

# The Sodality of St. Edmund, King and Martyr

A community of  
The Personal Ordinariate of the Chair of St. Peter

[www.StEdmund.ca](http://www.StEdmund.ca)



# UPDATE

October 17, 2013 - **St. Ignatius of Antioch, Bishop and Martyr**

## *NOVEMBER SCHEDULE*

|             |        |  |
|-------------|--------|--|
| November 3  | Sunday | The Twenty-third Sunday after Trinity  |
| November 10 | Sunday | The Twenty-fourth Sunday after Trinity |
| November 17 | Sunday | The Twenty-fifth Sunday after Trinity  |
| November 24 | Sunday | Christ the King                        |

## *SERVICE TIMES AND LOCATION*

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

## INDEX (AND SOMETIMES, NOTES AND COMMENTS)

1) **THE UNIVERSAL CHURCH** cannot be conceived as the sum of the particular Churches, or as a federation of particular Churches. It is not the result of the communion of Churches, but, in its essential mystery, it is a reality *ontologically* and *temporally* prior to every *individual* particular Church - this page.

2) **ROBERT'S RAMBLINGS - HOLY MATRIMONY - 1 of 3** - page 3.

3) **CELEBRATING THE SPIRIT OF THE LITURGY - 3 of 6** - "If we don't know what we are celebrating,

how are we ever going to know how to celebrate it?" - page 4.

4) **HOW JOHN PAUL II RESTORED LITURGICAL SANITY - 2 of 2** - page 6.

5) **ADDRESS OF HIS HOLINESS BENEDICT XVI TO THE MEMBERS OF THE EUROPEAN PEOPLE'S PARTY** - page 7.

6) **THE CHURCH IS ONE FOR ALL** - page 8.

7) **FROM HERE AND THERE** - page 9.

## THE UNIVERSAL CHURCH

Unlike "families" or "federations" of Churches formed through the grant of mutual recognition by distinct ecclesial bodies, the Catholic Church is a single Church ("one Body") composed of a multitude of particular Churches, each of which is an embodiment of the fullness of the one Catholic Church. For the particular Churches within the Catholic Church, whether **Local particular Churches\***, or **Autonomous particular Churches\*\***, are seen as not simply branches, divisions or sections of a larger body. Theologically, each is considered to be the embodiment in a particular place or for a particular community of the one, whole Catholic Church. "It is in these and formed out of them that the one and unique Catholic Church exists."

\* **Local particular Churches** A diocese is the most familiar form of such local particular Churches, but there are other forms. Particular Churches, in which and from which the one and only Catholic Church exists, are principally dioceses. Unless the contrary is clear, the following are equivalent to a diocese: a territorial prelature, a territorial abbacy, a vicariate apostolic, a prefecture apostolic, a permanently established apostolic administration, and an ecclesiastical circumscription (e.g. the Ordinariates).

\*\* **Autonomous particular Churches**, also known as "*sui iuris* Churches". These are aggregations of local particular Churches that share a specific liturgical, theological and canonical tradition. They have also been called "particular Churches or rites". The largest such autonomous particular Church is the Latin Church. The others are referred to

collectively as the Eastern Catholic Churches. The larger Eastern Catholic Churches are headed by a bishop who has the title and rank of patriarch or major archbishop.

Here's a list of the **Autonomous particular Churches**:

- Of Alexandrian liturgical tradition:
  - Coptic Catholic Church
  - Ethiopic Catholic Church
- Of Antiochian liturgical tradition:
  - Maronite Church
  - Syrian Catholic Church
  - Syro-Malankara Catholic Church
- Of Armenian liturgical tradition:
  - Armenian Catholic Church
- Of Byzantine (Constantinopolitan) liturgical tradition:
  - Albanian Byzantine Catholic Church
  - Belarusian Greek Catholic Church
  - Bulgarian Greek Catholic Church
  - Byzantine Church of Croatia, Serbia and Montenegro
  - Greek Byzantine Catholic Church
  - Hungarian Greek Catholic Church
  - Italo-Albanian Catholic Church
  - Macedonian Greek Catholic Church
  - Melkite Greek Catholic Church
  - Romanian Church United with Rome, Greek-Catholic
  - Russian Byzantine Catholic Church
  - Ruthenian Catholic Church
  - Slovak Greek Catholic Church
  - Ukrainian Greek Catholic Church

- Of Chaldean or East Syrian tradition:
  - Chaldean Catholic Church
  - Syro-Malabar Church
- Of Western (Latin) liturgical tradition:
  - Latin Church\*

\* Of which the Ordinariates are part!

