

The Sodality of St. Edmund, King and Martyr

A Catholic Community of the Anglican Use

Waterloo, Ontario



UPDATE

January 1, 2012 - **The Solemnity of Mary, the Most Holy Mother of God**

JANUARY SCHEDULE

January 1	Sunday	The Solemnity of Mary, the Most Holy Mother of God
January 8	Sunday	The Epiphany of the Lord
January 15	Sunday	Second Sunday in Ordinary Time
January 22	Sunday	Third Sunday in Ordinary Time
January 29	Sunday	Fourth Sunday in Ordinary Time

SERVICE TIMES AND LOCATION

- (1) All Services are held at our own altar in St. Patrick's Church, 53 Wellington Street, Cambridge, Ontario
- (2) On Sundays, an 'Anglican Use' Mass is celebrated at 1:00 p.m

NOTES AND COMMENTS

1) What, you may ask, is a 'sodality'?

A sodality is normally an organization of lay people created for the purpose of promoting special works of Christian charity or piety, and approved by the Church hierarchy. Sometimes referred to as a confraternity. "A pious fraternity of the faithful."

The Bishop and his Chancellor, Diocese of Hamilton (in which diocese we are located), have suggested this structure. Operating as a sodality allows us to maintain our assets, and retain our 'charitable donation' status while being in the Full Communion of the Catholic Church

In due course, we will become part of the US Ordinariate which was erected January 1, 2012.

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A LETTER FROM OUR BISHOP

A letter from Bishop Crosby concerning Kitchener-Waterloo Anglicans received into the Full Communion of the Catholic Church - posted on the Diocese of Hamilton website

*"For many years, groups of Anglicans repeatedly asked the Pope if it would be possible for them to become Catholics, while at the same time being allowed to keep their liturgical, musical, spiritual, and pastoral traditions, which had developed over the 500-year history of Anglicanism, and which they greatly valued. In November of 2009, in response to these requests, the Holy See, through the Apostolic Constitution **Anglicanorum coetibus** ("Groups of Anglicans") and its accompanying norms, established a new structure within the Catholic Church to allow Anglicans who become Catholics to do just that." (Archbishop Thomas Collins, Toronto)*

Within our Diocese of Hamilton, a small group of Anglicans has been meeting in the Kitchener-Waterloo area since 1996 in a community known as St. Edmund's Anglican Catholic Church. This group of Anglicans has indicated their desire to be received into the Full Communion of the Catholic Church under the terms of *Anglicanorum coetibus*. For several months they have been preparing for this by prayer and a period of instruction based on the Catechism of the Catholic Church.

On January 1st, 2012, The Solemnity of Mary, the Mother of God, in the Cathedral of Christ the King, I, as Bishop of Hamilton, will receive these men and

women into the Full Communion of the Catholic Church by the Profession of Faith and the Sacraments of Confirmation and Eucharist. The Mass will be celebrated according to the Anglican Use - a fully-authorized Catholic liturgy that maintains distinctive elements of the Anglican heritage of language, music, tradition and spirituality.

From January 1st, these newly-received will be known as The Sodality of St. Edmund, King and Martyr, and will continue as an Anglican Use community within the Diocese of Hamilton. They will, in due time, become part of the Personal Ordinariate that is being erected in the United States. Until then, they will be served by Fr. William Foote as Chaplain.

As Catholics, the members of The Sodality of St. Edmund will be subject to the Code of Canon Law and will fully embrace the teaching of the Catechism of the Catholic Church. We welcome them into the Roman Catholic Church, pray for them, and invite them to pray for us.

Sincerely in Christ and Mary Immaculate,

(Most Rev.) Douglas Crosby, OMI

A MEMORABLE EVENT

For 10 people, members of the Kitchener-Waterloo congregation of The Anglican Catholic Church of Canada, January 1, 2012 was a memorable day; it was on that day, The Solemnity of Mary, the Most Holy Mother of God, they were received into the full communion of the Catholic Church.

