

# The Parish of St. Edmund, King and Martyr

Waterloo, Ontario  
www.stedmund.ca

## UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

June 14, 2010 - **St. Basil the Great**

### July Schedule

July 4	Sunday	The Fifth Sunday after Trinity
July 11	Sunday	The Sixth Sunday after Trinity
July 18	Sunday	The Seventh Sunday after Trinity
July 22	Thursday	St. Mary Magdalene
July 25	Sunday	St. James the Apostle

### 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) **IS THE POPE CATHOLIC?** - Editorial concerning Cardinal Ouellet's recent speech to a pro-life conference - this page.

2) **Reminiscences: Wales - ROBERT'S RAMBLINGS** - this page.

3) The third of six parts - **ADDRESS BY CARDINAL LEVADA** - page 7.

4) **Anglican Patrimony - Father Mascall** - page 8.

## IS THE POPE CATHOLIC?

---

Stop the presses! Cardinal Marc Ouellet, the primate of the Roman Catholic Church in Canada, has created shock waves across Canada by reiterating conventional Church doctrine on the subject of abortion.

Speaking at a recent pro-life conference in Quebec City, the Cardinal said that abortion is a "moral crime" and that it is unacceptable even in the case of rape. That's an extreme position by this country's standards: Only about 5% of Canadians oppose abortion in all circumstances. But, as a spokesman for the Quebec City Archdiocese later pointed out, the Cardinal wasn't saying anything new: Like many religious Christians, strictly observant Catholics typically regard all fetuses as carrying the divine spark of human life. And so they urge that the tragedy of rape should not be compounded by a second moral tragedy.

Not that you would know any of this from the freaked out reaction by many pro-choice politicians and pundits. Parti Québécois leader Pauline Marois said she was "completely outraged" by the Cardinal's remarks. A columnist with Montreal's *La Presse* newspaper, Patrick Lagacé, said he wished that the

Cardinal "dies from a long and painful illness." Even Intergovernmental Affairs Minister Josée Verner - whose international maternal-health policies the Cardinal supports - declared that the man's remarks were "unacceptable."

When, exactly, did it become "unacceptable" for a man of faith to articulate his Church's position on a controversial bioethical issue? Are there any other issues that Ms. Marois, Mr. Lagacé and Ms. Verner would like Christians to shut up about? Gay marriage? Stem cells? Pre-marital sex? Perhaps they should make a list, just so everyone can keep track.

For years now, this newspaper and other conservative outlets have been warning Canadians that the trend toward liberal dogmatism among much of Canada's political class - buttressed by an out-of-control human-rights constabulary - is serving to muzzle religious Christians who are doing nothing else than giving voice to their cherished beliefs. The appalling reaction to Cardinal Ouellet's speech demonstrates how serious the problem has become.

Editorial in the *National Post* on May 19, 2010

## ROBERT'S RAMBLINGS

---

### **Reminiscences: Wales**

The sisters of the Society of St Margaret (founder: John Mason Neale, the author or translator of so many of our hymns) used to run a small orphanage in Cardiff, capital city of Wales. This home, dedicated to St Teilo, was closely linked to the famous parish of St German in the part of town called Roath. The parish was staffed by members of the Company of Mission Priests. They were not exactly members of a religious brotherhood, but they did sign on for a number of years without marrying and promised to take no stipend, only pocket money, and to live together cheaply in a clergy house. This was a way of staffing poorer parishes.

Circumstances change with the passing of time, and after the Second World War the orphanage was no longer needed. The diocese therefore decided to convert the buildings into a hostel for servicemen returning from the war who wanted to study for ordination. These older men had already endured enough excitement without having to put up with the rumbustious behaviour of other undergraduates. The Community of the Resurrection was asked to take charge of this hostel.

Little is known about St Teilo except that he was Bishop of Llandaff circa 550, successor to St Dyffrig,

or Dubritius if you prefer Latin to Welsh. By the way, St German or Germanus was a French bishop who twice visited Britain circa 450 and who may or may not have taught St Illtyd of Wales and St Patrick of Ireland. All Celtic countries abound in saints about whom little or nothing is now known. Did you ever ask Bishop Alfred about Saints Carantoc and Endelion of Cornwall or Father Mowry about Saints Enda and Faenche of Ireland?

