

# The Sodality of St. Edmund, King and Martyr

A Catholic Community of the Anglican Use, Diocese of Hamilton

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December 8, 2012 - **The Immaculate Conception of the Blessed Virgin Mary**

## *SCHEDULE*

January 6	Sunday	The Epiphany of the Lord
January 13	Sunday	The Baptism of the Lord
January 20	Sunday	The Second Sunday after the Epiphany
January 27	Sunday	Septuagesima

## *SERVICE TIMES AND LOCATION*

- (1) On Sundays, an **Anglican Use Mass** is celebrated at 1:00 p.m.
- (2) All Services are held at our own altar in St. Patrick's Church, 53 Wellington Street, Cambridge, Ontario

## NOTES AND COMMENTS

- 1) **Good news!** Two former bishops of *The Anglican Catholic Church of Canada* are to be ordained as Catholic priests! Peter Wilkinson (Victoria) is scheduled for December 8, and Carl Reid (Ottawa) for January 26 - this latter date is tentative. Like us, they and their communities are Ordinariate-bound.
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## THE MASS AS SACRIFICE - 7 of 7

### A Corrected Translation

We began with some of the problems which arise if a person has a mistaken understanding of the Mass as an ordinary meal. In some respects it wasn't helped by the old translation of the Mass. The language tended to be rather flat. The revised translation is much more explicit on *sacrifice*. In the Third Eucharistic Prayer, the priest used to say only "see the Victim." Now he says "recognising the *sacrificial* Victim". In the old translation of the First Eucharistic Prayer poor old Melchizedek lost altogether his "holy sacrifice, a spotless victim". He's now got it back.

Among the most important changes are those in the Prayer over the Gifts, when the priest offers God the gifts to be changed into the Body and Blood of Christ. You'd think there'd be lots of talk of sacrifice here, the sacrifice of the Cross, the sacrifice of the Mass. There is in the Latin. Much of it was dropped in the old English translation. For example, the old translation said only: "Lord, accept our prayers and offerings." The revised translation is far more accurate: "May our prayers rise up to you, O Lord, together with the sacrificial offerings." You see how important it is that the language we use matches what we believe.

### Conclusion

Understanding better the nature of sacrifice, we realise it doesn't necessarily involve the destruction of a victim. But we shouldn't be embarrassed to speak of *atonement* sacrifice. Christ isn't punished by a

vengeful Father. Christ was always going to enter the world to bring us to full communion with the Father. But, in a fallen world, pure love is confronted by the reality of evil and sin. His sacrifice became the sacrifice of the Cross. This isn't punishment, but love. It is love which respects our freedom and, nevertheless, bears sin away in suffering. "*Insofar as God is a lover; He must also be a sufferer when His love comes up against the No of sin.*" "Atonement is sin which has been transformed into the opposite by the power of a suffering love."

Pope Benedict replies thus to the critics of sacrifice: "Now sacrifice takes the form of the Cross of Christ, of the love that in dying makes a gift of itself. Such a sacrifice has nothing to do with destruction. It is an act of creation, the restoration of creation to its true identify. All worship is now a participation in this 'Passover' of Christ, in His 'passing over' from divine to human, from death to life, to the unity of God and man."

The sacrifice of the Cross, perpetuated in the sacrifice of the Mass, reveals God's love for us. Recognising that, we can't do better than to say with Blessed John Paul II: "The Eucharist is above all a Sacrifice."

By **Father Mark Vickers** in the May and June 2012 issue of *faith* magazine (I have omitted the quote 'references' which are, of course, in the original. If you are not able to access the original, I will forward a copy, upon request.)

