

The Sodality of St. Edmund, King and Martyr

A community of

The Personal Ordinariate of the Chair of St. Peter

UPDATE



August 19, 2014 - **St. Theodore of Canterbury, Bishop**

SEPTEMBER SCHEDULE

September 7	Sunday	The Twelfth Sunday after Trinity
September 14	Sunday	The Thirteenth Sunday after Trinity
September 21	Sunday	The Fourteenth Sunday after Trinity
September 28	Sunday	The Fifteenth Sunday after Trinity

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.

INDEX (AND SOMETIMES, NOTES AND COMMENTS)

1) **Mark your calendars and plan to attend!**

Sung Mass on Sunday, September 21 at 5:00 p.m.! At St. Mary of the Seven Sorrows Catholic Church, 56 Duke St. West, Kitchener. **The Rt. Rev. Monsignor Jeffrey Steenson**, Ordinary, The Personal Ordinariate of the Chair of St. Peter, will be the Celebrant and Preacher. A reception will follow - all are welcome. Thanks to Father George Nowak CR, Pastor, St. Mary's.

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OUR VANCOUVER ORDINARIATE COMMUNITY



Our Vancouver Ordinariate Community - *The Fellowship of Our Lady of Walsingham* - worships in the Chapel of St Thomas, thanks to Father To, the Pastor of St. Patrick's, Maple Ridge. The Chapel is in the Parish offices, a former Convent. The 'Priest Administrator' is Father Michael Shier.

IS CATHOLIC-MUSLIM DIALOGUE POSSIBLE? YES, BUT . . .

Robert Reilly, who gave us *The Closing of the Muslim Mind*, which I described as "the most enlightening book of 2010," has done another great service by applying the lessons of that important

work to the field of inter-religious affairs. *The Prospects and Perils of Catholic-Muslim Dialogue* is a short publication at 37 pages: a pamphlet rather than a book. But again Reilly has valuable

information to convey.

Is it possible to conduct a meaningful conversation about faith with someone who not only holds different doctrinal views, but also rejects the very notion that faith can be a subject for rational discussion? That is the question that Reilly poses here.

Christians believe that Creation is sprinkled with clues guiding man toward the knowledge of God the Creator. Even without the aid of revelation, the human mind can reason its way toward the realization that there is a God. The Christian God is a God of reason: the Word, the *Logos*, of St. John's Gospel.

Muslims, on the other hand, conceive Allah as a power beyond human comprehension, completely unanswerable to mankind, unconstrained by human reason. While Christians say that God cannot contradict Himself, Muslims recognize no such rule. Where Christians see the laws of nature as God's plan for the universe, Muslims see only individual acts of Allah's will. A stone thrown into the air will come down, according to Islamic thought, not because of the force of gravity, which can be discussed and dissected, but because of the will of Allah, which can only be acknowledged and obeyed.

"God is love," writes St. John, who has already identified God as "the Word," thus showing the intimate connection between love and reason. Neither of these attributes of the Godhead is acknowledged by Islam, a faith that defines Allah exclusively by his will.

There was a time, early in the history of Islamic thought, when Muslim scholars believed that the Qu'ran could be discussed, analyzed, and thereby more intelligently understood. In *The Closing of the Muslim Mind*, Reilly explains how these Muslim scholars, the Mu'tazilites, lost a decisive battle to their rivals, the Ash'arites, in the 9th century. Following their own principles, the Ash'arites decreed that any attempt to analyze the mind of Allah is impious; they used their own power to stifle further discussion, to underline the idea that the Islamic faith is an act of utter submission to the will of Allah. As Reilly puts it, "the Ash'arites said that revelation in the Qu'ran does not reveal what is good and evil; it *constitutes* what is good and evil." One influential Islamic thinker summarized the faith's disinterest in the power of reason by speaking of "the mind which, once it testifies to the truthfulness of the Prophet, must cease to act."

