

The Parish of St. Edmund, King and Martyr

Waterloo, Ontario
www.stedmund.ca

UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

October 13, 2010 - **St. Edward, King and Confessor**

November Schedule

November 1	Monday	All Saints' Day
November 2	Tuesday	All Souls' Day
November 7	Sunday	The Twenty-third Sunday after Trinity
November 14	Sunday	Remembrance Sunday
November 20	Saturday	Feria
November 21	Sunday	St. Edmund, King and Martyr
November 22	Monday	St. Cecilia, Virgin and Martyr
November 28	Sunday	The First Sunday in Advent

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) **Mark your calendars!** The Right Reverend Robert Mercer CR will be with us to celebrate St. Edmund's Day! St. Edmund's Day is November 20, but we have transferred our Feast of Title to Sunday, November 21. (For those that may not know, Bishop Mercer was our Ordinary from 1989 to 2005, is now living in England, and is 'theoretically' retired.) Here's the schedule for the St. Edmund's weekend:

Saturday, November 20

Mass at 10:00

Evensong at 4:00

Reception at 5:00 (Wine, cheese, nibbles (hot and cold), sandwiches, etc.

You won't go away hungry!)

Sunday, November 21, St. Edmund

Matins at 9:45

Confirmation and Mass at 10:30

Parish Lunch at 12:00

Monday, November 22, St. Cecilia

Mass in Stratford at 10:00

You are invited! RSVP (by November 1, please) for the *Reception* and the *Parish Lunch*:

stedmund@pwi-insurance.ca

or

519-886-3635 (Leave a message if no answer!)

2) **Email or snail-mail?** If you received this **UPDATE** by snail-mail but would prefer to receive it by email, we'd be delighted - simply send us a note!

3) About - **BLESSED JOHN HENRY NEWMAN** - this page.

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6) By Carmino Joseph de Catanzaro - **A STATEMENT OF FAITH** - page 7.

7) The victory of liberalism in the Church of England - **THIS IS NO CAUSE FOR SATISFACTION** - page 9.

8) A society that justifies euthanasia and assisted suicide unites around a culture of death, fear and anguish - **SUFFERING AND STRENGTH** - page 9.

BLESSED JOHN HENRY NEWMAN

Pray for us

On 19 September, in the seemingly unlikely setting of a public park on the outskirts of Birmingham rather than in a great cathedral or St Peter's Square in Rome, Benedict XVI will do something he has not done before as Pope: beatify one of his theological heroes. British Christians of all sorts and conditions, Anglicans and Roman Catholics in particular, ought to rejoice at this event but perhaps we are too close to it to see its extraordinary significance in full.

When Pope Benedict succeeded John Paul II in 2005 he altered the pattern of beatifications. Pope John Paul had reserved this rite pretty well to himself. Pope Benedict chose to delegate it to local cardinals and archbishops, generally reserving the rite of canonising new saints to himself. If, as and when Newman becomes "St John Henry" we may expect that Mass to be celebrated by the Pope himself in Rome. However, in beatifying Newman Pope Benedict is honouring a man whose work he first encountered as a young student in the rubble of post-war Germany. Something in Newman's life and thought appealed deeply to the

young Fr Ratzinger and it has remained with him ever since. The English are often surprised to discover the extent of Newman's fame abroad. Your editor once knelt in Newman's little chapel at Littlemore in the company of Austrian nuns and Romanian monks. It gave a wonderfully international and ecumenical flavour to our prayer. All concerned could sing "Praise to the holiest in the height" from memory, all but one of us singing in a foreign language.

Why are we making such a fuss of a nineteenth century thinker at the start of the twenty-first? The first thing to say is the most basic: this is part of a process investigating Newman's virtues which started over sixty years ago when the Oratory Fathers in Birmingham first started looking at his "cause". Over the decades this process of investigating the minutiae of his life has grown into the thirty-one published volumes of Newman's letters and diaries. These volumes, however, are not just aimed at historians of Victorian England but

at theologians engaging with his ideas and the whole tenor of his life. In recent years, this investigation has extended to the healing miracle in America which the Church's authorities - medical and theological - have now decided was thanks to the intervention of John Henry's prayers. So you could say that the beatification has been coming for a long time and we are now on the last leg before a hoped-for canonisation.