With several lots of ex servicemen satisfactorily ordained, CR then converted St Teilo's hostel into a small but cheerful retreat and conference house. To it I was posted in the spring of 1966 to be a general dogsbody. Like every other brother who was ever stationed in that priory I thoroughly enjoyed my time there. Fortunately we had a married couple who did the cooking and some of the housework. I was guestmaster for the retreatants. I laid and cleared tables, waited at table, read books to retreatants when they were eating, washed dishes, cleaned and tidied rooms, looked after the library, helped in the garden, stoked the boiler. I conducted many retreats myself. One which remains in my memory was for Methodist ministers of their "high church" group called the Sacramental Fellowship. I was confessor/spiritual director to younger clergy. I went about preaching in parishes.

Llandaff was then blessed with a godly and learned archbishop called Glyn Simon. He had none of the characteristics one associates with Welshmen. He was softly spoken, hard to hear when preaching. He disliked hearty services. He disliked hymns. But how he appealed to the young! What an enormous following he had among young ordinands and other students! He was accessible to his clergy and people, a sympathetic listener. I chatted him up about Welsh spirituality. Was there/might there be/ought there to be such a thing? Wales had been blessed with two evangelical revivals, one in the eighteenth and the other in the nineteenth century. But the downside of these blessings was their repressive puritanism. Celts, so it seemed to me, might perhaps be described as "natural catholics". Instead of feeling guilty about human nature and pleasure, they should be celebrating that (i) God invented it (ii) God took human nature at the Incarnation. In one parish I was chided by a lady because I hadn't scolded them enough, "The church was black with us (ie it was full), and we sang our hearts out but you gave us no rebukes".

I read up on national history. I was prepared to learn the language. The church, by the way, was bilingual. If ever a liturgy were printed there'd be two page ones, two page twos, and so on, one in English and the other in Welsh. Worshipers could

therefore follow either, join in with either. The popular nickname for the (Anglican) Church in Wales was *the old mother*. This in recognition of the fact that Bishop Morgan's Bible and the Book of Common Prayer had preserved the ancient language from extinction.

The Welsh church seemed so much freer than the Church of England, so less troubled by state interference. Its parishes went back into the mists of history. For example, while I was there Llandaff cathedral celebrated the 700<sup>th</sup> anniversary of its refounding at the hands of Norman conquerors, but the cathedral had 700 years of Celtic use before that. A Rhodesian whose own country did not yet have 100 years of history, felt awe struck by such antiquity. Llandaff cathedral had a choir school: boys and men sang evensong almost daily. There were two sung eucharists and two sung evensongs on Sundays. The cathedral was also a lively parish church. But even in Wales a few pomposities did linger on from earlier times. For example, all clergy were compelled to attend the Bishop's Visitation. No, no, he didn't come to our parishes. We assembled in a city church. The Suffragan Bishop robed in purple cassock, black MA gown and Oxford academic hood, mounted the pulpit and gave a long harangue on the importance of caring for the lead on the roofs of our churches. We then filed past a lawyer in wig, knee breeches, stockings and buckled shoes, who stamped our licences. The following year we went in pouring rain to a country church where Archbishop Simon, similarly attired, gave a learned but inaudible address about the desirability of our experimenting with a new practice, that of allowing young children to communicate before they were confirmed.

In the fall of 1968 CR decided to start a new work in South Africa. In order to staff this venture it was necessary to withdraw brethren from St Teilo's which we then handed back to the diocese. Fond though I was of Wales, I am even fonder of Southern Africa. We were to be responsible for the parish of Stellenbosch and for the chaplaincy to Anglican students at the Afrikaans speaking university in that town. As I liked parish work and had some Afrikaans, I was to be prior and rector. Another brother was to be chaplain, while two were to have roving ministries of preaching and retreat conducting. Not that there was hard and fast division of labour: all had to pitch in. The parish had three rural points in addition to the main church. Demographically parishioners were a mixed lot, farmers, millionaires, academics, undergraduates, children in boarding schools, the poorest of the poor in squatters camps. Some couldn't speak English, some couldn't speak Afrikaans. There were two

hospitals and a jail.

The government's *apartheid* laws were becoming more and more ruthless. In our mild way we resisted to the best of our ability and therefore fell foul of authority. Father Gerard Beaumont, composer of the *20<sup>th</sup> Century Folk Mass* and many happy hymn tunes, died of natural causes during those two brief years. One of us had a breakdown, and two of us were deported by the government including me. These were the most creative and fun filled years of my life. Consequently when CR sent me home to Zimbabwe as school chaplain at St Augustine's Mission, Penhalonga, I could not adapt to the new work. I was still in grief for the people from whom I had been so abruptly and finally separated. Time is a healer, even for bereavement, and in due course CR and the Bishop of Harare

enabled me to leave the school for parish work.