Next month we'll expand on the **Western (Latin) liturgical tradition**.

## ROBERT'S RAMBLINGS

### HOLY MATRIMONY - 1 of 3

St Paul says to a mob likely to kill him there and then, "I am a Jew" (*Acts* 22,3). He does not say, "I was a Jew until I became a Christian, I used to be a Jew until I was baptized into Christ". St Paul writes, "I am an Israelite of the seed of Abraham of the tribe of Benjamin" (*Romans* 11,1). He does not write, "I was an Israelite". True, he also says, "If any man be in Christ he is a new creature" (*2 Corinthians* 5,17). But, not to coin a phrase, he experiences a "hermeneutic of continuity" \* within God's grace, within the relationship between the Old Covenant and the New. "What advantage then has the Jew? Or what is the value of circumcision? Much in every way. Jews were entrusted with the oracles of God" (*Romans* 3,1). To the Jews "belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs" (*Romans* 9,4). St Paul is not so much an ex Jew as a fulfilled Jew, a completed Jew, a Jew as God intends them finally to be. Christ came "not to abolish the law and the prophets but to fulfill them" (*Matthew* 5,17).

Cardinal Newman is the patron of the Ordinariate. He too thought of grace in terms of a "hermeneutic of continuity". He wrote to a correspondent in 1860, "Catholics did not make us Catholic; Oxford made us Catholic" (Dessain "*John Henry Newman*" p 131. Unfortunately Canon Dessain does not give us the name of the correspondent, and I did not have the heart to search for it through the complete letters of Newman). Newman meant of course contemporaneous Oxford as an exemplar and exponent of classical Anglicanism.

Most of us now in the Ordinariate including those who went nowhere near the university of Oxford, are glad to testify that it was classical Anglicanism which taught us the Catholic faith. We too are experiencing the "hermeneutic of continuity". For example, I myself can say, "Thanks to the Anglican church I know Scripture to be part of our relationship with God; thanks to the Anglican church I know and treasure the three creeds, not least the Athanasian; thanks to the Anglican church I know and treasure

the Christian year, the cycle of feasts and fasts based on the life of our Lord". Entering into full and visible unity with the Bishop of Rome and the millions of others in communion with him, abolishes none of these gifts of grace. Entering into communion fulfills and completes such grace. Thanks to the vision and generosity of Pope Benedict XVI we of the Ordinariate are encouraged to cherish our heritage and to bring it with us into communion, as Newman did with his knowledge and love of Scripture and of the Fathers. It was as a Roman Catholic that Newman published his Anglican preaching, "*Parochial and Plain Sermons*". The daily office of the Ordinariate provides readings not only from these sermons of Newman but also from other Anglican preachers, Caroline, Tractarian and modern, "representing a Catholic-minded stream in Anglican theology and spirituality" (p 24).

I can go on to add that thanks to the *Solemnization of Matrimony* in its *Book of Common Prayer*, the Anglican church has taught me the Catholic doctrine of marriage.

In euphonious and memorable words, memorable precisely because they are euphonious, the wedding liturgy sets out simply and movingly, often in monosyllabic words, the uncompromising situation. By contrast, it is a sadness to me that Catholic liturgy in the English language is so banal. The church of Crashaw, Donne, Dryden, Hopkins and Newman need not bore. It is true that reason and understanding are more important than memory learning by rote. Yet even so, it is convenient for memory to retain items like the alphabet, multiplication tables and jingles about months of the year, "Thirty days hath September". Similarly, it is convenient for a Christian's memory to retain vocal prayers like the Lord's Prayer and the General Thanksgiving, the Apostles' and Nicene Creeds, extracts from liturgy such as the Gloria in Excelsis and the Prayer of Humble Access. The Anglican wedding liturgy sticks in the memory as a steady reminder of Catholic doctrine about marriage and sexual ethics, "to have and to hold, for better for

worse, till death us do part".