However, Newman's appeal is surely more nuanced than that. In some senses he was one of the more famous figures of the nineteenth century, that period in which British thinkers in many spheres seemed to dominate world events. Sunday by Sunday when he preached in the University Church in Oxford, of which he was the Vicar, hundreds of young men filled the galleries of the old church to be enthralled by his oratory, learning and pastoral insights. In later years these sermons went through dozens of printed editions. Those who were lucky enough to pass through the colleges with which he was associated, Oriel College above all, encountered a teacher who was as much interested in pastoral formation as cramming a set number of facts into a brain to be regurgitated in an examination. His was what we would call a holistic approach to education.

It was during this period at Oriel College that Newman and his associates set in train a revival of Catholic vision, theology and worship which has unmistakably marked the Church of England. Building on the work and prayers of an earlier generation (all too often ignored by the older history books) the Fathers of the Oxford Movement were, in famous words, "men of large designs". The Church of England's Catholic revival led to staggering changes in Anglicanism, theologically and aesthetically, between 1801 and 1890 and Newman cannot be written out of that story.

However, Newman was not to be an Anglican for half of that period. He was one of the most famous examples of a man who followed the inner voices of vocation and conscience. After a four year agony, partly played out in the near-monastic seclusion of Littlemore near Oxford, he was received into Full Communion with the Catholic Church (as the modern phrase is) on a wild and tempestuous night in 1845. Yet Newman, for all that he knew he had made the move which God was asking of him and was fully confident in his new ecclesiastical position, was not one of those converts who, like a certain sort of bird, returned to foul the nest which bore him. In his early thirties he had written the famous lines "One step enough for me" and that principle upheld him far into old age. So to this extent he is a hero for more than

one Christian communion and is rightly honoured in the calendar of *Common Worship*.

There is also a sense in which the second half of the twentieth century could say that Newman's "time had come". Many of his ideas, not least his subtle writing about the development of doctrine as the history of the Church has unfolded under the guidance of the Holy Spirit, on the place of all the faithful in the Church and her decision-making procedures and on the normative importance of the early Fathers have had an extraordinary resonance in the last few decades. The old comment that you can see a lot of the insights of Vatican II in Newman's writings is an unsophisticated one but it is not entirely untrue although we must be careful not to recruit Newman for a certain sort of "in-the-spirit-of-Vatican-II" liberal agenda which he would most certainly have rejected with horror. Interestingly, the 1992 *Catechism of the Catholic Church*, perhaps the most important and impressive single theological document to emerge from any section of the Christian Church in the last fifty years, has more than a whiff of Newman as you read its pages and their footnotes to the works of the Fathers.

Then Newman was a poet and our age warms to a poetic approach to theology. Perhaps he was not a first rank poet. Certainly it is John Keble and Isaac Williams who stand out from the Oxford Movement's little volume *Lyra Apostolica* and many would argue that *The Dream of Gerontius* needed the musical genius of Edward Elgar to give it the status it now rightly enjoys. However, his poetic approach - rather than the cold logic chopping of some theological schools - should not be ignored. As a master of English prose he has few peers. What must his hearers on that emotionally charged day when he preached his last sermon at the University Church have thought, listening to his final paragraph on "the parting of friends"?

And, O my brethren, O kind and affectionate hearts, O loving friends, should you know any one whose lot it has been, by writing or by word of mouth, in some degree to help you thus to act; if he has ever told you what you knew about yourselves, or what you did not know; has read to you your wants or feelings, and comforted you by the very reading; has made you feel that there was a higher life than this daily one, and a brighter world than that you see; or encouraged you, or sobered you, or opened a way to the inquiring, or soothed the

perplexed; if what he has said or done has ever made you take interest in him, and feel well inclined towards him; remember such a one in time to come, though you hear him not, and pray for him, that in all things he may know God's will, and at all times he may be ready to fulfil it.