The process began several years ago when the hierarchy of the Traditional Anglican Communion (along with several other traditional Anglican groups) petitioned the Pope to allow them to enter the Catholic Church, keeping their own traditions while embracing the Catholic Faith. *Anglicanorum coetibus* was the result. Recently, after several months of instruction by Fr. William Foote, appointed Chaplain to the Kitchener-Waterloo congregation, brought their desire closer to fruition.

These newly-received persons will henceforth be known as The Sodality of St. Edmund, King and Martyr and will continue as an Anglican Use community within the Diocese of Hamilton, and as Catholics will be subject to the Code of Canon Law and will fully embrace the teaching of the Catechism of the Catholic Church.

The ceremony of "Chrismation", or confirmation, was performed by The Most Reverend Douglas Crosby,

OMI, Roman Catholic Bishop of Hamilton, during the Anglican Use Mass celebrated at the High Altar, by Fr. Foote who also sponsored us. The Anglican Use Mass is the only authorized Catholic liturgy that retains the full flavour of the Anglican tradition.

The Cathedral of Christ the King, where the ceremony took place, is itself an imposing structure when approached from the outside, but the inside, when first seen through the open door as one enters, is awe-inspiring. It is almost impossible here to dwell on its many fine details but marble was much in evidence; white marble and much coloured marble, particularly in the floor of the chancel. The stained-glass windows presented an awesome spectacle as well, with a Rose window above the altar.

One immediately got the feeling, expressed by the hymnist in the words, "Worship the Lord in the beauty of Holiness", that we were entering a special place, as indeed we were, to participate in a ceremony that would forever mark each and every one of us as "children of God and inheritors of the Kingdom of Heaven".

By **John Hann** (with a couple of helpful ideas from his wife)

OUR JOURNEY CONTINUES: BUT NOW IN THE FULL COMMUNION OF THE CATHOLIC CHURCH

Our small 'parish' (established in 1996) has always prayed for reunion with/full communion in the Catholic Church.

Since the promulgation of Pope Benedict's Apostolic Constitution *Anglicanorum coetibus* in 2009, we have been anxiously waiting to enter full communion.

We were received into full communion with the Catholic Church on Sunday, January 1, 2012 by The Most Reverend Douglas Crosby OMI, Ordinary of the Diocese of Hamilton, at his cathedral of Christ the King in Hamilton, during an Anglican Use Mass celebrated by Father William Foote, who will act as our Chaplain. Father Foote is the Pastor of St. Patrick's, in Cambridge, and also the Dean of Waterloo.

We completed instruction in the *Catechism of the Catholic Church*, using the *Evangelium* course, under the direction of Father Foote, on December

11, and made our individual first confessions later in December.

Over the last 2 years we have received support from several Catholic priests and many lay people. Last year we were invited to St. Joseph's Parish in Fergus by Father Ian Duffy, the Pastor, for Vespers and Benediction. Also last year, Father George Nowak CR, the Pastor of St. Mary Our Lady of the Seven Sorrows in Kitchener, invited our little group to his church for Vespers and Benediction, with a reception after. There were almost 100 people in attendance from several Catholic Churches in the area. We had the opportunity to tell them about *Anglicanorum coetibus* and ourselves and our desire to enter the full communion of the Catholic Church, while retaining our Anglican heritage.

In the late summer of this year we were put in touch with Father Foote, who had been appointed by Archbishop Collins of Toronto (the CDF's delegate for implementing *Anglicanorum coetibus* in Canada)

to oversee our instruction in the Catechism. Father Foote's clerical history - he had been an Anglican Church of Canada priest, a US Continuing Anglican priest and now a Catholic priest - has been very helpful to us in our instruction.

When it became obvious that we would complete the Catechism in a relatively short period, we faced a

conundrum - wait for a Canadian Ordinariate (which may be many years off), or become an 'Anglican Use' community and then join the U.S. Ordinariate (which was erected on January 1, 2012), when appropriate. It appears as though all the Anglican Use communities in the U.S. will be moving to the U.S. Ordinariate.