In the following paragraphs I precis the South African wedding rite of 1954, not the English rite of 1662 which is more robust about fornication.

The officiating Anglican begins by reminding people that marriage was "instituted by God Himself", not by parliament, and that "this holy estate was adorned and beautified by Christ and His first miracle". He then asserts the principal purpose of, "this holy estate which signifies the mystical union between Christ and His church". The officiant is clear that it's between "this man and this woman", not between two of the same sex. He outlines the three reasons why God ordained marriage:

The increase of mankind, with children raised in the fear and nurture of the Lord.

The hallowing of natural instincts and affections implanted by God, that sex should be pure and holy.

Mutual society, help and comfort in prosperity and adversity.

So there intertwined are affection and support, passion and delight, tenderness and care, pleasure and reproduction, co operation with God in ongoing

creation, training new people for fulfilment in God, and all within the context of "Christ and the church" (*Ephesians 6,32*).

Next follow the vows of self giving, one to the other, vows freely and willingly made. "Wilt thou have this man/woman as thy husband/wife to live together in holy matrimony? Wilt thou love, comfort, honour, keep him/her in sickness and in health, forsaking all other so long as ye both shall live?" "I take thee to have and to hold, for better for worse, for richer for poorer, in sickness and in health, till death us do part. With this ring I thee wed, with my body I thee honour (English book = worship) and all my worldly goods with thee I share". Monosyllabic words like "take and keep, have and hold", contain layers of meaning. And there intertwined are monogamy, life long commitment, heterosexuality, mutual responsibility, brutal honesty about hard times ahead as well as happy times.

### **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 - 3 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.***

One of the typical "poll questions" that is asked of Catholics to ascertain their knowledge of Catholic doctrine is to ask them about their belief in the real presence of Jesus Christ in the holy Eucharist. Typically the pollster will present several options to the Catholic, each representing a different way of understanding the reality of the real presence. Only one of them is correct. In a recent Gallup poll of this sort, less than a third of Catholics polled identified the correct belief concerning the real presence of Christ in the holy Eucharist.

As disturbing as that is, I would be afraid to see the results of such a poll on the essential meaning of

what is celebrated in the action of the holy Mass. What percentage of Catholics would have any understanding at all of the essential nature of the Mass as the sacrifice of Christ being truly represented on the altar? I suspect very few. But herein lies the problem. If we don't know what we are celebrating, how are we ever going to know how to celebrate it?

And just so no one accuses me of returning to an understanding of the Mass that belongs to a different time in the past, the Second Vatican Council reminded us in the strongest of terms of the ancient theology and meaning of the holy Mass.

The Council taught that he who once offered himself on the altar of the Cross, Jesus Christ, now offers himself through the hands of priests in a sacramental manner on the altars of our Churches, perpetuating his once for all sacrifice through the ages until he comes again in glory. It is also a sacred banquet, for we receive from Christ's sacrifice of love and self-offering his very Body, Blood, Soul and Divinity as nourishment for our souls.

Allow me to delve deeper into this understanding by turning to Pope Benedict XVI's explanation of the cosmic liturgy. I know that when we first hear that it may sound a little "new age," but Cardinal Joseph Ratzinger's explanation of the sacred liturgy in this way is profound and deeply faithful to the Church's tradition, as one would certainly expect from the future successor to St. Peter.

It is a very deep and theologically rich explanation of the liturgy. It is not easy to fully grasp, and one will find oneself reading it over and over again to mine its depths. Allow me an attempt at a simplified explanation that even I can understand.