Over the next five decades Newman tried to live out that final evocative sentence. That sense of journey (from *Lead kindly light* in the 1830s) persisted. In beatifying Dominic Barberi, the Italian Passionist priest who received Newman into the Roman Catholic Church in 1845, Pope Paul VI spoke of Newman's journey: ". . . guided solely by love of the truth and fidelity to Christ, [Newman] traced an itinerary, the

most toilsome, but also the greatest, the most meaningful, the most conclusive, that human thought ever travelled during the last century, indeed one might say during the modern era, to arrive at the fulness of wisdom and of peace."

And why is the beatification taking place in a park on the outskirts of Birmingham? Quite simply it is close to the place where the journey took Newman: to the graveyard of the Birmingham Oratory which he founded, at the foot of the Lickey Hills. Where better?

From the September 2010 issue of *Christian Life*

ROBERT'S RAMBLINGS

St Mark, Aske

(The domestic chapel of the Marquis of Zetland.)

You may feel that your life has not been very brave, that it's been characterized by inconsistencies, by fits and starts. All the more reason to be grateful to your patron saint. He also began with fits and starts, yet look at him, now one of the four evangelists or gospel writers, honoured in heraldry by the symbol of a lion, honoured by churches all over the world; honoured by cathedrals like St Mark's, George, South Africa, which claims to be the smallest cathedral in the world, or like the vast and glittering cathedral of San Marco in Venice; honoured by this delightful chapel of St Mark in Aske.

We read in *Acts* 12,12 that the disciples were meeting in the house which belonged to Mark's mother. Perhaps this is where they met to receive the Holy Spirit on Whitsunday, and to meet the risen Christ on Easter night? Perhaps it's where they met for the Lord's Supper on Maundy Thursday? Modern pilgrims to Jerusalem are shown a somewhat decayed building which claims to be the very house. Its large room upstairs is still in good shape.

If our Lord and the Twelve did meet in the house of Mark's mum for the first Christian eucharist, then it's possible that Mark followed them from the house to the garden of Gethsemane. Perhaps he leapt out of bed in a hurry, without delaying to get dressed, just grabbing a sheet, so that he could sneak along the deserted streets of Jerusalem. We read in *Mark* 14,51, "A certain young man followed having a linen cloth cast about him, over his naked body. They lay hold on him. But he left the linen cloth and fled naked". Perhaps Mark is writing here about himself? Perhaps this is Mark's own memory of the arrest of Jesus?

We read in *Acts* 12,25 and 13,5 that when St Paul and St Barnabas set out on their first missionary journey, they had Mark with them as a young assistant. *Acts* calls him their deacon. *Colossians* 4,10 tells us that Mark was the cousin of Barnabas. But in the course of their travels Mark chickened out. We are not told why. *Acts* 13,13 just says, "He departed from them and returned to Jerusalem".

Later when St Paul and St Barnabas were preparing for their second missionary journey, Barnabas wanted to give his young cousin another chance. *Acts* 15,38, "Paul thought it not good to take with them him who withdrew from them in Pamphylia and went not with them to the work. So Paul and Barnabas parted asunder one from the other. Barnabas took Mark with him to Cyprus".

But eventually all was forgiven. When St Paul was in prison in Rome he wrote some letters. To the congregation at *Colosse*, 4,10, "Mark the cousin of Barnabas greets you". To his friend *Philemon*, vs 24, "Mark my fellow worker greets you".

St Peter also writes letters from Rome. *1 Peter* 5,13. He goes so far as to call Mark his son. "The church in *Babylon*, which is secret code for Rome, greets you, so does Mark my son". The ancient tradition which historians take seriously, is that Mark's gospel is actually the memories of St Peter, full of remembered details, such as "Jesus asleep on the cushion" (*Mark* 4,38); "taking the child by the hand" (*Mark* 5,31); "they sat down upon the green grass" (*Mark* 6,39).

Tradition, which again historians take seriously, is

that St Mark took the faith from Rome to Alexandria in Egypt, where in due course a cathedral was built over his grave. To this day Egyptian Christians think of St Mark as their first bishop. When the Muslim conquest of Egypt began, Christians smuggled Mark's body out of the country in a cargo of pork, which the Muslim authorities would not inspect, and buried it in Venice, where another cathedral was built over it. A former Marquis of Zetland was so impressed by that St Mark's that he built this St Mark's. Pope Paul VI was

generous with his ecumenical symbolisms. For example, he returned the body, or the alleged body, of St Mark to the Coptic church of Egypt.