In his Regensburg lecture, Pope Benedict XVI spoke of the difficulty of reasoned dialogue with interlocutors who scorn the use of reason. More pointedly, he objected to the notion that faith might be spread by force. It is telling that the Islamic world responded with angry demonstrations, denunciations, and threats - not by arguing that the Pope was mistaken, but in effect by demonstrating that his criticism was directly on target.

Still, in the aftermath of that controversial lecture, there were sincere efforts to re-start dialogue between Catholics and Muslims. Reilly's pamphlet is devoted to a critique of those efforts. In the US, he reports, a series of formal encounters have failed to spark any discussion about how reason might be applied to questions of faith. The joint statements issuing from these sessions have seemed inoffensive, but Reilly shows that they have included words and phrases that can be recognized by Muslims as reaffirming the traditional Islamic belief that adherents of other faiths should be vanquished, not accepted. Indeed Reilly fears that some of the participants in these discussion sessions are more committed to *jihad* than to dialogue.

Since they cannot come to any agreement on questions of religious faith, the dialogue participants have pledged themselves to work together for the promotion of human rights. Here, too, the agreement is less useful than it first seems. Muslim thought provides no real basis for the recognition of human rights apart from the prescriptions of Islamic law. The American idea that men are endowed with rights by their Creator, and that these rights can be explained with reference to "the laws of Nature and of Nature's God," is utterly alien to Muslim thought. Muslims and Catholics can agree to work for justice, but Reilly points out that the Islamic conception of justice is a sort of "divine positivism" that provides very little guidance for that work.

How then can dialogue proceed? Reilly makes a convincing case that the Church should seek out the few Islamic leaders who are prepared to subject their faith to rational analysis: the Mu'tazilites and their 21st century intellectual heirs. If we seek real progress toward mutual understanding, he argues, Catholics should be encouraging those Muslims who, by recognizing the importance of reason, would make productive dialogue possible.

By **Phil Lawler** - www.catholicculture.org - April 28, 2014

ROBERT'S RAMBLINGS

SEPTEMBER

The late Dean Melvin McLenahan of the Annunciation in Ottawa, affectionately known as Father Mel, used to say that September was his favourite month. The humid heat of August was over. Trees were into the glory of their fall colours, great swathes of colour, while every maple leaf was a delight worthy of study. (Each year the late Mary Roberts of Ottawa would mail an autumnal maple leaf to me in England.) In the countryside Aaron's rod, Michaelmas daisies and ox-eye daisies were in bloom. In gardens asters, autumn crocuses and chrysanthemums flowered. Yes, lovely, but for me the dying of the year is a melancholy month: can winter be far behind? I'd like high summer to flourish and abound four times a year. Such satisfaction can only be found by living on the equator, where thrive all manner of disease, to say nothing of hostile insects, reptiles and animals, so there is something to be said for not living on the equator.

In the Southern hemisphere below the equator seasons and observances are the other way round. Long summer vacations occur in December and January. Christmas festivities are likely to take place in the garden, perhaps beside a pool. The academic year begins in late January. Easter coincides not with spring but with autumn. Poinsettias grow man size in the garden, their scarlet flames ready for Whitsun services, though you must burn their stalks before arranging them in water. There are also double and triple red varieties, to say nothing of pale yellow and a lacy white which is faintly perfumed.

In Zimbabwe a bone dry winter comes in June and July. There is no dew, frost, rain or snow. River beds and marshes called *vleis* are without water. Cities often impose bans on the use of hose pipes: no watering of lawns unless you have a borehole. Gardens can still have colour from orange and yellow Namaqualand daisies, red hot pokers, a wide variety of orange and scarlet aloes and from the fruit of citrus trees. On many a day you can sun bathe between 10 a.m. and 4 p.m. but clear nights can mean cold nights when temperatures may plummet to freezing or a degree or three below. That's when you get black frost: sap within plants freezes. When you awake next day plants look as though they have been burned by fire. Blackened leaves then dangle until August, the only windy month, when they fall.

