

# The Sodality of St. Edmund, King and Martyr

A community of

The Personal Ordinariate of the Chair of St. Peter

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# UPDATE

April 11, 2014 - **St. Stanislaus, Bishop and Martyr**

## MAY SCHEDULE

May 4	Sunday	The Third Sunday of Easter
May 11	Sunday	The Fourth Sunday of Easter
May 18	Sunday	The Fifth Sunday of Easter
May 25	Sunday	The Sixth Sunday of Easter - Rogation Sunday

## SERVICE TIME AND LOCATION

- (1) On Sundays, **The Holy Sacrifice of the Mass (Ordinariate Use)** is offered at 8:00 a.m.
- (2) Masses are at The Altar of Our Lady in **St. Patrick's Church**, 53 Wellington Street, Cambridge, Ontario

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## ORDINARIATES: "ALL EYES ARE UPON YOU"

### **CARDINAL MÜLLER URGES LEADERS TO FOSTER COMMUNION**

The Prefect of the Congregation for the Doctrine of the Faith has spoken to the three leaders of the ordinariates established for former Anglicans who wanted full communion with the Church.

Cardinal Gerhard Ludwig Müller spoke with the ordinaries in Rome about the delicacy and importance of their task "in these first key years" in the ordinariates' existence.

Cardinal Müller told the ordinaries that, because the unity of the Church was the ostensible reason for the establishment of the ordinariates, effective communion would be a principal measure against which ordinariate communities would be judged. "You will come under scrutiny from many quarters", he said. "All eyes are upon you"!

Cardinal Müller's comments were made to the three ordinaries - Msgr Keith Newton of the Personal Ordinariate of Our Lady of Walsingham in the UK, Msgr Jeffrey Steenson, Ordinary of the Personal Ordinariate of the Chair of St Peter in the United States [and Canada] and Msgr Harry Entwistle, Ordinary of the Personal Ordinariate of Our Lady of the Southern Cross in Australia - when they visited him in Rome [on 18 February] in the days running up to his being created a Cardinal.

The ordinariates are the structures, akin to dioceses, which allow former Anglicans to enter the full communion of the Catholic Church, bringing with them much of their Anglican heritage.

Cardinal Müller said: "Anglicans will be interested in how well you are able to make a home in the Catholic Church that is more than just assimilation, while Catholics will want to know that you are here to stay, strengthening our ecclesial cohesion rather

than setting yourselves apart as another divisive grouping within the Church . . . It is your delicate, but all-important task both to preserve the integrity and distinctiveness of your parish communities and, at the same time, help your people integrate into the larger Catholic community".

Turning his attention to the importance of the sacred liturgy as the expression of communion, Cardinal Müller said that the ordinaries' role in this regard was critical. "By ensuring that the sacred liturgy is celebrated worthily and well, you further the communion of the Church by drawing people into the worship of God who is *communio*". He said that the sacred liturgy was also the "privileged place" for encountering Anglican patrimony, which was how ordinariate parishes and communities distinguished themselves, bearing witness to the faith in the diversity of its expression.

"In this sense, the celebration according to the approved Divine Worship [or Ordinariate Use] texts is both essential to the formation of the identity of the ordinariate as well as being a tool for evangelisation", Cardinal Müller said.

The Prefect went on to issue a word of warning about the potential problems caused by the "new media", particularly through blogs. He said that some of the ordinariate clergy and faithful wrote blogs, which, while being a helpful tool of evangelisation, could also "express un-reflected speech lacking in charity". The image of the ordinariate was not helped by this, he said, and it fell to the ordinaries to exercise vigilance over these blogs and, if necessary, to intervene.

Cardinal Müller said that, in responding to the Holy Father's invitation to serve as Ordinary, each of the

three men had demonstrated great courage and deep faith and that their journey had called for considerable personal sacrifice. "I want you to know that I have spoken to our Holy Father, Pope Francis, about the ordinariates and the particular gift they are to the Church. The Holy Father is following the development of the ordinariates with great interest", he said.

The ordinaries' visit to Rome - three years after the first of the three ordinariates was established in 2011 - was the first time the three of them had all met together. The US [and Canada] and Australian ordinariates were established in 2012.

From *Zenit.org* on March 7, 2014

## ROBERT'S RAMBLINGS

### **IN PRAISE OF BENEDICT**

There are many Benedicts. The name means "blest" or "blessed" (by God of course).

