

**The Anglican Catholic Church of Canada
L'Église Catholique Anglicane du Canada**

ARCHDIOCESAN NEWS

March 2012



Whither the ACCC?

The February issue of this newsletter was completed in early January so that your editor could sneak away with his wife for a brief Florida vacation. The weather was splendid, thank you! That did, however, leave somewhat of a hole in terms of news developments between early January and this current issue.

In late January, Bishop Peter Wilkinson, along with Fr's Birch, Malins and Henry (also representing Gale, Switzer and Braunstein) met with Bishop Gagnon of the Catholic Diocese of Victoria. The purpose of the meeting was to determine a way forward for the Victoria Fellowship of Blessed John Henry Newman.

And, just as in Waterloo a few months ago, the suggestion was to form a sodality—which in this situation, as we anticipate the extension of the US Ordinariate of the Chair of St Peter to include a Canadian Deanery—means a “parish in waiting”. Which is to say, while they will be welcomed by Bishop Gagnon, his Victoria Diocese lays no claim on any assets; they remain the property of the fellowship/sodality/parish-in-waiting, as articulated in *Anglicanorum Coetibus*.

The date chosen for this to occur is Easter I, April 15.

This has led to a certain amount of incorrect speculation. Some are

suggesting that Bishop Wilkinson and the other clergy in the Victoria area have already left the ACCC. That is simply not correct. They will remain members until April 15.

Acknowledging this timetable, those who are already in the Pro-Diocese of Our Lady of Walsingham (headed imminently for the ordinariate), or are poised in that direction, have met or are about to meet with our respective parishes, and, in many cases, also with the local Catholic (arch) bishop. In all cases, we have been met with the same profoundly cooperative spirit of helpfulness in creating sodalities as we await the formation of a Canadian Deanery of the Ordinariate of the Chair of St Peter. When Bishop Peter was in Houston in February he met with Mons Steenson for several hours. He confirmed that we would have such a Deanery and Bishop Peter asked if our patron could be St John the Baptist, our country's old patron, and whose Octave Day is July I, our national holiday. Mons Steenson readily agreed, and looks forward to coming to Canada again.

Other parishes are just having their meetings, or in some cases

Province of Canada Office:

**70 Bentley Avenue, Suite 102
Ottawa, ON CANADA K2E 6T8**
Telephone: 613-233-3915
Email: anglicancatholic@bellnet.ca Website: www.anglicancatholic.ca

**Metropolitan of the Province of Canada
Diocesan Bishop of the Pro-Diocese of**

Our Lady of Walsingham
The Most Rev. Peter Wilkinson, OSG
209-25 Government Street
Victoria BC V8V 2K4
250-385-4444
pluspdw@shaw.ca

**Apostolic Commissary – Province of
Canada**

**Auxiliary Bishop of the Pro-Diocese of
Our Lady of Walsingham**
The Rt. Rev. Carl Reid
6541 Michelangelo Court
North Gower ON K0A 2T0
613-489-2538
carl.reid@sympatico.ca

**Chancellor – Province of Canada
Apostolic Administrator of the
Diocese of Canada**

The Rt. Rev. Craig Botterill
10 Granby Court
Halifax NS B3R 2M7
902-444-5326
botterill@eastlink.ca

Assistant Bishop
The Rt. Rev. Robert Crawley, SSC
2689 Selwyn Road
Victoria BC V9B 3L2

Inside this issue:

“It IS What We Asked For” - Fr. Michael Birch	3
“Forbearance” - J.R.R. Tolkien reflection by Donald Demarco	4
Notes & News	5
Maggie's Kitchen	6
Pope Benedict's Lenten Message	7
Healey Willan Society established by Catholics	9

are some weeks away. We have communicated with the rectors in those cases, and have tried to reflect their respective understanding of what they, in discussion with their faithful, understand how the cards will fall. Calgary is perhaps the biggest challenge to understand: there is already an ordinariate parish there (St John the Evangelist); some of our Christ the King people have already moved there, more will be going on Easter, and, of the remaining approximately half, some will moving to that portion of All Saints that intends to remain in the Diocese of Canada, others will leave altogether. It appears that only a minority from All Saints will also join St John the Evangelist, with the majority remaining in the Diocese of Canada. We have tried to reflect this below, recognizing that this does not commit anyone to a particular position; it is only our best understanding at the time of printing: :

