

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

August 21, 2013 - **St. Pius X, Pope**

SEPTEMBER SCHEDULE

September 1	Sunday	The Fourteenth Sunday after Trinity
September 8	Sunday	The Fifteenth Sunday after Trinity
September 15	Sunday	The Sixteenth Sunday after Trinity
September 22	Sunday	The Seventeenth Sunday after Trinity
September 29	Sunday	The Eighteenth Sunday after Trinity

SERVICE TIMES AND LOCATION

- (1) On Sundays, **Mass (Anglican Use)** is celebrated at 8:00 a.m.
- (2) All Services are held at The Altar of Our Lady in **St. Patrick's Church**, 53 Wellington Street, Cambridge, Ontario

INDEX (AND SOMETIMES, NOTES AND COMMENTS)

1) You may recall that we had an **Anglican Use Mass** at St. Mary's, Kitchener, on May 29. The celebrant was our Ordinary, **Msgr. Jeffrey Steenson**. The video of this Mass is available at: <https://vimeo.com/70580298> The password is: freeman

2) **Required reading!** A new book by **Father Aidan Nichols, OP** - *Catholics of the Anglican Patrimony*. 82 pages and recommended by Msgr. Robert Mercer, CR! It's available at Amazon.com for less than \$15.00.

3) **POPE FRANCIS EMBRACES THE ORDINARIATE** - this page.

4) **ROBERT'S RAMBLINGS - ATHANASIUS** - page

3.

5) **THE CHRISTIAN-MUSLIM GULF** - a book review - page 4.

6) " . . . the purpose of the divine worship accomplished through the sacred liturgy is to give glory to god and sanctify the faithful." This archbishop does not mince words! **CELEBRATING THE SPIRIT OF THE LITURGY** - 1 of 6 - page 5.

7) "We have called the bluff of Anglicans who loudly profess the desire to be reconciled with the holy see but who, faced with the opportunity, turn it down." - **FROM SCOULS TO SMILES** - page 6.

8) **LUMEN FIDEI** - page 8.

9) **FROM HERE AND THERE** - page 10.

POPE FRANCIS EMBRACES THE ORDINARIATE

AND INCREASES ITS POWER TO EVANGELISE

Opponents of *The Personal Ordinariate of Our Lady of Walsingham*, set up by Benedict XVI to allow ex-Anglicans to worship together with their own liturgy, were so excited when it was reported that Pope Francis, when Archbishop of Buenos Aires, wasn't keen on the initiative. But if that were ever the case, then he has changed his mind.

This week it emerged that Francis has widened the remit of the Ordinariates in Britain, America and Australia. Until now, only ex-Anglicans and their family members could join the new body. But, thanks to a new paragraph inserted into the Ordinate's constitution by Francis, nominal Catholics who were baptised but not confirmed can join the structure. Indeed, the Holy Father wants the Ordinariates to go out and evangelise such people. Put bluntly, this suggests that English bishops who wanted to squash the body - and whose allies were rushing to get to the new Pope in order to brief against it - have been thwarted.

Here's the fine print, from the Ordinate's website:

Pope Francis has approved a significant amendment to the Complementary Norms which govern the life of the Personal Ordinariates established under the auspices of *Anglicanorum*

coetibus.

On 31 May 2013, the Holy Father made a modification to Article 5 of the Norms, in order to make clear the contribution of the Personal Ordinariates in the work of the New Evangelisation.

This paragraph has been inserted into the Complementary Norms as Article 5 §2:

A person who has been baptised in the Catholic Church but who has not completed the Sacraments of Initiation, and subsequently returns to the faith and practice of the Church as a result of the evangelising mission of the Ordinate, may be admitted to membership in the Ordinate and receive the Sacrament of Confirmation or the Sacrament of the Eucharist or both.

This confirms the place of the Personal Ordinariates within the mission of the wider Catholic Church, not simply as a jurisdiction for those from the Anglican tradition, but as a contributor to the urgent work of the New Evangelisation.

As noted by the *Congregation for the Doctrine of the Faith*, enrolment into a Personal Ordinariate remains linked to an objective criterion of incomplete initiation (i.e. baptism, eucharist, or confirmation are lacking), meaning that Catholics may not become members of a Personal Ordinariate 'for purely subjective motives or personal preference'.

