

The Sodality of St. Edmund, King and Martyr

A community of

The Personal Ordinariate of the Chair of St. Peter

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UPDATE

November 20, 2013 - **St. Edmund, King and Martyr**

DECEMBER SCHEDULE

December 1	Sunday	The First Sunday of Advent
December 8	Sunday	The Second Sunday of Advent
December 15	Sunday	The Third Sunday of Advent
December 22	Sunday	The Fourth Sunday of Advent
December 29	Sunday	The First Sunday after Christmas - Holy Family

SERVICE TIMES AND LOCATION

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

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MODIFIED LITURGY COMING TO ORDINARIATE PARISHES IN ADVENT

The new Ordinariate Use Mass texts are fully Catholic, but also retain the liturgical heritage that former Episcopalians and Anglicans brought with them into the Church.

One of the most beloved prayers in the Anglican tradition is called the Prayer of Humble Access, but some cherished words were omitted from the Anglican Use Mass, the Vatican-approved liturgy that allowed former Episcopalians and Anglicans to bring elements of their liturgical tradition with them into the Catholic Church.

Come the First Sunday of Advent, however, the missing words of Humble Access will be included in the new Ordinariate Use Mass, no doubt gladdening the hearts of many former Episcopalians who recently have become Catholics through the Ordinariate.

Said by a kneeling congregation before going to Communion, the famous Prayer of Humble Access begins:

"We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies . . ."

Humble Access - as it is colloquially known - was retained in the Anglican Use Mass, which was established by a 1980 Pastoral Provision for former Episcopalians and Anglicans by Blessed Pope John Paul II. *Anglicanorum coetibus*, Benedict XVI's November 2009 Apostolic Constitution, provided for personal ordinariates to accommodate groups of Anglicans coming into full communion with the Catholic Church.

Leaving some former Episcopalians just a bit wistful, however, the initial Anglican Use version of Humble Access omitted the earnest words asking "that our

sinful bodies may be made clean by his body, and our souls washed through his most precious blood." The Anglican Use text was based largely on the Episcopal Church's 1979 Book of Common Prayer, which customarily omits that clause.

The restoration of this evocative petition is just one of the changes Ordinariate Catholics in [North America] will notice when their revised liturgy debuts in [North America]. Most parishes will begin to use the new liturgy in Advent, though a few have started earlier. The term "Ordinariate Use" is now correct, superseding the term "Anglican Use."

The revised liturgy is based on a number of Anglican and Episcopal sources, most notably including the English prayer books of 1549 and 1662. The revised liturgy was unveiled to the U.K. Ordinariate in October at a Mass in London. It will be the text for Ordinariate Catholics in the U.K., Australia, Canada and the U.S.

The new Ordinariate Use texts are the fruit of the work of the Vatican's interdicasterial *Anglicanae traditiones* Commission. Msgr. Steven Lopes, an American priest who is an official of the Congregation for the Doctrine of the Faith, is one of the commission's two secretaries, but it included other representatives from the United Kingdom, the U.S. and Australia.

Msgr. Andrew Burnham, formerly the Anglican bishop of Ebbsfleet and now assistant to the Ordinary of the U.K.'s Personal Ordinariate of Our Lady of Walsingham, also figured prominently in the work of the commission.

'Anglican' Accent, Latin Rite

Ordinate priests in [North America] got their first taste of the revised texts at a recent clergy conference in Tampa, Florida.

"The clergy were unanimously enthusiastic about this gift of a Mass text that is fully Catholic, clearly part of the Latin rite, but also which is so clearly derived from the Anglican liturgical tradition," said Msgr. Jeffrey Steenson, Ordinary of the Personal Ordinate of the Chair of St. Peter, the official name of the [North American] Ordinate.

"It expresses the Mass of the Latin rite in English with a particularly 'Anglican' accent," said Father Timothy Perkins of St. Mary the Virgin parish in Arlington, Texas. "This was accomplished by including familiar texts and prayers from the Anglican liturgical tradition that accord fully with the faith and teaching of the Catholic Church."