ROBERT'S RAMBLINGS

Trinity Sunday - Presteigne, Wales

St John 10, 14 - 15, I am the good Shepherd and I know Mine own and Mine own know Me, Even as the Father knoweth Me and I know the Father".

The Catholic Faith is this, that we worship one God in Trinity, and the Trinity in Unity; Neither confusing the Persons, nor dividing the Substance. The Godhead of the Father, and of the Son, and of the Holy Ghost is all one, the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. So the Father is God, the Son God, the Holy Ghost God; And yet there are not three Gods, but one God. So the Father is Lord, the Son Lord, the Holy Ghost Lord and yet there are not Three Lords but one Lord.

The Scriptures of the senior people of God are clear that the Father is Shepherd. *Isaiah*, "He shall feed His flock like a shepherd" (40,11). *Ezekiel*, "I Myself will feed My sheep and I will cause them to lie down" (34,15). *Psalms* 80, "Hear, O Thou Shepherd of Israel, Thou that leadest Joseph like a sheep". *Psalms* 95, "We are the people of His pasture and the sheep of His hand".

Such as the Father is, such is the Son. The Scriptures of the junior people of God are clear that the Son is Shepherd. *St John*, "I am the good Shepherd: the good Shepherd layeth down His life for the sheep" (10,11). *St John* again, "Other sheep I have, which are not of this fold" (10,16). *Hebrews*, "The God of peace Who brought again from the dead the great Shepherd of the sheep" (13,20). *St Peter*, "Ye were going astray like sheep but are now returned unto the Overseer and Shepherd of your souls" (*1 Peter* 2,25).

Such as the Father is, such is the Son. Scripture nowhere calls the Holy Spirit Shepherd. Yet the Spirit proceedeth upon the church from the Father and the Son. *St John*, "I will pray the Father and He shall give you another Helper" (14,16). "If any man love Me he will keep My word and My Father will love him; and We will come and make Our abode with him" (14,23).

The various Christian denominations may have differing understandings of the ordained ministry. Yet they are agreed in seeing their respective ministers as under shepherds of Christ. In North America a Baptist minister is addressed as *pastor*. In Southern Africa a Dutch Reformed minister lives in a house called a *pastorie*. Pope John Paul II paid to Great Britain not a state visit to the Queen and government but a pastoral visit to his own Roman Catholics. The *Supplementary Catechism* in the Canadian *Book of Common Prayer* says of bishops, "They are the chief pastors of the flock, following the example of the blessed Apostles" (p 554). The word *pastor* is simply the Latin for shepherd.

The apostles were the initial under shepherds of Christ. Our Lord commissioned the first among the apostles with these words, "Feed My lambs. Tend My sheep. Feed My sheep" (*John* 21,15 - 17). Neither St Peter nor the others could achieve much without the Helper beside them, the Spirit Who brought the abiding with them of the Shepherd Father and of the Shepherd Son. Such as the Father is, such is the Son, and such is the Holy Ghost. If it belongs to the Father and the Son to shepherd, then it belongs to the Spirit of God to enable the under shepherds to do their work.

The peripatetic apostles needed local deputies. *Acts* tells us that St Paul and St Barnabas "appointed presbyters in every city" (15,23). St Paul tells St Titus to "appoint presbyters in every city" (*Titus* 1,5). St Peter writes to presbyters. Note how he thinks in terms of pastors. "The presbyters among you I exhort, who am a fellow presbyter. Tend the flock of Christ. When the Chief Shepherd shall appear ye shall receive the crown of glory that fadeth not away" (*1 Peter* 5, 1 - 4). St Paul addressed the presbyters from Ephesus. Note how he associates pastoring with God the Most Holy

Spirit. "Take heed to all the flock in which the Holy Ghost hath made you overseers, I know that after my departure grievous wolves shall enter in among you, not sparing the flock." (Acts 20,17 - 38). St Paul may not actually call the Spirit Shepherd, but St Paul says the Spirit appoints the under shepherds. Such as the Father is, such is the Son, and such is the Holy Ghost".