During any celebration of the holy Mass, three realities are essentially taking place all at the same time. We are celebrating and making present what has already happened, what has been accomplished in Christ's saving death and resurrection. Secondly, we are already looking forward to that which is yet to come, Christ's return in glory at the end of time to judge the living and the dead. And while these two realities are being celebrated, we are simultaneously participating in the heavenly liturgy which goes on continuously in the sight of almighty God.

That is a lot to absorb! Let us examine each of these to expand our understanding of the sacred liturgy.

As I mentioned, we are making truly present in an unbloody and sacramental manner the once for all sacrifice for our salvation that Jesus offered on the altar of the cross. How is this possible, and how does it happen? First we need to understand that the central act of our redemption, Christ's offering of himself on the cross, is an act of the eternal Son of God. It is an act of the Second Person of the Most Holy Trinity. It is an act of God himself. An act of

the eternal God, who has no beginning or end, this act then transcends time and space. It is not bound to the moment in time on Calvary when Jesus breathed his last.

We know this is true through the mystery and dogma of the Immaculate Conception. Mary, the Mother of our God and Lord, Jesus Christ, was preserved from the first moment of her conception from all stain of original sin and personal sin. But that does not mean that Mary did not need a redeemer or that she was not saved by Jesus Christ. We explain it in this way. Mary was given what is called a "prevenient grace." This means that the fruits of Christ's sacrifice that would one day be accomplished on the altar of the cross for the salvation of the world, were applied beforehand to his holy Mother, even before Jesus himself became incarnate in her womb. It was with a view toward the death and resurrection of Jesus Christ that she was allowed to participate in the fruits of redemption beforehand.

We also see the "timelessness" of the sacrifice of Jesus on the cross in the institution of the holy Eucharist at the Last Supper, the "first Mass," so to speak. There in the upper room, on the night before he would offer himself on the altar of the cross, he made that saving sacrifice yet to be accomplished already present under the sacramental signs. "This is my Body which is given for you. This is my blood of the new covenant, which is poured out for many." Notice the present tense. Not what will be given for you or what will be poured out, but what is given and poured. In that moment Jesus established the holy Eucharist, the ministerial priesthood and the Eucharistic sacrifice of his Body and Blood.

In the same way that the sacrifice could be sacramentally present before the moment on Calvary, so too it comes to us across time and space and becomes present for us in every Mass so that we may receive anew the saving fruits of our redemption. It is the same sacrifice of Calvary because it is the same victim and the same priest. Jesus Christ, the victim of the altar, is truly present under the signs of bread and wine, but truly present, Body, Blood, Soul and Divinity. But it is also the same priest, for the priest we see standing at the altar acts in the very person of Christ, having been sacramentally configured to him in ordination.

4. **Letter to Artists** (1999). This statement is worthy of a line-by-line commentary due to its depth and profundity. It continues to inspire Catholic sculptors, architects, composers, organists, singers, and artists of all types, toward the goal of rejecting the cult of ugliness and nothingness and finding true beauty and expressions of faith. "The Church needs art," he wrote. "Art must make perceptible, and as far as possible attractive, the world of the spirit, of the invisible, of God. It must therefore translate into meaningful terms that which is in itself ineffable. Art has a unique capacity to take one or other facet of the message and translate it into colors, shapes and sounds which nourish the intuition of those who look or listen. It does so without emptying the message itself of its transcendent value and its aura of mystery." With regard to music, he writes to praise the past that it had been so fashionable to condemn: "How many sacred works have been composed through the centuries by people deeply imbued with the sense of the mystery! The faith of countless believers has been nourished by melodies flowing from the hearts of other believers, either introduced into the liturgy or used as an aid to dignified worship."

5. **Address to Participants in the International Congress of Sacred Music** (2001). Here came total clarity on the subject of Gregorian chant, the very art that had been purged by publishers and was hardly heard in parishes. "Sacred music is an integral part of the liturgy. Gregorian chant, recognized by the Church as being 'specially suited to the Roman liturgy' (ibid., n. 116), is a unique and universal spiritual heritage which has been handed down to us as the clearest musical expression of sacred music at the service of God's word. Although the Church recognizes the pre-eminent place of Gregorian chant, she has welcomed other musical forms, especially polyphony." The Pope then again heralded "the work of Pierluigi da Palestrina, the master of classical polyphony." He then made a statement that must have given heartburn to countless music publishers at the time: Palestrina's "inspiration makes him a model for the composers of sacred music, which he put at the service of the liturgy."

