

Pastoral Message

Our Calling as Members of the Ordinariate

-- from the words of Archbishop Mueller --

First, let us take a look back at our journey to this point.

The Church of England used to maintain the apostolic succession with great care, but in 1992 it made a change in the apostolic priesthood and strayed from the right path. Again, in this year of 2015, they extended that change to the episcopate and made the mistake of choosing a path utterly contrary to the traditional male priesthood. That mistake was born from the same root as the great confusion of sex and marriage into which our current age has fallen. Nevertheless, those who have led us to this point justify themselves by saying that this is the modernization of our Faith and Tradition.

Furthermore, I think that there are many amongst those who cannot agree with this trend -- because the Anglican Church is large -- but who do believe that it is quintessentially Anglican to be patient in the midst of the great Church and endure.

On the other hand, there have been those who absolutely could not bring themselves to give these things a pass, who considered them to be mistaken redactions to the apostolic tradition of the Catholic Church, and who petitioned the apostolic see to save

them from the confusion, and to open a way for them to enter into communion with the Apostolic See of Rome, at the same time maintaining the traditions of the Anglican Church, if possible.

In response to that, the apostolic constitution *Anglicanorum coetibus* was promulgated and the ordinariates were established by Pope Benedict XVI.

So, what sort of thing is the mission that we seek, or rather, have been given by God, as members of the ordinariate?

Basically, the world's three ordinariates have been set up not to discard our attitude or spirituality regarding our liturgy, liturgical music, daily office, or scriptural readings, but rather to continue to contribute them toward a new fullness of the Catholic Church. I think that this is what was in the pope's heart as a concrete and certain path toward the unity of the Church.

And, how are we to view St. Augustine's Japanese Congregation, which is a member of the Ordinariate of Our Lady of the Southern Cross? That means that, along with our participation in the mass of the Catholic Diocese, we also participate in the mass approved for the ordinariate, and we pray morning and evening prayer from the prayer book of the Anglican Church in Japan, which springs from the same Catholic source.

What we need to be careful of at this point are the words of caution against temptation spoken by Archbishop Mueller, of the Congregation of the Doctrine of the Faith, who is responsible for the ordinariates.

One word of caution is that we not totally melt into the Catholic Church so that we disappear, as though we have been Catholic from the very beginning. The other word of caution is that we not build our own walls, isolate ourselves and refuse to come into harmony with the Church. Both of these temptations would keep us from following the deep will of God revealed in the apostolic constitution.

The path before us is for us to walk in the Catholic Church, as fellow pilgrims with other Catholic brothers and sisters, following the guidance of the Holy Spirit, clearly desiring the unity of the Church desired by our Lord Christ, without questioning the outcome.

Now, the practical thing that I most want to emphasize is that we pray in the midst of the morning and evening offices, and in Christ's great mass, continually mentioning by name of the people whom we have ever met, and all of those whom we ever will meet, and that we continually pray through Christ and with Christ for all of the people in this wounded world, especially for those who are discriminated against, those who are treated with contempt, those who have difficult illnesses, those who have neither home nor job, those being expelled from their countries,

those who have nothing do not have their daily bread. Isn't that our basic mission as pilgrims? It is a great work given to us by the Lord to pray for people, giving thanks for having been received into the Catholic Church, neither seeking great results, nor being discouraged by our inability to do anything. Let us go forth in the joy of the Lord, serving in this way day by day.

The Nativity of St. John the Baptist, 2015