So there you have it: a ringing affirmation of the Ordinariate's mission from a supposedly sceptical

pontiff. Now what the new body needs is money and perhaps a little more courage to stick its head above the parapet. The Catholic Bishops of England and Wales have so far declined to organise a nationwide second collection at Mass to help their new brethren. They should do so without delay.

By **Damian Thompson**, *Catholic Herald* - July 10, 2013

ROBERT'S RAMBLINGS

ATHANASIUS

Bedrooms in convents and retreat houses tend to be named after virtues like Patience and Prudence, or after saints like Pambo and Paphnutius. Males of the species tend to be more flip. At Mirfield a temporary Cloister en route to church was called Tinpan Alley while a lavatory was known as the Prior's Boutique. Parts of the House have nicknames too, Bishops' Row, Drury Lane, Rookery Nook. In cathedral choirs canons' or prebendal stalls are often named after villages in the diocese, Lower Slaughter or Much Binding in the Marsh. (Prebendary, honorary canon, is a useful word when you are looking for something to rhyme with dromedary or hebdomadary.) Or stalls are named after saints like Dyfrig or Euddogwy. At Mirfield a row of stalls in choir is called Cemetery Row: a brother's next move is down the hill to the Community graveyard.

When the diocese of Matabeleland was established in Advent 1952 the largest church in Bulawayo was bumped up to cathedral status by being given the bishop's *cathedra* or chair. Four seats were assigned to the new canons of the new diocese. These stalls were named for saints of Africa: St Athanasius of Alexandria, died 373; St Augustine of Hippo, died 430; St Cyprian of Carthage, martyred 258; St Simon of Cyrene, *Matthew* 27,32. *Mark* 15,21 and *Romans* 16,8? The diocese boasted two parishes dedicated to Athanasius. One was a vast rural mission with hardly any roads. The saintly Canon Leonard Sagonda would cycle hundreds of miles through the bush, shepherding scattered congregations and primary schools. Like the prophet Elijah he had once challenged the heathen to a duel about rain. They prayed under a tree and nothing happened. Fr Sagonda prayed under a different tree and down came the rain. (*1 Kings* 18,1

ff). The other parish had been a small gold rush village where chrome was discovered after gold had run out. Its small church had a banner, embroidered by one of its ladies, of St Athanasius dressed as a medieval Western bishop. My scholarly godfather was once rector there and he would wonder why this great theologian had been thought a suitable patron for rough and tumble miners.

When the Traditional Anglican Communion got going in Canada, Fr Peter Wilkinson was its first member and founder. He placed the small group of people in Victoria under the patronage of St Athanasius. Later on groups in Roslin ON and in Montreal took the same dedication. The church in Montreal has an icon of the saint dressed as an Eastern Orthodox bishop. That Fr Bill Clinton, a craggy theologian, should have chosen this patron is hardly surprising. Fr Clinton would rise at 5 a.m. each day to say the Athanasian Creed and the Prayer Book litany in reparation for the infidelities of the Anglican Church of Canada. I would enjoy my visits to him and his family in the Eastern Townships of Quebec, where I sought enlightenment on the subtleties of this Creed. What, for example, was the difference between begotten and proceeding?

Recently I was pleased to buy a book published in 1890, *Three Great Fathers*, lectures delivered by William Bright, a professor at Oxford. The book caught my attention because the lecturer is author of those two popular Anglican hymns about eucharistic sacrifice *And now O Father mindful of the love* (blue 221 green 302) and *Once only once, and once for all* (blue 211 green 327). I was pleased to find that one of the great Fathers whom Dr Bright describes is St Athanasius. But the most

exciting introduction to this theological warrior is the chapter about him in Canon G L Prestige's *Fathers and Heretics*. After reading that chapter one feels like standing up to cheer. One says of him what one says of St Paul and of Pope John Paul II, "What a man".

The two fundamental and distinctive doctrines of Christianity are the Trinity and the incarnation, and it is with these two that the Athanasian Creed deals. He did not write the Creed but it's named in his honour. The controversy in the church was about Christ. Was He a creature of the Father or was He exactly like the Father in all respects? Athanasius championed this latter position, which in the end triumphed as the authentic interpretation of Scripture. Politicians have a way of interfering in religion. Three successive emperors interfered in this debate and Athanasius was deported from his diocese no less than five times, to Germany and to Rome. At times it looked as if he were in a minority of one, and so a Latin proverb was coined, *Athanasius contra mundum*, Athanasius against the world.