So as I look back it seems there were two thwartings for me. I was not left in Wales long enough to get to grips with the opportunities presented. Ditto Stellenbosch, South Africa. But in my better moments I do recognize that God is able to manage without me. He does know His job; and the past and the present are in His care as much as the future is. And I ought to be more grateful for the privilege of working in or of visiting so many places, all of which belong to Him. "The earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein." (Psalm 24,1) "Join a community and see the world." (Fr Benson SSJE)

+Robert Mercer CR

## FROM HERE AND THERE

---

1) If you don't stand behind our troops, feel free to stand in front of them.

### 2) Prayer for the Unity of the Church

Eternal and unchanging Lord, Thou has taught us through Thy Son that a house divided amongst itself must fall. Keep us, we pray in the household of apostolic faith and free us from the sins, errors and divisions of this age. Let us never do anything to widen those divisions and give us grace to work and pray in love for the peace and unity of Thy Church, so that there may be one Church with one faith under one shepherd, even Jesus Christ our Lord, Who liveth and reigneth with Thee in the unity of the Holy Spirit, One God, world without end. *Amen.*

### 3) Two Ideologies

On the excellent webcast *Uncommon Knowledge*, Czech president Václav Klaus recently compared "two ideologies" that were "structurally very similar. They are against individual freedom. They are in favor of centralistic masterminding of our fates. They are both very similar in telling us what to do, how to live, how to behave, what to eat, how to travel, what we can do and what we cannot do." The first of Klaus's "two ideologies" was **Communism** - a system with which he was deeply familiar, having participated in the Velvet Revolution in 1989. The second was **Environmentalism**.

Klaus could have expanded his list. Environmentalism does indeed tell its adherents "what to eat" (pesticide-free organic food, preferably grown nearby to cut down on trucking) and "how to

travel" (by public transportation or, better yet, bicycle). But it also lays down rules on nearly every aspect of life in a consumer economy: how to wash your clothes (seldom); how to wash yourself (take a shower, not a bath, and use a low-flow shower head); how to light your house (with fluorescent bulbs); how to choose your TV (look for the Energy Star logo!); how to go to the bathroom (with high-efficiency toilets and recycled paper); how to invest, clean, sleep, and dress (in environmentally friendly companies, with nontoxic chemicals, on sheets made of "sustainable fibers," and in clothes made of the same); and even how to procreate (Greenpeace has issued a guide to "environmentally friendly sex").

Think about the life that a truly conscientious environmentalist must lead! Compared with it, the devout Muslim's five daily prayers and the pious Jew's carefully regulated diet are a cakewalk. What the British historian Alfred Cobban wrote about totalitarianism - that it "takes the spiritual discipline of a religious order and imposes it on forty or sixty or a hundred million people" - applies perfectly to environmentalism, except for the part about imposition. And there, one might give Jonah Goldberg's answer in *Liberal Fascism*: "You may trust that environmentalists have no desire to translate these voluntary suggestions into law, but I have no such confidence given the track record of similar campaigns in the past." Recycling mandates come to mind, as does the federal law that will impose silly-looking spiral light bulbs on us all by 2014.

From an article entitled *The Varieties of Liberal Enthusiasm* by **Benjamin A. Plotinsky** on *City*

**4) ark**, noun. So firmly associated with the boat that Noah built is the word 'ark' that many are puzzled by the 'Ark of the Covenant,' the chest or cupboard in which, in synagogues, the Torah is kept. But the word 'ark' in Britain (compare Latin *arca*, 'box' - from which, incidentally, 'arcane' comes: that which is hidden or secret, as in a box) has long meant a chest or a box, once a ubiquitous household item in the days before built-in closets.

In the English Bible, 'ark' is used to translate two quite different Hebrew words, one of which has the general meaning of 'boat' - the baby Moses was found in an 'ark of bulrushes' (*Exodus* 2, 3) - and the other of the (sacred) chest taken with the Israelites on their journey to Palestine. In this sense it is used today, as said above, to define the place where the Sacred Scriptures are kept.

The common English surname Arkwright did not originally mean 'boat builder,' but 'box maker.'

**5)** O God, the pastor and ruler of all the faithful, mercifully look upon thy servant Benedict, whom thou has been pleased to set as pastor over thy Church: grant him, we beseech thee, to be in word and conversation a wholesome example to the people committed to his charge; that he with them may attain unto everlasting life. Through Jesus Christ our Lord who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. *Amen.*

#### **6) Another Richborough Regional Chrism Mass But how many more?**

This was undoubtedly a question in the minds of many of the people who gathered in Portsmouth's Anglican Cathedral, around the Bishop of Richborough with a good number of his priests, to concelebrate the Eucharist of Chrism on Saturday 27<sup>th</sup> March on the eve of this year's Holy Week.