### THE PALLIUM

Anglicans tend to know little about Anglicanism. How many are aware that the Archbishop of Canterbury's coat of arms displays the pallium? How many know what a pallium is? It is a Y shaped vestment, woven from lamb's wool, marked with crosses, worn by the archbishops of ancient, important or primatial dioceses. It hangs down back and front from the shoulders like a yoke over the chasuble. It is conferred on archbishops by the Pope and indicates the strong bond between himself and them. But the Archbishop of Canterbury is not in communion with the Bishop of Rome. Quite so. The arms of Canterbury therefore lie! But as I say, the majority of Anglicans are ignorant of this lie.

I myself am not offended. The lie is a reminder of what once was. The first Archbishop of Canterbury was sent to England by Pope Gregory the Great in 597 (when he brought with him the consecration prayer which we of the Ordinariate use at the eucharist). The lie I see as an expression of hope, or if not of hope, as an expression of what ought to be. The Archbishop of Canterbury ought to be in communion with the Bishop of Rome. The church should be one: bishops should express such unity by being in communion with all other bishops. They are, after all, supposed to be the ministers of unity. And a universal church needs a universal primate, president, presiding servant. Who can this possibly be if not the Bishop of Rome? The Eastern Orthodox recognize this and one Russian has added, "What use is primacy without jurisdiction?" What does the Archbishop of Canterbury do to foster unity? He advocates policies which drive the two churches further and further apart, the ordination of women, gay marriages, and he is evasive about the human right to life.

Then again, how many Anglicans know that off and on for some four hundred years there have been some modest attempts at Anglican Roman Catholic rapprochement? Admittedly such attempts have been more off than on. But Canon Bernard Pawley of St Paul's cathedral in London and his wife Margaret have published a history of these attempts, *Canterbury and Rome Through Four Centuries*. How many know about the *Anglican Roman Catholic International Consultation* (ARCIC for short) which has been ongoing since the 1960's? Bishops and theologians have been meeting in various countries and publishing reports for all to read, which have reached remarkable degrees of agreement. How

many have read them? These discussions began after Archbishop Michael Ramsey's "state" visit to Pope Paul VI when he was received with such symbolic courtesy and warmth. How many know that the Anglican Communion has an "embassy" to the Vatican which has been at work since the 1960's? Canon Pawley was its pioneer.

How many Anglicans remember that Pope John Paul II paid a "state" visit to Archbishop Robert Runcie in Canterbury cathedral? Bells pealed, streets were lined, the Prince of Wales sat in choir. After kneeling together in prayer for unity, the Archbishop of Canterbury and the Pope signed a document urging local unity efforts and talks in different countries. In the Church of the Province of Central Africa the house of bishops asked the diocese of Matabeleland to take the lead in this matter.

Once a month the Archbishop of Bulawayo and I would meet, alternatively in each other's homes, to work through the ARCIC documents. He was accompanied by two of his clergy, Fr Pius Ncube who was later his successor, and Fr Mike McCauley, a canon lawyer; also by a Fr Joe, a Spanish priest from a neighbouring diocese. I was accompanied by three of my priests, Fr Jeffry Milton my vicar general and archdeacon, Canon Milton Madida and Fr Ken Berry. Two of mine are now RIP, but I'm happy to report that Ken is now a priest of the Ordinariate. We have known each other since he was 18 and I was 16. He retired home to England for health reasons. He and I now sit together at lectures in London and smile, "It has come to pass".

We got on so well in Bulawayo that a deputation went to meet with the Congregation for the Doctrine of the Faith (CDF). Here, I gather, conversazione was rather more hard hitting. Then in January 1985 on the way back from a stay at Mirfield I stopped off in Rome for a few days where I was given accommodation in a hostel for clergy. A priest on the staff of the Secretariat for Unity showed me around. Being English he struck exactly the right note with his self deprecating and ironic humour. He put me at my ease for later more awesome interviews with Cardinal Jan Willebrands, a Dutchman in charge of the Secretariat, and then with Cardinal Joseph Ratzinger in charge of CDF. Such was the latter's shy courtesy and skill at listening, that I became and remain a fan of the present Pope. At a public audience I was presented to his predecessor, Pope

John Paul II.