It is the glory of the Anglican church that it made this Creed accessible to all by publishing it in the *Book of Common Prayer* and by ordering its recitation in public. The English book of 1662 requires it on 14 occasions, two of which are of course Trinity Sunday and Christmas. The South African book of 1954 has a similar requirement (p

21), while the Canadian book of 1959 says it may be said on any day of the year (p 695). Strangely *The Customary*, the daily office book for the UK part of the Ordinariate, says that the Athanasian Creed may be said on Trinity Sunday and major feasts but fails to provide its text.

The doctrine of the incarnation is celebrated domestically and parochially at Annunciation, Christmas, and all Marian festivals and in Marian places like Walsingham. The doctrine of the Trinity does not occasion comparable rejoicing. And the ancient Irish hymn *St Patrick's breastplate* is difficult to sing, "I bind unto myself this day the strong name of the Trinity" (blue 812 green 212). Even parishes named Holy Trinity tend not to make whoopee. Yet the Trinity is our Milieu in Whom we live and move and have our being (*Acts 17,28*). The Trinity is our origin and our end. There are many popular saints, ancient and modern, but by and large Athanasius, champion of both Christmas and Trinity, has little popular following. However the same *Customary* has on p 371 a longish, lyrical and optional reading taken from St Anselm, Archbishop of Canterbury, died 1109:

"You alone, Lord, are what You are and Who You are . . . Love is one and common to You and to your Son, that is the Holy Spirit proceeding from You both".

Msgr. Robert Mercer, CR

THE CHRISTIAN-MUSLIM GULF

Robert Spencer, perhaps the foremost Catholic expert on Islam in our country, has written a new book entitled *Not Peace But a Sword: The Great Chasm Between Christianity and Islam* (Catholic Answers, 2013). Spencer has advised the highest levels of the military on the Islamic threat to the United States, and he has authored several books for the general public on the topic of Islam, including *Inside Islam: A Guide for Catholics* and *Islam Unveiled: Disturbing Questions About the World's Fastest-Growing Faith*.

This book is his most interesting yet, as it makes the case for the fundamental disagreement between Christianity and Islam. Spencer writes: "One of the oddities of contemporary 'interfaith dialogue' is that, all too often, out of overzealous irenicism, it glosses over, or ignores altogether, the disagreements between religious traditions, as if

pretending that they didn't exist would make them go away." He expands on the vast differences between Christianity and Islam on the character of God, Jesus and Divine revelation; the nature of truth and the moral law; religious freedom and other basic rights; life issues, marriage and sexual morality, including the rights and dignity of women. An example of this great divide: Converts from Islam to Christianity are often hunted in the Muslim world, where virtually all Islamic authorities agree that such individuals deserve death. In fact, Muhammad himself commanded this: "Whoever changed his Islamic religion, then kill him" (Bukhari 84:57).

In Egypt, at Cairo's Al-Azhar University, the most prestigious and influential educational institution in the Islamic world, an Islamic manual states that a person who has reached puberty is sane, and if he

voluntarily apostatizes from Islam deserves to be killed.

Hilaire Belloc, the great Catholic author of the early 20th century, was prophetic in predicting: "We shall almost certainly have to reckon with Islam in the near future. Perhaps if we lose our faith, it will rise."

Well, we all know that in this country and many others *jihad* Islam has risen with a bloody vengeance, and with no signs of receding. Meanwhile, we are kidding ourselves if we believe that the United States is still a Christian country, given the plummeting participation in religious worship of Catholics and Protestants alike.

In addition (and perhaps there is causal relationship), there has been a vertiginous drop in public and private morality. That includes (in no particular order) the attack on marriage and on unborn life, the growth of pornography as America's favorite and most profitable form of entertainment, the plummeting birthrate (the lowest in our history) expedited by contraception and backed up by abortion, the enormous number of births out of wedlock - the list could go on.

Indeed, we have outmatched the decadent Roman Empire in our perversity, with the help of our technology. No wonder the Muslims hate us.

But that does not make them the good guys by any means, as the quotes from the Quran above attest. At its worst, Islam is diabolical; at its best, it is a Christian heresy - not unlike Mormonism without the violence.