Earlier in the year, at our Forward in Faith Portsmouth's Annual Assembly on 30<sup>th</sup> January at the Church of the Holy Spirit Southsea, Bishop Keith [Newton SSC] had spoken about the likely shape of the women bishops' legislation and the synodical process. The Revision Committee of the General Synod has now reported (on 8<sup>th</sup> May) with a detailed 142-page report and a draft Measure for consideration by the General Synod in July.

At the Chrism Mass Bishop Keith also referred explicitly to the Anglican Ordinariate provision, for Anglican laity and clergy wishing to enter into full

Communion with the Catholic Church while retaining aspects of Anglican "patrimony" (our way of pastoring, parts of our liturgical inheritance, spirituality, hymnody, and also the gift and vocation, for some priests, to holy matrimony).

As these two avenues unfold - the synodical process, and the plans for the Ordinariate - Forward in Faith finds itself with a dual responsibility, in seeking a "guaranteed ecclesial future" in which to pass on the Faith to our children and grandchildren (part of FiF's *Mission Statement*).

So, Forward in Faith is supporting those committed to the first avenue - that is, pursuing, yet further, the synodical process, and who intend to remain Church of England whatever provision is made for traditionalists. On a purely personal note, I have to say I am not one of those, for it seems to me that the game is well and truly up. We have tried, over a good number of years, to present a variety of solutions that would have enabled traditionalists to continue in the Church of England upon the advent of women bishops: an additional province (we even drafted the Measure for it), new dioceses, a beefed-up version of "TEA" [Transferred Episcopal Arrangements] or statutory transfer of jurisdiction. But our arguments, based, we believe, on sound theology, robust ecclesiology, and indeed on Christian charity, have not been accepted. In my view - and you don't need to re-elect me next year! - we have lost the battle, and we need to accept that graciously. The latest proposed way forward, issuing from the Synod's Revision Committee, would involve a repeal of the whole 1993 Measure, so no more Resolutions A or B, no more Act of Synod, and no more flying bishops. Instead, the provision that is proposed strikes a balance between a national framework (a Code of Practice to which people are required "to have regard", yet difficult to enforce and which casts us as deviants from the norm) and a local discretion, as diocesan bishops, **by way of delegation**, put together local schemes. Parishes will be able to ask for a male bishop for the celebration of the sacraments and pastoral care, and to ask for a male vicar upon a vacancy. But there is no consideration as to whether that male bishop is part of a college of bishops which includes female bishops and male bishops who ordain women, and no thought as to whether that male parish priest has been ordained by a woman bishop. In other words, the only concern is that traditionalists should be granted **a man** in front of them, and there's a word for that: misogyny. Nothing about sacramental assurance, nothing about pedigree of orders, and nothing about ecclesiology and collegiality.

Of course, it is possible that all this could be

overturned on the floor of the Synod, and a rabbit of structural provision pulled out of a magical hat, or that it may all go through and be referred to the dioceses and then it finally fails to win the two-thirds majorities at final approval - but I very much doubt the former, and as to the latter, why should our future turn on a handful of votes? And it will only come back again anyway.

But Forward in Faith is also supporting those of us exploring the second avenue, another way forward: the Ordinariate. This isn't about running away to a "safe haven" or a last resort strategy. Because the issue, as we've realised for a long time, is not only about holy orders, but about credal orthodoxy, about morality and ethics. The Church of England, it seems to me, does not want any more to stand in continuity with the Apostolic and Catholic faith.

The Apostolic Constitution (ie the highest level of legislation from the Holy See), *Anglicanorum Coetibus* (pronounced "Chate-i-buss" - "on groups of Anglicans"), is part of Pope Benedict XVI's ecumenical vision, providing for Anglicans to rejoin the ship from which our smaller boat has left or, to change the metaphor, to rejoin the rock from which we were hewn.

For my part, despite a rather protestant background many years ago, I am very interested indeed in these soon-to-be-established personal Ordinariates (which are for Anglicans around the world, as well as for England and Wales). As we may imagine - and as was recently leaked in the *Sunday Telegraph* - many talks and necessarily confidential discussions are presently going on. My own sense is that the first wave - or "pioneers" in this ecumenical project - will begin to happen in the next year or so, although many people and clergy may not feel able to join in until later (there is no time limit on this provision). I have already begun to explore whether there are those from my own parish here in Ryde, and other Anglicans from further afield on the isle of Wight, who may perhaps be interested in being among the "early birds" in this exploration to be part of this pioneering first wave ready for Day One of the Ordinariate for our country. There is already, as some will know, a confidential (without seeking any commitment) website for those interested: ([www.friendsoftheordinariate.com](http://www.friendsoftheordinariate.com)) which keeps people and clergy informed of developments and information. But if anyone in the diocese would like to pass their names to me, on a without prejudice basis, and without any irrevocable commitment at this stage, then I would be more than happy to receive them. Again, this is not about "escaping", or seeking "protection", but about a full-blooded desire to have reunion with the Latin Church, based on a

strong belief in the Petrine Office; and signing up for the fullness of the Catholic Faith, as set out in the *Catechism of the Catholic Church*.