Archdeacon Jeffry Milton died of cancer, aged 33. The Pope sent Archbishop Dupre of the Secretariat for Unity to Jeffry's sick bed in Bulawayo, bringing a crucifix with him, and then remaining on for the funeral. What's more he gave a lecture to the RC clergy about unity. The Pope himself came to Bulawayo in 1988, by which time I was living in Canada. I was again presented to him when he said, "We have met before".

Some years later - though, frankly I can't remember when - Archbishop Louis Falk led a TAC delegation to talk unity in Rome. Archbishop Dupre, the

Frenchman at Unity, received them with some recommendations, "Stop multiplying bishops. Stop all the in fighting and rivalry among Continuing Anglicans. Bishops should foster unity, not schism". Bishop Robert Crawley and Fr Louis Campese of Florida were part of the delegation. Archbishop Dupre himself is now RIP.

I like to think that others beside myself are now blissful about the Ordinariate, Archdeacon Milton, Canon Madida, Archbishop Dupre, perhaps even JP II himself, that for us Canterbury's pallium pointed the way.

**Msgr. Robert Mercer CR**

## **IGNORANCE OF FAITH RISKS CREATING 'CAFETERIA' CATHOLICS**

Ignorance of the faith puts Christians at risk of following a "do-it-yourself" religion, Pope Benedict XVI has said.

People need to become more familiar with the Creed because it is there that the "Christian moral life is planted and . . . one finds its foundation and justification", the Pope said.

He said he hoped the series of instructional talks, which is expected to run until November 24, 2013, will help people "strengthen or rediscover the joy of faith and realise that it isn't something foreign to or separate from everyday life, but is its soul".

Pope Benedict said the widespread and dominant nature of today's secularism, individualism and relativism means that even Christians are not completely "immune from these dangers".

Some of the negative effects include faith being lived "passively or in private, a refusal to learn about the faith, and the rift between faith and life", he said.

"Often Christians don't even know the central core of their own Catholic faith - the Creed - thereby leaving room for a certain syncretism and religious relativism," he said. Without a clear idea of the faith's fundamental truths and the uniquely salvific nature of Christianity, "the risk of constructing a so-called 'do-it-yourself' religion is not remote today".

"Where do we find the essential formula of the faith? Where do we find the truths that have been faithfully handed down and make up the light of our daily life," he asked.

He said the answer is the creed, or profession of faith, which needs to be better understood, reflected upon and integrated into one's life.

Christians need to "discover the profound link between the truths we profess in the creed and our daily life" so that these truths are allowed to transform the "deserts of modern-day life".

The Christian faith is not a belief in an idea or just an outlook on life, he said, but a relationship with the living person of Christ who transforms lives.

That is why having faith in God isn't merely an intellectual activity, but something that "truly changes everything in us and for us; it clearly reveals our future destiny, the truth of our vocation within history, the meaning of life and the pleasure of being pilgrims heading toward the heavenly home".

Pope Benedict said faith doesn't take anything away from one's life, rather it is what renders life more just and humane.

Current cultural changes "often show many forms of barbarity, which hide under the guise of victories won by civilisation," he said. However, "wherever there is domination, possessiveness, exploitation, treating others as a commodity", and arrogance, humankind is "impoverished, degraded and disfigured".

Faith shows that humanity will not find its full realisation unless the human person "is animated by the love that comes from God", he said. The gift of faith then finds expression in "relationships full of

love, compassion, care and selfless service toward others".

Hundreds of pilgrims from Honolulu; Whitehorse, Canada; and Anchorage, Fairbanks and Juneau, Alaska, attended the general audience with their bishops. They were in Rome for the canonisation of

Blessed Marianne Cope of Molokai, Hawaii, and Blessed Kateri Tekakwitha, a Native American who was born in upstate New York and died in Canada in 1680.