In this eucharist therefore we give thanks for, we celebrate, we receive, we benefit from, the pastoral love for all of us of the most holy blessed and indivisible Trinity. Thanks to the Spirit, we know the Son even as He knows us, even as He knows His

Father and His Father knows Him. We worship one God in Trinity, and the Trinity in Unity, neither confusing the Persons nor dividing the Substance, to Whom be ascribed as is most justly due, all honour, might, majesty, dominion and praise, both now and evermore. Amen.

+Robert Mercer CR

(Robert Mercer CR is being received into the Catholic Church on January 7, 2012, during the Isle of Wight & Portsmouth Ordinariate Group's Mass at St. Agatha's, Portsmouth)

THE GIFT OF AUTHORITY - 1 of 7

The Pope, the Church, and the Magisterium

A talk given by Matthew Teel to the Our Lady of Hope Society, meeting at St. Therese Little Flower Catholic Church, Kansas City, Missouri, on Sunday, September 14, 2008. The topic Fr. Ernie [Davis] gave me for today is really the heart of why I converted to the Catholic Church in the first place: namely, the role of authority in the Church. Mr. Teel, a former Episcopal priest, now teaches philosophy and religion at Crowder College, Webb City, Missouri.

Actually, I'm the one who gave this lecture that title: The GIFT of Authority. Fr. Ernie asked me to speak about 'the Church, the Pope, and the Magisterium,' but I gave it the title "The Gift of Authority," because I hope to make the case that authority - far from being the negative, oppressive, patriarchal, burdensome, stuffy, imperious, troublesome force that most people in our culture assume it to be - is actually a gift given to us by God himself.

Presuppositions

Let me just say, before we go any further, that I am assuming three things in this talk:

The first is that **Jesus is who he says he is**.
And the second is that **Jesus intended to found a Church**.
Let's stop there.

Now, both of those statements are pretty controversial in the Episcopal Church these days, and in much of mainline Protestantism in general. I'm sure I'm not telling you anything you don't already know when I say that there is a sizable group - a very vocal and growing group - who say that Jesus was **NOT** who the Church says he was: that he was, in fact, just a simple Jewish rabbi who made no claims to be God (or that, if he did, he wasn't claiming to be any more God than the rest of us) and that we are simply to follow his teachings and not get caught up in questions of how he was

God or how much of him was God. That's the new mantra for Episcopal clergy, I've noticed: We are here to FOLLOW Jesus, not to WORSHIP him (as though those things are mutually exclusive).

This second statement - that Jesus intended to found a Church - is also controversial among mainline Protestants, because it implies that there is a Church with some sort of divine authority to say, "This is what Jesus wants," or "This is NOT what Jesus wants." Many of the Episcopal clergy with whom I ministered emphatically did not believe that Jesus intended to found a Church - and if he did, it certainly wasn't the sort of Church we've ended up with, with brocaded robes and incense and bishops in miters, and so on. The assertion is made that Jesus was really only trying to reform Judaism, and that the real culprit - the real person responsible for Christianity as we know it - was not Jesus, but Paul.

But as I say, I am not going to be talking about either of these things today, at least not directly. I will refer to them tangentially, but my assumption going into this talk is that you - if you are here and are even perhaps considering the possibility of entertaining the thought of becoming Catholic someday - probably already believe that Jesus is who he says he is (namely, God, the Son of God, the Word made Flesh), and that he intended to found a Church (whether that is the Anglican Church, the Orthodox Church, the Baptist Church, or . . . [drum roll please] the Roman Catholic Church).

I am assuming, in other words, that you believe Jesus left a body of believers behind with specific instructions on what to do next and authority to speak in his name, and that your main question is not "DID he do that?" but "Given that he DID do that, is the Catholic Church the Church he founded?"

The question I've been asked to come to speak to you on is authority, and I will say right at the outset, therefore, that I DO believe Jesus established a single, visible Church with authority to teach in his Name, and that that Church is the Roman Catholic Church. And that's my third supposition: the Roman Catholic Church is the Church Jesus founded.