St. Mary the Virgin became a Catholic parish in 1994 under an older dispensation for Episcopalians known as the Pastoral Provision. The parish is in transition to the Ordinate. St. Mary the Virgin was one of the U.S. parishes that were allowed to do a trial run with the new Ordinate Use liturgy.

Father Perkins added, "The language is formal and resonates with the desire to offer prayer in distinctly sacral language, just as has been accomplished in the new edition of the Roman Missal; and some of the distinctive prayers [in the Ordinate Use] will lend new insights into the breadth of the Catholic faith that we share."

Eric Wilson, a layman who is master of ceremonies at St. Luke's Catholic Church in Bladensburg, Maryland - the first formerly Episcopal parish to come into the Catholic Church under *Anglicanorum coetibus* - is also familiar with the new text.

"The new Ordinate Use is truly a two-way gift," he said. "Rome has taken the very best of Anglican spirituality and liturgical sensibility and infused it with the sound, traditional Eucharistic theology we've been looking for."

"One of the defining characteristics of this Mass," Wilson said, "is the fusion of the ordinary and extraordinary form, with an ample serving of Anglican sensibility. In a single Mass, you have prayers taken from the traditional Latin Mass, the Book of Common Prayer and the *Novus Ordo*, all stunningly blended together."

"The revised Eucharistic liturgy is sensitive to the

best of the Anglican liturgical tradition, while reinforcing its relation with the Latin rite from which it came," added Father David Ousley of the Church of St. Michael the Archangel in Philadelphia.

Enthusiastic Reception

While the first aspect of the Ordinate Use that many will notice is the sacral language - Anglicans love their "vouchsafes," "thys" and other old words, which are abundantly present in the Ordinate Use - a priest familiar with the process of revision stressed that the most important consideration was theology.

Speaking in February at an Anglican Use symposium held at St. Mary's Seminary in Houston, Msgr. Lopes said that the "first principle" in developing the Anglican Use was that the "liturgical vision of the ordinariates is none other than the liturgical vision of the universal Church."

Msgr. Lopes, however, went on to recognize the centrality that the Book of Common Prayer has long held for Anglicans and Episcopalians.

"The Book of Common Prayer not only formed and informed Anglican worship for 500 years," he said, "but it also supplied authority." He said that prayer-book worship is "enriched" by "access to the magisterium."

Striking Language

Still, it cannot be denied that the language is striking - and some of it even more so than in the Book of Common Prayer phraseology familiar to Ordinate Catholics from their Anglican pasts.

For example, in the old General Confession used in Episcopal churches (roughly similar to the *Confiteor*), the congregation was exhorted to "make your humble confession to almighty God, devoutly kneeling."

In the new Ordinate Use, this becomes "make your humble confession to almighty God, meekly kneeling upon your knees." For the purpose of consistency, Holy Spirit is preferred over Holy Ghost, except in a few places.

Most Ordinate priests in [North America] celebrate *ad orientem*, but Ordinate Use also allows the celebrant to face the people. The Last Gospel, a feature of the older Latin Masses, is optional.

The Prayers of the People are set and not changed

from time to time, though one form does allow for participatory responses from worshippers.

Support From Pope Francis

Some expressed concern in the early months of his pontificate that Pope Francis would not be as sympathetic to the ordinariates as his predecessor. The Rt. Rev. Gregory Venables, Anglican bishop of Argentina, was quoted as saying that, as Cardinal Jorge Bergoglio, Pope Francis had expressed doubts for the need for the ordinariates.

Several clergy and lay members of the Ordinariate, however, insist that the Holy Father has actually broadened the definition of who can belong to the ordinariates, thus giving them even more potential for growth.

"This question has come up on several occasions," said Father Perkins. "And when I've been asked, 'What do you think of Pope Francis?' my answer is always the same: 'I think he is the Successor of Peter and that I therefore owe him loyalty, allegiance and obedience. He is our Holy Father, just as he is for every Catholic.'"

In trust of the Pope's leadership, Father Perkins said, "As he continues to shepherd all the faithful, I am confident of his love and support for us as he exercises Godly and inspired leadership and authority."