Clergy (Parishes) remaining in the Diocese of Canada

Bishop Craig Botterill (St Aidan's, Halifax)
 Dean Shane Janzen (St John the Evangelist, Victoria)
 Fr Douglas Ohs
 Fr Richard Root
 Fr Trevor Elliot (Our Lady & St Michael, Edmonton)
 (The majority of All Saints, and part of Christ the King, Calgary)
 Fr Howard Patterson (Holy Trinity, Medicine Hat)
 (St Barnabas, Moose Jaw—now without a priest since the sudden death of Fr Dennis Dickson)
 Fr Ted Bowles
 Fr Lee Whitney
 Fr Harley Kynock (St George's, Mosers River)
 Fr Fred Highmore (St Stephen, St Johns)
 Fr Fabian Ollerhead
 Fr Edward Fizzard
 Fr Dn Robert Short

Clergy (Parishes) seeking imminent inclusion in the Ordinariate (dates if known)

Bishop Peter Wilkinson (Fellowship of Blessed John Henry Newman, Victoria-April 15)
 Fr Michael Birch
 Fr Don Malins
 Fr Sean Henry
 Fr Ralph Braunstein
 Fr Edward Gale
 Fr Peter Switzer
 Bishop Carl Reid (Annunciation of the Blessed Virgin Mary, Ottawa-April 15)
 Fr David Walsh

Fr Dn Henry Stauffenberg
 Fr Dn Michael Trolly
 Fr Ernest Skublics (All Saints, Calgary-only part, date TBD)
 Fr Dn Glenn Galenkamp
 Fr Colin O'Rourke (Christ the King, Calgary-only part of parish, Apr 8)
 Fr Lloyd Gedge
 Fr David Skelton (Fellowship of Blessed John Henry Newman, Edmonton-April 15)
 Fr Bryan Donegan
 Fr Jim Tilley (Good Shepherd, Oshawa-April 15)
 Fr David Garrett
 Fr Raymond Ball (already a sodality of St Edmund, Waterloo)
 Fr Gérard Trinqué (Christ the King, Tyendinaga-date TBD)
 Fr Doug Hayman (St Barnabas, Spencerville-Apr 15)
 Fr Kipling Cooper (Holy Nativity, Barrhaven-date TBD)
 Fr Doug Nicholson (St Athanasius, Montreal-date TBD)
 Fr. Oswald Slattery
 Fr Charles Warner (Holy Cross, Sydney Forks-date TBD)
 Fr Chris Le Page (St Thomas More, Charlottetown-date TBD)

Undecided

Fr Michael Shier (St Peter & St Paul, Vancouver; St Michael, Matsqui)
 Fr Jim Schovanek (All Saints, Calgary)
 Fr Douglas Skoyles
 Fr Richard Harris (St Michael, Fredericton Jctn.)
 Fr John Hall
 Fr Ron McBrine

Looking ahead to April 15, this March issue of the newsletter might possibly be the last produced in the Ottawa office of the ACCC, as the records will be moved to Victoria soon. Following that move, we might presume that, under Fr Shane Janzen's management, a new newsletter, for what will become a one-diocese ACCC again, will be forthcoming.

As a final note, I pray that all of us, even as we may be parting ways, will continue in a spirit of mutual good will.

+Carl

It IS What we asked for!

It used to be matter of Churchmanship that tore Anglicans apart; Christendom was torn apart by a Creedal phrase (“and the Son”), and by beliefs over what took place at the Eucharist and just what that holy Service meant. Now it is unity between Christian brethren that tears us apart. We are constantly able to demonstrate to the world (before whom we are witnesses to the truth of the Gospel) and to God our Father that we reject any leading of the Holy Spirit. We will live by our immediate feelings, which arise from hatreds and suspicions of past generations, and not by the fresh springs of spiritual grace.

Our own little corner of Christianity is certainly a study in all this these past few years. When I entered the Anglican Catholic Church of Canada, I was told of our search for a union with Rome that would place us under the jurisdiction of the Holy See without our having to give up our Anglican ways and be absorbed into the larger whole. It seemed like an exciting prospect, although I wasn’t sure it would ever be achieved in my lifetime. At Synods, the Church seemed united in moving in this direction, although when it looked like it might well become a reality, one saw the claws coming out and people beginning to drop away or turn on their brethren. At each step of the way this process has become exacerbated as personal fear, hatred, distrust and so forth have swept over people, egged on by others who have already left us so that they can remain more purely “Anglican”, an ever-smaller pond in which to swim.