I like to think of your saint as a chicken who became a lion. Like me you may have been chicken. No doubt we still are. The future is what counts. By the grace of God we could become lions.

+Robert Mercer CR

FROM HERE AND THERE

1) **Did you know?** That Cardinal Newman composed the following prayer - page 58 of the Canadian *Book of Common Prayer*.

At Eventide

O Lord, support us all the day long of this troublous life, until the shadows lengthen and the evening comes, the busy world is hushed, the fever of life is over, and our work is done. Then, Lord, in thy mercy, grant us safe lodging, a holy rest, and peace at the last; through Jesus Christ our Lord. *Amen*.

2) Faith demands that we approach the Eucharist fully aware that **we are approaching Christ himself**.

The Eucharist is a mystery of presence, the perfect fulfillment of Jesus' promise to **remain with us until the end of the world**.

There is particular need to cultivate a lively awareness of Christ's **real presence**, both in the celebration of Mass and in the worship of the Eucharist outside Mass.

Pope John Paul II

3) **euphemism**, *noun*: use of a mild, neutral, evasive, or vague term in place of one considered taboo, offensive, blunt, or unpleasant:

collateral damage *for* civilian casualties
second-hand *for* used
pre-owned *for* second-hand
pre-loved *for* pre-owned
budget *for* cheap
pass (away) *for* die
sanitation worker *for* garbage collector
convivial *for* drunken
insurgent *for* terrorist
ample proportions *for* fat
between jobs *for* unemployed
categorical inaccuracy *for* lie

freedom fighters *for* rebels
inventory leak *for* theft
neutralize *for* kill
powder your nose *for* visit the bathroom
revenue enhancement *for* taxes

(The opposite for *euphemism* is *dysphemism*.)

4) The Vatican famously thinks in centuries and not years and the establishment of the Ordinariate[s] is not a short term project. From tiny acorns grow mighty oaks and I certainly hope to aid in the growing process. **Fr. Ed Tomlinson**

5) Pope's visit to the UK

During this month [September] Pope Benedict XVI, the Bishop of Rome, who is the Head of the Catholic Church, and Head of the Vatican State, will be making a State Visit to Britain at the invitation of the former Prime Minister, Mr Gordon Brown who is a Scottish Presbyterian and son of the Manse. He will also be making a Pastoral Visit.

This is a wonderful and historic event which all serious and genuine Christians should welcome and support. Pope Benedict besides being a Biblical Scholar and Teacher, and Doctrinal Expert, has done and is doing much to further the unity of Christians around the world in obedience to our Lord's prayer and command.

16th of September - the Holy Father will be received by Her Majesty the Queen in the Palace of Holyrood House in Edinburgh.

17th of September - will be at St. Mary's University College, Twickenham. Also meet the Archbishop of Canterbury at Lambeth Palace. Also Evening Prayer at Westminster Abbey; and pray at the grave of the Unknown Warrior, and at the shrine of St. Edward the Confessor.

18th of September - Mass at Westminster Cathedral.

19th of September - At Cotton Park in Birmingham the Pope will celebrate the mass for the beatification of Cardinal John Henry Newman. He is a great admirer of the Englishman, John Newman, who was a true priest of God and wrote some hymns which Christians everywhere love to sing, i.e. *Lead kindly light; Praise to the holiest in the height; and also Firmly I believe and truly.*

What an honour for Britain!

Unfortunately there are those who seem to be acting for the devil and are trying to disrupt his visit. Let us pray that they will come to their senses, and that all men and women of goodwill will pray for the success of his visit and for great good to come out of it.

From the September 2010 issue of ***The Traditional Anglican*** - The Magazine of the Congregation of St. Athanasius & St. Theodore, Presteigne, Powys, UK

6) Nobody made a greater mistake than he who did nothing because he could do only a little. **Edmund Burke**

7) More about Newman

It may be helpful to identify a few books from the mountain of literature on his life and thought.