September is the miracle month: spring! Without

having had any rain from, say, March, the bush bursts into colour. There have probably been *veld* fires but through black ash appear shoots of fresh grass, to say nothing of small flowers, blue, orange, scarlet, white. I know few of their names. Acacia or umbrella shaped thorn trees sprout white or yellow blossom. They are nicknamed *wag 'n bietjie*, wait a bit: if their thorns catch your clothing you are indeed obliged to wait. The wild pear, so called, comes out in white, lilac trees do their thing in mauve and violet, erythrina comes out in scarlet - and all this before there's much foliage. I love to stand beneath the erythrina and gaze up at the clear blue sky through the scarlet flowers. In Mashonaland, the northern half of Zim, not in my native Matabeleland, the msasa trees display new leaves in what people from Europe think of as autumnal colours: apple green, pale yellow, rust red, chestnut brown. Gardens run riot with larkspur, phlox, stocks, sweet pea. Two sorts of jasmine tumble about, scenting the warm evening air. The African "robin" carols away. Weaver birds start to build their nests, swallows and swifts start to arrive, finches or wild canaries sing. Garden shrubs like the white moon flower, the yesterday today and tomorrow, and the violet petrea inflict sniffles on those who suffer from hay fever. Even worse are the mauve jacarandas which line many a street. Their falling petals make pools of colour on lawns and sidewalks, remove the duco from cars parked beneath them, and inflict red sticky eyes as a variant of hay fever, not unlike Ottawa's handsome maple trees in May. The petrea is a clever shrub which flowers both in autumn and in spring.

Further down the map in the Karoo of South Africa or in the North West Cape September produces more miracle. Desert blooms: it is as though God has been busy with a paint brush across the landscape: carpets of blue flax lie beside carpets of purple *vygies* or bronze, pink, yellow, and orange gazanias. Should there be any damp in hollows, there are white arum or calla lilies nicknamed pig lilies, while on hill sides are pinkish brown proteas. The Cape is a botanist's paradise.

Back in Zim October is the hottest month, called suicide month. Temperatures mount and mount. Jacaranda trees fade, to be replaced by scarlet flamboyants. If you are fortunate the first rains arrive with thunder claps in late November. Dare farmers plant their maize immediately or is this a false start? Should they wait weeks longer until they are sure? In England rain depresses. "Rain,

rain go away, come back another day". But in Zim rain enlivens: birds seem to sing for joy, bull frogs to croak with delight and tree frogs to chirp and cheep, and children go out to play, though in thunder storms there may be some danger from lightning strikes. The air cools somewhat. How beautiful it smells both before and after rain. Mosquitoes begin their campaign against humans.

O all ye works of the Lord, O ye showers and dew, O ye winter and summer, O ye lightnings and clouds, O all ye green* things upon the earth, O let

the earth bless the Lord: praise Him and magnify Him for ever.

Monsignor Robert Mercer CR

*Some Biblical scholars think this verse of the *Benedicite* refers to newly ordained young deacons. As for the verse, "O ye ice and snow", I never think of Canada's winter at this point. I think instead of ice cubes tinkling away in a long gin and t, a happy summer tipple.

WHAT IS ANTI-CATHOLIC MULTICULTURALISM? 3 of 4

Under the guise of "diversity", a surge against Western Christian culture has been steadily on the rise in an attempt to eradicate the last vestiges of Catholicism in secular society.

We re-offer this article from Dr. Peter Chojnowski, in which he examines the continuing anti-Western cultural campaign, its roots, errors and the Catholic solution against this anti-Catholic revolution.