It has been a terrible time for those whose dream was to go forward as a Church into this new relationship with Rome. It has been terrible to be turned on by those we thought were brethren joined to us in faith and the Holy Spirit. It has been terrible to find that the generosity of Pope Benedict XVI seemed to be interpreted in quite another way by Roman bishops placed in charge of the process, engendering further hatred of *them* by the already suspicious. We thought in Canada (and elsewhere) that we would simply morph into an Ordinariate entity, meeting within it other Anglicans who had come in separate from us. But in Canada the Roman authorities refused to deal with us as a Diocese, as a “Church”. They took the position that the largest “group” they would deal with were parishes, one by one. We were upset by this, it was not what we were led to expect, nor do we think it is what Anglicanorum Coetibus says. More left us, furious, and those that had already left were able to say, “See, we told you so!”

Yet suddenly a fresh wind is blowing. We have found that if we operate in a way in which we refused before to operate, the doors are thrown open, and what we have desired is offered to us! By going parish by parish to the Roman Catholic authorities, we have discovered that they want what we wanted. In Victoria, for example, we had to face the fact that the only sure road into Catholic unity seemed to be the “Anglican Use” option, which we had steadfastly refused to consider. We refused to consider it because under the Pastoral Provision which provides for it, that Anglican parish *becomes a parish of the Roman Catholic diocese in which it is located*. That is not what we desired; we wanted a distinct Anglican authority within the Catholic Church, an Ordinariate.

I knew that St. John the Evangelist Anglican parish in Calgary had opted to go the route of Anglican Use. Although the priest was opposed to it, the parish voted to do this because it could be effected immediately and take them out of the Anglican Diocese. I called the priest there, and discovered to my surprise that while they were called an Anglican Use parish, this had not been under the Pastoral Provision. They were left in charge of their own affairs. Their property, money, parish government etc. were left in their own hands. What the Roman Catholic diocese had done upon receiving them into the Catholic Church was to appoint a priest to be Chaplain and say Mass for them until their own clergy were ordained to say a Catholic Mass. And that Chaplain uses the Anglican liturgy that they had been using before their reception!

Armed with this information, we spoke with the Bishop of Victoria about the possibility of doing the same thing, and *not* being absorbed into the Roman Catholic diocese. He was very open to the idea, because, as he said, “you belong in the Ordinariate, not in a Roman Catholic setting. We look forward to working with you, and having you share with us the unique gifts you can bring to the Catholic Church as Anglicans, but you do not achieve this by simply becoming one of us.” On the basis of this, we decided to move forward. Now, what we had dreamed of achieving is becoming a reality. We will be received on April 15th. The Cathedral parish in Ottawa, encouraged by our experience, in proceeding in the same way, and will be received ... on April 15th! Those of our Edmonton people who are entering the Ordinariate will also be received ... on April

15th! The American Ordinary has already promised a Canadian Deanery will be set up for us, and we will enter it as soon as that is done. We will be Catholics, but not absorbed into the larger Roman Catholic reality. Mission accomplished. Deo Gratia!

Michael Birch
Victoria, B.C.

Forbearance

DONALD DEMARCO

- Shortly after the third birthday of her first born, Mabel and her two boys left South Africa for England.
- Her husband, who was unable to vacate his banking post at the time, was to join her as soon as the opportunity arose. The opportunity never did arise. While still confined to South Africa and five thousand miles away from his family, he died as a result of a severe hemorrhage.
- Her husband's untimely demise left Mabel nearly destitute. She found inexpensive lodging for herself and her two boys in a suburb of Birmingham.
- Not able to afford tuition fees, she decided to teach her sons at home. She proved to be a more than adequate home school teacher.



J. R. R. Tolkien 1892-1973

Mother's Sacrifice

- Four years after her husband's death, Mabel, together with her sister, May, were received into the Catholic Church. Immediately, the wrath of their family descended upon them. Mabel's Methodist father was outraged, while May's Anglican husband forbade his wife from entering a Catholic church. Reluctantly, May felt obliged to obey, leaving her sister to endure the consequences of her conversion alone. And the consequences were considerable, both in terms of emotional stress as well as financial hardship. Nonetheless, nothing could shake Mabel's faith in her new religion. Indeed, she began giving Catholic instructions to her children, of whom the first born was ordained a Catholic priest.
- It was not long after Mabel occupied her new home that her health began to deteriorate. She was diagnosed with diabetes. When her eldest was but twelve, Mabel passed away. She had lived thirty-four trouble-filled years. Yet she bore her hardships with great faith and without any apparent traces of acrimony.