If that's true (and I believe it is), then the Church is God's invention, not man's. I don't say that arrogantly or proudly; I simply state it as a matter of historical fact. My undergraduate degree

concentrated on Church history, and the fact is, if you read the earliest historical records and the writings of the Church Fathers, you find that assertion corroborated time and time again.

Now, does that mean that other Christians aren't really Christian? Does that mean that other churches aren't really churches? Those are all interesting questions. But unfortunately, that's not what I'm here to talk about. I list these three assertions, as I said earlier, because they are the things I'm assuming going into this lecture, so that I can talk about the doctrine of authority in the Catholic Church and where it differs from the exercise of authority in Anglicanism.

So with that in mind, let's start by defining what we mean by the word 'authority.' I always tell my students, if you don't know where to begin, begin by defining your terms.

PEOPLE LOOK EAST!

One of my favorite Advent hymns is the old French carol "People, Look East". It has always seemed to me to exemplify the joyful expectation of the Advent season. While I'm not sure what, if any, expert consensus there may be on the matter, I've always thought of it as a late Advent hymn - one to sing in the week or two before Christmas, and maybe even on Christmas eve. The hymn urges us to get ready: Love, in the Christ child, is on the way! He's almost here, as the last verse tells us:

Angels, announce with shouts of mirth
Christ, who brings new life to earth.
Set ev'ry peak and valley humming
With the word, "The Lord is coming."
People look East, and sing today:
Love, the Lord is on the way!

Christ is the light of the world, as Simeon prophesied in the temple (Luke 2:32), and as John wrote in his Gospel (John 1:4-5). He illuminates the souls of those who belong to him. So the Church, from the earliest times, has seen the light of the sun, particularly at dawn, as a symbol and image of Christ. Zechariah refers to the coming Messiah as the "daybreak from on high" (Luke 2:78). At the end of the book of Revelation, Jesus describes Himself as the "bright morning star" (Rev. 22:16). The early Church, reflecting on this symbolism, attached great importance to worshipping Christ at dawn, especially on the first day of the week, which was also the day of resurrection.

The early Church attached great importance to facing towards the dawning light in its prayer as well. Early churches were built so that, when the assembly gathered for prayer, they faced the East. When Mass was celebrated, priest and people faced not each other, but together faced the altar, toward the East. St. Clement of Alexandria (150 - 216 AD) explained:

. . . And since the dawn is an image of the day of birth, and from that point the light which has shone forth at first from the darkness increases . . .
. In correspondence with the manner of the sun's rising, prayers are made looking towards the sunrise in the east. (Stromata Book IV, ch. 7)

Even when, as the Church grew, it was no longer possible to build every church so as to have the altar facing eastward, the custom remained of having priest and people together face the altar during the Eucharistic liturgy, facing the Daystar who came to be with His people on that altar.

This posture of priest and people facing the altar is known as *ad orientem*, which is the Latin for "toward the East". Most Catholics who are aware of this posture would probably associate it with the Extraordinary Form of the Mass, that is, the Mass as it was celebrated before the liturgical reforms of the 1970's. Indeed, one of the liturgical changes most associated with Vatican II is that of turning the priest around so that he faced the people. Many Catholics would probably imagine that this change was

mandated by Vatican II, and that the former posture of *ad orientem* had been abolished. But this impression, widespread though it is, is incorrect. In point of fact, no document of Vatican II and nothing in the rubrics of the modern Roman Rite either requires the priest to celebrate Mass facing the people or abolishes celebrating Mass *ad orientem*.

Our Holy Father, Pope Benedict, while he was still Cardinal Ratzinger, wrote of the desirability of returning to the ancient practice of *ad orientem* celebration, expressing himself very strongly:

. . . A common turning to the East during the Eucharistic Prayer remains essential. This is not a case of something accidental, but of what is essential . . . What matters is looking together at the Lord. (Spirit of the Liturgy, p. 81)

As Pope, Benedict has gone so far as to publicly celebrate Mass using the ancient *ad orientem* posture. And many priests and parishes, all over the United States and indeed, the world, are beginning to take up the Pope's lead in restoring this tradition. At my own parish we have begun using it from time

to time, and several other parishes in the Kalamazoo diocese have adopted *ad orientem*, some even doing so entirely.

