Personal Ordinariate for England and Wales

"In accordance with the provisions of the Apostolic Constitution '*Anglicanorum coetibus*' of Pope Benedict XVI (4 November 2009) and after careful consultation with the Catholic Bishops Conference of England and Wales, the Congregation for the Doctrine of the Faith has today erected a Personal Ordinariate within the territory of England and Wales for those groups of Anglican clergy and faithful who have expressed their desire to enter into full visible communion with the Catholic Church", reads an English-language communique released today. "The Decree of Erection specifies that the Ordinariate will be known as the Personal Ordinariate of Our Lady of Walsingham and will be placed under the patronage of Blessed John Henry Newman.

"A Personal Ordinariate is a canonical structure that provides for corporate reunion in such a way that allows former Anglicans to enter full communion with the Catholic Church while preserving elements of their distinctive Anglican patrimony. With this structure, the Apostolic Constitution '*Anglicanorum coetibus*' seeks to balance on the one hand the concern to preserve the worthy Anglican liturgical, spiritual and pastoral traditions and, on the other hand, the concern that these groups and their clergy will be fully integrated into the Catholic Church.

"For doctrinal reasons the Church does not, in any circumstances, allow the ordination of married men as bishops. However, the Apostolic Constitution does provide, under certain conditions, for the ordination as Catholic priests of former Anglican married clergy. Today at Westminster Cathedral in London, Archbishop Vincent Nichols of Westminster, ordained to the Catholic priesthood three former Anglican bishops: Reverend Andrew Burnham, Reverend Keith Newton, and Reverend John Broadhurst.

"Also today Pope Benedict XVI has nominated Reverend Keith Newton as the first Ordinary of the Personal Ordinariate of Our Lady of Walsingham. Together with Reverend Burnham and Reverend Broadhurst, Reverend Newton will oversee the catechetical preparation of the first groups of Anglicans in England and Wales who will be received into the Catholic Church together with their pastors at Easter, and will accompany the clergy preparing for ordination to the Catholic priesthood around Pentecost.

"The provision of this new structure is consistent with the commitment to ecumenical dialogue, which continues to be a priority for the Catholic Church. The initiative leading to the publication of the Apostolic Constitution and the erection of this Personal Ordinariate came from a number of



different groups of Anglicans who have declared that they share the common Catholic faith as it is expressed in the Catechism of the Catholic Church and accept the Petrine ministry as something Christ willed for the Church. For them, the time has now come to express this implicit unity in the visible form of full communion".

Vatican Information Service - January 15, 2011

## 6) Mary Mother of God

Once upon a time, a thousand years ago in . . . the great basilica of Blachernae in Constantinople, high up on the ceiling near the Altar, was an enormous picture of a Palestinian teenager, that selfsame Girl who is such a lead-player in the Christmass celebrations. There she stood orans, her hands raised in prayer, and in front of her womb, in a round circle, a painting of her Divine Son - his hand lifted in blessing. That image of Mary was called *Platytera tou kosmou*, the Woman Wider than the Universe. Mary was Great with Child; her Child was Almighty God. She contained the One whom the heaven of heavens is too narrow to hold. Can a foot be larger than the boot or an oyster greater than the shell? For Christians, apparently, Yes. Mary's slender womb enthroned within it the Maker of the Universe, the God who is greater than all the galaxies that stream across the firmament. The tummy of a Girl was wider than creation.

Then on the crisp night air came the squeal of the newly born baby. It came from the cave that was both a stable and a birth-place. That stable in Bethlehem, as C S Lewis memorably explains in *The Last Battle*, 'had something in it that was bigger than our entire world'. The stable, like Mary, was great with child; very great, for that Child is God. And what is true of the womb of the Mother of God, and what is true of that stable at Bethlehem, is true also of what we are about here this Christmass. Bread becomes God Almighty; little round disks of unleavened bread are recreated by the Maker of the World to be Himself. As Mary's Baby was bigger than all creation, than all the stars and clouds and mass of it, so the Blessed Sacrament of the Altar is bigger than the Kosmos.

As you make your Christmass communion, glorious and loving Infinity comes to make His dwelling in your poor body; so that, as you walk or drive home for the rest of Christmass, you are *platyteroi tou Kosmou*: broader than the Universe.

Fr John Hunwicke SSC

## 7) What gives me hope? Firstly, that (to quote a

highly distinguished English blogger) an 'elderly Bavarian gentleman' who happens both to be the most eminent living theologian, and (providentially for us) Supreme Pontiff, has seen something in our [Anglican] tradition which is worthy of preservation and renewal in the service of the Universal Church. And secondly, that he has a habit of getting his way.