The ultimate answer to the threat of Islam from within or without the United States is not just a strong defense, but a virtuous people who believe in and live their lives by the universal Church that Christ founded.

A highlight in this fine book is an epilogue of a debate between Peter Kreeft of Boston College and Robert Spencer that has as its topic: "Is the Only Good Muslim a Bad Muslim?"

Review by *Opus Dei* **Father C.J. McCloskey** - a Church historian and research fellow at the *Faith and Reason Institute* in Washington - June 6, 2013, the *National Catholic Register*

CELEBRATING THE SPIRIT OF THE LITURGY – 1 of 6

Address by

His Excellency Archbishop Alexander King Sample
Archbishop, Portland, Oregon

Delivered at the Church Music Association of America colloquium
Salt Lake City, Utah
June 19, 2013

It is my contention, and that of many others, that the renewal and reform of the sacred liturgy is absolutely key and essential to the work of the new evangelization.

I am very grateful and deeply honored to be invited to address this 23rd colloquium on sacred music sponsored by the Church Music Association of America. I am especially happy to be here in this beautiful Cathedral of the Madeleine in Salt Lake City, a place where I have had the delight of concelebrating and celebrating the sacred liturgy on many occasions during my summer trips to this beautiful city to visit my sister, Marti, who lives here. I am happy that she is with me today, although I warned her that her brother might bore her to death today in this talk!

I would also like to acknowledge my long acquaintance with the CMAA extending over many years back to the 1980's when I came under the

tutelage of the great Msgr. Richard Schuler, former editor of the periodical, Sacred Music. I lived with him for a year at the Church of St. Agnes in St. Paul, MN while pursuing philosophy studies at the College of St. Thomas in preparation for the seminary. I sang in the Gregorian *schola cantorum*, and it was there that I experienced my first true formation in the sacred liturgy. I dedicate this talk to Msgr. Schuler with deep gratitude for all he taught me, by word and example. May he forever rejoice with the choirs of angels in the heavenly liturgy.

I would like to start my presentation by giving four examples in my own pastoral experience that illustrate the point I hope to make today.

1. After a diocesan wide youth conference, the comment was made to me that we lost the spirit that we had going once we began the Mass. We had the standard praise and worship music for the young people throughout the conference, i.e. with contemporary instruments, drums, electric guitars, loud amplification and a lively beat. But when it came time to celebrate the Mass, I insisted that the music be appropriate for the sacred liturgy. The comment went something like this: "We had the kids all fired up and excited, and then came the Mass and we hit the wall. The boring music that was more reverential, slower and more meditative killed the spirit we had going."

2. I recently saw a catechetical exercise that was very well intentioned but, in my mind, missed the mark. The intent of the exercise was to help young people realize that the Mass is in itself a very powerful and awesome thing, even if it was not "exciting" on a human level. It went something like, "Even though not every Mass can be considered "exciting," nevertheless the paschal mystery is present and that is in itself is an awesome thing." The reason I think it missed the mark a bit is that there was an implied assumption that ideally the Mass should be exciting on a more human or emotional level, especially for young people.

3. A very fine pastor of a parish that has an

annual Polka Mass once told me that it is actually done very reverently and that the musicians are very devout. I do not doubt their sincerity and good will.

4. At a conference where I was presenting to parish musicians, one of the persons present, who was not at all impressed with the move toward chanting the antiphons of the Mass, asked "But isn't the Mass supposed to be a celebration?" The implication was that the use of chant was inimical to the customary joyful and celebratory nature of the music at Mass with which this person was familiar.

All of these examples illustrate the point that for far too long we have been trying to make the sacred liturgy do something it was never intended to do. The Second Vatican Council, reiterating the long tradition of the Church, reminded us that the purpose of the divine worship accomplished through the sacred liturgy is to give glory to God and to sanctify the faithful.

Instead we have far too often imposed from the outside a meaning, purpose and even perhaps our own agenda onto the sacred liturgy. This we have allowed to happen instead of allowing the true inner and essential meaning of the sacred liturgy express itself in word, ritual action, beauty, art, decorum and music.

FROM SCOULS TO SMILES

Msgr Andrew Burnham describes the Ordinariate's birth five years ago

Coming down to breakfast in a small hotel on the Borgo Pio, I was greeted enthusiastically by an elderly American tourist. "Good morning, Your Excellency!" he said, no doubt noticing the pectoral cross I was wearing over my black suit and clerical shirt. When my wife and daughter joined me, a few moments later, the American's smile turned into a scowl. Whether he thought that this bishop had brought along an irregular household or guessed correctly that this person whom he had assumed to be a Catholic prelate was really a Protestant I never found out.