We, all of us, need to continue seeking God's will and to be responsive to the promptings of his Spirit. Whatever avenue we pursue - and for some it may be the first and then, later, the second - we do, I think, need to acknowledge that the issue is not about "staying" or "leaving". If one decides to remain in the body called the Church of England then it is not stationary, but is moving itself, with changing landscape.

God grant us all courage, discernment, perseverance and, above all good cheer and joy, in these exciting if fearful days!

By **The Reverend Jonathan Redvers Harris**, Clerical Chairman, FiF in Portsmouth, in the Ascensiontide 2010 issue of *Forward in Portsmouth*

**7) We make a living by what we get. We make a life by what we give. Winston Churchill**

#### **8) FIRE**

***"I came to cast fire upon the earth; and would that it were already kindled!"***. (Lk 12:49)

These words were most visibly brought about 50 days after the Resurrection, at Pentecost, the ancient Jewish feast which in the Church has become the feast par excellence of the Holy Spirit:

"There appeared to them tongues as of fire . . . and they were all filled with the Holy Spirit" (*Acts 2:3-4*). The real fire, the Holy Spirit, was brought to the earth by Christ. He did not steal it from the gods like Prometheus, according to the Greek myth, but rather made himself the mediator of the "gift of God", obtaining it for us with the greatest act of love in history: his death on the Cross.

God wants to continue giving this "fire" to every human generation and he is naturally free to do so as and when he wishes. He is spirit, and the Spirit "blows where he wills" (cf. *Jn 3:8*). However, there is a "normal way" which God himself chose "to cast fire upon the earth": this way is Jesus, his Only-Begotten Son, incarnate, dead and Risen. In his turn Jesus Christ constituted the Church as his Mystical Body so that she might extend his mission in history. "Receive the Holy Spirit", the Lord said to the Apostles on the evening of the Resurrection, accompanying these words with an expressive gesture: "he breathed" on them (cf. *Jn 20:22*). In this way he showed that he was communicating his

Spirit to them, the Spirit of the Father and of the Son. Now, dear brothers and sisters, in today's Solemnity Scripture tells us once again how the community should be, how we should be in order to receive the gift of the Holy Spirit. In the account which describes the event of Pentecost, the sacred Author recalls that the disciples "were all together in one place". This "place" was the Cenacle, the "Upper Room" where Jesus had eaten the Last Supper with his Apostles, where he had appeared to them risen; that room which had become, so to speak, the "headquarters" of the nascent Church (cf. *Acts* 1:13). The *Acts of the Apostles*, however, rather than insisting on the physical place, intend to point out the inner attitude of the disciples: "All these with one accord devoted themselves to prayer" (*Acts* 1:14). Harmony among the disciples is thus the condition for the coming of the Holy Spirit; and at presupposition of harmony is prayer.

Sermon by **Pope Benedict XVI** on Whitsunday, 2009, in St. Peter's Square, Rome

**9) Patriotism** is proud of a country's virtues and eager to correct its deficiencies; it also acknowledges the legitimate patriotism of other countries, with their own specific virtues. The pride

of **nationalism**, however, trumpets its country's virtues and denies its deficiencies, while it is contemptuous toward the virtues of other countries. It wants to be, and proclaims itself to be, "the greatest", but greatness is not required of a country; only goodness is. **Sydney J. Harris**

#### **10) Moses and the Red Sea**

Nine-year-old Joey was asked by his mother what he had learned in Sunday School.

'Well, Mom, our teacher told us how God sent Moses behind enemy lines on a rescue mission to lead the Israelites out of Egypt. When he got to the Red Sea, he had his army build a pontoon bridge and all the people walked across safely. Then he radioed headquarters for reinforcements, They sent bombers to blow up the bridge and all the Israelites were saved.'

'Now, Joey, is that really what your teacher taught you?' his mother asked.

'Well, no, Mom. But, if I told it the way the teacher did, you'd never believe it!'