From an article by Fr. Michael Gollop

8) *Ad limina* - a visit to the Vatican, required every 5 years, by all bishops, etc. "As well as encouraging you in ecumenical dialogue, I would ask you to be generous in implementing the provisions of the Apostolic Constitution, *Anglicanorum coetibus*, so as to assist those groups of Anglicans who wish to enter into full communion with the Catholic Church. I am convinced that, if given a warm and open-hearted welcome, such groups will be a blessing to the entire church." **The Pope**, in February, 2010, to the Bishops of England and Wales

9) "The Pope should not need to tell the bishops [see 8) above] publicly to be generous in this respect; it rather reads as if he expects them not to be as welcoming as they should be. If so, his instincts are right. Some bishops welcome *Anglicanorum coetibus*; others do not want to see it implemented at all. Hence this papal shot across the bows. **Damian Thompson** in February, 2010.

10) "Finally, I should like to speak to you about two specific matters that effect your episcopal ministry at this time . . . The other matter I touched upon in February with the Bishops of England and Wales, when I asked you to be generous in implementing the Apostolic Constitution, *Anglicanorum coetibus*. This should be seen as a prophetic gesture that can contribute positively to the developing relations between Anglicans and Catholics. It helps us set our sights on the ultimate goal of all ecumenical activity: the restoration of full ecclesial communion in the context of which the mutual exchange of gifts from our respective spiritual patrimonies serves as an enrichment to us all. **The Pope** at Oscott College on September 19, 2010.

11) A Danish friend wants to discuss the word 'up', which he says illustrates how difficult the English language is for a 'non-native' such as himself.

He says no two-letter word has more meanings than 'up'.

He found some comments which I think might be those of Richard Lederer, the highly amusing American teacher of English, or, maybe another grammarian, David Bar-Tzur.

"At a meeting, why does a topic come UP? Why do we speak UP, and why are the officials UP for election, and why is it UP to the secretary to write UP a report?

We call UP our friends, and we use things to brighten UP a room; we polish UP the silver; we warm UP the leftovers and clean UP the kitchen. We lock UP the house and some guys can fix UP a car.

People stir UP trouble, queue UP for tickets, work UP an appetite, and think UP excuses.

To be dressed is one thing but to be dressed UP is special. A drain must be opened UP because it is stopped UP.

We open UP a store in the morning but close it UP at night. We seem to be pretty mixed UP about UP.

When it threatens to rain we say it is clouding UP. When the sun comes out we say it is clearing UP. When it doesn't rain for a while things dry UP."

**James Clarke**

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## OUR TRUE HOME?

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These comments were made in response to my last post. I think they are important enough (at least in the sense of being commonly put to Anglo-Catholics who are considering the Ordinariates) to warrant a fairly full reply.

"I find myself wondering what reasons Anglo-Catholics have for remaining in Anglicanism and not going over to Rome. Obviously, some people can be convinced of Catholic doctrines on soteriology but not agree with Catholic teaching on WO or sexuality or Papal authority, but for those who do agree with Rome on those things (and are thus comfortable with the Ordinariate), what kept you within the Anglican church until now? Or did you simply find yourselves there almost by accident of birth and upbringing, and only later realised that actually your true home was the RC Church?"

The arguments would have far greater force if Anglicanorum coetibus were simply a matter of "going over to Rome." Clearly, the Ordinariates are about being in communion with the See of Peter (a long-standing goal of the Catholic movement within Anglicanism, a stated aim of SSC, the Church Union and much more recently of Forward in Faith), but they are far more than that; they are a way of continuing the Anglican tradition in unity with Rome herself.

This is what the Apostolic Constitution actually says:

". . . the Ordinariate has the faculty to celebrate the Holy Eucharist and the other Sacraments, the Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the

Ordinariate and as a treasure to be shared."

So it's not just a matter of 'going over to Rome;' this is far more significant ecclesologically and ecumenically than a series of individual or group conversions, explicitly giving the opportunity "to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church."

So the answer to the perhaps rather barbed question: 'what kept you within the Anglican church until now?' is a very straightforward one: this prospect was simply not available until now.