Relativism and equality

It is, however, the all-pervasive idea of "equality," which opens the mental doors of the young American mind to the multiculturalists. I would even assert that the underlying relativist assumption is ultimately traceable to the belief in equality. Having been told from their early years that the goal of all of human history is the application of the mathematical abstraction of "equality" to the concrete realm of men and human societies. The final goal being the complete conformity between reality and abstraction. Why does it, then, seem strange that young people, and not so young people, can so readily accept the idea that all cultures are equally valid, and that if there is one culture which predominates it must be "levelled" while others are exalted.

When we search for the philosophical roots of multiculturalism, we find that it has its origin amongst those who mix together the concepts of "equality" and the "relativity of truth." Professor Allan Bloom refers to them as the Nietzschean Left. In the US, we might call them the 1960's New Left. Friedrich Nietzsche was a German philosopher of the last century who discovered the idea of "value" or *werte*. According to Nietzsche, all "values," that is, what is considered important, varies from nation to nation, century to century, and culture to culture. Moreover, "values" are simply the projection of a people's "will to power." That which increases their strength and power is "valuable" and "good." That which weakens their power is "bad."

It is with Nietzsche in the 1880's that we see the emergence of historical and cultural relativism (i.e., that philosophical position which holds that truth and value are dependent on the time period in which we live and the culture we have). If this be the case, Western Christian culture is nothing more than white, European males solidifying their own power by forming a culture which portrays their particular values as ideal. "Values," here do not have any universal validity or intrinsic worth. It is interesting to note, that Nietzsche, famous for his statement "God is dead," insisted that all values are relative, because there is not God. If God existed, He would be the one who gave all truths and values their intrinsic worth and universal validity.

If the ideals and ideas which have guided Western man since the coming of our Lord Jesus Christ are merely surreptitious "power plays" of a dominant elite, the forces of the Revolution, taking their cue, as usual, from the French Revolution, will try to storm this citadel of oppression in the name of the previously exploited. All the multiculturalists whom I have met, heard of, or read about, are leftists (i.e., ideological supporters of the egalitarian revolution begun in Paris in 1789). Their leftism is normally expressed in different ways. The homosexual "life-style" struggles for equality against the dominance and "oppression" of heterosexuality, women struggle against men, blacks against whites. This "social warfare" aspect of multiculturalism has been fostered by academics intellectually attached to Frankfurt School Marxism. These thinkers, who "inspired" the radical students of the 1960's and the academics of the 1990's, wove together the ideas of

relativism, equality, and the "class struggle." What they advocated was simple. In the words of one of the New Left's most prominent spokesmen, Theodore Adorno, we must "negate the dominant ideology."

The dominant ideology which they believe they must overthrow is none other than the dogmas, ideas, customs, habits, social structures, and moral norms packed into the concept and historical reality of Christendom. Ultimately, that is what they are after.

Moreover, it is the residue of that, in the minds of America's youth, which they are successfully eliminating. If you spend most of your academic year studying "Films on popular religion and healing in Peru," "Reggae lyrics," and "Rastafarian poetry," you will not long maintain contact with the foundational truths of Christian civilization. Or rationality, for that matter!

March 4, 2014 - on the **Society of Saint Pius X** website

UNITY OF FAITH IN DIVERSITY OF EXPRESSION 1 of 2

Liturgical book for the personal ordinariates established under the Apostolic Constitution, *Anglicanorum coetibus*

The Apostolic Constitution, *Anglicanorum coetibus*, providing a structure for groups of Anglicans entering full communion with the Catholic Church, says in Article III:

Without excluding liturgical celebrations according to the Roman Rite, the Ordinariate has the faculty to celebrate the Holy Eucharist and the other Sacraments, the Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared.

In April 2014, the liturgical vision of *Anglicanorum coetibus* finds its first realization in the publication of *Divine Worship: Occasional Services*, a single volume published by the Catholic Truth Society, London (www.ctsbooks.org), which contains the approved rites for Baptism, Marriage, and Funerals for the Personal Ordinariates. These texts were prepared by the *Anglicanae traditiones* interdicasterial [departmental] commission and approved by the Congregation for the Doctrine of the Faith and the Congregation for Divine Worship and the Discipline of the Sacraments.