There is St Benedict of Nursia (480 - 550), the patrician Italian who is considered to be the patriarch of Western monasticism. He wrote his famous *Rule* for men and women who wished to withdraw from secular society and live communal lives of prayer, study and manual labour. In the Dark Ages of Europe which followed upon the collapse of the Roman empire, monasteries became a civilizing influence, centres of peace in a violent world, places of agriculture, education, hospitality and medical care.

There is St Benedict Biscop (628 - 689), a patrician Brit who became a Benedictine monk in France and then founded monasteries back home in county Durham. He was famous for his learning and patronage of music and art. There is St Benedict Aniane of France (750 - 821) about whom similar things could be said.

There is St Benedict Labre (1748 - 1783), a holy tramp of no fixed abode who wandered about the famous shrines of Europe. It takes all sorts to build the communion of saints. There was a not dissimilar man in modern times, John Bradburne, who finally ended up in Zimbabwe living among lepers where he was martyred by Mugabe's freedom fighters. He too will be canonized one day ("*Strange Vagabond of God*" by John Dove SJ published by Gracewing).

Sixteen popes have been called Benedict. Number XV tried hard to be a peacemaker (*Matthew* 6,9). He attempted to stop the First World War before it began, he tried to end it sooner than it did, and afterwards he attempted to ensure there'd be no future wars. He might now be thought of as a "son of God" (*Beatitude* no. 6) but what can a mere clergyman do against bellicose politicians?

So far as I know, Joseph Ratzinger has not told us

why he adopted the name Benedict when he was elected pope. Perhaps he was thinking both of the civilizing and pacifying effect of St Benedict the Great, and of the eirenic attempts of Benedict XV? However, because he is orthodox and Biblical he came to be nicknamed the panzer cardinal or the rottweiler. Nothing could be further from the truth. He is courteous, gentle, modest, an excellent listener who can explain your own point of view better than you can yourself. If you are looking for somebody to tell your sins to, he's just the chap. He has written, "The Pope is not an absolute monarch whose thoughts and desires are law. On the contrary, the Pope's ministry is a guarantee of obedience to Christ and His Word. He must not proclaim his own ideas, but rather constantly bind himself and the church to obedience to Christ and to His Word".

He has had a powerful effect upon evangelical Protestants, Lutherans and Anglicans. He is responsible for an agreement with the Lutheran World Federation which says that whatever else might separate the two churches, the doctrine of justification by faith does not. He is responsible for an agreement with the Coptic Church of Egypt and its sister churches like the Armenian, which says that whatever else might separate their churches, the doctrines of Christ's divinity and humanity do not. He has tried hard for rapprochement with the Eastern Orthodox churches.

There is a lot of Thomist philosophy knocking about the RC church and the Vatican and many of us from the Anglican tradition are all at sea with it. Benedict once told a theologian at the Congregation for the Doctrine of the Faith "I am not a Thomist". But he is a Biblical scholar, and this is why so many Anglicans feel at home with him. Benedict knows and often quotes St Jerome who translated the Bible from Hebrew and Greek into Latin, "Ignorance of Scripture is ignorance of Christ". Benedict has written, "The normative theologians are the authors of Holy Scripture. This statement is valid not only

with regard to the objective written statements which they left behind but also with regard to their manner of speaking in which it is God Himself Who speaks". Benedict has written, "Leading men and women to God, to the God Who speaks in the Bible, is the supreme and fundamental priority of the church".

There are three introductions to Benedict's thought:

"*The Thought of Benedict XVI* " by Aidan Nichols OP published in 1988 by Burns Oates. (I have written about this author in a previous "Update").

"*Ratzinger's Faith*" by Tracy Rowland published in 2008 by Oxford University Press. (She mentions the TAC and our desire for unity.)

"*Covenant and Communion: the Biblical Theology of Pope Benedict XVI* " by Scott

Hahn published in 2009 by Brazos Press. (This author is a former Presbyterian minister whose rapprochement with the Catholic church was presumably by way of Benedict's writings.)

There is a special place in the heart of the Ordinariate for Benedict. He welcomed us to communion while at the same time allowing us to be ourselves. When we hang up his photographs we do so with personal affection and deep gratitude.

Benedict himself would say that Catholicism is not about Popes but about Christ. He might therefore prefer us to read his three slim volumes about his dear Lord and ours, "*Jesus of Nazareth*".

To Whom with His Father in the unity of Their Spirit be thanks for evermore.