---

### **ADDRESS BY CARDINAL LEVADA - 3 of 6**

---

#### **Five Hundred Years After St. John Fisher: Pope Benedict's Initiatives Regarding the Anglican Communion**

The Anglican and Catholic members of ARCIC II in 1994 proposed this as a correct common formulation of the moral doctrine accepted by both Communion. No wonder, then, that the ordination of a bishop in a homosexual partnership in New Hampshire, with subsequent approval by the General Convention of the Episcopal Church (USA) in 2003, and the authorization of rituals for the blessing of gay unions and marriages by the Anglican Church in Canada, have caused an enormous upheaval within the Anglican Communion.

The fundamental issue here, as many have noted, is the question of authority. This may be briefly summed up in the following two points: Does the Revelation of God, in Jesus Christ and in Scripture, intend to let us know God's will in a way that requires our obedience (i.e. the imitation of Christ, the Ten Commandments)? Has God in Christ left his Church, founded on the Apostles, an authority by which it can assure that we know the correct meaning of the Revelation amid sometimes varying human interpretations (i.e. the *sensus fidei*, the Ecumenical Councils, the Magisterium of the Pope

and Bishops)?

Notwithstanding the tensions created, not only within the Anglican Communion but for ecumenical relations with the Catholic Church, by the above mentioned issues of women's ordination and homosexuality, last November - on the occasion of the visit of the Archbishop of Canterbury, Dr. Rowan Williams, to the Holy Father - Pope Benedict XVI approved the establishment of ARCIC III, which has for its mandate to continue the bilateral dialogue [with the theme "Church as Communion: Local and Universal," including the discernment of ethical questions on these two levels and the interaction between them]. Such a step is a sign of hope and a commitment to pursuing the path to full corporate union on the part of our two Communion.

I think mention should also be made of the *Catechism of the Catholic Church* as an ecumenical initiative. It was promulgated by Pope John Paul II in 1992, and prepared by a Commission headed by Cardinal Ratzinger, then-Prefect of the Congregation for the Doctrine of the Faith. I served on the

Editorial Committee of seven Bishops which had the task of preparing and presenting the various drafts of the Catechism to the Commission over a period of some six years. I personally witnessed the commitment of time, and of his own theological resources, on the part of Cardinal Ratzinger to this important task - a task proposed by the Synod of Bishops of 1985, in which the presidents of all the Conferences of Bishops participated to review the implementation of Vatican II.

Pope John Paul II's Apostolic Constitution *Fidei depositum* promulgating the Catechism points out that "it is meant to support ecumenical efforts that are moved by the holy desire for the unity of all Christians, showing carefully the content and wondrous harmony of the catholic faith." As we met with Anglican consultants in the preparation of *Anglicanorum coetibus*, these bishops and theologians themselves proposed the *Catechism of the Catholic Church* as the norm of faith for the corporate groups of Anglicans who might avail

themselves of this new instrument for full corporate union with the Catholic Church. Thus I would also characterize the Catechism as an important ecumenical "initiative" of both Pope Benedict XVI and of his predecessor.

To conclude this first section of my talk, I want to introduce the musical image I will use subsequently: in speaking of the extensive consultation of Bishops, Synods, and Episcopal Conferences by which the Catechism was enriched, Pope John Paul said, "This response elicits in me a deep feeling of joy, because the harmony of so many voices truly expresses what could be called the 'symphony' of the faith."

This Address by **His Eminence William Cardinal Levada**, Prefect of the *Congregation for the Doctrine of the Faith*, as part of the *St. John Fisher Visitor Lecture Series*, was presented on Saturday, March 6, 2010 at Queen's University, Kingston, Ontario

## ERIC LIONEL MASCALL AS ANGLICAN PATRIMONY

---

February 14, 2010 marks the seventeenth anniversary of the death of Eric Lionel Mascall, one of the great luminaries of English Anglo-Catholicism in the Twentieth Century, a man to whom his distant kinsman through marriage, Fr. Aidan Nichols, OP, dedicated his admirable book, *The Panther and the Hind: A Theological History of Anglicanism* in 1993 - a book of which a new edition may be in prospect - referring to Mascall in the dedication as *magistro catholicae veritatis*, which one might render as a "masterful teacher of catholic truth." He would be pleased, I think, at the prospect of the "rescue mission" for elements of the "Anglican patrimony" offered in *Anglicanorum Coetibus*, and at the place within that patrimony which his writings will surely come to hold.