What this ancient posture underscores is the essential message of the liturgies of Advent: We are all to be turned toward the Lord, waiting for His coming. For some two millennia the people of Israel waited for the coming of the Messiah. He has come, but we still have the experience of waiting expectantly for Him, every time we celebrate the Eucharist. And if we are turned towards Him, if we are oriented in the direction of His coming, then we can have blessing which was given to the shepherds on the night of His birth - the glimmer of a faint purple light in the East, growing to the ray of light from the Daystar. A light shining not from the sky, but from an infant, who is Himself the Light of the World. People, look East! Love, the Lord is on the way!

By **The Rev. Robert Johansen** in *The Good News*, the newspaper of the Diocese of Kalamazoo - December 24, 2008

FROM HERE AND THERE

1) Portsea - 1

Was it cheek or ignorance which led an ordinand to ask "Father, did you know Father Dolling?" Since that great hero of the faith had died a third of a century before I was born, I did not immediately take it as a compliment. Yet it is true that I sometimes went on a little about Robert Dolling's work in Portsea. One of my home Communicants had been prepared for Confirmation by him, so I did feel a real link with this Portsmouth legend. So many St Stephen's House ordinands came from London parishes and knew nothing of Anglo-Catholicism in the provinces. Yet Portsea was a slum every bit as much as London Docks or Pimlico, and Dolling's heroic work was still remembered sixty years later during the time of my second curacy, and another home Communicant threw me when she said her Grandfather had been a drummer boy at the Battle of Waterloo!

Today was a great delight. Thanks to the generosity of Fr Maunder, who looks after St Agatha's and ministers there to a TAC congregation, the local Ordinariate Group was able to celebrate mass in that amazing building. I shall say a little more about it on the *Anglo-Catholic* blog, but thought my faithful readers must not be denied some report of today's

event. Fr Jonathan Redvers-Harris ministers to a Group on the Isle of Wight, besides a handful of loyal Ordinarians on the mainland of Portsmouth. His is the next group along the coast from ours in Bournemouth; the third group in Portsmouth Diocese is Fr Elliott's in Reading. On the hottest October day on record we were joined by a few of the TAC congregation, together with Fr Maunder and Bishop Robert Mercer CR. How we hope that their application to join the Ordinariate will be able to be expedited in Rome.

After Mass we sat in the ruined splendours of the vandalised South (Lady) Chapel - partly demolished after the Dockyard expansion scheme had engulfed St Agatha's, and new roads were constructed as the old slums (the few spared by German bombing) were cleared away. There we ate lunch, met some new friends, and looked forward to even greater glory days when the Ordinariate is growing and flourishing. Fr Maunder has done heroic work in restoring St Agatha's, and the Lady Chapel is on his list whenever funds become available.

The need for Catholic mission is no less than in Fr Dolling's day, but the evils we combat are not the obvious ones of prostitution and drunkenness - rather the smug forgetfulness of God as we become

more overtaken by the creed of acquisitiveness and 'rights'.

It was good to be joined by Fr Jonathan's parish priest in Ryde, Fr Anthony Glaysher, who is such a support to the Ordinariate Group.

Father Edwin Barnes - on his blog - ***Ancient Richborough***

2) Portsea - 2

Tiber to Solent!

Our initial members having "crossed the Tiber", the challenge remains to cross the Solent! As more Ordinariate groups emerge around the country - in London, Leicester, Huntingdon and Wales, and as the "second wave" of clergy begins to form - it is good to see our Group consolidating on both sides of the Solent. Our second monthly mass at St Agatha's Portsea - formerly, of course, an Anglican church - was well supported, including some from Portsmouth now preparing to enter the Ordinariate. "Bishop Edwin" - as we shall always know him - came too, with Jane, and soon the blogosphere was alive with his photography, . . .