The best place is with the man himself and the book he wrote to describe his journey of faith in the teeth of considerable criticism:

John Henry Newman, *Apologia pro vita sua*. Penguin, ISBN 0140433740

Others, include:

Ian Ker, *John Henry Newman, a biography*. OUP, ISBN 019956910X

Sheridan Gilley, *Newman and his age*. DLT, ISBN 0232524785

Sr Kathleen Dietz and Sr Mary-Brigit Dechant, *Blessed John Henry Newman - a richly illustrated portrait*. Gracewing, ISBN 0852447248

From the September 2010 issue of ***Christian Life***

8) Man's capacity for justice makes democracy possible; but man's inclination to injustice makes democracy necessary. **Reinhold Niebuhr**

9) A penny saved is a government oversight.

10) Always keep your words soft and sweet. Just in case you have to eat them.

11) My feeling is that Ordinariate members ought not to think of themselves as former Anglicans but as Anglicans; qualifying the term, if context requires such clarification, by the phrase "in communion with the Holy See". I gather Melkites like calling themselves "Orthodox in communion with Rome". United but not absorbed, as they said at Malines. **Fr John Hunwicke SSC**

12) A hopelessly compromised media. Americans don't mind people in the media expressing their opinions, as long as they're *characterized* as opinions, but they seethe when such opinions are portrayed as "hard news." They get even angrier when certain stories are "omitted" by those same organizations, especially when Americans recognize such omissions are calculated to protect the progressive [liberal] agenda.

From an article by **Arnold Ahlert** on **www.jewishworldreview.com**

13) [St.] Augustine believed that political action and public service could be worthy Christian paths, so long as they're guided by the Christian virtues of faith, hope, and charity, and a humble awareness of human limits. So it would be bracing to imagine his thoughts about America in 2010 - a nation where politics often seems dominated by market research, judicial activism, the ascendancy of positive law, lobbying, the vast expense of campaigning, simplified messaging, the complexity of government structures, party tribalism, and a dumbing down of the electorate. **Most Rev. Charles J. Chaput, O.F.M. Cap.** in ***Life in the Late Republic: The Catholic Role in America After Virtue***

POPE BENEDICT'S UK VISIT: THE NEWS EVERYBODY MISSED

The Pope saved the most important news of his visit to the United Kingdom for the end. Most people didn't even hear or see it. But I imagine Thomas More and John Henry Newman were smiling . . .

In November of 2009, Pope Benedict XVI issued an

extraordinary invitation to Anglicans disaffected by the changes taking place in their communion. The failure to affirm traditional Christian orthodoxy, the ordination of gays, and the recent push to create female Anglican bishops have splintered the communion and caused heartbreak among both

clergy and laity. Anglicans all over the world, parishes, and some dioceses had petitioned Rome to enter into full communion with the Catholic Church. As a "pastoral response" the Pope released his Apostolic Constitution *Anglicanorum Coetibus*. It allows individual Anglicans, clergy, even whole dioceses to enter into full communion with the Catholic Church while retaining their traditions, devotions, and liturgical practices.

The Archbishop of Canterbury (according to a few Anglican officials I recently spoke with) felt "ambushed by the constitution" and was frustrated that there wasn't more "consultation" before its release. Standing shoulder to shoulder with the Archbishop of Canterbury at an ecumenical prayer service at Westminster Abbey last week, the Pope made the case for "Christian unity" while recalling the real world challenges that block the way. The Pope said "fidelity" which demands obedience to God's "true word" was needed: "an obedience which must be free of intellectual conformism or facile accommodation to the spirit of the age." The Pope was clearly referencing the recent actions by the Anglican church which had "accommodated the spirit of the age" and created lasting barriers to the goal of full unity. But the Pope was so genial, and his delivery so mild, that the tough talk received little coverage and was largely ignored.

Then came the last speech of the Pope's visit, a meeting with his bishops of England, Scotland, and Wales. Near the end of the address, Pope Benedict made his intentions plain, and cast new light on all that he had said and done since his arrival in Britain. He told his bishops:

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 to 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. Let us continue to pray and work unceasingly in order to hasten the joyful day when that goal can be accomplished.

In other words, the Pope sees his Anglican "fast pass" into the Catholic Church as the fruit of ecumenism - a chance for Anglicans to return to the faith of their fathers before the Reformation and to protect themselves from an insidious secularism that is plaguing society at large and their communion in particular.