As to the issues of women's ordination and human sexuality, these are innovations within Anglicanism and, moreover, very recent innovations. I was ordained twenty-four years ago to serve in a Church which did not ordain women to the priesthood and was not bitterly divided on the subject of "gay rights." I was ordained in the aftermath of the visit to Britain of Pope John Paul II, and at the height of the ARCIC process which many of us hoped would lead to theological convergence and corporate reunion between Canterbury and Rome. However realistic in hindsight these hopes were, it was not traditional Anglo-Catholics who sabotaged that prospect of agreement by the introduction of new causes of bitter controversy.

So am I being told here that my conscience and my sense of what is proper to the Anglican tradition, and what is not, can be directed and determined (and presumably "undetermined" also) by majority votes in, again, relatively recently constructed, quasi-parliamentary structures?

It is precisely WO, the departures from accepted Christian norms of moral theology, the experience of majoritarian forms of synodical government which



have made these innovations possible, and the crisis of authority thereby caused within Anglicanism itself, which have led many of us to reconsider seriously the claims of the papacy and have given greater impetus to the search for union with the Successor of Peter. Essentially, these issues have re-opened the question as to the locus of authority within Anglicanism and have failed to produce a satisfactory answer that does justice to the Christian centuries.

I very much resent the implication (if there is one, that is) that I am not a true Anglican. I have never been an uncritical Anglican, but I suspect that would be true of many people from each of our diverse traditions, catholic, evangelical or liberal. But "my true home," or whichever way it is expressed, has always been in the Roman Catholic Church only in the sense that up to now I have always believed it to be ultimately the true home of Anglicanism itself.

But I think the onus is not on Anglo-Catholics to prove their loyalty to Anglicanism, but those who now support innovation in apostolic order and moral theology. How can they square their present view with the following statement of the Anglican position

made by Archbishop of Canterbury, Dr Geoffrey Fisher?

"The Anglican Communion has no peculiar thought, practice, creed or confession of its own. It has only the Catholic Faith of the ancient Catholic Church, as preserved in the Catholic Creeds and maintained in the Catholic and Apostolic constitution of Christ's Church from the beginning."

Perhaps it's not as easy as some think to accuse others, particularly the credally or ethically orthodox, either explicitly or implicitly, of being un-Anglican.

And if the argument is shifted to say that no Church's belief can be entirely static and that we have to make allowance for 'development,' please tell me why an acceptance of women's ordination and the LGBT agenda is somehow legitimately "Anglican," and a growing acceptance of the need for papal authority is not. I'd love to hear the answer.

By **Father Michael Gollop SSC** on his blog *Let Nothing You Dismay* on November 4, 2010

## MARIAN DEVOTION -2

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Last month I said I was trying to keep my reference sources as modern as possible and so I am; but I must explain that even the latest sources very often themselves refer back to much earlier sources - they have to because those are the original reference points.

We have seen how The Blessed Virgin Mary has every right to be addressed as the Theotokos, the bearer of God, in other words as the Mother of God. Now let us look at some of her other attributes as they are explained at the festivals which bear her name. This last week we celebrated the Solemnity of the Immaculate Conception. In case some have the wrong impression let me first say that this refers to the conception of Mary in her mother's womb, not to the conception of Jesus in her own womb though that was obviously also immaculate.

When in 1854 Pope Pius IX declared that Mary, since she was chosen to be the mother of the Saviour, was born free from all taint of sin, including original sin, the doctrine of the Immaculate Conception of Mary became official Church dogma. The basis for this idea is that a person becomes truly conceived when a soul is created and becomes one with the body. So that, in anticipation of Mary's participation in the act of Jesus' conception, she

was, in effect, sanctified at the moment of her own conception. This did not free her from the consequences of human frailty such as sorrow, pain, and illness, but it did mean that she was sinless.

The concept of the Immaculate Conception emerged in theological thinking much before 1854. Pope Pius IX was only adding the official stamp of approval to many centuries of previous discussion. For the early fathers of the church it was unthinkable that any vehicle, not so endowed with innocence, could become the Mother of Jesus, God's only Son, the Saviour of the World.

Quoting from *Lumen Gentium* 1964 . . . "It is no wonder therefore that the usage prevailed among the Fathers whereby they called the mother of God entirely holy and free from all stain of sin, as though fashioned by the Holy Spirit and formed as a new creature. Adorned from the first instant of her conception with the radiance of an entirely unique holiness the Virgin of Nazareth is greeted on God's command, by an angel messenger as "full of grace" and to the heavenly messenger she replies, "Behold the handmaid of the Lord, be it done unto me according to thy word." (To be continued D.V.)

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