6. **Address to the Pontifical Institute of Sacred Music** (2001). Here the Pope spoke to the guardians of St. Pius X's push for chant to be the foundation of liturgical song. And contrary to every trend at the time, he spoke very clearly that some forms of music are privileged and others not. He cites the Council directly. "You, teachers and

students, are asked to make the most of your artistic gifts, maintaining and furthering the study and practice of music and song in the forms and with the instruments privileged by the Second Vatican Council: Gregorian chant, sacred polyphony and the organ. Only in this way will liturgical music worthily fulfill its function during the celebration of the sacraments and, especially, of Holy Mass."

7. **Chirograph for the Centenary of the Motu Proprio** (2003). This statement thrilled every serious musician in the Catholic world, for it went a long way toward renewing the beautiful dream of St. Pius X from 1903, the *Motu Proprio* that led to the revision of the chant books and the publication of the Roman Gradual. The Pope made it clear that the teaching from before the Council pertained all the more after the Council. Sacred music must be beautiful, universal, and holy. "Liturgical music must meet the specific prerequisites of the Liturgy: full adherence to the text it presents, synchronization with the time and moment in the Liturgy for which it is intended, appropriately reflecting the gestures proposed by the rite." Further: "The musical aspect of liturgical celebrations cannot, therefore, be left to improvisation or to the arbitration of individuals but must be well conducted and rehearsed in accordance with the norms and competencies resulting from a satisfactory liturgical formation." That sentence alone might as well have been an open rebuke to three decades of liturgical malpractice.

8. **General Audience on Psalm 150** (February 26, 2003). I recall this one so well, because it was clearly turning up the heat. He suggested that in matters of sacred music, the abuse was so serious that it was time to raise the problem of sin itself. "We must pray to God with theologically correct formulas and also in a beautiful and dignified way," he stated with utmost clarity. "In this regard, the Christian community must make an examination of conscience so that the beauty of music and hymnody will return once again to the liturgy. They should purify worship from ugliness of style, from distasteful forms of expression, from uninspired musical texts which are not worthy of the great act that is being celebrated."

9. **Spiritus et Sponsa, on the Centenary of the Constitution on Sacred Liturgy** (2003). This statement really began the Papal initiatives to reclaim the constitution of 1963 on behalf of continuity rather than rupture. This was the most overt statement that not all innovations have been

good and, indeed, some have been truly terrible, and that such approaches are not only absent in the Council's intentions but aggressively contradict its aims. The only path forward, said the Pope, is through adherence to norms and traditional forms. "Lack of respect for the liturgical norms can sometimes even lead to grave forms of abuse that obscure the truth of the mystery and give rise to dismay and stress in the People of God," he wrote. "This abuse has nothing to do with the authentic spirit of the Council and should be prudently and firmly corrected by Pastors."

10. ***Mane Nobiscum Domine*** (2004). This is the final statement on the matter of the Eucharist in which the liturgy plays a very important part. He states: "Holy Mass needs to be set at the center of the Christian life and celebrated in a dignified manner by every community, in accordance with established norms, with the participation of the assembly, with the presence of ministers who carry out their assigned tasks." Part of this requires that "singing and liturgical music be suitably sacred." He urged that every parish community undertake to study the General Instruction of the Roman Missal - a task that would have led every parish to discover the propers of the Mass, Gregorian chant, the

centrality of silence in liturgy, as well as solemnity and dignity of form as guiding principles.

