

# The Sodality of St. Edmund, King and Martyr

A Catholic Community of the Anglican Use, Diocese of Hamilton

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February 22, 2013 - **The Chair of St. Peter the Apostle**

## *MARCH SCHEDULE*

March 3	Sunday	The Third Sunday in Lent
March 10	Sunday	The Fourth Sunday in Lent
March 17	Sunday	The Fifth Sunday in Lent
March 24	Sunday	Palm Sunday
March 31	Sunday	Easter Day

## *SERVICE TIMES AND LOCATION*

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

## NOTES AND COMMENTS

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## WHAT ALL CATHOLICS SHOULD KNOW ABOUT THE ORDINARIATE

### ***Ordinariate converts know that Catholicism is table d'hôte, not à la carte***

January 15 was the second anniversary of the setting up of the *Ordinariate of Our Lady of Walsingham*, following the publication of the Apostolic Constitution *Anglicanorum coetibus* in 2009, which offered a canonical structure for groups of Anglicans to enter into the full communion of the Catholic Church while retaining some of their traditions and liturgy which are consistent with Catholic teaching.

The phrase "united not absorbed", describing possible unity between Anglicans and Catholics, was first coined during the *Malines Conversations* between 1921 and 1927 led by Cardinal Mercier on the Catholic side and Lord Halifax and Charles Gore on the Anglican. This idea has been the goal of formal conversations between the two communions since the visit of the Archbishop of Canterbury to Pope Paul VI in 1966, which initiated the work of the *Anglican Roman Catholic International Commission*. In a recent interview with this paper, Archbishop Gerhard Müller, the prefect of the *Congregation for the Doctrine of the Faith*, said: "*Anglicanorum coetibus* is both a fruit of the ecumenical dialogue and an expression of the ultimate goal of the ecumenical movement." Of course, it is not the only fruit of the work that has gone into Anglican-Catholic relations over the last 50 years, but it is certainly a fruit; it could not have happened without all that has gone before. It should not deflect us from working and praying for that full corporate union of the Church which is the will of Christ. But, in a small way, those in the ordinariate are working to achieve that aim of being "united but not absorbed". Talking is one thing, but actually making things happen is another. This is why some have called Benedict XVI "the Pope of Christian unity".

Let me make clear that those who become Catholics via the ordinariate are as much Catholics as any who are part of a diocese or one of the Catholic Churches of the East. The Catholic Church is much more diverse than most people realise. The ordinariate is now just another part of its rich pattern. Those who enter by this route must, like anyone else, accept the whole teaching of the Catholic Church. It is, if you like, a table d'hôte and not an à la carte menu which is on offer.

Of course, two years is but the twinkling of an eye in the history of the Catholic Church, but much has happened as this new structure has established itself in the life in the Church in England and Wales. There are now 81 priests and one permanent deacon incardinated into the *Personal Ordinariate of Our Lady of Walsingham*. These priests minister to about 40 ordinariate groups of various sizes across the country, meeting mostly in diocesan Catholic churches. There are now about 1500 faithful registered as members of the ordinariate. This figure is modest, but we must remember that new movements often start in significant but small ways. There is a constant stream of new people being received into full communion which I expect will continue for many years as the theological and ecclesiological problems of the Church of England become more obvious and divisions more pronounced.

Of those 81 priests, 28 are over the retirement age for Anglican clergy. They are no financial burden upon the ordinariate as they have their own housing and pensions from the Church of England. As well as assisting in ordinariate groups they are serving the wider Catholic Church in carrying out supply work and conducting funerals and other offices when

requested; many are much involved in their local Catholic parish. Of the other 53, as well as serving their ordinariate congregation, 16 have been appointed as priests-in-charge of diocesan Catholic parishes. A further four are assistant priests. Four priests serve as hospital chaplains and four as prison chaplains. Five priests are working in education as either school chaplains or teachers and one is a university chaplain. You will see from this that, as well as serving the needs of the *Ordinariate of Our Lady of Walsingham*, our clergy are making a valuable contribution to priestly ministry in the wider Catholic Church in England and Wales.

A good programme of formation has been put together. Although most of the clergy have been ordained early in the process, in order to continue to pastor their ordinariate group, the actual formation period is about two and a half years. In addition, there are three men preparing for ordination to the priesthood: one at St John's Seminary in Womersley, Surrey, and the other two studying philosophy at Blackfriars Studium in Oxford.

At the beginning of the year I received 11 Anglican religious into full communion and erected a public association of the faithful, setting up a new religious community to be called the *Sisters of the Blessed Virgin Mary*. In due course we hope that Rome will erect an institute of consecrated life. We also have two other religious, formerly from the Anglican Priory in Walsingham, who will be returning to Walsingham next month to serve in our National Shrine. In addition, two London parishes have been put into the care of the ordinariate: *Precious Blood*, Southwark, and *Our Lady of the Assumption and St Gregory*,

Warwick Street. Although we have been made very welcome in the various churches we use such new responsibility will help to develop a more distinctive ordinariate presence. These are positive signs for the future.