Before passing to a brief presentation of these rites, it may be helpful to consider briefly the concept of Anglican patrimony itself. Article III of the Apostolic Constitution *Anglicanorum coetibus* describes this patrimony as "a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared." This description bespeaks both an internal aspect within the Anglican communities

seeking full communion with the Catholic Church (nourishing the faith) as well as an external aspect contributing to Catholic liturgical celebration (a treasure to be shared). Still, the Apostolic Constitution is rather less specific concerning what actually constitutes this patrimony and so further exploration on the basis for this is necessary.

The very affirmation that there is such a thing as an Anglican liturgical and spiritual patrimony which enriches the whole Church entered Catholic parlance in 1970. On October 25 of that year, Pope Paul VI canonized forty English and Welsh martyrs. During his homily, Paul VI praised "the legitimate prestige and worthy patrimony of piety and usage proper to the Anglican Communion," words that were viewed both as a crucial validation of the special relationship between Catholics and Anglicans and as a confirmation of the existence of an Anglican patrimony worthy of preservation. Pope Paul articulates a key principle: for whatever other ecclesial deficits which result from the lack of full communion between the Catholic Church and the Anglican Communion, the Catholic Church acknowledges the work of the Holy Spirit in this body of separated brothers and sisters so as to be able to say that the manner in which the faith was nourished, proclaimed, and celebrated in the Anglican Communion these past 500 years adds to the vitality of the Church and enriches it. It is this insight which frames Benedict XVI's concern in *Anglicanorum coetibus*.

Thus, the working "definition" employed by the Holy See to define "Anglican patrimony" has come to be understood as: That liturgical expression which has maintained and nourished Catholic faith among Anglicans throughout the period of ecclesial separation and which in these days has given rise to

aspirations for full communion with the Catholic Church.

Divine Worship: The Order of Holy Baptism

In order to provide for the range of pastoral situations in the pastoral life of the Ordinariates, *Divine Worship* provides rites for the Baptism of adults and older children, for the Baptism of infants, for conditional, private, and emergency Baptism, and for the public reception of one who has been privately baptized. Perhaps particularly appropriate for Ordinariate communities, there is also a rite for the entrance into full communion with the Catholic Church.

The baptismal rite begins with an invitation to prayer and an invocation that the fruits of Baptism be poured out on the one to be baptized. The preparatory rites include the *consignatio* (tracing the Sign of the Cross on the forehead), an optional imposition of blessed salt, and a prayer of thanksgiving said by the celebrant and people together. Following the Liturgy of the Word, the rite continues with the Promises which, in the case of infant Baptism, includes the anointing with the Oil of Catechumens and the profession of faith formulated as questions addressed to parents and godparents. Adult Baptism maintains an explicit renunciation of sin on the part of the catechumen who, in keeping

with Anglican custom, then professes the faith by reciting the Apostles' Creed. In both instances, the profession of faith is followed by supplications and the blessing of water.

One feature of *Divine Worship: Order of Holy Baptism* which warrants further comment are what is known as "The Duties" which, in the order of infant Baptism, follow the Lord's Prayer, and immediately precede the final blessing. The Duties are exhortations to the parents and godparents concerning their sacred duty to provide for the religious formation of the child. Their specificity is striking, reminding the parents and godparents of their obligation to teach the child the Creed, the Ten Commandments, the Lord's Prayer, the Hail Mary and to instruct the child in the Catechism so that the child may be presented to the bishop for Confirmation and admitted to Communion in the Body and Blood of Christ. In addition to being a rather felicitous articulation of the role of parents and godparents in sacramental initiation, the Duties were judged to be integral to the Anglican tradition and therefore included in the current liturgical provision for the Ordinariates.