No list would be complete without due mention of the document that came not directly from John Paul II but was issued under his leadership by the Congregation for Divine Worship and the Discipline of the Sacraments in 2001. This was *Liturgiam authenticum*. Nearly forty years following the permission for the vernacular, Rome was finally intervening to guide translations and take seriously its responsibility for the unity of the Roman Rite. This one document is the reason we now enjoy much more beautiful and faithful translations of the Mass every week - much to the relief of millions.

This was a process that began not under Benedict XVI but Pope John Paul II, who might also be considered a mighty shepherd of the Roman Rite in times of grave upheaval. We are all deeply in his debt, for he took a liturgical world of chaos and confusion and pastorally turned it back toward a solemn and beautiful order that points toward the eternal.

By **Jeffrey Tucker**

## **ADDRESS OF HIS HOLINESS BENEDICT XVI TO THE MEMBERS OF THE EUROPEAN PEOPLE'S PARTY**

Honourable Parliamentarians, Distinguished Ladies and Gentlemen, I am pleased to receive you on the occasion of the Study Days on Europe, organized by your Parliamentary Group. The Roman Pontiffs have always devoted particular attention to this continent; today's audience is a case in point, and it takes its place in the long series of meetings between my predecessors and political movements of Christian inspiration. I thank the Honourable Mr Pöttering for his words addressed to me in your name, and I extend to him and to all of you my cordial greetings.

At present, Europe has to address complex issues of great importance, such as the growth and development of European integration, the increasingly precise definition of neighbourhood policy within the Union and the debate over its social model. In order to attain these goals, it will be important to draw inspiration, with creative fidelity, from the Christian heritage which has made such a particular contribution to forging the identity of this continent. By valuing its Christian roots, Europe will be able to give a secure direction to the choices of its citizens and peoples, it will strengthen their

awareness of belonging to a common civilization and it will nourish the commitment of all to address the challenges of the present for the sake of a better future. I therefore appreciate your Group's recognition of Europe's Christian heritage, which offers valuable ethical guidelines in the search for a social model that responds adequately to the demands of an already globalized economy and to demographic changes, assuring growth and employment, protection of the family, equal opportunities for education of the young and solicitude for the poor.

Your support for the Christian heritage, moreover, can contribute significantly to the defeat of a culture that is now fairly widespread in Europe, which relegates to the private and subjective sphere the manifestation of one's own religious convictions. Policies built on this foundation not only entail the repudiation of Christianity's public role; more generally, they exclude engagement with Europe's religious tradition, which is so clear, despite its denominational variations, thereby threatening democracy itself, whose strength depends on the values that it promotes (cf. *Evangelium Vitae*, 70).

Given that this tradition, precisely in what might be called its polyphonic unity, conveys values that are fundamental for the good of society, the European Union can only be enriched by engaging with it. It would be a sign of immaturity, if not indeed weakness, to choose to oppose or ignore it, rather than to dialogue with it. In this context one has to recognize that a certain secular intransigence shows itself to be the enemy of tolerance and of a sound secular vision of state and society. I am pleased, therefore, that the European Union's constitutional treaty envisages a structured and ongoing relationship with religious communities, recognizing their identity and their specific contribution. Above all, I trust that the effective and correct implementation of this relationship will start now, with the cooperation of all political movements irrespective of party alignments. It must not be forgotten that, when Churches or ecclesial communities intervene in public debate, expressing reservations or recalling various principles, this does not constitute a form of intolerance or an interference, since such interventions are aimed solely at enlightening consciences, enabling them to act freely and responsibly, according to the true demands of justice, even when this should conflict with situations of power and personal interest.

As far as the Catholic Church is concerned, the principal focus of her interventions in the public arena is the protection and promotion of the dignity of the person, and she is thereby consciously drawing particular attention to principles which are not negotiable. Among these the following emerge clearly today:

**protection of life in all its stages, from the first moment of conception until natural**

**death;**

**recognition and promotion of the natural structure of the family - as a union between a man and a woman based on marriage - and its defence from attempts to make it juridically equivalent to radically different forms of union which in reality harm it and contribute to its destabilization, obscuring its particular character and its irreplaceable social role;**

**protection of the right of parents to educate their children.**

These principles are not truths of faith, even though they receive further light and confirmation from faith; they are inscribed in human nature itself and therefore they are common to all humanity. The Church's action in promoting them is therefore not confessional in character, but is addressed to all people, prescinding from any religious affiliation they may have. On the contrary, such action is all the more necessary the more these principles are denied or misunderstood, because this constitutes an offence against the truth of the human person, a grave wound inflicted onto justice itself.