With this understanding, the symbolic and stated message of Pope Benedict during his British sojourn comes into stark relief. His meeting with the Catholic and Anglican bishops at Lambeth Palace, the home of the Archbishop of Canterbury for 800 years (the first 70 Archbishops of Canterbury were Catholics), his visit to Westminster Abbey (built by the Catholic king, Henry III and home to Benedictine monks until the Reformation), his moving speech at Westminster Hall (where Catholic martyrs Thomas More, Edmund Campion, Bishop John Fisher, and others were condemned to death for their refusal to disavow their faith), and finally his beatification of the 19th century Anglican convert to Catholicism, Blessed John Henry Newman suddenly all seems one piece. Benedict's visit was a stand against relativism in the heart of Europe and a plea for Britain to return to herself - to return to her Catholic roots. In a visit worthy of his predecessor, Pope Benedict, with precise language and symbols, communicated a message that will long be felt in England. It was a message controversial and reasonable, bold, and utterly faithful - a simple call, really: England, come home to what you were, and truly are.

By **Raymond Arroyo** - host of *The World Over* on EWTN - September 20, 2010

A STATEMENT OF FAITH

I, Carmino Joseph de Catanzaro, chosen bishop of the Anglican Catholic Church, hereby declare my faith in the Catholic and Apostolic Faith revealed in Jesus Christ our Lord and in the Holy and co-eternal Spirit of God, and anathematise all errors contrary to that faith.

In particular, I confess one true eternal God, consubstantial and undivided Trinity, Father, Son, and Holy Ghost, One Essence in Three Divine

Persons, without any difference or inequality.

I confess Jesus Christ as "the way, the truth, and the life," the unique and final revelation of the Person and Purpose of God, in whom alone is the fullness of grace and truth, so that there can be no salvation apart from Him - that He is from all eternity the only-begotten Son of God, who is in all respects equal to the Father: who in time assumed human nature by the Holy Ghost from the Blessed Virgin Mary and

became Perfect Man, remaining perfect in His Divinity, yet remaining One Christ: who in His human nature suffered for us and died to make "a full, perfect, and sufficient sacrifice, oblation, and satisfaction" for the sins of all mankind, rose again from the dead, ascended into heaven and is glorified and reigns with the Father for ever as our Mediator and intercessor, and will come again to be the Judge of all mankind.

I confess the Holy Spirit as being one in Essence with the Father and the Son, proceeding from all eternity from the Father, sent into the world by the Son "in accordance with His most true promise": who is the Fountain of Life, active in creation, revealing to men the things of God and entering "into holy souls made them friends of God and prophets": the Sanctifier, Guide, and Counsellor of all who believe in Christ, active in all things pertaining to our salvation.

I believe in one Holy Catholic and Apostolic Church, founded by Christ and entrusted by Him with the saving message of the Gospel, in which Christ our God is active through the Holy Spirit calling men to repentance, faith, and salvation, the mystical Body of Christ of which the baptised are members.

I believe in the Sacraments of Baptism, Confirmation, the Holy Eucharist, Penance, Matrimony, Holy Orders, and the Unction of the Sick as pre-eminent means of grace and covenanted signs of the Presence and activity of Christ through the Holy Spirit.

In particular, I confess Holy Baptism as the Sacrament of forgiveness of sins and new birth in Christ and of entry into the Church; Confirmation as the "seal of the gift of the Holy Spirit" in completion of Baptism; and the Holy Eucharist as the sacrificial act whereby Christ our Lord, the Eternal High Priest, unites us to His all-sufficient Sacrifice to bestow on us "remission of sins, and all other benefits of His Passion," as well as the sacramental act whereby He is present under the forms of bread and wine, and give Himself to us in His sacred Humanity, His Body and Blood, to be our heavenly food and to unite us to Himself and to our brethren in His mystical body.

I confess that in Holy Orders Christ perpetuates the apostolic ministry which He has set in His Church as the messengers of His Gospel and the ministers of His Sacraments; that the three orders of Bishops, Priests, and Deacons by His institution are confined to the male sex; and that Bishops alone possess the fullness of apostolic authority as Pastors and Teachers of the flock of Christ and to transmit the

Sacred Ministry.