Charlotte Hays, *National Catholic Register* - November 5, 2013

ROBERT'S RAMBLINGS

HOLY MATRIMONY - 2 of 3

The succinct and simple teaching of the Prayer Book accords with the more fully worked out teaching of John Paul II in "*The Theology of the Body*" and in "*Familiaris Consortio*" as summarized by George Weigel in his biography of that Pope, "*Witness to Hope*", pp 339 - 341 and 385 - 386 respectively. For example: "Life in the Kingdom is perfect self giving and receptivity. God is a Trinity of Persons Who perfectly give and perfectly receive throughout eternity". And: "Since human beings are made through love and for love, and because love is the fundamental and innate vocation of every human being, this vocation is the heart of marriage and the heart of the family. Confirmed for Christians in the redemption won by Christ's self sacrificing love, the demands and obligations of family life are liberating, not confining". And in "*Redemptoris Mater*": "It is through motherhood that humanity was given its Saviour" (p 580 of Weigel).

The Prayer Book also accords with two study guides provided to Ordinariate clergy, "*Christian Anthropology*" and "*Marriage and Sexual Ethics*" which discuss man in the context of the Trinity. Since man is made in the image of God, and since the Trinity knows relationships among three Persons, man also exists because of and for relationships. The human person is a social being. The Anglican officiant at a marriage does not claim to marry the couple but announces to the people that the couple have married each other, and he does so in the name of the Trinity. "Since they have consented together and have witnessed the same before God and this company, and have pledged their troth either to other and have declared the

same by giving and receiving of rings and by joining of hands, I pronounce that they be man and wife together in the name of the Father, the Son and the Holy Ghost". The couple themselves had already exchanged vows and rings, placing those rings on fingers in the name of the Trinity. The officiant goes on to pray for the gift of a family, "Bestow . . . the heritage and gift of children . . . live together in godly love and honesty . . . and see their children Christianly and virtuously brought up to Thy praise and honour".

In the hermeneutic of continuity * there is limited place for human experience and for reasoned thought resulting from that experience. Apples fall from trees to the ground. Parliament may legislate as often as it likes, authorising apples to fall up into the sky, but gravity will continue to assert its pull. It is a fact of life that men marry women and vice versa. Those unable to marry for psychological or physical reasons may make alternative arrangements, but those arrangements are something other than marriage. Some Orwellian redefinitions of words can be comic, as when a jail becomes a correctional facility, but other redefinitions are sinister, as when abortion becomes a medical procedure, an abortuary becomes a health centre, and the right to kill becomes the right to choose. Whether the Brit government's redefinition of marriage is comic or sinister remains to be seen. Christianity takes the Creator's arrangements seriously. Facts of life remain facts of life, for all, whether atheist, Buddhist or Christian, whether God has revealed Himself or not. Science, based on experience, experiment, testing of

theories, reasoned reflection, has much increased our knowledge of man, but science is unable to answer the question, "Why is man?". And science is unable to prove or disprove God's being. So yes, reason has a little to contribute to the church's understanding of man, marriage and ethics, even though scientific knowledge and human intelligence are limited, even though reason is marred by original and actual sin.

But in the hermeneutic of continuity there is a much more important place for God's revelation of Himself to the Jews. They knew Him to be; man to have been created in His image; themselves to have been elected by Him for relationship with Himself. "I shall be your God and you will be my people" (eg *Jeremiah* 11,4), is a recurring theme throughout the prophets. They knew God to be Righteousness, and that their part in this relationship was to be righteous. Laws to enable such virtue covered all aspects of life, national, domestic and personal, including marriage and sexual ethics. Law was summarized as love of God and love of neighbour. The procreation and education of children in this faith was important. Sometimes when a law is stated the reason for its observance is also stated, and that reason is not common sense or rationality or human legislation but the existence of Him Who is. For example, "Thou shalt not glean thy vineyard . . . thou shall leave it for the poor. I am the Lord" (*Leviticus* 19,10). And, "Thou shalt not curse the deaf. I am the Lord" (*Lev* 19,14). "Thou shalt honour the face of the old. I am the Lord." (*Lev* 19,32). It was God's self revelation which mandated virtue. "Ye therefore shalt be holy for I am holy" (*Lev* 11,45).