By **Carol Glatz** in *The Catholic Herald* on October 17, 2012

## SAVE US FROM THE DICTATORSHIP OF THE TECHNOCRATS

Have you heard the joke that begins: "An Anglo-Catholic theologian, a delusional geneticist, and Death walk into a bar . . ."

No? Well, that's because the joke doesn't exist. It doesn't have to, when we have scientists who actually believe that temporal immortality is not only possible but desirable.

For Catholics, November is traditionally a month to remember the dead, and to ponder the Four Last Things [Death, Judgment, Heaven, Hell].

Advent looks forward not only to Christmas, but also to Christ's second coming. Some misguided theologians consider this emphasis on death a quaint anachronism; science would like to eliminate it altogether.

Some years back, on a Canadian science programme called "The Nature of Things," I heard an interview between the host, Dr David Suzuki (a geneticist turned climate guru, who now has the dubious distinction of being the Canadian Al Gore), and another geneticist whose name (alas) I do not remember.

Let's call him Dr. G. I do recollect that he was presented as a credible and serious scientist (as opposed to the assorted kooks you'll find online today if you Google the phrase "Immortality Gene").

The excitement of mapping the human genome caused Dr G to declare that science would soon find - and eliminate - the "aging" gene, so as to achieve immortality for mankind.

The science itself is debatable; what struck me is that neither geneticist sought to explain why living forever would be a good thing.

While Suzuki ventured that immortality might engender ethical dilemmas for society (ya think?) it did not seem to occur to him that the implementation of such genetic manipulation would itself be a huge

ethical problem. He cited, for example, the need for population control, suggesting that once the Immortals had been genetically engineered to perfection, fertility could be eliminated. But not entirely.

He further postulated that only the rich would be able to afford genetic 'immortality' treatments. On the assumption that these folks would not wish to spend any part of their eternity cleaning toilets, they would need to employ the poor (mortals), who in turn would be allowed to reproduce, but only under controlled circumstances (Aldous Huxley, call your office).

The drones, naturally, would not desire immortality: a life of eternal servitude? No thanks.

Of course, for earthly life to be (ahem) heavenly for the Immortals, all war, disease, pestilence, infirmity, strife, and natural disasters would also need to be eliminated - good luck with that. But then the naïveté of post-modern science is boundless.

Dr G declared that, thanks to the ability to perfect our DNA, "human evolution will stop." I submit that this happened long ago, in the Garden of Eden, when the serpent beguiled Eve: "Ye shall be like gods." Little has changed since then.

There is no guarantee that immortality would make life enjoyable, or even tolerable; I suspect it would be precisely the opposite.

It's ironic that many scientists consider the traditional concept of heaven (and an all-loving God, who can fulfill the deepest longings of the human heart) a silly fairy tale, but believe that a genetically-modified and climate-controlled heaven on earth, engendered by MA's and PhD's, is a concrete possibility.

Rather makes you think that science is the opiate of the Masters.

I have long admired the brilliant mystery writer, scholar, theologian, and staunch Anglo-Catholic



Dorothy Sayers.

In her poem, Hymn in Contemplation of Sudden Death, Miss Sayers gives thanks to God for the many blessings of her life:

"For all things merry, quaint and strange / For sound and silence, strength and change / And last, for death, which only gives / Value to everything that lives."

In other words, it is death that makes life worth living. Life is precious, not because it is fun, but because it is fleeting.

In a 1937 letter to a clergyman and school headmaster, Miss Sayers wrote of the effect of Christ's resurrection:

"It is precisely because of the eternity outside time that everything in time becomes valuable

and important and meaningful. [. . .] 'Eternal life' is the sole sanction for the values of this life. The revelation in Christ is the means by which we get into touch with what the eternal pattern is."

We needn't strive in vain for a shabby imitation of immortality; the Lord of Life offers an infinitely more glorious option, if we but choose to accept it.

Christ our Saviour has already conquered death (genome maps not required, thank you), and thus we need not fear it.

All ye saints and holy souls, pray for us.