Monsignor Steven Lopes, Official of the Congregation for the Doctrine of the Faith - June 12, 2014

WHAT'S BEHIND THE UN ATTACK ON THE CHURCH? 1 of 3

As faithful Catholics continue to contend with last week's incendiary United Nations report attacking the Church for her teachings on contraception, abortion, and homosexuality, it may be time to look closely at the real agenda at the United Nations.

For more than two decades, the UN has dedicated itself to attempting to diminish the influence of the Church on life issues. We need to begin to understand why.

In an October 2013 *Crisis* article entitled "Kicking the Church out of the UN," Austin Ruse, the president of Catholic Family and Human Rights Institute (C-FAM), suggests that the reason for the hostility directed at the Church is because the Church has obstructed the goals of the population control zealots at the UN. "Starting at the Cairo Conference in 1994, the Church has been able to block an international right to abortion . . . the Holy See has consistently handed the Catholics for Choice, the Norwegians, the United Nations Population Fund and all the other uglies at the UN

defeat after defeat."

It is likely that last week's UN Committee on the Rights of the Child report was payback. Despite its non-voting status at the United Nations, the Holy See has stood as the major barrier to the UN goal of universal access to abortion and contraception for young girls and women throughout the world. While the Church was unable to convince all countries - including the United States - of the evils of abortion, the Vatican, as a sovereign state, continues to play an important role at the negotiating table in areas in which the Church has a stake in helping to ensure the right to life and the dignity of the person.

The UN has attempted to end that influence. In 1999, decrying the Vatican's role in encouraging the United Nations to block funding for abortion services, Frances Kissling, then-president of Catholics for Choice - a group that claims to speak for pro-abortion Catholics, yet has no actual membership - began a campaign to remove the Vatican from the UN. A strong media presence and

a letterhead funded by the abortion industry and pro-abortion organizations like the Ford and Rockefeller Foundations, Operation See Change, as Kissling called her campaign against the Vatican, attempted to persuade the United Nations to revoke the Vatican's status as a permanent observer.

Although Kissling's See Change Campaign was supported by the abortion industry and was successful in focusing international public attention on the unique standing of the Vatican at the UN, opposition to the Catholics for Choice initiative was also strong. Then-Senators Rick Santorum (R-PA) and Bob Smith (R-NH), and Representative Chris Smith (R-NJ) introduced congressional resolutions critical of the See Change Campaign and lauding the role of the Vatican at the UN. In the end, not a single member state signed on to support the Catholics for Choice campaign.

Still, the efforts to expel the Vatican continue today. Austin Ruse's C-FAM recently announced that Catholics for Choice has re-launched its See Change Campaign demanding that the Vatican's observer status be reduced to that of a non-governmental organization - barring Church officials from negotiations. And, as Ruse, who has a front row seat for the UN negotiations, writes: "a nasty Norwegian diplomat at the UN" who "frequently badmouths the Holy See" has suggested that it is time that the Holy See be expelled.

It is not a coincidence that Kirsten Sandberg, Chairman of the UN Committee on the Rights of the Child that issued the attack on the Vatican last week, is from Norway. Demanding that the Church amend Canon Law to accommodate the changing culture, Sandberg's committee "urges that the Holy See review its position on abortion which places obvious risks on the life and health of pregnant girls, and to amend Canon 1398 relating to abortion with a view to identifying circumstances under which access to abortion services can be permitted."

Sandberg's committee demands that the Church "assess the serious implications of its position on adolescents' enjoyment of the highest standard of health and overcome all the barriers and taboos surrounding adolescent sexuality that hinder their access to sexual and reproductive information." Further, Sandberg's UN Committee moves beyond denigrating the Church for her teachings on abortion and contraception to demand that the Church "overcome the taboos" surrounding adolescent sexuality - including homosexual behavior - by changing Church teachings on homosexual relations to conform to the prevailing culture espoused by the UN.