• Her older son would one day, in a letter to his own son, say of his mother:

I witnessed (half-comprehending) the heroic sufferings and early death in extreme poverty of my mother who brought me into the Catholic Church; and received the astonishing charity of Francis Morgan.

• In her will, Mabel had appointed Father Morgan as the guardian of her two sons. Over the course of the following years, he proved to be a loving father figure and a generous provider.

Enduring Example

• Forbearance is patient endurance under provocation and in the face of persistent difficulties. But it is also the capacity to suffer outrageous fortune with little or no complaint. Mabel, outcast and destitute as she was, remained a model of forbearance for her two sons. Nine years after her death, her first born expressed his indebtedness to her in the following words:

My own dear mother was a martyr indeed, and it was not to everybody that God grants so easy a way to His great gifts as he did to Hilary and myself, giving us a mother who killed herself with labor and trouble to ensure us keeping the faith.

• Providence has a mysterious way of bringing beauty out of ruins, splendor out of apparent hopelessness. The eldest son never lost his faith. His marriage, which lasted fifty-five years until his wife passed away, bore

- four sons. Her eldest thus became a child convert at the tender age of eight.
- A few years later, the family's deteriorating financial situation obliged them to find cheaper quarters. They moved to a house that was little better than a slum. The only consolation of their new abode was its proximity to the Birmingham Oratory, a large church established by Cardinal John Henry Newman more than fifty years earlier.
- The first of Mabel's two sons is better known to us as a writer. He is J.R.R. Tolkien, who, according to several polls, is not only the author of the twentieth century's greatest book — *The Lord of the Rings* — but is the century's greatest author. His books have sold more than fifty million copies worldwide, and there are no signs of his popularity abating.

• **Lord of the Rings**

- Tolkien's success as a writer is unimaginable apart from his formation as a Catholic. And his formation is inconceivable apart from the faith and forbearance of his mother. Tolkien's stories are magical and mystical, using what we can imagine to draw us closer to the primary reality that we long for but cannot imagine. Perhaps the greatest story concerning Tolkien is connected with the hidden mother who is the invisible source and shaper of her elder son's prolific success. She is the still point of his moving world, the anonymity that has made his name a household word. She is truly the mother of the lord of *The Lord of the Rings*.

• **ACKNOWLEDGEMENT**

- Donald DeMarco. "Forbearance." from *The Many Faces of Virtue* (Steubenville, OH: Emmaus Road Publishing, 2000): 215-218.
- This article is reprinted with permission from *Emmaus Road Publishing* and Donald DeMarco.

• **THE AUTHOR**

- Donald DeMarco is adjunct professor at Holy Apostles College & Seminary in Cromwell, Connecticut and Professor Emeritus at St. Jerome's University in Waterloo Ontario. He also continues to work as a corresponding member of the Pontifical Academy for Life. Donald DeMarco has written hundreds of articles for various scholarly and popular journals, and is the author of twenty books, including [The Heart of Virtue](#), [The Many Faces of Virtue](#), [Virtue's Alphabet: From Amiability to Zeal](#) and [Architects Of The Culture Of Death](#).
- Donald DeMarco is on the Advisory Board of The Catholic Education Resource Center.
- Copyright © 2012 [Emmaus Road Publishing](#)

Notes and News

- Fr Rudolph Rohim of Fort St John BC died on February 7. A local Catholic priest prayed a Requiem Mass for the repose of his soul. Please remember his widow, Juanita, in your prayers. May he rest in peace.
- Fr Dennis Dickson, Rector of the Parish of St Barnabas, Moose Jaw, Saskatchewan, died peacefully in his apartment on Wednesday, February 15. A Requiem Mass was celebrated on Friday, February 24 in Moose Jaw by the Dean of the Diocese of Canada, Fr Shane Janzen. May he rest in peace.
- As we have just begun the Season of Lent, on behalf of Bishops Wilkinson and Botterill, I should like to encourage each of us to devout preparation as we look ahead to the events of Holy Week and Easter. May each of us spiritually accompany our Blessed Lord on his last journey to Jerusalem, availing ourselves of the many services and resources that the Church has to offer, and of course, engaging in much prayer and other spiritual exercises along the way. +Carl





Now that we're in the midst of Lent, I recall with some purpose the advice of a retreat conductor many, many years ago: "If you want to cultivate a virtue, keep company with someone who practises that virtue." It's March, and in our commemorations this month are at least five Saints whose lives were marked by particular virtues I wish I had.

