



COMMUNITY OF SAINT JOSEPH

“THROUGH TRUST AND WORK”

An Apostolate of the Institute of the Good Shepherd

IMPORTANT ANNOUNCEMENTS

- For the feast **Immaculate Heart of Mary** (Saturday, 22nd August) there will be a Sung Mass at 9am. It is the secondary feast of the IBP.
- Adult Catechism begins again from this Saturday

THE TRUE CHURCH OF CHRIST PART 3: SIGNS OF UNITY

It always bears repeating in these days of confusion and ambiguity: the Church is the object of faith. She is not a multinational corporation, nor a political movement, nor a reflection of the times we are in. For those who don't have the grace of Faith, the Church is chameleonesque, changing shape according to the views of the person looking at her. Many people see her as a malignant organization of moral oppression, while others see her as a kind charity service and educator. While she is indeed multinational, involved in politics, a moral guide and benefactor to society, only the Faith reveals to us who she truly is, what her deepest identity is. It is worth reminding ourselves that she is known through faith, as we say in the Nicene Creed, and in the Apostles Creed. “I believe in one Holy Catholic Apostolic Church”. As such, we can rely on what Scripture and Tradition teach us about her unity and oneness.

To say the Church is one does not merely mean that She is one numerically, but that she is one in the sense of being united internally and is undivided. Nature imitates this oneness. When we look at a plant, we see the distinctions between the stem, the leaves, the petals and the bud, but we are in no doubt that they are all of a single interiorly united being. Whereas, when we look at a machine, say a car, we see a single unit, but formed and shaped together by disparate materials such as metal, plastic and glass. The plant derives its unity from its interior life, the car from the design imposed on it by a maker. The parts of the flower are created for each other. The parts of the car are *reassigned* by the maker from their

original materials and made to fit the car. Immediately, we see that the Church, if she is like an organic Body, is not an invention or hasty cobbling together, but a true living being. And we do not shape this being to our own ends but rather are shaped to be a part of it. We are then one with each other as the parts of the plant are one with each other.

This should already alert us to contemporary issues in the Church. Anything that doesn't belong to the living organism of the Church, is a foreign body that has no place in the Church. For example, introducing new teachings that undermine, obscure or do away the essential teachings of the Church would be like the car maker trying to fashion the parts in his own image. When in the late 20th Century there was a growing push to accept artificial contraception in the Church, Pope Paul VI recognized that the driving force of the sexual revolution was pleasure without consequences, and that artificial contraception was therefore antithetical to the Church's consistent affirmation of family life according to God's intentions. In the same way, novel approaches to the teachings of the Faith, which have sprung up in recent years, have nothing to do with the interior life of the Church. They are imposed elements, which should be rejected and put away.

A return to union requires a return to the sources of the union, and this is taught to us clearly by the First Vatican Council. Union in the Church is essentially two-fold in nature: **union through Faith and Union through Communion**. Union through Faith means that we share the same essential teachings of the faith, the same understanding of Christ. The early councils of the Church grappled with this question, and needed to respond to heresies of the day, particularly concerning Christ. According to one heresy, Christ was not a true man, but a ghostlike figure; according to another, He was a very great being but not truly divine. To respond to these problems, the Church reflected in councils about what Christ had taught and elaborated its consequences, which were formulated in the Creeds, such as the Nicene Creed. It was not the case that the creeds were invented to enforce external conformity, but rather to express the basis for internal unity between believers.

The Second point of union is through Communion. Saint Paul, who teaches us so much about the Church, has these foundational lines to say about the Church: "I beseech you... in the name of our Lord Jesus Christ... that you be careful to keep **The Community of Saint Joseph is a community funded initiative, 100% reliant on the generosity and donations of the faithful**. If you would like to contribute to the ongoing support of this community, please donate into the following bank account. Thank you for your support and generosity. ACC NAME : Institute of the Good Shepherd Trust BSB: 083-543 ACC: 899651265