It was April 2008 and, having just celebrated my 60th birthday, I had gone to Rome for a holiday. I had never been before - despite being Bishop of Ebbsfleet, a "flying bishop", I neither fly nor enjoy

travelling far - but thought that I really must visit the Eternal City, the focus of so much of my ecclesiological angst. Though it was a holiday - with overnight stops in Florence and Assisi - it was also an opportunity to make contacts. If I were to make inquiries, would anyone at the Vatican see me? I imagined that the answer would be "yes" and that some lowly monsignor at the Pontifical Council for Promoting Christian Unity (PCPCU) would sympathise, over an espresso, with the longings of High Church Anglicans - those who call themselves "Anglo-Catholic" or "Catholic Anglican" - to be received into the full communion of the Catholic Church, unity with the Pope, the successor of St Peter.

As it turned out, I was able to visit not only the PCPCU but also the Congregation for the Doctrine

of the Faith (CDF), formerly called "the Holy Office", the body which safeguards Catholic doctrine, and of which the then Pope, Benedict XVI, had been cardinal prefect. More than simply visiting these curial departments, I discovered that I should be received at the highest level in them, each time by the cardinal in charge, surrounded by his senior staff. I had rather forgotten that, as a Provincial Episcopal Visitor ("flying bishop") and suffragan (auxiliary) of the Archbishop of Canterbury, any visit I made to the Vatican deserved to be taken seriously. And, indeed, once the appointments had been made, my fellow "flying bishop", Keith Newton, Bishop of Richborough, arranged to fly out and join me.

We were not the first Anglican bishops to visit on this kind of mission, seeking reconciliation with the Holy See in the midst of a certain amount of confusion and disintegration within Anglicanism. There had been stories in the press about various English diocesans making secret visits, though these seem to have been strategic attempts to manipulate the politics of the Church of England rather than serious endeavours in pursuit of Christian unity. At any rate, none of those bishops has yet been reconciled with the Catholic Church. And there were bishops from the Traditional Anglican Communion (TAC) - mostly from America or Australia - who had parted company with mainstream Anglicanism.

Bishop Newton and I were not attempting to manipulate the politics of the Church of England, nor were we promising, as some reports of the TAC overture suggested, 400,000 converts. We were inquiring whether our priests and congregations could be received corporately into the Catholic Church, not as defectors (as we came to be labelled) but as what Anglicans had always claimed to be: a bridge between the two communions or, as we put it, "a treasure to be shared".

I am not at liberty to reveal any of the conversations that took place five years ago in the Vatican, except to say that we were reassured that the Holy Father had taken an interest in us and in our plight since 1992, when unilaterally the Church of England agreed to ordain women to the priesthood and thus effectively ended the coming together of Catholics and Anglicans within the foreseeable future. We were told simply to wait and see what happened as

a result of our visit. It is important to say that both the Archbishop of Canterbury and the leadership of the Catholic hierarchy in England and Wales were kept informed by us of what we were doing - though it made a much more interesting story to suggest that we had gone behind their backs.

Five years on, and we have seen the publication of *Anglicanorum coetibus*, providing for "personal ordinariates for Anglicans entering into full communion with the Catholic Church". Benedict XVI's Apostolic Constitution was promulgated on November 4 2009, the feast of St Charles Borromeo, the 16th century reformer whose task it was to combat the divisive effects of the Protestant Reformation.

So far there are three ordinariates - in Britain, North America and Australia - each presided over by an Ordinary who, though not a bishop, has the juridical powers of a bishop. The ordinariates themselves, though not dioceses, have the character of dioceses, as regards culture, independence and management. Keith Newton, the youngest and fittest of the three serving Anglican bishops who crossed the Tiber, became the Ordinary in Britain. He is assisted by the former Bishop of Fulham, Msgr John Broadhurst, former chairman of Forward in Faith, and by me. We have called the bluff of Anglicans who loudly profess the desire to be reconciled with the Holy See but who, faced with the opportunity, turn it down.