But as yet the Jews do not know the One God to be Trinity. As yet the Jews have not experienced God's incarnation. And with incarnation we experience not

only the fullest, most complete, most perfect self revelation of God, but also the revelation of what the human person is meant to be. In Christ we know not only perfect God but also (for the first time) perfect man. The Athanasian creed deals with the two fundamental and characteristic doctrines of Christianity, Trinity and incarnation.

St Paul writes, "The mystery was made known to me by revelation, the mystery of Christ, which was not made known to the sons of men in other generations as it has now been revealed to His holy apostles and prophets by the Spirit" (*Ephesians* 3,3 - 6). St Paul is actually saying that in Christ gentiles along with Jews are to be fellow heirs of God. But this new election of gentiles is the result of the incarnation of the Second Person of the Trinity. We could quite properly take St Paul's words out of context and apply them equally well to the knowledge now newly revealed to Paul, that God is Three in One, that in Christ God became man.

In its dialogue with secular authorities and with unbelievers of various sorts, the church does indeed make use of reason: like the rain, marriage is for the just and the unjust (*Matthew* 5,45). Marriage is for man, not only for Jews and Christians. But the Catholic church's convictions about the human person and about ethics, not least the ethics of marriage and sex, are derived from the revelation by God of Himself.

Monsignor Robert Mercer CR

* hermeneutic = way of interpreting

hermeneutic of continuity = a phrase coined by Pope Benedict XVI; there is consistency in God's attitude towards and in his dealing with mankind, though man himself must repent and change

CELEBRATING THE SPIRIT OF THE LITURGY - 4 of 6

*Address by
His Excellency Archbishop Alexander King Sample
Archbishop, Portland, Oregon
Delivered at the Church Music Association of America colloquium
Salt Lake City, Utah
June 19, 2013*

It is my contention, and that of many others, that the renewal and reform of the sacred liturgy is absolutely key and essential to the work of the new evangelization.

This brings up an important point. It is principally Christ who acts in the sacred liturgy. We are only his instruments. Every Mass, even one celebrated by a priest in the absence of the faithful (not

desirable), is an act of Christ and of the whole Church. It is not ours. It belongs to Christ and the universal Church. Jesus Christ determines the meaning and purpose of what we celebrate in the

sacred liturgy, not us.

So every Mass celebrates and makes present that which has already been accomplished in Christ's life-giving death and glorious resurrection. At every Mass, we are in the upper room, we are at the foot of the cross, we are at the empty tomb, as these events come to us sacramentally and mystically across time and space.

But in the sacred liturgy, we also mystically anticipate that which is yet to come. We look forward with joyful hope to the coming of Christ in glory at the end of time. There is then an essential orientation of the sacred liturgy toward the future fulfillment in Christ of God's eternal plan of salvation, when the world as we know it will pass away and there will be new heavens and a new earth completely transformed by Christ's glory.

That is why Pope Benedict XVI speaks of the eastward orientation of the sacred liturgy. In the scriptural and mystical theology of the Church, Christ will come again in glory from the east, the direction of the rising sun. The Son of God will come riding on the clouds of heaven and we symbolically look east for his coming. With our feet firmly planted on the earth, our eyes and our hearts turn to the Lord, anticipating his return in glory. Think of the beautiful Advent hymn as we look forward to the coming of the Savior, "People Look East."

That is why the Church's liturgy has traditionally been oriented toward the east, or at least the liturgical east if the architecture of the church building would not admit of an actual eastward orientation. Priest and people, united in prayer and in the offering of the once for all sacrifice of Christ to the Father, looked together to the east in offering this act of divine worship. It was never that the priest "turned his back to the people." It was always that priest and people together looked east in the sacred liturgy, watching and waiting for the Lord's return. This eschatological orientation of the sacred liturgy must be recovered in some way if we are to recapture the true spirit of the liturgy.