Unlike his friend, Dom Gregory Dix, Mascall did not espouse an overtly "Anglo-Papalist" ecclesiological stance, but neither did he espouse an anti-papalist one such as did Austin Farrer, another one of his friends. His criticisms of some of the excesses and conundrums of a "hyper-papalist" ecclesiology in the last two chapters of his *The Recovery of Unity: A Theological Approach* (1958) are cogent and forceful because of their limited scope, and given his explicit acceptance of the postulates that Christ conferred a primacy over the Church and the other apostles upon St. Peter, that that primacy was transmissible to his successors, and that his successors are the Bishops of Rome. One might even claim to find in the writings of Joseph Ratzinger, now happily

reigning as Benedict XVI, some of the same kinds of criticisms and reservations, and one might likewise see in Vatican II the beginning of a remedy for some of these "excesses," while the greater "excesses" of theological revisionists have underlined the need for a magisterial authority rooted in the Tradition which it both serves and defends.

Mascall has chronicled his life in charming and full detail in *Saraband: The Memoirs of E. L. Mascall*, which appeared in 1992, months before his death (he once told me that his preferred subtitle was "the memoirs of a senior citizen," as he was much taken with that American term). Briefly, here - he was born December 12, 1905, read Mathematics as a Cambridge undergraduate, taught Mathematics from 1928 to 1931, then studied for ordination, and was ordained in the Church of England in 1933. Curacies followed, then in 1937 he became Sub-Warden of Lincoln Theological College, in 1945 a don at Christ Church, Oxford, and in 1962 Professor of Historical Theology at King's College, London, from which he retired in 1973. During his years in London he lived in a suite of rooms in the top floor of the presbytery of St. Mary's, Bourne Street, an Anglo-Catholic "shrine church" close to Sloane Square, and he continued to live there after his retirement until ill-health necessitated his retirement to a nursing home in 1987 where he passed the remaining five years of his life in some loneliness and among mostly demented fellow patients.



I had discovered the works of Mascall on my own, as a library-haunting undergraduate at Georgetown University in the early 1970s. Later, as a graduate student at Yale I happened to read in a newspaper that he was preaching the three-hour's devotion at the Church of the Transfiguration in Manhattan on Good Friday, and so I decided to go down to the service, and after it met him. He invited me to correspond with him, and when I told him that I would be leaving Yale for Cambridge in 1978 he invited me for tea with him at his flat.

That was for me the beginning of a long and valued acquaintanceship. In the years that I lived in Britain, 1978 to 1986, we tended to meet three or four times a year, and more often during the two years I lived in London. In subsequent summer stays in London I traveled to the nursing home in Sussex in which he lived to visit him, for the last time in August 1992, some six months before his death. Our conversation ranged through many areas, theological, historical and ecclesiastical. He gave me copies of many of his books and articles, and we discussed others. In his earlier years he had professed a robust Anglo-Catholicism, believing that the Church of England was a truly "Catholic church," although unfortunately (in his view) separated from the mainstream of Western Catholicism by the self-interested actions of Tudor monarchs in the Sixteenth Century, and the subservience to them of Archbishop Cranmer (for whom he expressed to me more than once a thorough detestation), and although interested in contemporary Roman Catholic theology, had many lively and ongoing contacts with the Orthodox world through the Fellowship of St. Alban and St. Sergius, of which he had been "present at the creation" in 1927 and in which he was to be active for over sixty years, but by the time that I met him his confidence in the tenability of such a view had weakened.

There were various reasons for this. One was what he saw as the remarkable "opening" of the Roman Catholic Church to ecumenical activities, discussion and hospitality - a hospitality he personally enjoyed in various Catholic venues in Rome, Europe and America from the late 1960s onwards. He had a strong admiration for Pope Paul VI, an admiration that seems to have been reciprocal, and as one who, as he told me, had always thought the 1930 Lambeth Conference's acceptance of the practice of contraception an error, he was a strong supporter of that pope's 1968 encyclical *Humanae Vitae*. Secondly, he had come to believe since around 1968 and in connection with that year's Lambeth Conference, that the Anglican Communion was becoming more and more "unprincipled" in its ecumenical dealings with other Christian traditions,

and more tolerant than was wise of heterodox theologians and their theologies. His correspondence, now in the archives of Pusey House, Oxford, contains some tense and even fraught exchanges with his old friend Michael Ramsey, the Archbishop of Canterbury, over some of the resolutions of the 1968 Lambeth Conference, and over the Anglican-Methodist unity votes of 1969 and 1972, which the Methodists supported, as did Ramsey, but which failed to achieve the requisite majority in the Church of England's General Synod, and which, in their final form, Mascall opposed. Thirdly, he was an "impossibilist" on the ordination of women, at least to the priesthood and episcopate (I never heard him express an opinion on the ordination of women to the diaconate) and felt that to "ordain" women destroyed the credibility of the "Catholic claims" of any church body that did so.