Actually, "virtues" is probably not the best choice of terms. The virtues, strictly speaking, number only seven, four of which are "cardinal" (prudence, temperance, justice, fortitude) and three "theological" (faith, hope, charity), and are to our little minds rather

abstract and thus vague, eliciting equally vague responses. There's a reason why charity, for example, is defined by God for us in very concrete terms: Jesus on the Cross. Left to ourselves, we tend to settle for warm fuzzies and good-natured tolerance.

So, as the *Catechism of the Catholic Church* (Article 7) reminds us, we need to have the gifts and fruits of the Holy Spirit in order to inform and sustain us in the pursuit of virtue. The seven *gifts*, as we may remember from the Order of Confirmation, are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord (see Isaiah 11). The *fruits*, as listed in Galatians 5, are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Add to this chastity, generosity and modesty to make the traditional twelve.

Now I'm well aware that the patience, kindness, gentleness, and modesty I'd like to see in myself are often built into the personalities of some people, at least as a natural tendency in that direction. However! Just because they aren't an apparent part of me doesn't mean that I'm off the hook. Being made in the image of God means that "naturally" they *are* part of my nature, even though sin has defaced them to the point of making them virtually unrecognizable.

The Saints stand as a testimony to the efficacious work of the Holy Spirit in restoring the image, which was defaced even in them. Keeping company with them increases my desire to be like them and gives me hope that the same work of sanctification can be accomplished in me (though not *by* me).

St Chad (March 2), attested by St Bede as "a holy man of modest character", was removed from the bishopric of York by St Theodore of Tarsus, Archbishop of Canterbury, in favour of St Wilfred (who did really have first claim to it). St Chad's response to the Archbishop was, "If you consider that I have not been properly consecrated, I willingly resign this charge of which I never thought myself worthy. I undertook it, though unworthy, under obedience [to King Oswy]". Theodore, impressed, supplied an incontrovertible consecration and had him installed as Bishop of Mercia. St Aelred (March 3) was known for his meekness: when someone publicly insulted and reproached him, he listened patiently, then thanked the man for his charity in pointing out his faults. His love for the monks under his care (some 300 at Rievaulx, in Yorkshire) was rooted in his love for God, and he was both kind and gentle even as he took his heavy administrative responsibilities seriously. About the meekness and kindness of St Joseph, our Lord's guardian (March 19), we already know. The name of St Cuthbert (March 20) is synonymous with sweetness of disposition. "He was by choice a monk rather than a bishop, and a hermit rather than a monk", to quote J. R. H. Moorman. Nevertheless, he was made first abbot and then

M

A

G

G

I

E'

S

K

I

T

C

H

bishop of Lindisfarne. That, however, and his staunch support of the transition of the English Church from Celtic to Roman did nothing to dim his essentially sweet character. And then there is John Keble (March 29), of much the same cut, who inherited, on the departure of John Henry Newman to Rome, the leadership of the Tractarians left behind, as he remained a devoted parish priest. The *Oxford Dictionary of the Christian Church* says of him, "His beauty of character impressed all who came into contact with him, and his advice on spiritual matters, always given with great diffidence, was widely sought after." Wonderful models indeed!