Finally, while we celebrate that which has been accomplished and look forward to that which is to

come, we at the same time participate in the eternal wedding banquet of the Lamb, the heavenly liturgy. At the altar, heaven is joined to earth as we enter into the eternal mysteries. Christ, now risen from the dead, gloriously triumphant and exalted at the right hand of the Father, intercedes for us. He continually shows his glorious wounds to the Father, the price of our salvation, and all the saints and hosts of heaven bow down and worship before the Lamb once slain who lives forever.

We have a foretaste of eternal life and the pledge of future glory in the sacred liturgy, even when celebrated in its simplest and most unadorned manner. We join ourselves to the heavenly liturgy. We express this beautifully in the conclusion to each preface of the Eucharistic prayer as we prepare to sing with the angels in heaven the Sanctus. What we have been talking about is especially heard in the second preface for the Holy Eucharist. Listen carefully. We pray:

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For at the Last Supper with his Apostles, establishing for the ages to come the saving memorial of the Cross, he offered himself to you as the unblemished Lamb, the acceptable gift of perfect praise.

Nourishing your faithful by this sacred mystery, you make them holy, so that the human race, bounded by one world, may be enlightened by one faith and united by one bond of charity.

And so, we approach the table of this wondrous Sacrament, so that, bathed in the sweetness of your grace, we may pass over to the heavenly realities here foreshadowed.

Therefore, all creatures of heaven and earth sing a new song in adoration, and we, with all the host of Angels, cry out, and without end we acclaim: Holy, holy, holy . . .

How is that for *lex orandi, lex credenda*? The law of praying is the law of believing.

DESTINATION: BEFORE THE THRONE

I am beginning to suspect that "tolerance" is a bad or even impossible word and except for medicinal purposes to be avoided at all costs. It allows some people seemingly innocuous tweets and even real

life comments, which at best lead nowhere and often lead astray. In saying this, I don't think I need fear or dread being accused of being an old Catholic bigot. Tolerance just doesn't aptly describe any

virtuous or meritorious sort of relationship between or among people. I tolerate the heat; I have a certain tolerance for alcohol; I tolerate pain. If I tolerate a person, it is because he or she bothers me, but more likely simply because he or she departs from acceptable behavior and can rightly be expected to trouble not just me but also others living within the norm of the acceptable. Tolerance is neither a virtue nor a social grace.

If I tweet something, then I either want to share it because it is great or worth while or because I want to warn or protest. I guess I could also seek feedback for something which I do not understand or which troubles me. If "Whispers in the Loggia" [a blog] is signaling approval with his tweet, then well may his donate button freeze in hell. Here's one I woke up to today on November 1, even if the author of the tweet might have still been trick or treating. [Honestly, this is not a rant, for not even "Whispers in the Loggia" can spoil All Saints Day for me, but it sort of got me thinking about appropriateness and proper discourse for myself and others, for having tweeted something which he should have passed over in silence.] I'm talking about his link to articles and glitzy videos celebrating the "gay marriage" of a formerly high profile Catholic priest . . . Don't go there as it is just plain wrong, there, in the midst of glamour, a cute Yorkie dog, tears and joy, is this bitter line:

"Carl: I feel that nothing or no one can take us away from each other - no church, no state, no federal government, no hospital denying either of us visiting or caring rights . . . Nothing!"

From the Office of today's Solemnity from the second reading from a sermon for the day from St. Bernard, abbot, illumined by the Beatitudes from St. Matthew's Gospel, I took these words:

"Come, brothers, let us at length spur ourselves on. We must rise again with Christ, we must

seek the world which is above and set our mind on the things of heaven. Let us long for those who are longing for us, hasten to those who are waiting for us, and ask those who look for our coming to intercede for us. We should not only want to be with the saints, we should also hope to possess their happiness. While we desire to be in their company, we must also earnestly seek to share in their glory. Do not imagine that there is anything harmful in such an ambition as this; there is no danger in setting our hearts on such glory."