I accept the Holy Scriptures of the Old and New Testaments as the authentic record of the revelation of God in Jesus Christ, and as conveying His saving word to us and His unalterable moral demand, and thus as having final authority in Faith and Morals;

I accept the Seven Oecumenical Councils, to wit, the two Councils of Nicaea, the three Councils of Constantinople, and those of Ephesus and Chalcedon, as bearing authentic witness to the Gospel of Christ and binding all the faithful, and abhor and anathematise the errors rejected by them;

I reject as abhorrent to the Gospel the error that men can save themselves by their own works, and affirm that it is only by the grace of Christ that we are saved through faith:

I rejoice in the Communion of Saints, "the blessed company of all faithful people," in which the Holy Mother of our Lord Jesus Christ is eminent above all others as the first-fruits of those who are saved by her Son and sanctified by His Holy Spirit, and pray that I may have part in her prayers and those of all holy men and women "who have been the choice vessels of God's grace" in their several generations.

I confess that after this life all men will be raised to appear before the judgement seat of Christ, to receive the due reward of their faith and works, whether to reign with Him for ever, or to be rejected with Satan and his angels.

In confessing this saving faith I pledge myself to labour that it may be brought to all men everywhere to the best of my ability, that they may be brought to the saving knowledge of God, the Father, the Son, and the Holy Ghost. ***I seek for the unity of all believers in one visible communion, and pledge myself to pray and work for its realisation, and especially that this our Church will return to full communion with the ancient and apostolic sees of Christendom both East and West. (Emphasis is mine. GF)***

May God in His infinite mercy accept this my faith, not for any merit of mine, but only for the infinite merits of His beloved Son, and grant to me a sinner, His forgiveness, sanctification and salvation.

Amen.

Written on "the eve of his consecration" as the first Bishop of ***The Anglican Catholic Church of Canada*** which took place on April 12, 1980.

THIS IS NO CAUSE FOR SATISFACTION

Whatever our views may be on the subject of the Ordinariates, and my own convinced view is that they are the only future for those Anglicans who are the natural successors of the Oxford Movement, we should not portray the recent decision of the Church of England as anything other than a serious reversal for the cause of Christian orthodoxy everywhere. Whatever one might think of Anglicanism (and those of us who were brought up within its structures, yet professing the Catholic faith of the undivided Church, have at best an ambivalent relationship with it), its wholesale and irreversible defection to the cause of revisionist liberal Protestantism can only harm the cause of orthodoxy wherever it might be found.

So this is Newman's prediction come true in our time and on our watch:

"In no other sense surely; the Church of England has been the instrument of Providence in conferring great benefits on me; had I been born in Dissent, perhaps I should never have been baptized; had I been born an English Presbyterian, perhaps I should never have known our Lord's divinity; had I not come to Oxford, perhaps I never should have heard of the visible Church, or of Tradition, or other Catholic doctrines. And as I have received so much good from the Anglican Establishment itself, can I have the heart or rather the want of charity, considering that it does for so many others, what it has done for me, to wish to see it overthrown? I have no such wish while it is what it is, and while we are so small a body. Not for its own sake, but for the sake of the many congregations to which it ministers, I will do nothing against it. While Catholics are so weak in England, it is doing our work; and, though it does us harm in a measure, at present the balance is in our favour. What our duty would be at another time and in other circumstances, supposing, for instance, the Establishment lost its dogmatic faith, or at least did not preach it, is another matter altogether. In secular history we read of hostile nations having long truces, and renewing them from time to time, and that seems to be the position which the Catholic Church may fairly take up at present in relation to the Anglican Establishment.

Doubtless the National Church has hitherto been a serviceable breakwater against doctrinal errors, more fundamental than its own. How long this will last in the years now before us, it is impossible to say, for the Nation drags down its Church to its own level . . ."

What I am saying is that now the Church of England is rapidly losing this role as "a serviceable breakwater," the task of orthodox Christian apologetics becomes more urgent, not less, because we are engaged in a battle against heresy which will inevitably follow us wherever our final ecclesial destination may be. The victory of liberalism in the Church of England can only give encouragement to its supporters elsewhere.