CAPONATA

A long list of ingredients, but fairly straightforward Sicilian appetizer for March 19. Cut a one-pound eggplant into 3/4-inch cubes; sprinkle with 1 tsp salt. After 15 minutes, rinse with cold water, drain, and pat dry with paper towels. Fry in half a cup of olive oil in a large lidded saucepan until lightly browned, turning frequently; remove eggplant and set aside. Add more olive oil to the pan; sauté in it 1 cup chopped onions, till transparent, then add 1/2 cup chopped celery and 3 Tbsp minced garlic; simmer 5 more minutes. Add 3 Tbsp tomato paste; fry slowly 10 minutes, stirring constantly. Add reserved eggplant, 1/2 cup each green and black olives, 2 Tbsp capers, 1/2 cup chopped bell peppers, 1 tsp brown sugar, 2 Tbsp dry vermouth, 2 Tbsp balsamic vinegar, 1/2 tsp black pepper, 1/4 tsp cayenne, 1/4 tsp white pepper, 1/2 tsp oregano, 1/4 tsp thyme, and 1/2 tsp basil (for more flavour I sub some chopped fresh or frozen), and simmer 25 minutes, stirring occasionally. Remove from heat, add 2 Tbsp sweet wine, and cool, then refrigerate. Serve with crusty Italian bread (ciabatta is great, especially if heated to crisp up) and some humble but sturdy red wine, what we call *paisano*.

Pope's Lenten Message: Charity as a Means to Salvation

Vatican City, 7 Feb 2012 (VIS) - Made public today was the 2012 Lenten Message of the Holy Father Benedict XVI, the title of which is taken from the Letter to the Hebrews: "Let us be concerned for each other, to stir a response in love and good works". Extracts from the English-language version of the document are given below:

"The Lenten season offers us once again an opportunity to reflect upon the very heart of Christian life: charity. This is a favourable time to renew our journey of faith, both as individuals and as a community, with the help of the word of God and the Sacraments".

"This year I would like to propose a few thoughts in the light of a brief biblical passage drawn from the Letter to the Hebrews: 'Let us be concerned for each other, to stir a response in love and good works'".

(1) Let us be concerned for each other: responsibility towards our brothers and sisters.

"This first aspect is an invitation to be 'concerned'. ... The verb which introduces our exhortation tells us to look at others, first of all at Jesus, to be concerned for one another, and not to remain isolated and indifferent to the fate of our brothers and sisters. All too often, however, our attitude is just the opposite: an indifference and disinterest born of selfishness and masked as a respect for 'privacy'. ... Even today God asks us to be 'guardians' of our brothers and sisters, to establish relationships based on mutual consideration and attentiveness to the well-being, the integral well-being of others. The great commandment of love for one another demands that we acknowledge our responsibility towards those who, like ourselves, are creatures and children of God. Being brothers and sisters in humanity and, in many cases, also in the faith, should help us to recognise in others a true alter ego, infinitely loved by the Lord. If we cultivate this way of seeing others as our brothers and sisters, solidarity, justice, mercy and compassion will naturally well up in our hearts".

"Concern for others entails desiring what is good for them from every point of view: physical, moral and spiritual. Contemporary culture seems to have lost the sense of good and evil, yet there is a real need to reaffirm that good does exist and will prevail, because God is 'generous and acts generously'. The good is whatever gives, protects and promotes life, brotherhood and communion. Responsibility towards others thus means desiring and working for the good of others, in the hope that they too will become receptive to goodness and its demands. Concern for others means being aware of their needs. Sacred Scripture warns us of the danger

that our hearts can become hardened by a sort of 'spiritual anaesthesia' which numbs us to the suffering of others. The Evangelist Luke relates two of Jesus' parables by way of example": the parable of the Good Samaritan and the parable of Dives and Lazarus. Both "show examples of the opposite of 'being concerned', of looking upon others with love and compassion. What hinders this humane and loving gaze towards our brothers and sisters? Often it is the possession of material riches and a sense of sufficiency, but it can also be the tendency to put our own interests and problems above all else. We should never be incapable of 'showing mercy' towards those who suffer. Our hearts should never be so wrapped up in our affairs and problems that they fail to hear the cry of the poor. ... Reaching out to others and opening our hearts to their needs can become an opportunity for salvation and blessedness.

"'Being concerned for each other' also entails being concerned for their spiritual well-being. Here I would like to mention an aspect of the Christian life, which I believe has been quite forgotten: fraternal correction in view of eternal salvation. Today, in general, we are very sensitive to the idea of charity and caring about the physical and material well-being of others, but almost completely silent about our spiritual responsibility towards our brothers and sisters. This was not the case in the early Church. ... Christ Himself commands us to admonish a brother who is committing a sin. ... The Church's tradition has included 'admonishing sinners' among the spiritual works of mercy. It is important to recover this dimension of Christian charity. We must not remain silent before evil. I am thinking of all those Christians who, out of human regard or purely personal convenience, adapt to the prevailing mentality, rather than warning their brothers and sisters against ways of thinking and acting that are contrary to the truth and that do not follow the path of goodness. Christian admonishment, for its part, is never motivated by a spirit of accusation or recrimination. It is always moved by love and mercy, and springs from genuine concern for the good of the other. ... In a world pervaded by individualism, it is essential to rediscover the importance of fraternal correction, so that together we may journey towards holiness. ... It is a great service, then, to help others and allow them to help us, so that we can be open to the whole truth about ourselves, improve our lives and walk more uprightly in the Lord's ways".