In the immediate post-conciliar period many of us were deprived of our angels and saints (who all was to blame is not for me to say). I do not know of anyone before Blessed Pope John Paul II who did more with his countless beatifications and canonizations to break down resistance and vanquish the hesitancy to engage in discourse and once again rejoice in devotion to the throngs of the Church Triumphant in Heaven. May we be aided through the intercession and teaching of Saint Bernard to increase our longing to be caught up in the great company of saints before the Throne on high! Clinging to other mortals outside an orderly sacramental marriage should not be tolerated (there's that word!).

Tomorrow on All Souls Day, I hope all will pray and sacrifice for the countless souls in Purgatory, that they might join the heavenly throng. Life's joy and intensity comes from responding wholeheartedly to the Bridegroom when He comes and knocks.

"Hear, O daughter, consider and incline your ear; forget your people and your father's house, and the king will desire your beauty." [Psalm 45:10-11]

The Most Reverend Archbishop Thomas E. Gullickson, Papal Nuncio, Kyiv, Ukraine, on his *Deo Volente Ex Animo* blog, November 1, 2013

CATHOLICS AND THE ANGLICAN PATRIMONY

By Aidan Nichols OP, Gracewing Publishers, 2013

I associate the name Aidan Nichols, an Oxford graduate and ordained Dominican priest, with that of G. K. Chesterton; this is because Nichols wrote a perceptive biography of the great Catholic convert, GKC, and in this slim volume he addresses whole Anglican congregations which may seek to corporately cross the Tiber. Nichols provides a careful and scholarly account of the many streams

and tributaries that resulted in the 2009 promulgation by Pope Benedict XVI of *Anglicanorum coetibus*.

He first explores the theological context that culminated in *Anglicanorum coetibus*, a largely unexpected papal initiative for ". . . those Anglican faithful who desire to enter into the full communion

of the Catholic Church in a corporate manner". From the time of the Protestant reformation until the late 20th century such a papal initiative might have seemed unnecessary as well as unlikely; until the Anglican Church unequivocally resolved to ordain women priests and bishops, it was still possible to delude oneself into believing that Anglicanism was part of that one Holy, Catholic and Apostolic Church that our Lord created. As one Anglican priest (later to become an Anglican Bishop) once said to me: "They may have excommunicated us but we have never left them." But after women (and then gay) priests and bishops only the willfully blind could continue to accept Anglicanism as part of the Petrine Church. These issues also demonstrated the Anglican Church's willingness to tailor Christian doctrine to accommodate the zeitgeist. So the Anglican Church was tried in the balance and found wanting; many erstwhile Anglicans then turned their attention to Rome as the last bastion of orthodoxy.

Enter Joseph Ratzinger, a.k.a. Pope Benedict XVI; Nichols (in my opinion, rightly) calls him ". . . a Noah-figure, placed by Providence in a unique office at a singular cross-roads in human affairs".

For corporate entry into the Catholic Church an Anglican congregation requires three things: (1) a proper understanding of the right relation between Scripture and Tradition; (2) a proper understanding of the right relation between Revelation and Reason; and (3) a proper understanding of the Sacred Magisterium. Happily, all three subjects are dealt with, cogently and concisely, in the *Catechism of the Catholic Church* published in 1994.

The most famous 19th century Catholic convert, John Henry Newman (canonized by Pope Benedict XVI), once described Anglicanism as ". . . the halfway house on the road to Rome."

For Anglican congregations who are adrift today, in need of a spiritual map to complete their pilgrimage, Aidan Nichols' *Catholics and the Anglican Patrimony* could prove an invaluable resource.

By **Dr. Ian Hunter**, Professor Emeritus in the Faculty of Law at Western University, London, Ontario

WESTERN (LATIN) LITURGICAL TRADITION

The Catholic Church celebrates a number of different liturgical rites, a term that refers to a particular form of liturgy. Here we will set out the various rites and uses of the **Western (Latin) tradition**.