By **Mariette Ulrich** in ***The Record Catholic Newspaper*** (Archdiocese of Perth, Australia) on November 17, 2012 (Mariette lives in Saskatchewan)

## IS TOLERANCE A VIRTUE?

Society is presently suffering from "acute tolerance confusion". Feminists speak boldly about "zero tolerance" with respect to abusing women. Then there are the latitudinarians who, believing tolerance to be a virtue, want to extend it to nearly everything. The world came crashing down on Penn State University because people in key positions tolerated acts of pedophilia by doing nothing about it. On the other hand, there are strong advocates who demand tolerance for abortion, same-sex marriage, surrogate motherhood, cloning, and other dubious activities. Yet, tolerance need not remain an insoluble dilemma.

There are some things that are intolerable, some things that could be tolerated, and other things that must be tolerated. Tolerance is not a virtue, though it must be combined with the virtue of prudence if it is to be exercised properly. It is precisely this virtue of prudence, sometimes called "wisdom," that enlightens us about how we are to undertake our responsibilities concerning tolerance in a particular situation.

Reinhold Niebuhr, the distinguished American Protestant theologian, composed what has now become a universally accepted prayer. This prayer can also serve as a model for tolerance: "God, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the

wisdom to know the difference." He exemplified these words when he denounced the Ku Klux Klan in 1925, urging people not to vote for their candidate who was running for mayor of Detroit. Partly because of his influence, Catholic candidate, John W. Smith, won the election, though by a narrow margin. "We are admonished in Scripture," wrote Niebuhr in the *Detroit Free Press*, "to judge men by their fruits, not by their roots; and their fruits are their character, their deeds and accomplishments."

Niebuhr had a strong influence on Martin Luther King. In his "Letter from Birmingham Jail," Rev. King stated that, "Individuals may see the moral light and voluntarily give up their unjust posture; but, as Reinhold Niebuhr has reminded us, groups tend to be more immoral than individuals". Like his predecessor, Pastor King had both the wisdom and courage to know what to tolerate and what not to tolerate. Neither could tolerate bigotry. Niebuhr, perhaps because of his own Protestantism, was even more intolerant of the Klan, realizing that it grew out of a corrupted form of Protestantism. "I hit Protestant bigotry the hardest at this time," he wrote, "because it happens to be our sin and there is no use repenting for other people's sins. Let us repent of our own . . ."

Virtue is pro-active. It gets things started. Being kind, courteous, and generous, for example, initiates

friendships and helps build communities. Tolerance is a response to something that preceded it. "Acute tolerance confusion" exists either because people think it is a virtue and tend to tolerate more than they should, or because they do not possess the requisite virtues that help them to know when to be tolerant and when not to be tolerant. If prudence tells us to be tolerant, we need patience; if prudence tells us to be intolerant, we need courage.

Pontius Pilate was more concerned about being tolerant toward the masses than just toward the accused. He is not remembered, however, for his tolerance, but, in the words of Jacques Maritain, as "a betrayer of the human race." His name is drenched in infamy. He is not, by any means, a role model. The person who is genuinely tolerant, on the other hand, does not turn his back on truth, as did Pilate, nor does he disparage others for not having already found it. He retains his commitment to truth, justice, and respect for others as he lives in the hope

that they, in their own individual way, will finally come to honor the truth that, for whatever reason, has eluded them.

In addition, tolerance can never advance a situation to its natural point of completion. An artist should not "tolerate" an incomplete work of art, for example, but complete it. Tolerance is not progressive. It is the acceptance of the *status quo* until a better solution comes along. Tolerance is, at best, an interim strategy. It is hardly an ideal.

There is no point in teaching tolerance if virtue is not taught along with it. In this way, "acute tolerance confusion" will give way to "resolute virtue commitment".