**Monsignor Robert Mercer CR**

## [CARDINAL BURKE TAKES ON THE MODERNIST AGENDA](#)

Raymond Cardinal Burke has rallied all people of goodwill to take a firm stance in protecting and promoting human dignity, warning that it is under "constant attack in an ever more secularized world."

In a forceful keynote address to members of the *Dignitatis Humanae Institute* at the Casina Pio IV in the Vatican Gardens on June 28, the Roman Curia's most senior U.S. cardinal said belief in the dignity of all people is the most fundamental means of the New Evangelization.

He singled out for criticism U.S. politicians who are constantly pushing to liberalize restrictions upon abortion, observing they are backed by "powerful lobby groups with vested interests, such as *Planned Parenthood* and *Marie Stopes International*."

He also criticized other countries such as the United Kingdom for forcing through same-sex "marriage" legislation without any regard for its consequences and the United Nations for linking aid to poor countries with provisions for contraception and abortion.

"A thinly disguised population-control agenda is steadfastly at work in the sheep's clothing called 'maternal health,'" he said. But the agenda, he noted, "actually has nothing to do with maternity and nothing to do with health."

Cardinal Burke, who is Prefect of the *Supreme*

*Tribunal of the Apostolic Signatura* - the Church's closest equivalent to a Supreme Court - also drew attention to the persecution of Christians, which he said is "at a high point throughout the world."

### **'Virulent' Secularism**

Observing that the world is facing "virulent strains of secularism," he noted: "One only has to read the daily newspaper or turn on the television for the evening news to know that Christians holding to the truth of the moral law is no longer tolerated by many and that the secularist agenda never ceases in its efforts to overshadow, drown out and intimidate the witness of faithful Christians."

"The goal is to silence the Christian witness, but we cannot succumb to such tactics," he continued. "I urge all who are here this evening to stand firm in your witness, knowing that it is indeed the Lord's work and that he will never fail to accompany you," he said.

Cardinal Burke went on to explain how legislation is being used to further the secularist agenda, but with "little reflection upon the sort of 'brave new world' which is thereby developed."

"Without a careful articulation of the inviolable dignity of innocent human life, society's only measure of the good of an individual human life is what the person possesses or produces," he explained, adding that it is the way of moral

relativism and a tyranny that Cardinal Joseph Ratzinger said was "based on the supremacy of the strong and the neglect of the weak and vulnerable."

"We cannot be deceived," Cardinal Burke said. "There is no greater issue facing human dignity today than the relentless attack on human life, the integrity of the human body."

He also warned that it is "all too easy" to be too concerned with one's own life and overlook this "pervasive and negative" trend in society. "We cannot allow this culture of death to increase and to snuff out our Christian way of life," he said.

### **Supporting Human Dignity**

To resist these efforts, he advocated supporting political leaders who back just laws that respect the inviolable dignity of human life and that citizens must become aware of those laws that are attacking human dignity.

"If people do not acknowledge the dignity of all human beings without exception, the common good, authentically understood, can never thrive," he said.

Furthermore, he called for "strong, supportive and traditional families, with a mother and father who love their children unconditionally," as well as women and mothers who uphold the virtues of "purity, chastity and modesty and respect for the integrity of marriage and the family."

The cardinal called for a movement "toward a New Evangelization regarding human life," and said the

"Magna Carta" for such a New Evangelization is Blessed John Paul II's encyclical *Evangelium Vitae* (*The Gospel of Life*).

"The transformation of hearts by which one truly believes in the dignity of all men, without boundary, is the most fundamental means of a New Evangelization," he said.

Despite the increasing threats on human dignity, Cardinal Burke ended on a hopeful note: He drew attention to the millions who protested in France against the redefinition of marriage, other significant marches in Ireland and Brazil, and the "Stop the Gosnells" campaign in the U.S. that aims to prevent future crimes like those committed by Kermit Gosnell, the Philadelphia abortionist who was convicted in May of murdering three babies who survived late-term abortions.

Such manifestations and initiatives, he said, "truly give me hope and inspiration." Seeing hundreds of thousands unified in witnessing to the gospel of life, he added, "gives hope that a New Evangelization regarding human life and the dignity of human life will continue and develop, leading our culture along the right path, the path that leads to true freedom and, therefore, lasting peace."

He also praised the work of the *Dignitatis Humanae Institute*, describing the nonprofit organization, headed by Cardinal Renato Martino, as "the most important organization promoting human dignity in the world today."