Perhaps I'm an incurable romantic, but I don't believe this defeat was inevitable. If over the last fifty or sixty years Anglican Catholics had been better organised, better and more consistently led, and less easily convinced of both our own success and of our opponents' sense of honour, and all of us less enamoured of the spirit of the age, things could have turned out very differently. What has now happened is in no sense whatsoever a victory and it should not give us cause for any kind of satisfaction, much less rejoicing.

But this is Newman again, once more from the *Apologia*, summing up what many of us are - with infinite regret - now feeling:

"...and, unwilling as I am to give offence to religious Anglicans, I am bound to confess that I felt a great change in my view of the Church of England. I cannot tell how soon there came on me, but very soon, an extreme astonishment that I had ever imagined it to be a portion of the Catholic Church. For the first time, I looked at it from without, and (as I should myself say) saw it as it was. Forthwith I could not get myself to see in it any thing else, than what I had so long fearfully suspected, from as far back as 1836, a mere national institution."

By **Fr. Michael Gollop** - July 12, 2010 on *The Anglo-Catholic* blog

SUFFERING AND STRENGTH

On July 14, 2009, my father, having enjoyed reasonable health thus far in his life, suffered a heart attack at the age of 86. He remained significantly weakened, and his quality of life was noticeably

diminished. Throughout the following six to seven months, he often expressed a desire to die. My once optimistic father was experiencing what the Canadian Association of Palliative Care describes

as the four main reasons patients want to die: pain and physical suffering; loss of control over their illness, their lives and their bodies; the desire to not be a burden; and, depression and psychological distress linked to their illness.

His family doctor prescribed anti-depressants. Thankfully his anxiety crises mostly disappeared, as did his discourse surrounding death and his perception of burdening the lives of those around him. My family helped him understand that serving his needs was our way to reciprocate for all that he had generously given us throughout his life.

Gradually he came to realize that he could continue to be useful - less physically, but more interpersonally. His presence, his listening, his smile and his attentive gaze continue to positively transform those around him. But if we had succumbed to his dark, recurring desires, supported by a doctor or a medical system that legalizes euthanasia, my father would no longer be among us.

This personal experience convinced me that desires to die should be disarmed, not encouraged.

"I want to die" is a powerful sentence whose meaning begs to be questioned and understood - so we, as a society, can allocate more collective will, expertise, creativity and research, especially for the psychological and physical relief of degenerative diseases.

We urgently need more doctors trained in pain management, which should become an essential part of basic university medical training. Regarding psychological, social and spiritual suffering, palliative care medicine is a highly effective solution. This multidisciplinary expertise addresses all dimensions of the person; additionally, it is inexpensive.

We live in a society that places much undue importance on the body and its appearance. Illness rattles this mirage. Exposure to suffering opens a door, unseen until then, on the internal richness of the

human being and its a spiritual dimension.

Compassion for those going through this process requires us to suffer with the patient, and implies an acceptance of his suffering in our lives without adopting a defeatist or passive attitude. Compassion is to do all that we can to eliminate the pain within the individual and not seek to kill the individual to eliminate the pain. A society that strives to be compassionate must support the sufferer and his support network, must continuously find or develop means of assistance and relief, encourage volunteering, promote family solidarity and sustain disabled people.

Euthanasia and assisted suicide advocates claim the right to terminate life at the moment and in the way that the individual chooses (or that someone chooses for him). Therefore, we should not be referring to the "right to die" (a right that is intrinsic to the human condition), but rather to the right to be killed. It is separate from suicide, which has existed since the dawn of humanity, and whose practitioners seek no sanction from society.

The desire for the right to euthanasia and assisted suicide, expressed in the language of human rights, demands the intervention of a third party and a legal system that authorizes it. It implies that doctors become agents of death and that society legally recognizes a crime to be a lawful medical act.

A society that justifies euthanasia and assisted suicide unites around a culture of death, fear and anguish. Conversely, accompanying a person imprisoned by a degenerative disease or at the terminal stage of life demands courage, and an expansion of self. It provides occasion for one to place his life at the service of the other who is slowly losing his.

Monique David in the *National Post* - September 10, 2010

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