Active

- Roman Rite
 - Tridentine Mass (1570-1970: ordinary form, since 1970: extraordinary form)
 - Mass of Paul VI (since 1970: ordinary form)
 - **Anglican Use***
 - Algonquin and Iroquoian Uses
 - Zaire Use
- Western Rites of "Gallican" type
 - Ambrosian Rite (in Milan, Italy and neighbouring areas)
 - Bragan Rite
 - Mozarabic Rite (in Toledo and Salamanca, Spain)
- Catholic Order Rites
 - Carmelite Rite (only by some communities or members of the order)
 - Dominican Rite (only by some communities or members of the

order)

- Carthusian Rite (a Western Rite of "Gallican" type)
- Benedictine Rite
- Cistercian Rite
- Premonstratensian (Norbertine) Rite
- Rites in a broad sense (not distinct from the Roman Rite)
 - Friars Minor Capuchin Rite
 - Franciscan Rite
 - Servite Rite

Defunct

- Pre-Tridentine Mass (the various pre-1570 ordinary forms of the Roman Rite)
- Gallican Rite ('Gaul' i.e. France)
- Celtic Rite (British Isles)
- African Rite
- Local Latin Rites or Uses
 - Aquileian Rite (Italy)
 - Benevento Rite (Italy)
 - Durham Rite (England)
 - Sarum Rite (England)
 - Lincoln Use (England)
 - Bangor Use (England)
 - Hereford Use (England)
 - Use of York (England)
 - Cologne Use (Germany)

- Lyonese Use (France)
- Nidaros Use (Norway)
- Uppsala Use (Sweden)
- Esztergom Use (Hungary)
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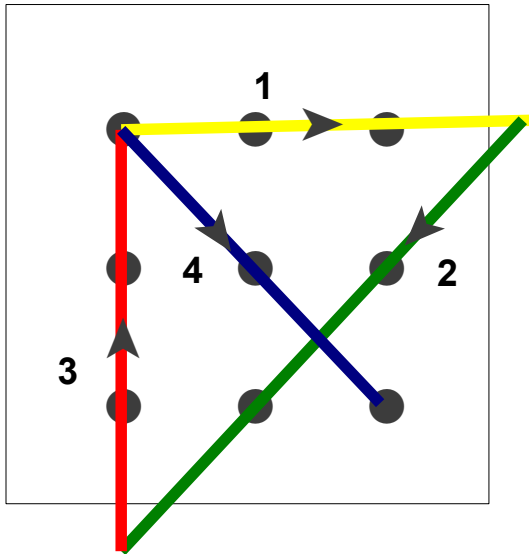
The ***Anglican Use** (see *Modified Liturgy coming . . .* on page 2 of this issue of UPDATE) is a use of the Roman Rite. During the Liturgy of the Eucharist, especially the Eucharistic Prayer, it is closest to the Roman Rite, while it differs more during the Liturgy of the Word and the Penitential Rite. The language used, which differs from the ICEL (International Commission on English in the Liturgy) translation of the Roman Rite of Mass, is based upon the Book of Common Prayer, originally written in the 16th century. Anglican Use parishes use the Book of Divine Worship, an adaptation of the Book of Common Prayer.

The Anglican Use is permitted under the United States Pastoral Provision of 1980 in several

parishes of that country that have left the Episcopal Church. The same Pastoral Provision also permits, as an exception and on a case by case basis, the ordination of married former Episcopal priests/bishops as Catholic priests. On 9 November 2009, Pope Benedict XVI established provisions for the setting up of personal ordinariates for Anglicans who join the church. One such ordinariate was set up for England and Wales on 15 January 2011, a second for the United States and Canada on 1 January 2012, and a third for Australia on 15 June 2012. These ordinariates have the faculty to celebrate the Eucharist and the other sacraments, the Liturgy of the Hours and other liturgical functions in accordance with the liturgical books proper to Anglican tradition, in revisions approved by the Holy See, so as to maintain the Anglican liturgical, spiritual and pastoral traditions. This faculty does not exclude other liturgical celebrations according to the Roman Rite.

FROM HERE AND THERE

1) Solution to **Try this one!** from last month (Think outside the box!)



2) Three Popes and the Wizard of Oz

The Wizard of Oz is a pretty smart book because the Scarecrow, the Tin Man and the Cowardly Lion show three traits we need to be complete. If you only had a head, a heart and courage. It occurred to me on my walk this morning that the three popes illustrate what we need, the church needs and the world needs.