By **Anne Hendershott** (Professor of Sociology and Director of the Veritas Center at Franciscan University in Steubenville, Ohio) - February 10, 2014 on www.crisismagazine.com

POPES SHOULD RESIGN MORE OFTEN

There is an tendency amongst many Catholics to view the resignation of Pope Benedict XVI as a quirk, a historical aberration, something wild and crazy - now let's get back to a "till death do you part" papacy, thanks. This, at least, was my attitude towards the whole affair for quite some time.

But I wasn't listening to Benedict. The man didn't resign for personal reasons that may or not be repeated. He resigned for reasons that created a norm, an example to follow, an expectation - a universally applicable rule, even. He said:

After having repeatedly examined my conscience before God, I have come to the certainty that *my strengths, due to an advanced age, are no longer suited to an adequate exercise of the Petrine ministry.*

and:

[I]n order to govern the barque of Saint Peter and proclaim the Gospel, both strength of mind and

body are necessary, strength which in the last few months, has deteriorated in me to the extent that I have had to recognize my incapacity to adequately fulfill the ministry entrusted to me.

Now it was exciting, for a little while, to indulge conspiracy theories. (He quit because he was forced out of the papacy by a corrupt financial system! By pressure from the gay lobby! Because he never really was the Pope! Because he repeatedly applied for spinning rims on his Popemobile and was sick to death of unreasonable bureaucratic refusals!) But it's time to begin taking him at his word. He was too old for the job.

This is a pinnacle of Benedict's practical humility: The papacy is a symbol of the Church, yes, a visible sign of God's presence, yes, a resounding "You are Peter, and on this rock I will build my Church, and the gates of hell shall not prevail against it," yes, but it is only a sign, symbol and sacrament because it is also real *work*, a task, a project, a thing to be done - not just a position to fill. Benedict's resignation put

things in their proper order. The Bishop of Rome is not a dead symbol, but a living reality, an apostle who actively leads, guides and admonishes the faithful. If he is too old to do this, it is not enough to hang on to the office of the papacy. Far better to lead than to be "the leader."

This is what I mean when I say that Benedict gave us a universal principle - if it was proper for him to resign upon an honest recognition of deteriorating strength, then it is proper for *any* Pope to resign under that same condition. By his resignation, Benedict has challenged the entire future: Put the work first. Put the commission first. Feed the sheep first. Put acting out the command of Christ, to go and evangelize all nations, first.

So it is no surprise that Pope Francis, in his latest interview for *La Vanguardia*, said:

Pope Benedict has made a very significant act. He has opened the door, has created an institution, that of the eventual popes emeritus. 70 years ago, there were no emeritus bishops. Today how many are there? Well, as we live longer, we arrive to an age where we cannot go on with things. I will do the same as him, asking the Lord to enlighten me when the time comes and that he tell me what I have to do, and he will tell me for sure.

Pope Benedict created an institution indeed. He instituted a new expectation of practical humility. If it is lived out, it would go a long way to separate, in our hearts and minds, the idea of the Pope from the idea of the monarch. The monarch reigns until death because he, rightly or wrongly, lives as an authority quite apart from any of his actions. He is the king - 'nuff said. The Christian cannot take this attitude without playing with fire, for it makes the Pope into a superhuman who, ill and old, is nevertheless fit for the job by the mere fact of being the Pope, as if the papacy was a salvation in itself, and erasure of the human condition.

The Pope is a representative of Christ on Earth, but he is also a man, and that's the beauty of the thing. By resigning, a Pope does not diminish the glory of the Church and her life-giving teachings - he accentuates her infinitely, first by reminding us that it is precisely fallen men, prone to illness and diminishment - you and I - who are made keepers of and proclaimers of her mysteries, and secondly, by putting the mission of the papacy ahead of the office of the papacy, the goal ahead of the journey, the salvation of all nations and the love of Christ before all else. And that's just how the Church ought to do.

By **Marc Barnes** - www.patheos.com - June 21, 2014

FROM HERE AND THERE

1) Pope Francis condemns in clear terms legalization of "recreational" drugs.