By **Dr. Donald DeMarco** - a member of the *Pontifical Academy for Life* and Professor Emeritus at St. Jerome's University in Waterloo, Ontario

## NEW GROUP JOINS CATHOLIC CHURCH

At 84, Helen Scott of Brighton had been waiting many years to be received into and confirmed in the Catholic Church.

Formerly a member of Episcopal and Anglican churches, Scott was among six people whose wait ended October 21 with a Mass and a reception into the church. They are now part of a new community of Anglicans and former Anglicans known as the *Fellowship of St. Alban*, which has been meeting at Church of the Good Shepherd in Henrietta.

"Hopefully we will all get along beautifully," Scott said. "I wouldn't have missed this for anything."

The impetus Scott and others needed to begin the process of joining the Catholic Church was provided by Pope Benedict XVI's 2009 establishment of personal ordinariates that welcome Anglicans into the church while allowing them to maintain some Anglican liturgical, spiritual and pastoral traditions.

An ordinariate is a structure comparable to a diocese but covering an entire nation. The U.S. ordinariate is known as the *Personal Ordinariate of the Chair of St. Peter* and is led by Msgr. Jeffrey Steenson, a former Episcopal bishop.

In *Anglicanorum coetibus* ("Groups of Anglicans"), a 2009 document issued *motu proprio*, or "on his own

initiative," the pope called the Anglican traditions "a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared."

Both individuals and groups may ask to join the ordinariate. Members of the personal ordinariate who have been confirmed and received are considered to be in communion with the Roman Catholic Church, noted Father Daniel Condon, chancellor of the Diocese of Rochester.

"Folks in communion are free to go to the Latin (rite) parishes where they live," he noted.

The *Fellowship of St. Alban*, the first in New York state to celebrate Anglican-use liturgies, will gain its own priest on January 26, 2013, when Buffalo Bishop Richard J. Malone is scheduled to ordain to the Catholic priesthood former Episcopal priest John Cornelius. Cornelius will be ordained a transitional deacon November 17 by Auxiliary Bishop Edward M. Grosz of the Diocese of Buffalo.

Cornelius is married and works as a pastoral associate with the Allegany County Vicariate of the Roman Catholic Diocese of Buffalo. Although married, he has received special Vatican permission to be ordained under an exception to the rule of clerical celibacy for former Anglican clerics. The church continues to restrict eligibility for the office of

bishop to unmarried men.

Cornelius said the Diocese of Rochester and Marianne Cope Parish in Henrietta have been very welcoming to the *Fellowship of St. Alban*.

Until his priestly ordination, the community will gather at 3 p.m. on Sundays at Good Shepherd Church to celebrate evensong, an Anglican liturgy that is comparable to evening prayer in the Catholic Liturgy of the Hours. After January 26, the fellowship will gather weekly for Mass in Good Shepherd's historic chapel at the front of the church campus.

Andrew Jordan, a member of the *Fellowship of St. Alban* received into the Catholic Church along with Scott on October 21, said a group of about 20 Anglicans, former Anglicans and people of other Protestant backgrounds informally came together locally in 2009 after Pope Benedict announced the establishment of the personal ordinariates for Anglicans. The community had been meeting on and off, as its members learned more about the Catholic Church, he said.

He noted that theological issues had motivated him and others to consider becoming Catholic.

"(Joining the Catholic Church) is something we have been feeling that we have been called by God to do," Jordan said. "Since the beginning of the year we have been meeting to review the Catholic faith."

Yet Jordan said Anglicans have a strong musical and choral tradition that they wanted to maintain in the Anglican-use liturgies. He said the group was worried that they might not get the October 21 liturgy right, considering that it was the first time they had

come together to celebrate Mass. Yet the celebration went off without a hitch.

"It still managed to be reverent and have beautiful music," Jordan said. "Everything came together." Several of the new Catholics noted they had longed for the Eucharist since leaving their Anglican communities.

"It has been a long time since we have been able to receive the fullness of the sacrifice of Mass in the Eucharist," said Christopher Bayer of Mendon, another of those received into the Catholic Church.