By **Edward Pentin** in the *National Catholic Register*

## [DON'T PRAISE THE DEAD](#)

Arguing that a Catholic funeral is no place to offer "high praise" to the deceased, the Archdiocese of Ottawa has decreed an end to the long-standing practice of allowing eulogies at Ottawa-area Catholic funerals.

"Contrary to popular belief," reads a February church decree, "eulogies or words of remembrance are not an official part of Catholic funeral rites.

"In the Christian funeral, we gather not to praise the deceased, but to pray for them."

Eulogies are indeed a non-Catholic invention, and while many dioceses stay faithful to the no-eulogy rule, Ottawa's Catholics have apparently lapsed in recent years.

"Technically the books that guide us don't allow them, but they have crept in," Archbishop Prendergast told CBC's *Ottawa Morning*.

In his four-page decree, effective February 2, the archbishop credited this to the high number of Ottawa Catholics attending non-Catholic funerals, as well as the eulogy-laden "funerals of public figures."

One of the most notable eulogy breaches came in 2000 at the funeral of former prime minister Pierre Trudeau in Montreal's Notre-Dame Basilica. In what would ultimately mark the beginning of his political career, a 28-year-old Justin Trudeau delivered a 10-minute eulogy to his father.

More recently, at the same venue last December,

wealthy industrialist Paul Desmarais was remembered by an array of high-profile speakers.

In the United States, by contrast, the 1963 funeral for the country's first Catholic president, John F. Kennedy, correctly omitted a eulogy.

The Catholic Church's objection to eulogies is that they are secular speeches designed to offer "high praise" to the dead "without reference to God or to faith," according to the Ottawa archdiocese decree. As per Catholic funeral rites, however, the actual purpose of the funeral is to pray for the deceased, not engage in a celebration of their life.

Also, like any public speech, eulogies have a tendency to grow long, rambling and decidedly un-churchy.

Father Bosco Wong is the rector of St. Patrick's Basilica, one of Ottawa's largest, oldest Catholic churches. Officiating over about 30 funerals a year, he has long counselled mourners to keep their eulogies to non-church settings. He has heard "horror stories" of eulogies that go on for 45 minutes, speakers who nervously babble or lose their thread or tell anecdotes that are trivial or not suitable in a Christian setting.

As an example, he cited an instance where he attended the funeral home service of a young man

who had died in a motorcycle accident. After a group of mourners had stepped forward to deliver memorial speeches, "the six of them clustered around the casket and cried uncontrollably," he recalled.

"I don't want that scene at the end of a funeral liturgy."

Catholic objections to eulogies are nothing new. *The Order of Christian Funerals*, first published in 1990 by the Canadian Conference of Catholic Bishops, specifically states that "there is never to be a eulogy" at a Catholic funeral.

Nevertheless, the long-standing rule puts Catholics in a distinct minority. Although eulogies remain rare at Muslim funerals, the practice is widespread among Canada's Protestants, Jews and atheists.

According to what the archbishop described as a "perceived need" among the faithful, the recent decree offers a compromise that allows Ottawa Catholics, in lieu of eulogies, to deliver brief "Words of Remembrance" within the traditional service.

The "words" should be read by only one person, and should occupy no more than one page of text.

By **Tristin Hopper** and **Kelly Egan** - February 21, 2014 in the *National Post*

## WITNESSING VERSUS ARGUING

Michael Voris of Church Militant TV interviewed teens on the *March for Life*. It shocked him. What shocked him the most is that half of them are loathe to state that the Catholic Church is "superior to all other religions." He surmises that they are putting this statement through a "feelings filter" and, even though they may believe it, don't want to say it in public because it may hurt someone's feelings.

In his view, this spells failure for the New Evangelization, because when one evangelizes, one will eventually have to say something that hurts someone's feelings, like homosexuality is an abomination or your live-in relationship with your boy or girlfriend is an "affront to God." If we try to find an inoffensive way to say these things, "you are going to have to compromise the message."

Voris' bottom line is that if you don't say it plainly, "then you are a coward," who really cares about your own feelings, even before those of the other person. It's all about you not wanting others to think

badly about you. "You don't really care about, - wait for it, - *love your neighbor*." Young people have been brainwashed to be selfish, he concludes, and to move on nothing more than their emotions. Such unthinking cowards are useless for Catholicism, which is a "thinking man's religion."