We are few, like Gideon's men (Judges 6), but the bravery of 80 priests, most of whom have lost stipend and some future pension benefits, and the 30 or 40 groups of laity, who have lost their habitual time and place of worship and nowadays go to church at a less convenient time and to a less convenient place, is, we believe, the beginning of something new and magnificent. It is not just Choral Evensong and all that, though the Customary of Our Lady of Walsingham provides that for us, it is a step towards the healing of one of the most damaging wounds of history, the dividing of Christ's Body the Church, here in England.

Msgr Andrew Bumham, an assistant to the Ordinary of *The Personal Ordinariate of Our Lady of Walsingham*, in the *Catholic Herald* - July 12, 2013

'LUMEN FIDEI': GUIDANCE FOR AN INCREASINGLY IRRELIGIOUS WORLD

In a clear, profound and beautiful way, the new encyclical explains why faith in God remains the only authentic way to make sense of life.

Pope Francis' first encyclical, *Lumen Fidei* (The Light of Faith), is being widely acclaimed for the beauty, clarity and profundity of its teaching.

"I believe it will be incredibly helpful to those trying to make sense of a world which appears to have lost faith in God but puts its faith instead in technology, celebrities and material possessions," said Father Paul Haffner, professor of theology at the Pontifical Gregorian University in Rome.

The 80-page encyclical, released by the Vatican July 5, begins by Pope Francis explaining that Benedict XVI had "almost completed" it before he stood down, and that it supplements Benedict's previous ones on the remaining two other theological virtues of hope and charity, *Spe Salvi* (Saved in Hope) and *Deus Caritas Est* (God Is Love).

Francis says that he added "further contributions" to the "first draft," and these can be fairly easily determined. Analysing past teachings and priorities of both Francis and Benedict, it can be roughly estimated that about 70 out of the 80 pages is the work of Benedict XVI, but the fact that Francis was willing to make those words his own and lend his signature to the encyclical shows how the teachings of the Holy Father and the Pope Emeritus harmoniously coincide.

"The document has the rich teaching of Pope Ratzinger and the communicative warmth of Pope Bergoglio," observed Luigi Accattoli, the former veteran Vatican correspondent for *Corriere della Sera*.

But who wrote what aside - Accattoli says no one will know exactly until the Vatican archives releases documents in 70 years' time - *Lumen Fidei* is filled with pertinent teachings geared for today's increasingly secular societies where faith has become dismissed, ridiculed or ignored.

A Gift from God

The encyclical begins by teaching that faith is not a condition to be taken for granted, but rather a gift from God to be nurtured and reinforced. "Who

believes, sees," the Pope writes, and stresses it is able to illuminate all aspects of man's existence. It proceeds from the past, from the memory of Jesus' life, but also comes from the future as it opens up vast horizons.

He goes on to highlight the flaws of modernity and its dismissal of faith as "an illusory light." Yet the light of autonomous reason that was meant to replace faith was "not enough to illumine the future [which ultimately] remains shadowy and fraught with fear of the unknown," he says. It has led to an "urgent need" to see once again that "faith is a light" and that the light of faith is "unique since it is capable of illuminating every aspect of human existence."

Lumen Fidei then draws on the example of Abraham to show that faith is about "listening," a "call" to come out of one's isolated self in order to embrace the "promise" of a new future. It states that faith is the opposite of idolatry as it "breaks with idols to turn to the living God in a personal encounter."

The encyclical frequently talks of "faith-knowledge," which it says can be obtained through seeing, listening to and encountering Christ. "Christ's death discloses the utter reliability of God's love above all in the light of his resurrection," the Pope says. "As the risen one, Christ is the trustworthy witness, deserving of faith and a solid support for our faith."

Yet faith is not merely about gazing at Jesus, he stresses, but seeing things as Jesus himself sees them, and participating in his way of seeing, the Pope adds.

Faith, Love and Reason

Furthermore, faith must be joined with truth and love. "Today more than ever, we need to be reminded of this bond between faith and truth, given the crisis of truth in our age," the document says, observing that truth for many today is about success in terms of scientific know-how and what makes life easier and more comfortable.

"Faith transforms the whole person precisely to the

extent that he or she becomes open to love," the Pope explains in one of the encyclical's key passages. "Through this blending of faith and love, we come to see the kind of knowledge which faith entails, its power to convince and its ability to illumine our steps."