These gatherings at St Agatha's, courtesy of Fr John Maunder and supported by Bishop Robert Mercer CR, both of the Traditional Anglican Communion, are ideal occasions for anyone as yet unconvinced by the Ordinariate and seeking to know more, to come along and meet informally.

From ***Ordinariate News*** - the newsletter of the Isle of Wight & Portsmouth Group of the Personal Ordinariate of Our Lady of Walsingham - October 2011 issue

3) Implacable certainties

Conservatives, traditionalists, the orthodox, are almost universally portrayed as those who cling tenaciously to yesterday's certainties whilst rejecting the genuine insights of modernity.

Not so; there are, of course, in all the Christian traditions those of a fundamentalist or Jansenist caste of mind who take traditionalism (there is a liberal equivalent of this, too, of course) to an extreme where, in any sane sense, they cease to follow tradition at all and acquire more than a little whiff of jihadism about them, those who deem themselves to be more Catholic than the Pope, more reliably Orthodox than the Œcumenical Patriarch, and more Anglican than *hmmm...*

They are those who cannot tolerate any form of disagreement from their (in George Orwell's memorable if rather unpleasant phrase) "smelly little orthodoxies."

But conversely, it is tradition, that conservatism, that true orthodoxy, which takes into account the full picture of the ages (we're back, yet again, to Chesterton's 'democracy of the dead') which is fundamentally distanced both from the complacency of modernity's temporal insularity, and the unhistorical approach of the ultra-traditionalists (for want of a better term) and, as a result, has much more freedom within which to believe. This is the via media of catholicism and stands in stark contrast to the partial truths and intolerant enthusiasms of the extremes.

Today those purveyors of certainty with the most influence are the liberal revisionists who come with so much ideological baggage, those givens of modern theology which are so unshakeable and which draw their *a priori* conclusions, not from the Christian consensus of the ages but from the various secular philosophies which trace their origins to the Enlightenment.

The classical 'Catholic' position is actually much more open and nuanced than it is given credit for. For example, it has consistently refused to accept the artificial and a-historical division between the 'Jesus of history' and the Kyrios, the exalted Lord, of the patristic period. As Aloys Grillmeier pointed out in a lifetime's study, the catholic creeds, far from being unnecessary and over-restrictive constraints on Christian belief, are essential parameters within which it is possible to live in the freedom of the Gospels.

However, once the accepted boundaries, credal and otherwise, are broken down, and the contemporary church constructs its own narrative under the delusion of having received 'prophetic' inspiration, the first casualty is that cautious discernment of the signs of the times which is an essential component of the Church's task. Within Anglicanism we see this problem writ large; in have come the implacable, secularised certainties and out has gone the 'tolerant conservatism' which should be at the heart of Catholic faith and practice, something which the now dying (and, alas, largely unlamented) Anglo-Catholic Movement at its best was able to display. Yes, we have lived a displaced Catholic life largely in a ghetto, but it has been a ghetto whose spiritual atmosphere and theological ambitions were, paradoxically, bigger and wider than its surrounding ecclesial culture.

I still wonder whether those who lead the Anglican provinces have even now fully appreciated the implications for the life of the church of the 'constructive dismissal' of its 'catholic' tradition and the consignment of orthodoxy to the unvisited lumber room of its history, or, if they have, whether they are now powerless in the face of their Faustian bargain with the synodical and clerical proponents of 'equality' to do anything much about it.

We'll see.

By **Michael Gollop SSC** - October 5, 2011

4) Not for single-issue people

It isn't only the matter of women priests and bishops which concerns Catholic-minded Anglicans - the Ordinariate is no haven for single-issue people - but the doctrinal diversity (remember that survey of Anglican clergy some years ago by Christian Research which showed some alarming gaps in core belief?), the loss of nerve over stressing the sanctity of life, and the unravelling of sexual ethics.