"Time to grow up" and "put the toys away," he says to Pro-Life teens. The March isn't a field trip but a mission to save souls. "Half of Catholic teens have no idea what being Catholic really is."

Ouch. Voris pulls no punches and is often direct. It may very well be true that most Catholic teens have "drunk the Kool-Aid of a feminizing feelings-first culture."

I think Michael Voris is mostly right about the problem. I am not sure he is right about the solution.

Is the desire not to offend someone *necessarily*

cowardice masquerading as prudence? Is there a way to argue for the faith that can be stronger than our desire not to offend?

Hidden somewhere in Voris' segment is the idea that evangelization inevitably *must* be, at some point, negative. One must eventually condemn the behavior of others. That may seem obvious.

But a deeper truth is that our Faith never demands a "no" of us that is not at the service of a "yes" that is greater. What I am doing, ideally, when I share my faith is not arguing about right or wrong. What I am doing is witnessing to fulfillment, to the fact that life in Christ brings joy and fulfillment to my life. And against such facts, there are no arguments. "The Church is right about contraception and you are mortally sinning by going against it" is less compelling than "Following the Church's teaching on contraception has brought immense joy and fulfillment to my marriage."

What young people have to do is not wake up and put their big-boy pants on, as Voris suggests. It is not about confidence in one's knowledge of the ins and outs and argumentative parries of apologetics. What young people - and all Catholics! - have to do is to live and then to witness to the Faith in a way that their deep-down fulfillment is so evident that it becomes an existential argument in itself.

My experience has been that the wish not to offend someone is often not from cowardice, but from a desire to keep a conversation going, in order to build a personal relationship with someone. If I am trying to bring someone closer to the faith, it is a personal relationship, above all else, I am introducing them to Jesus Christ. So *leading* with "your lifestyle is intrinsically evil" or "an abomination" or even an "affront to God," even while I believe that to be true, may not be the best way to make a friend. It is not cowardice. It's friendship. Winning a soul is not the same thing as winning an argument.

Is this being soft on sin? I don't think so. All sin is the enemy of personal fulfillment, and all sin blocks

the happiness that God wants the person I care about to have. Tough love only works when people know I love them. And that takes time. The "yeses" have to be well established before the "no's."

Jesus never lambasted Judas, He never even blew his cover. He knew he was selling Him out, and so delicate was his love that the other disciples suspected nothing. He kept the relationship open to the very end, when he allowed Himself to be betrayed by a kiss.

It is much better, I think, to have young people living a life of faith that is so fulfilling that they can honestly say, without it coming out of an apologetics manual, "Following the teachings of the Church brings me true, deep, lasting fulfillment. I wish this same thing for you. Christ and his Church want what is best for us, and x, y, or z, block our path to happiness. Even if you think you're happy, there may be another whole amazing level of fulfillment that you have never experienced." And that is *way* more challenging, and takes more courage than merely speaking the truth. It means living Faith in a way that transforms one's life each day.

So while I think Michael Voris is right to call out Catholic youth for being wishy-washy, I would not want them to be so emboldened that they become a generation of people who think preaching the truth means that calling the behavior of others "evil" is, in the name of truth, the only or the best way to evangelize.

When we evangelize, we are always wishing others the very best happiness possible. That is our motive. People never accept a "no" until they understand the "yes" for which it is worth selling everything to buy the field in which the treasure is buried. And it becomes their own treasure and their own joy.

By **Dr. Edward Mulholland**, Assistant Professor of Classical and Modern Languages at Benedictine College in Atchison, Kansas - January 29, 2014 on *The Gregorian Blog*

## [RIGHT TO LIFE IS STILL THE FOUNDATIONAL HUMAN RIGHT](#)

Philadelphia Archbishop Charles J. Chaput is a graceful writer who is able to pack an amazing amount of insight into his weekly columns for "*Catholic Philly*." I particularly enjoyed his thoughts and reflections this week on "*Living the Gospel of Life: A Challenge to American Catholics*" [by the United States Conference of Catholic Bishops 15

years ago].