He continues, "Faith knows because it is tied to love because love itself brings enlightenment. Faith's understanding is born when we receive the immense love of God which transforms us inwardly and enables us to see reality with new eyes."

This is a truth, Father Haffner noted, that the Church has always taught from the Letter of St. James onwards. "The bond between love and reason is developed in the context of faith," Father Haffner said.

Pope Francis then contrasts this with today's notion of love, which is not connected with any notion of truth. "The light of love proper to faith can illumine the questions of our own time about truth," he writes.

And in a warning against fundamentalism, he stresses faith cannot be imposed and never leads to arrogance. "One who believes may not be presumptuous," he says. "On the contrary, truth leads to humility, since believers know that, rather than ourselves possessing truth, it is truth which embraces and possesses us. Far from making us inflexible, the security of faith sets us on a journey; it enables witness and dialogue with all."

Father Haffner, who has written extensively on faith and reason in his 2010 book *The Mystery of Creation*, was particularly struck by these passages.

"Christian faith does not humiliate or force reason; so faith is totally different from fundamentalism or sectarianism," he told the *Register*. God respects reason so that, as the encyclical says, when we draw near to God, "our human lights are not dissolved in the immensity of his light, as a star is engulfed by the dawn, but shine all the more brightly the closer they approach the primordial fire, like a mirror which reflects light."

The Family of Faith

Elsewhere in the encyclical, the Pope links the importance of faith to evangelization, underlining the nature of faith as being open to the "We" of the Church and a communion of persons. "Our belief is expressed in response to an invitation,

to a word which must be heard and which is not my own," he writes, adding that those who "receive faith discover that their horizons expand as new and enriching relationships come to life."

The Holy Father talks about the importance of passing on the faith, underscoring the importance of baptism and the Eucharist, and recalling St. Augustine's words that parents are called not only to bring children into the world "but also bring them to God." He discusses the significance of unity of faith and that "since faith is one, it must be professed in all its purity and integrity."

Noting that when the faith is weakened, "the foundations of humanity also risk being weakened," Francis teaches that "faith is good for everyone; it is a common good," building societies so they can "journey towards a future of hope." And he adds that the first setting in which faith enlightens humanity is the family.

"I think first and foremost of the stable union of man and woman in marriage," the Pope says, adding that "acceptance of sexual differentiation" enables spouses to "give birth to new life." Faith, he teaches, "helps us to grasp in all its depth and richness the begetting of children."

Adding that faith is "not for the fainthearted, but something which enhances our lives [and] makes us aware of the magnificent calling, the vocation of love," he also explains how faith sets us on the path of true brotherhood, and not the "universal brotherhood of equality" that modernism sought. "Faith teaches us to see that every man and woman represents a blessing for me, that the light of God's face shines on me through the faces of my brothers and sisters," the Pope says.

He also explains how faith, by revealing the love of God the Creator, enables one "to respect nature all the more."

Mary: 'Perfect Icon' of Faith

Lumen Fidei concludes with an invitation to look to Mary, "perfect icon" of faith who, as the Mother of Jesus, conceived "faith and joy."

Pope Francis elevates this prayer to Mary, that she might assist man in his faith, to remind those who believe are never alone, and teaching us to see through Jesus' eyes.

"Teach us to see all things with the eyes of Jesus, that he may be light for our path," the Holy Father

implores of Mary in the encyclical's final lines. "And may this light of faith always increase in us, until the dawn of that undying day which is Christ himself, your Son, our Lord!"

Edward Pentin - July 8, 2013 in *The National Catholic Register*

FROM HERE AND THERE

- 1) A meal without wine is breakfast!
- 2) A person may cause evil to others not only by his actions but by his inaction, and in either case he is justly accountable to them for the injury. **John Stuart Mill**
- 3) No one is useless in this world who lightens the burdens of another. **Charles Dickens**
- 4) You can't do anything about the length of your life, but you can do something about its width and depth. **H.L. Mencken**
- 5) Many people want to serve God, but only as advisers.
- 6) As the family goes, so goes the nation and so the whole world in which we live. **Pope John Paul II**

7) Redundant?

That seems to link these 2 popes together.

He's either going to end up in jail or in the cemetery dead.

Temperatures have really soared up.

I never make predictions, especially about the future.

It was a sudden and unexpected surprise.

Sometimes you can observe a lot just by watching.

When large numbers of men are unable to find work, unemployment results.

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