Those entering the Ordinariate haven't so much "left to become Roman Catholics", although yes, of course, they are fully lay faithful and clergy of the Latin rite, but they have become, without any shadow of doubt, what they thought they were: **Catholics**.

From **Ordinariate News**

5) Christmas without Jesus

There's no Christmas without Jesus,
It's to Him our eyes should see.
Not to jolly old Saint Nicholas
Nor a glitt'ring Christmas tree!

Shops in town are decorated
Decked in colours bright and gay
Tinsel lights and shapes created
Merge into one grand display.

"There's no Christmas without buying
Gifts and toys to give," they say.
Oh, that they should be realising
All these things will fade away!

Father Christmas is just a story
Reindeer never pulled his sleigh.
Why then, does he get the glory
On this sacred, holy day?

But a baby in a manger

Really lived in Israel:
He was born to be our Saviour
It's His story we must tell!

I will think of Christ this Christmas,
How He left His throne above,
Gave up all His heav'nly riches
For to manifest His love!

Take the tinsel and the glitter
And the "Santas" all away
For God's love is far, far greater
Than this man-made grand display!

6) Jesus Christ the Apple Tree

In Spring our orchard was covered with lovely blossom and happily this year the bees have returned to their hives nearby, so that now there is a magnificent harvest. The eating apples have already been picked but the cookers are still on the trees and what a wonderful sight it is.

No wonder that lovely Christmas carol 'Jesus Christ the Apple Tree' sings of Christ as a beautiful apple tree, developing a verse in the *Song of Songs* 2.3, 'Like an apple tree among the trees of the woods, so is my beloved among the sons. I sat down in his shade with great delight, and his fruit was sweet to my taste.'

Another even older carol mentions the apple, which according to tradition, though it gets no mention in the Bible, Eve gave to Adam.

Adam lay ybounden,
Bounden in a bond;
Four thousand winter,
Thought he not too long.

And all was for an apple,
An apple that he took.
As clerkes finden,
Written in their book.

Ne had the apple taken been,
The apple taken been,
Ne had never our ladie,
Abeen heav'ne queen.

Blessed be the time
That apple taken was,
Therefore we moun singen
Deo gracias!

This charming carol begins with Paradise lost by Adam because, as we read in the first book of the Bible, he ate the fruit God had forbidden. It ends

with Paradise regained when Our Blessed Lady Mary was crowned in heaven. She represents the destiny of all believers achieved by the incarnation and redemption of Christ. Adam who stands for all humanity is bound in misery because of sin and death. We are constrained by our sorrows and we may feel our woes are especially heavy both in our Church and in our country. Yet the taking of the apple was a *felix culpa*, a happy fault, and so we must sing *Deo gracias*. Our sorrows are not forever. God triumphs over evil.

Confident hope in God's victory is beautifully expressed in the carol *Jesus Christ the Apple Tree*.

The tree of life my soul hath seen,
Laden with fruit and always green:
The trees of nature fruitless be
Compared with Christ the apple tree.

His beauty doth all things excel:
By faith I know, but ne'er can tell,
The glory which I now can see
In Jesus Christ the apple tree.

For happiness I long have sought,
And pleasure dearly I have bought:
I missed of all; but now I see

'Tis found in Christ the apple tree.

I'm weary with my former toil,
Here I will sit and rest a while:
Under the shadow I will be,
Of Jesus Christ the apple tree.

This fruit doth make my soul to thrive,
It keeps my dying faith alive:
Which makes my soul in haste to be
With Jesus Christ the apple tree.

Like our first carol this also begins with a brief reference to the story of the Fall in Genesis. In the garden of Paradise are two trees; the tree of life and the tree of the knowledge of good and evil. Adam and Eve are told not to eat the fruit of the tree but are tempted by the serpent to eat the fruit of the tree of knowledge.

The tree of life remains untouched and our carol reveals that this tree is Jesus Christ. He is the giver of life. He came to us at Christmas to give life, eternal life. With him is peace and happiness for evermore. *Deo gracias!*

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