Dear friends, in exhorting you to be credible and consistent witnesses of these basic truths through your political activity, and more fundamentally through your commitment to live authentic and consistent lives, I invoke upon you and your work the continued assistance of God, in pledge of which I cordially impart my Blessing to you and to those accompanying you.

[www.vatican.va](http://www.vatican.va) - March 30, 2006

***THE CHURCH IS ONE FOR ALL, AND CANNOT BE PRIVATISED BY ANY GROUP***

The unity of the Church, dispersed around the world, was the theme chosen by Pope Francis for his catechesis during today's general audience in which over 40,000 people participated. "In the Creed", he said, "we profess our faith in the Church, which is one, and this Church is in itself unity . . . even though it spreads across all the continents".

Unity in faith, in hope, in charity, in the sacraments and the ministry, are "like the pillars that support and hold together the single great edifice of the Church. Wherever we go, even in the smallest parish, in the furthest corners of this earth, there is the One Church; we are at home, we are with our family, we

are brothers and sisters. And this is a great gift from God! The Church is One for all. There is not one Church for Europeans, one for Africans, one for Americans, one for Asians, one for those who live in Oceania, but she is the same everywhere. And the Church is just like a family: the members may be far away, spread around the world, but the strong bonds that unite us all hold firm regardless of the distance".

The Pope recalled that during the recent World Youth Day in Rio de Janeiro, which brought together so many cultures and languages, from so many places of origin, there was nonetheless a "profound



unity, which formed a single Church, in whom all were united, and this could be felt". "Let each one of us ask: do I feel this unity? Do I live this unity? Or am I not interested, am I one of those who would 'privatise' the Church for their own group, their own nation, their own friends? It is sad to encounter a privatised Church, as this form of selfishness indicates a lack of faith. Do we pray for each other? I wonder how many of you pray for persecuted Christians, for those brothers or those sisters who suffer as a consequence of their faith? It is important to look over one's own fence, to feel part of the Church, of the single family of God".

Francis then went on to ask whether there were any casualties of this unity, whether it could inflict harm, since "at times there arise misunderstandings, conflicts, tensions and divisions, which cause harm and then the Church does not have the face we would like, she does not manifest her charity, as God would want. We create those lacerations! And if we look at the divisions that still exist between Christians - Catholics, Orthodox, Protestants - we become aware of the effort that it takes to make this

unity fully visible". The Pope explained that although "God gives us unity", we sometimes find it difficult to manifest it in our lives. "It is necessary to seek, to build communion, to educate in communion, to overcome misunderstandings and divisions. . . . Our world needs unity, reconciliation and communion, and the Church is the Home of Communion".

Quoting St. Paul to the Ephesians, the Pope reiterated that in order to conserve unity it is necessary to have "humility, gentleness, magnanimity and love", but this is not primarily the result of our consent or efforts, but rather comes from the Holy Spirit, which continually recreates the Church and creates "unity in diversity, which is harmony". The Holy Father concluded by asking the Lord, as in the prayer of St. Francis, to help us never to become instruments of division, but rather to bring love where there is hate, forgiveness where there is injury and union where there is discord.

**Vatican Information Service** - September 25, 2013

## FROM HERE AND THERE

1) The 15 most powerful words in the English language - ***'In the name of the Father, and of the Son, and of the Holy Ghost.'*** *The Sign of the Cross, St. Francis de Sales*

### 2) From our local CTV News Station

What lies ahead for the future?

The weather is seasonal for this time of year.

You can see the highway, visually.

A myriad of different kinds of foods.