(2) Being concerned for each other: the gift of reciprocity.

"This 'custody' of others is in contrast to a mentality that, by reducing life exclusively to its earthly dimension, fails to see it in an eschatological perspective and accepts any moral choice in the name of personal freedom. A society like ours can become blind to physical sufferings and to the spiritual and moral demands of life. This must not be the case in the Christian community!"

"The Lord's disciples, united with Him through the Eucharist, live in a fellowship that binds them one to another as members of a single body. This means that the other is part of me, and that his or her life, his or her salvation, concern my own life and salvation. Here we touch upon a profound aspect of communion: our existence is related to that of others, for better or for worse. Both our sins and our acts of love have a social dimension. This reciprocity is seen in the Church, the mystical body of Christ: the community constantly does penance and asks for the forgiveness of the sins of its members, but also unfailingly rejoices in the examples of virtue and charity present in her midst. ... Christians can also express their membership in the one body which is the Church through concrete concern for the poorest of the poor. Concern for one another likewise means acknowledging the good that the Lord is doing in others".

(3) To stir a response in love and good works: walking together in holiness.

"These words of the Letter to the Hebrews urge us to reflect on the universal call to holiness. ... The time granted us in this life is precious for discerning and performing good works in the love of God. In this way the Church herself continuously grows towards the full maturity of Christ. Our exhortation to encourage one another to attain the fullness of love and good works is situated in this dynamic prospect of growth.

"Sadly, there is always the temptation to become lukewarm, to quench the Spirit, to refuse to invest the talents we have received, for our own good and for the good of others. All of us have received spiritual or material riches meant to be used for the fulfilment of God's plan, for the good of the Church and for our personal salvation. The spiritual masters remind us that in the life of faith those who do not advance inevitably regress".

"In a world which demands of Christians a renewed witness of love and fidelity to the Lord, may all of us feel the urgent need to anticipate one another in charity, service and good works. This appeal is particularly pressing in this holy season of preparation for Easter".

Healey Willan Society Established by Canons Regular of St. John Cantius

by Shawn Tribe

(From the New Liturgical Movement Website—October 2011)

New Liturgical Movement readers will know that I have mentioned before the great work of the composer Healey Willan, particularly within the context of the potential for English chant and polyphony. Accordingly, I was delighted to hear that the Canons Regular of St. John Cantius have established the Healey Willan Society "in consultation with Mrs. Mary Willan Mason [daughter of Healey Willan], for the purpose of fostering the musical works of Healey Willan."

Not only this however, the Canons Regular share the good news that this past June, Mary Willan Mason legally entrusted the musical legacy and estate of her father to them. So then, what are their plans in this regard? They comment:

While Willan's music is known and loved by church choirs, organists and instrumental ensembles, much of his music is no longer in print or has never been published. After Johann Sebastian Bach, Healey Willan is the most prolific composer of church music. **It is the goal of the Canons Regular of St. John Cantius and of the Healey Willan Society to bring back into print as many musical works of Healey Willan as possible. This will be accommodated through Biretta Books, Ltd.,** the publishing house of the Canons Regular of St. John Cantius. The Healey Willan Society will foster an increase in the public performance of his musical works in churches, concert halls, etc., as well as through audio recordings, as well as in film, radio, the Internet and television, etc.



Willan's legacy is more than worth preserving. I have been a great admirer of him and his music since the late 1990's.

(Ed. Note: The claim that "after Johann Sebastian Bach, Healey Willan is the most prolific composer of church music" stood out. After all, didn't Charles Wesley compose some 6,000 hymns [granted, the words, not the music]; and what about Buxtehude, Palestrina, Tallis and so forth? I therefore also include the following "comment" that reveals just how prolific Willan was.)