The October 21 Mass and sacrament of confirmation were celebrated by Father Scott Hurd, vicar general for the *Personal Ordinariate of the Chair of St. Peter*.

Father Hurd spoke about St. Alban, the fellowship's patron, who was the first martyr of Britain. Tradition holds that one of St. Alban's executioners was so moved by the saint's faith that he was converted on the spot, and was executed immediately after St. Alban, making him Britain's second martyr.

Father Hurd explained that the word martyr means witness. "By their deaths, martyrs witness to their faith before others," he said.

He noted that many people filled a bridge to witness St. Alban's martyrdom. Likewise, the new community may attract observers, he said.

"There are those today who will wish to witness your witness," he said.

By **Amy Kotlarz** in the **Catholic Courier** (Diocese of Rochester) on November 12, 2012

## A TRAGIC THANKSGIVING

It was going to be the surprise of the year. My son Dane and his wife Joanne know how much I love babies. My philosophy is the more the merrier. In the past, when the two granddaughters were born, I jokingly suggested Joanne have babies two at a time so my wife Ellen and I didn't have to argue over who gets to hold the infant. Now they were relishing the idea of breaking the news when we arrived at their home in Wisconsin for Thanksgiving. They had planned on presenting us with ultrasound pictures to announce number three grandchild was on the way.

But God had other plans. During the doctor's appointment the day before Thanksgiving, the nurse

couldn't find a heartbeat. An ultrasound revealed two dramatic realities. First, Joanne was pregnant with identical twins, but tragically, they had died in her womb.

For weeks Ellen and I had been looking forward to our visit with Dane, Joanne and the two granddaughters Carolyn and Hailey. But the much-anticipated, joyous event quickly turned into a tragic, heartbreaking situation. It's funny how you can deeply mourn for someone you haven't even met.

When Joanne arrived home after her brief hospital stay, she tearfully told me she had wanted to bring



us good news that day. My response to her was that she did. We have two new grandchildren - it's just that we have to wait until we get to heaven to see them.

I added, we may question why God would allow such an event to unfold, but His plan isn't our plan. Besides, I added, if I were running the show, I would've given you triplets.

As difficult as the following hours and days were, my wife and I marveled at the strong faith of this young couple, and we felt our bond with them grow even stronger. Dane is the principal at a large Lutheran elementary school and shares his faith with his students.

The next day after the miscarriage, we went to church on Thanksgiving morning as is our Lutheran tradition. Have you ever heard a sermon that seemed custom made for your current situation? This was the case for me ten times over.

The pastor (a twin) said we need to **live** Thanksgiving 365 days a year. He pointed to Philippians 4:4-7 where Paul says, "Rejoice in the Lord always." My immediate thought was I don't feel much like rejoicing today. Then the pastor said we don't have to rejoice in the bad situation we're experiencing, we must rejoice in the *Lord*. He added that there are no circumstances where rejoicing can be set aside. At this point I was still thinking this was a tall order to fill.

The second part of his message was that when "one of those moments comes where you can just go to pieces, worry and lose it," we need to follow verse 6 when it says, "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God."

At those times when life throws its worst at you, pray your most desperate prayers sprinkled with thanksgiving. The pastor then added something I'll always remember, "When we sprinkle our most desperate prayers with thanks, God reminds us that he wraps his arms the tightest around us in that moment."

I didn't mean to preach a sermon, but thought you too could benefit from what I learned last week during one of life's greatest heartaches - the death of precious human life.

Perhaps you too have lost a child to miscarriage and know firsthand the pain of which I speak. Regardless, I hope my email will encourage you to reach out to these mothers, fathers, siblings, grandparents or aunts and uncles. If you don't know what to say, treat them the same as if they'd experienced the death of an already born child. To them it's all the same. Let them know you share their sorrow and pain. Tell them you'll storm the gates of heaven asking our loving God to shower peace and comfort over their aching hearts. Let them know their baby was loved by you also. It will be a great comfort.