The scourge of drug use continues to spread inexorably, fed by a deplorable commerce which transcends national and continental borders. As a result, the lives of more and more young people and adolescents are in danger. Faced with this reality, I can only manifest my grief and concern.

Let me state this in the clearest terms possible: the problem of drug use is not solved with drugs! Drug addiction is an evil, and **with evil there can be no yielding or compromise**. To think that harm can be reduced by permitting drug addicts to use narcotics in no way resolves the problem. **Attempts, however limited, to legalize so-called "recreational drugs", are not only highly questionable from a legislative standpoint, but they fail to produce the desired effects.** Substitute drugs are not an adequate therapy but rather a veiled means of surrendering to the phenomenon. Here I would reaffirm what I have

stated on another occasion: No to every type of drug use. It is as simple as that. No to any kind of drug use (cf. General Audience, 7 May 2014).

In his address to the *31st International Drug Enforcement Conference*

2) Parking space

Angus was driving down the street worried because he had an important meeting and couldn't find a parking place. So, looking up toward heaven, he said "Lord, take pity on me. If you find me a parking place I will go to Mass every Sunday for the rest of my life and give up whisky." A moment later, miraculously, a parking place appeared. Angus looked up again and said, "Never mind. I found one." From a C of E parish magazine.

3) To keep your marriage brimming: whenever you're wrong, admit it; whenever you're right, shut up! Ogdan Nash

- 4) The fruit of silence is prayer.
The fruit of prayer is faith.
The fruit of faith is love.
The fruit of love is service.
The fruit of service is peace.

On **Blessed Teresa of Calcutta's** 'business card'.

5) Freedom of conscience

Ottawa Archbishop Terrence Prendergast, along with an imam and a rabbi, have written a joint-intervention in favour of physicians' conscience rights.

"No Canadian citizen, including any physician, should ever be disciplined or risk losing their professional standing for conducting their work in conformity with their most deeply held ethical or religious convictions," wrote Prendergast, Rabbi Reuven Bulka and Imam Samy Metwally in a July 31 letter to the College of Physicians and Surgeons of Ontario.

The College had been seeking input until August 5 on its policy review entitled "Physicians and the Ontario Human Rights Code."

The faith leaders wrote they are "deeply disturbed by the many negative voices that have been urging the College to force doctors to 'check their ethics at the door.'" With the legalization of euthanasia in Quebec and a growing debate on the matter, "we have arrived at the worst possible time in Canadian history to turn doctors into mere mechanics whose duty is to blindly do the bidding of their clients," they said.

"It is crucial that we preserve the right of our doctors to refuse to participate in such services even if they are legal. Euthanasia and assisted suicide continue to be regarded as deeply unethical by many world

religions, including Christianity, Judaism and Islam."

The letter went on to say that "the properly formed conscience of our physicians may sometimes be the last moral and ethical boundary that protects us and provides us with life-affirming options and alternatives that respect our human dignity."

A change in policy would also undermine pluralism and the rights of citizens to participate in various professions and societal leadership roles regardless of their deeply held beliefs, they warned.

"Any policy that would require doctors to contravene their consciences and to breach their most deeply held values would be outrageously exclusionary and unacceptable, as it would chase out of medicine those principled physicians who refuse to violate the central teachings of many of our largest and most ancient religions," they said.

Forcing doctors to make referrals in such services "would be as unacceptable as providing them," they wrote.

"We refuse to believe that this is the kind of Canada that any of us would want to live in," they wrote. "The freedom of conscience is a basic human right recognized by many international agreements and protected by the Canadian Charter of Rights and Freedoms. It is essential to a truly democratic society and foundational for the protection of all other human rights, including the freedom of religion."

The leaders encouraged the College to maintain its current policy that protects physicians' conscience rights.

Deborah Gyapong, Canadian Catholic News - August 5, 2014

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