Biretta Books, Ltd. recently did a new typesetting of Willan's Mass of St. Peter for unison choir and organ, a simple Mass ordinary in Latin (the Kyrie being in Greek of course). We will have this on the Cantius Webstore very soon: <http://www.cantius.org/go/webs...>

The Mass of St. Peter is one of Willan's many forgotten works. Willan wrote over 800 works and the majority of things were never published.

Willan's church music is so wonderful. We hope to keep his musical legacy alive and see it flourish.

His music is highly esteemed in the Anglican Communion, by the Lutherans, Presbyterians and by Catholics alike. The masterful quality of his music deserved to be better known and loved. Let's get Healey Willan's music back into the choir loft!

Fr Scott Haynes SJC
Healey Willan Society
Canons Regular of St. John Cantius

THE ANGLICAN CATHOLIC CHURCH OF CANADA

ALBERTA

Calgary –

Christ the King
The Rev. Dr. Colin O'Rourke
(403) 258-3329

Calgary (Renfrew Drive) –

All Saints Renfrew
The Rev. Dr. Ernest Skublics
(403) 474-1655

Claresholm –

Holy Redeemer
The Rev. Dr. James Schovanek,
SSC
(403) 625-3392

Edmonton –

Fellowship of Blessed John Henry
Newman
Dr. The Rev. David Skelton
(780) 435-1511

Our Lady & St. Michael

The Rev. Trevor Elliott
(780) 459-5889

Medicine Hat –

Holy Trinity
The Rev. Howard Patterson
Home: (403) 527-5801
Church Tel.: (403) 526-0957

BRITISH COLUMBIA

Fort St. John -

Christ Church Mission
The Rev. Rudolph Rohim
(250) 785-2726

Matsqui Village -

St. Michael and All Angels
The Rev. Michael Shier, SSC
(604) 951-3733

Mayne Island –

Mission of Our Lady & St. Martin
The Rev. Canon Edward S. Gale
(250) 539-5950

Vancouver –

St. Peter & St. Paul
The Rev. Michael Shier, SSC
(604) 951-3733
Church Tel: (604) 525-4402

Victoria –

Cathedral of St. John the Evangelist
The Very Rev. Shane Janzen, OSG
(250) 920-9990

Fellowship of Blessed John Henry Newman

The Rev. Canon Michael Birch
(250) 294-2274

NEW BRUNSWICK

Fredericton –

St. Michael
The Rev. Canon R. P. Harris
(506) 368-7863

NEWFOUNDLAND

Bryant's Cove -

Conception Bay North Mission
The Rev. Robert Short
(709) 596-1175

Grand Le Pierre –

St. Michael
The Rev. Ed Fizzard
(709) 662-2306

St. John's –

St. Stephen, Proto Martyr
The Rev. Glen Ollerhead, T/OSA
(709) 364-2316

NOVA SCOTIA

Ecum Secum –

St. George's-by-the-Sea
The Rev. Harley Kynock
(902) 455-7691

Springfield –

St. Joseph's Priory
Fr. Joseph Paul, OSA
(902) 547-2328

Halifax –

St. Aidan
The Rt. Rev. Craig Botterill
(902) 444-5326

Lower Shinimicas -

St. Francis' Mission
Contact: Mr. Charles C. Hubbard
(902) 661-4006

Sydney –

Holy Cross
The Rev. Dr. Charles Warner
(902) 828-2939

ONTARIO

Oshawa -

Good Shepherd
The Rev. Jim Tilley
(905) 429-2223

Ottawa -

Annunciation of the B.V.M.
The Rt. Rev. Carl Reid
(613) 722-9139

Ottawa (Barrhaven) –

Holy Nativity
The Rev. Kipling Cooper
(613) 823-0121

Spencerville -

St. Barnabas, Apostle & Martyr
The Rev. Doug Hayman
(613) 925-5865

Tyendinaga, Mohawk Territory

Christ the King
Contact: Miss Lorna Moses
(613) 396-2538

PRINCE EDWARD ISLAND

Charlottetown -

St. Thomas More
The Rev. Chris LePage
(902) 367-9459

QUÉBEC

Montréal -

St. Athanasius
The Rev. Douglas Nicholson
(514) 637-7646

SASKATCHEWAN

Moose Jaw –

St. Barnabas
The Rev. Dennis Dickson
(306) 691-0256

www.anglican catholic.ca