Handwriting is very unique to each individual

The rain is almost imminent

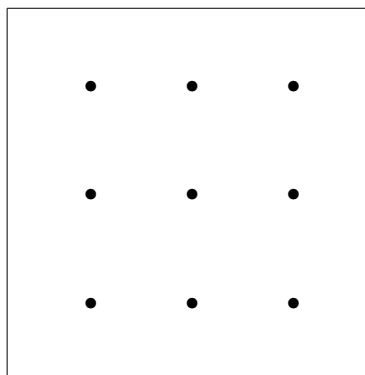
3) My episcopal motto from St. Paul's letter to Timothy is: "We are called to be strong, loving and wise." To be strong in the teaching of the faith, to be loving to other people and to have the wisdom to do both simultaneously. **Bishop Thomas Tobin**, Providence, R.I.

4) Not to act in accordance with reason is contrary to God's nature.

### 5) Try this one!

Join all the dots

- a) Use only 4 straight lines
- b) Do not take your pen off the paper
- c) Touch each dot only once



### 6) Sensitive student

Irritated by his class's poor results a sarcastic lecturer said: "If there are any idiots in the room, will they please stand up?"

After a long silence, one fellow rose to his feet.

"Right, tell us all why you consider yourself an idiot," said the lecturer.

"Well, actually I don't," said the student, "but I hate to see you standing up all by yourself."

**7) "The Eucharist is above all else a 'sacrifice' (*Dominicae Cenae*, 9). It is one and the same sacrifice as that of Calvary; each day the priest stands on Golgotha as he offers the Holy Sacrifice of the Mass (cf. John Paul II, *Holy Thursday Letter to Priests*, 1988, *passim*). This sacrifice of Calvary, which is permanent and definitive, the eternal source of man's Redemption, is perennially represented through the ministry of priests in a sacramental unbloody manner at the Mass. Thus Christ's definitive act of self-donation as Victim for our sins is made present to the faithful that they may offer themselves ever more perfectly in union with Christ the Mediator between God and man." **The Rev. Augustine Mary Hedderman M.V.A.****

**8) St. Ignatius of Antioch** - born in Syria around 35 and died (according to Eusebius) in 108. He was the third Bishop of Antioch. En route to Rome, where according to Christian tradition he met his martyrdom by being fed to wild beasts, he wrote a series of letters which have been preserved as an example of very early Christian theology. Important topics addressed in these letters include ecclesiology, the sacraments, and the role of bishops.

Ignatius converted to Christianity at a young age. Later in his life he was chosen to serve as the

Bishop of Antioch, succeeding St. Peter and St. Evodius (who died around 67). The 4th century Church historian Eusebius records that Ignatius succeeded Evodius. Theodoret of Cyrrhus reported that St. Peter himself appointed Ignatius to the episcopal see of Antioch. Ignatius called himself Theophorus (God Bearer).

Ignatius is one of the five Apostolic Fathers (the earliest authoritative group of the Church Fathers). He based his authority on being a bishop of the Church, living his life in the imitation of Christ. It is believed that St. Ignatius, along with his friend Polycarp, with great probability were disciples of the Apostle St. John.

According to Christian legend, after Ignatius' martyrdom in the Colosseum his remains were carried back to Antioch by his companions and were interred outside the city gates. The reputed remains of Ignatius were moved by the Emperor Theodosius II (401 to 450) to the Temple of Tyche, which had been converted into a church dedicated to Ignatius. In 637 the relics were transferred to the Basilica di San Clemente in Rome.

**9)** Are we on the verge of reaching a point when well-educated Catholics who are faithful to Church teaching on morality will no longer be hired in fields like health care, education, social services, or counselling where their religious beliefs are at odds with government policies and deviant cultural norms that are considered mainstream in our society?

**10)** When you think you can, or think you can't, you're right. **Henry Ford**

**Gary S. Freeman**  
102 Frederick Banting Place  
WATERLOO Ontario N2T 1C4  
519-886-3635 (Home)  
519-747-5323 (Fax)  
gfreeman@pwi-insurance.ca  
800-265-2178 or 519-747-3324 (Office)