From the 1960s onwards his more "polemical" books, such as *The Secularization of Christianity* (1965), *Theology and the Gospel of Christ* (1977) and *Whatever Happened to the Human Mind?* (1980) - none of which dealt solely, or even mostly, with matters of Anglican concern - reflected this concern with "things gone awry." His final unpublished book manuscript, now in the Pusey House archives, which seems to date from about 1985 and had the title *The Overarching Question: Divine Revelation or Human Invention*, is, like these other works, not primarily Anglican in its focus, but has a final chapter, "And Anglicanism Whither?", in which he attacks both the synodical structures of modern Anglican churches, in which truth is "created" by legislative-assembly-style votes, as with the "ordination" of women, and the inability of successive Lambeth Conferences to exercise the type of authority which he believed was inherent in the episcopate as understood by Catholics. In what seems to have been remnants of an earlier draft version of the book he attacked the Anglican theory of "comprehensiveness" and the related idea that it was the glory of the Church of England and Anglicanism generally that it possessed three "schools of thought," the "catholic," the "evangelical," and the "liberal," each one of which embraced a part of the truth but each of which needed the others to "complement" and "balance" it - he saw it rather as an administrative device or plausible fiction to conceal the fact of three parties or groups "severally holding three irreconcilable views of the nature of the Christian religion" existing alongside one another in the same church; and in it he went on to criticize what he saw as a return of a form of the Anglican "Liberal Catholicism" of the 1920s and 30s, in which a "magisterium" of academic scholars would be the ultimate arbiters of Christian Truth and Church Tradition.

On my final visit to Mascall in August 1992 I found him visibly and emotionally upset in a way that I had never previously experienced. The Women's Ordination (Priesthood) Bill was to come up for its final vote in November of that year - it squeaked by the necessary two-thirds majority by only two votes, the votes of Evangelical laymen who changed their minds (or at least their votes) in response to the emotional pleas in favor of the bill by the new Archbishop of Canterbury, George Carey - and he was alarmed at the prospect. "I know what I shall have to do if the bill passes," he said to me, "but I don't know if I shall have the strength and health to do it. I hope I die first." I didn't dare to ask him what "it" was, and he did die first: the General Synod did approve the measure in November 1992, but the passage of the legislation through Parliament subsequently, and the "Act of Synod" providing compensation for those opponents of women's ordination who would feel compelled to leave the church, and a scheme of Provincial Episcopal Visitors (or "flying bishops") for those who wished to remain in the Church of England - a scheme now evidently to be withdrawn and terminated in connection with the legislation to allow women bishops - ensured that the measure did not come into legal effect until February 1994, a year after Mascall's death.

What would he have decided? After his death I made some attempts to contact the executor of his will, listed in his obituary in *The Times* as "Col. Robert Gould," but to no avail. A friend of mine inquired some years ago of the recently-deceased former Bishop of Chichester, Eric Kemp (1915-2009), a friend of Mascall's, who in his memoirs said that in the unlikely event that he would ever feel compelled to leave the Church of England he would become Orthodox, who replied that he

thought he would become Orthodox. Another friend made the same inquiry of the late Msgr. Graham Leonard (1923-2010), a former Bishop of London who became a Catholic in 1994, and likewise a friend of Mascall, who responded that he was sure that he would have become a Catholic. Then a chance telephone conversation with a friend led to another with a colleague of that friend, who identified "Col. Robert Gould" as in fact "Fr. Robert Gould," a man who in his youth had been a colonel in the "territorial army" (the British equivalent of the National Guard), had then been ordained in the Church of England, served as a priest in it for many years, until he had become a Catholic at the time of Mascall's death, and had resumed the use of the "courtesy title" of colonel until his subsequent ordination in the Catholic Church. I was given Fr. Gould's telephone number at the retirement home in which he lived, and in subsequent conversations with him learned that Mascall, whose confessor Fr. Gould had been, had after much agonizing come to the conclusion that he would have to leave the Church of England if the legislation should pass - but that by the time it did pass his advancing debilitation had reached such a state that he concluded that he did not have the mental faculties to make such a decision. At the end, though, it seems that he was a Catholic in desire if not in fact. We should remember him today, and on this day, as someone whose thought, writings - and lived experience - forms a bright tessera in the mosaic of the Anglican patrimony that is moving towards reconstitution within the Catholic Church. Perhaps he might one day be a candidate for canonization, a suggestion made recently concerning Edward Bouverie Pusey, as one of the earthly inspirers and heavenly patrons of this movement.

By **Dr. William J. Tighe**

**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)