Archbishop Chaput writes

*I believed then, and I believe now, that it's the best document ever issued by the U.S. bishops on the priorities of Catholic*

*engagement in our nation's public life. In writing it, the bishops sought to apply Pope John Paul II's great encyclical **Evangelium Vitae** ("The Gospel of Life") to the American situation.*

Archbishop Chaput quotes what he calls "the heart of their statement." Part of that is the insistence that "Catholics should eagerly involve themselves as advocates for the weak and marginalized in all these areas." But whereas some would (and did) misrepresent what that refusal to be indifferent to such things as poverty meant, the Bishops were crystal clear. The statement reads

*"But being 'right' in such matters can never excuse a wrong choice regarding direct attacks on innocent human life. Indeed, the failure to protect and defend life in its most vulnerable stages renders suspect any claims to the 'rightness' of positions in other matters affecting the poorest and least powerful of the human community. If we understand the human person as the 'temple of the Holy Spirit' - the living house of God - then these latter issues fall logically into place as the crossbeams and walls of that house. All direct attacks on innocent human life, such as abortion and euthanasia, strike at the house's foundation. These directly and immediately violate the human person's most fundamental right - the right to life. Neglect of these issues is the equivalent of building our house on sand. Such attacks cannot help but lull the social conscience in ways ultimately*

*destructive of other human rights."*

The Archbishop uses incredibly insightful analysis as a springboard to a memorable conclusion. He writes

*This is why the right to life is not merely one among many urgent issues, but rather the foundational one. It provides the cornerstone for a whole architecture of human dignity. Nothing has changed in recent months or years in Catholic thinking about the sanctity of human life. Nor can it. As America's bishops have stressed so many times, we have an obligation to work for human dignity at every stage and in every circumstance of human life. Here in Philadelphia, our Catholic social ministries model that dedication to the poor and disadvantaged in an extraordinary way.*

*But when we revoke legal protection for unborn children - when we accept the intimate violence abortion inflicts both on women and their unborn children; when we license and sacralize abortion as part of what Pope Francis calls a "throw away culture" - we violate the first and most important human right, the right to life itself. And once we do that, and then create a system of alibis to justify it, we begin to put every other human and civil right at risk.*

By **Dave Andrusko** - *LifeNews.com* - October 27, 2013 - slightly edited

## [FROM HERE AND THERE](#)

### **1) A Work of Fiction?**

Caleb Kaltenbach, pastor at Discovery Church, a non-denominational Christian congregation in southern California, made a shocking discovery last November while shopping at a Costco in Simi Valley. "All the Bibles were labeled as fiction," he told Fox News (November 20). He thought there must have been some sort of mistake, so he scoured the shelf for other Bibles. Every copy was plastered with a sticker that read, "\$14.99 Fiction." So he snapped a photo of the Bible and tweeted it out, prompting a social-media uproar. Costco has since apologized for "mislabeling" the Bible, and has pulled all copies off shelves to be re-marked. "On the one hand Christians should not yell out 'persecution,'" said Kaltenbach. "We aren't living in Iraq or Iran. But on the other hand, I believe that we

do need to stand up for our faith and we need to be vocal about our concerns."

### **2) Is it possible to be partially Catholic?**

The notion of "partial Catholicism" is a contradiction in terms, which reflects the current cultural tendency to individualism and relativism, in other words, the tendency to accommodate any reality, without respect for its objective nature, to one's own thoughts and desires. Catholics who have such a notion of their Catholic faith and practice are sometimes called "cafeteria" Catholics because they pick and choose what they want to believe and follow from among the Church's teachings on faith and morals. A true Catholic accepts, without compromise, all the truths which the Church teaches regarding the faith and the moral life.

**Raymond Cardinal Burke** in an interview on January 7, 2014.

### 3) **Abbot visits Sisters of the Blessed Virgin Mary**

The Right Reverend Dom Cuthbert Brogan, Abbot of the Benedictine monastery, Farnborough Abbey, visited the Sisters of the Blessed Virgin Mary at their convent in Maryvale, Birmingham, at the beginning of Lent and gave them conferences on monastic spirituality according to the Rule of St Benedict.

Abbot Brogan is an Abbot of the Subiaco-Cassinense Congregation to which St Benedict's own monasteries of Subiaco and Monte Cassino belong. He is also a member of the English Provincial Council and Vicar for the Americas for that Congregation.

Since their reception into the full communion of the Catholic Church via the Personal Ordinariate last year, the Sisters of the Blessed Virgin Mary have been following Benedictine spirituality. Mother Winsome, the new convent's first Reverend Mother said of the Abbot's stay: "it was a wonderful opportunity to renew our friendship with Father Abbot, whom we first met during our stay with with the Benedictine sisters of St Cecilia's Abbey, Ryde. The Sisters of the Blessed Virgin Mary are greatly encouraged by their deepening links within the wider Benedictine family".