What was the first thing Bl. John Paul the Great said

on the balcony? "Do not be afraid!" He's the man of courage - the not cowardly lion. Throughout his papacy he exhibited this great and fearless fortitude - whether it was his triumphant pastoral visits to Poland, his ceaseless travels around the world, his confrontation of heresy and disloyalty, his survival of an assassination attempt or his final, courageous battle with Parkinson's - played out in public - John Paul was the pope of courage.

Benedict XVI is the pope with the brain. First always in the background as the theologian and Bible scholar in chief, and then stepping into the shoes of John Paul to lead the church with continued teaching, writing and thinking. With his precision of thought and clarity of expression he articulated the fullness of Catholic teaching, liturgy and practice.

Now Francis picks up the keys and his constant theme is one of pastoral love and passion for Christ and his people. Notice that the three characters stick together and balance one another. The love Francis shows is mere sentimentality without the intellectual teaching of Benedict and it is weak compromise without the courage of John Paul.

It is natural for us to incline toward one pope more than another because of our own personality types. Benedict XVI is my favorite because guess what? I'm like him. I'm bookish. I'm a Benedictine oblate. I understand and promote fine liturgy, good music and I like clear thought and a solid articulation of the

faith. Others may warm more to John Paul because they are men and women of action and courage in the world. Others will gravitate to Francis because they have a Franciscan spirituality, they are people people and they go with their heart even if that means that life is sometimes messy and imprecise. While this is true, it is also true that we need to get out of our comfort zone and learn to love and appreciate the ones of the three that do not appeal to us

Fr. Dwight Longenecker - October 4, 2013

3) Slavery is back - with 30 million victims worldwide!

The work of past Christians must be renewed as the world returns to its old ways

The media spotlight was turned briefly on slavery last week by the year-old *Walking Free Foundation*. Its first report, *The Global Slavery Index 2013*, turns old ground already ploughed by the U.S. State Department and the International Labor Organization (ILO) while drawing headlines with the highest yet estimate of slaves worldwide - 30 million, equivalent to the population of Canada.

The brainchild of Australian mining tycoon Andrew Forrest, the report points to developing countries such as India, Nigeria and tiny Mauritania, where as many as 160,000 live in hereditary bondage, but it does not ignore slavery in the U.S. and other developed countries. It does miss the work being done by many Christian organizations, such as the evangelical Protestant International Justice Mission and the Coalition of Catholic Organizations Against Human Trafficking.

Though people now associate modern slavery with the sex trade and forced marriages, the ILO estimates only about a third of its victims suffer that fate. It estimates that 44 percent of slaves have

actually been bought and sold. Over half are hereditary or bonded into servitude for debts, most often in India, which has half the world's slaves according to the *Walk Free Foundation's* report - as many as 14.7 million. China comes next in absolute numbers, with as many as 3.1 million. In per capita terms, Haiti has more than anyone except Mauritania, and Pakistan comes third in both lists, with up to 2.2 million.

Out of 160 countries covered by the report, the United States comes 134th on a per capita scale, with 63,000 slaves or forced laborers, while Canada comes 144 with an estimated 6,200.

While China has long been reported to be harvesting body parts for transplants from its political prisoners, Britain has just reported its first known case: a young girl from Somalia. In Canada and the U.S. women and girls are more commonly smuggled in to work as domestic servants, prostitutes or second or third wives, while male slaves are usually forced laborers - a return to practices of the 18th and 19th centuries, when slavery was still legal in both countries.

Christian-led abolition movements gradually eradicated slavery, first in the British empire including Canada, and then in the U.S. where the movement triggered the 1860-65 Civil War. Christians were prominent as well in suppressing slavery in Europe's African and Middle Eastern colonies. Now Christian organizations are leading the campaign again. The IJM proactively investigates slavery in the Global South and embarrasses governments there into prosecuting. The Catholic coalition asks missionaries and aid workers to identify slaves (when they are brought into clinics for health care, for example), rescue them, and inform the police.

By **Steve Weatherbe**, October 22, 2013 in *TheChristians.com*

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