I told my son that he and I had something new in common. We were both the fathers of four children. Now, when people ask me how many grandchildren I have, the answer will be, "Four - two of them are already in heaven."

Please do me a huge personal favor. Please pray for Dane and Joanne as they grieve the loss of their children. And may you always cherish each and every innocent human life while **living** Thanksgiving 24/7/365

**Bradley Mattes**, Executive Director, *Life Issues Institute* - November 30, 2012

## FROM HERE AND THERE

### 1) Christmas Tree or Holiday Tree?

I am a Jew, and every single one of my ancestors was Jewish. And it does not bother me even a little bit when people call those beautiful lit up, bejeweled trees, Christmas trees. I don't feel threatened. I don't feel discriminated against. That's what they are, Christmas trees.

Christmas' to me. I don't think they are slighting me or getting ready to put me in a ghetto. In fact, I kind of like it. It shows that we are all brothers and sisters celebrating this happy time of year. It doesn't bother me at all that there is a manger scene on display at a key intersection near my beach house in Malibu. If people want a crèche, it's just as fine with me as is the Menorah a few hundred yards away.

It doesn't bother me a bit when people say, 'Merry I don't like getting pushed around for being a Jew,

and I don't think Christians like getting pushed around for being Christians. I think people who believe in God are sick and tired of getting pushed around, period. I have no idea where the concept came from, that America is an explicitly atheist country. I can't find it in the Constitution and I don't like it being shoved down my throat.

Written by **Ben Stein** and recited by him on **CBS Sunday Morning** - December 18, 2005. Thanks to Marlene Hann.

**2) Anglican Papalists** [which many of us were - whether we knew it or not - before we entered the Catholic Church] are convinced that the fullness of the Church is to be found both in the local Church, the bishop and his people, and in the universal Church, the communion of all the Churches with the Church of Rome, the Apostolic See. It is not the case of either/or, but of both/and. Thus full communion with Rome is not just some optional extra, but is essential for the fullness of the Church. Rome holds a unique place in the unity of the Church, over and beyond the fact that unity necessarily involves all Churches and ecclesial communities and, indeed, everyone of good will who professes the Christian faith. **Fr. Brooke Lunn**

**3) AMDG - Ad Majorem Dei Gloriam** 'to the greater glory of God' - motto of the *Society of Jesus*

**4) Lex orandi, lex credendi, lex vivendi** is an axiom of ancient Christianity, meaning, the rule of worship is the rule of belief is the rule of life. That is, the way we are oriented in worship orients the way we believe and the way we live. Ancient Christians knew that the ways of their worship, the things they said when they prayed, not only defined their ultimate beliefs, but ultimately defined their lives.

## **5) Catholic Women who changed the world**

### **Flannery O'Connor**

Flannery O'Connor is one of the best female novelists and short story writers ever to have lived.

She was the first novelist born in the 20<sup>th</sup> century to have her works published by the Library of America. And her *Completed Stories* won the 1972 National Book Award for Fiction and was hailed as the "Best of the National Book Awards" in 2009.

But her life was one of contradiction. She was born in 1925 to "an old Catholic family" in the Bible Belt. Her family were conspicuously Catholic, but O'Connor was an adept chronicler of southern Protestant life. O'Connor was convinced by the power of Catholic sacraments to change the human condition by divine grace.

Her novels, however, are dominated by fundamentalist Protestant characters who undergo their personal transformations after much suffering. Key to the success of her short stories and novels such as *Wise Blood* is that she had enormous respect for her Protestant subjects, admiring their search for truth and their discipline.

O'Connor was inspired by St Thomas Aquinas' concept that the created world is charged with God, and the fervour with which she wrote about wild or serenely beautiful nature scenes testifies to her love of God's creation.

O'Connor was a victim of lupus and died at 39.

**Mary O'Regan** - May 31, 2012 - *The Catholic Herald*

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