the unity of the Spirit in the bond of peace: one body and one Spirit; as you are called in one hope of your calling: one Lord, one Faith, one Baptism, One God and Father of all.” (Eph 4:3-6) Traditionally, theologians divide this Communion into two aspects: the liturgy and the pope. Speaking first of the liturgy, the Church is one by the same worship. This means that we worship together the same God, in the same manner, through the Holy Sacrifice of the Mass and the through the sacraments. A shared theology of the Mass and its meaning, handed down through sacred tradition by the Apostles, fathers and holy bishops is the basis for this. Union in worship reflects union in belief, for if all Catholics worship God through the Mass, which renews in an unbloody manner Calvary, then all Catholics believe that Christ died for our sins and renews this sacramentally on the altar under the bread and wine. In a way, one worship is the consequence of One Faith.

The history of the Church teaches us that when we are one on essentials, we can be free on non-essentials. This is why, if the Church shares everywhere the same understanding of the Holy Mass, there is room for legitimate diversity. Like a tree with many branches, the one Mass first celebrated at the Last Supper, developed under the influence of sacred tradition, into many rites or usages. This is why we have the Eastern Rites of the Mass, such as the Byzantine or the Coptic or the Ukrainian. And this is why within the Western (or Roman) rite we have different versions such as the Ambrosian rite, Mozarabic rite and even minor usages within countries such as Parisian or Lyonnaise rite. In earlier ages where the faith was deeper, there was a greater richness of liturgical diversity which always respected its bases.

This underlines the situation the Traditional Mass has found itself in. In the *motu proprio Traditionis Custodes* by Pope Francis, which curtailed the use of the Traditional Mass, the Holy Father begins by acknowledging that Pope John Paul II and Benedict XVI had both liberated the Traditional Mass for the sake of unity in the Church, and that now, for the same motive, he was going to restrict it. Moreover, the document decrees in its first article that the *Novus Ordo* is the unique Mass of the Roman rite. Unresolved is the place of the other legitimate roman rites that still exist, such as the ambrosian rite. Are these legitimate parts of catholic patrimony to be broken down, too, in favour of the Mass of Paul the VI? This would impinge upon the legitimate share in liturgical diversity grounded in unity the Church has enjoyed in centuries past.

The final element of unity according to Communion is the one person entrusted to be the center of unity, the one whom Christ entrusted with the role of safeguarding the interior unity of the living Body of Christ. The pope's roles as supreme Pastor and Teacher of the Church are essential to ensuring the unity of her body. Indeed, the way the pope goes, so does the Church. As Christ and the Father are one (Jn 17:20) so are Peter and Christ, for Peter is His Lord's representative here on earth. Given that he too is a living member of the Church, he derives His power and authority from Her, more precisely from Her head, Christ. So, his role is to confirm the essential identity of the Church and to defend her from errors, all the while safeguarding that interior union of believers.

These are the teachings of the Church we must adhere to as followers of Christ, and even if they aren't respected everywhere in our times, it is our duty as Catholics to uphold them in our own community, making ourselves reflect the Body of Christ through our own interior unity in belief and communion.

Fr Shawn Murphy IBP

THIS WEEK

Mon 17 th	Saint Hyacinth, confessor. 3 rd class.
Tue 18 th	Votive Mass of Saint Joseph, 4 th class.
Wed 19 th	Saint John Eudes, confessor. 3 rd class.
Thu 20 th	Saint Bernard, Abbot and Doctor of the Church. 3 rd class.
Fri 21 st	Saint Joan Francis de Chantal, widow. 3 rd class.
Sat 22 nd	Immaculate Heart of Mary. 2nd class.
Sun 23 rd	13th Sunday after Pentecost. 2nd class.

WEEKLY TIMETABLE

DAY	MASS	CONFESSIONS	DEVOTIONS
Mon - Thu	8am Low Mass	7:15am – 7:45am	Holy Hour 5 – 6pm (Thu)
Fri	6pm Low Mass	5:30pm – 5:45 pm	Via Crucis 5pm
Sat	9am Low Mass	8:15pm – 8:45am	
Sun	10am High Mass	9:15am – 9:45am	Rosary 9:30am

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