From the **UK Ordinariate** website - March 19, 2014

### 4) Oh how important to **walk the walk** and not just **talk the talk**:

The light turned yellow, just in front of him. He did the right thing, stopping at the crosswalk, even though he could have beaten the red light by accelerating through the intersection.

The tailgating woman was furious and honked her horn, screaming in frustration, as she missed her chance to get through the intersection, dropping her cell phone and makeup.

As she was still in mid-rant, she heard a tap on her window and looked up into the face of a very serious police officer. The officer ordered her to exit her car with her hands up.

He took her to the police station where she was searched, fingerprinted, photographed, and placed in a holding cell.

After a couple of hours, a policeman approached

the cell and opened the door. She was escorted back to the booking desk where the arresting officer was waiting with her personal effects.

He said, "I'm very sorry for this mistake. You see, I pulled up behind your car while you were blowing your horn, flipping off the guy in front of you and cussing a blue streak at him.

I noticed the '*What Would Jesus Do*' bumper sticker, the '*Choose Life*' license plate holder, the '*Follow me to Sunday-School*' bumper sticker, and the chrome-plated Christian fish emblem on the trunk, so naturally . . . I assumed you had stolen the car."

### 5) **The Pope's authority is bound to the Tradition of faith**

After the Second Vatican Council, the impression arose that the Pope really could do anything in liturgical matters, especially if he were acting on the mandate of an ecumenical council. Eventually, the idea of the given-ness of the liturgy, the fact that one cannot do with it what one will, faded from the public consciousness of the West. In fact, the First Vatican Council had in no way defined the Pope as an absolute monarch. On the contrary, it presented him as the guarantor of obedience to the revealed Word. **The Pope's authority is bound to the Tradition of faith**, and that also applies to the liturgy. It is not 'manufactured' by the authorities. Even the Pope can only be a humble servant of its lawful development and abiding integrity and identity. **Joseph Cardinal Ratzinger** in *The Spirit of the Liturgy*

### 6) **Belgium Parliament passes law allowing children to be euthanized**

Belgium has become the first country in the world to approve euthanasia for children of all ages after the country's parliamentarians passed the controversial bill today in a vote of 86 to 44, with 12 MPs abstaining.

Alex Schadenberg, executive director of the *Euthanasia Prevention Coalition*, called the move a "form of abandonment."

"Belgium has abandoned the elderly, and now they are saying they will abandon their children," he told *LifeSiteNews*.

Schadenberg said the new law is not about ending suffering for children with disabilities, but about expanding the "categories that are eligible for death."

The bill was first introduced in December 2012.

The law extends to those under the age of 18 who request euthanasia with parental consent. It also applies to younger children requesting euthanasia after a doctor has certified that the child fully understands the implications of the decision.

"This is the horrific logic of euthanasia: Once killing is accepted as an answer to human difficulty and suffering, the power of sheer logic dictates that there is no bottom," wrote Wesley J. Smith about the law.

The proposed law had been protested by a number of groups that said the existing 2002 euthanasia legislation has been an unmitigated disaster.

Schadenberg said he was not surprised to see the bill pass, since he said the entire euthanasia project in Belgium is being "pushed blindly" by a government that has ignored all the abuses currently taking place within existing euthanasia laws.

"Euthanasia has been really out of control in Belgium for quite some time. We know from studies that about 32 percent of euthanasia deaths go without requests. Over half of euthanasia deaths are not reported," he said.

Schadenberg said the new law will only make it easier for doctors to indiscriminately and without repercussion end the lives of the most vulnerable deemed unfit to live.

**Peter Baklinski** - February 13, 2014 on *LifeSiteNews.com*

## 7) Unbelievable!

Leaders of the **Ontario English Catholic Teachers Association** (OECTA) will be joining the Toronto Gay Pride parade this summer!

According to one promoter of the parade, the very purpose of the parade is to express their "wanton sexuality and hedonism", and from another it's: "In your face sexuality is the point of the damn thing."

## 8) A Latin comeback?



9) **Francis Cardinal George** of Chicago: "I expect to die in bed, my successor will die in prison and his successor will die a martyr in the public square. His successor will pick up the shards of a ruined society and slowly help rebuild civilization, as the Church has done so often in human history."

10) We tend to believe there is bound to be a smaller inclination to join the Church if there is an increased sense that the future of one's soul (if one believes in an immortal soul) is not affected by one's religious practices.

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