Of course, finance continues to be a problem as we started with very little. The *Bishop's Conference of England and Wales* has been generous, not only with its initial donation of £250,000 but also with substantial funds to pay for the formation of the clergy. This does not take into account the more local generosity of dioceses in finding accommodation and stipends for many of our clergy. Nevertheless, we need to find funds, not only for present work but also to provide for the future especially for clergy who might become sick and to provide for their retirement. At present we have nothing, but we are learning in live by faith.

But what of the future? We hope that the ordinariate will just come to be seen as a natural part of Catholic life in England and Wales. Perhaps one of the big hurdles for us is communication. There have been misunderstandings, but often simply because of a lack of knowledge of the Holy Father's vision. We need to make use of every opportunity to explain ourselves to the wider Church so we can play our part in the mission of the Church and proclaim confidently the sovereignty of Christ our Lord in our present day.

By **Msgr Keith Newton**, Ordinary of the *Ordinariate of Our Lady of Walsingham* in the ***Catholic Herald***, February 1, 2013

## ROBERT'S RAMBLINGS

### NAME DROPPING 1

You have noticed that the consecration prayer which we use in the Ordinariate names many names. (Diocesan Catholics, if I may call them this, use the prayer less often. Why? Too long?) I propose to ramble on about the names in the prayer, but first a few other observations.

(a) We are grateful that in the English as we have it, this prayer is euphonious, that it practises the musicality of words, a characteristic of Anglican patrimony. Via the ear, words lodge in the memory and become part of us, rich in their associations. The drafters of modern liturgy would be much more banal, would not write like this, "Order Thou our days in Thy peace"; "Gone before us sealed with the seal

of faith, and who sleep the sleep of peace". This prayer uses alliteration, assonance, repetition. It belongs to the world of poetry, not to the world of functional didacticism.

(b) In daily speech we talk about the prayer of consecration, but liturgists have technical terms for it. They talk of *anaphora*, Greek for offering. They talk of canon, Greek for a straight rod. They talk of eucharist or *eucharistic prayer*, Greek for thanksgiving. Incidentally, *liturgy* is two Greek words meaning people and work.

When our Lord had taken bread He gave thanks. He told us to do the same. The prayer of thanksgiving is

therefore the central prayer of the eucharist. The prayer can not be omitted any more than bread can be omitted.

(c) In the course of two thousand years of history eucharistic prayers evolved or were deliberately drafted. Several of them originated in ancient and influential Christian centres, from where their use spread further afield. Antioch was such a centre. "The disciples were called Christians first in Antioch" (*Acts* 11,26). Peter, Paul, Barnabas had been there. The consecration prayer which developed there spread throughout the Middle East and even travelled to India. It was nicknamed the Liturgy of St James (though frankly I don't know which James - our Lord's "brother"?) Alexandria was another important centre. Its consecration prayer was nicknamed the Liturgy of St Mark. It spread throughout Egypt and even travelled as far as Ethiopia. Constantinople, now Istanbul, became another centre. Its consecration prayer was nicknamed the Liturgy of St John Chrysostom and spread throughout the Greek speaking world. An even longer version of this is called the Liturgy of St Basil.

Rome was of course the capital of the Roman empire. Its liturgy spread throughout the Western world, wherever Latin came to be spoken. The Celtic churches of the British may well have had their own liturgy but, if so, we don't now know it. In 664 the Synod of Whitby adopted Roman practice and came into line with the rest of the West. We do know that when in 597 St Gregory the Great, Bishop of Rome, sent St Augustine, one of his monks, to convert the English and to become first Archbishop of Canterbury, he sent the Roman consecration prayer with him. In English speaking circles this prayer is therefore nicknamed the Gregorian canon.

It counts as one of the ancient and classical liturgies, one of the seminal rites of all Christendom. Liturgists trace it to the fourth century but can't be more precise than that. The Nicene creed was given to us in 325. The eucharistic prayer of Rome, or

some older form of it, may have been in use at that date. The Church of England with it the Anglican communion are but a chip off the Western block. "Look unto the rock whence ye were hewn" (*Isaiah* 51,1).

d) This consecration prayer is aware of the church as a whole. First, it is conscious of the congregation which is present, members of which are offering up their own adoration, thanks and intercession. "Remember all who here around us stand, whose faith is known unto Thee". As the church has recently come out of centuries of persecution, the prayer says of the congregation, "Their steadfastness is manifest. They offer unto Thee this sacrifice of praise for themselves and for all who are theirs". Second, the prayer is conscious that the priest and the people want to name in silence the names of certain individuals in need. The prayer therefore pauses twice, once for intercession for the living, and later for intercession for the dead.

Next, the prayer is conscious that the congregation is one with all other Christians everywhere. "Graciously accept this oblation from Thy whole family." "We and Thy holy people also". There is intercession for the universal church. "Keep it in peace. Guard, unite and govern it throughout the whole world". The words catholic and apostolic are used.

Lastly, this prayer is conscious that the church is like a cube of ice bobbing in water. Seven eights are hidden from view. The church triumphant is far larger than the church militant here on earth. By the time of the fourth century the church already had a long roll of martyrs. They too are mentioned. Unsurprisingly, most of those named were killed there in Rome, but a few who were martyred in other parts of the empire are also recalled.

In next month's column I shall ramble on about these names.

**Msgr. Robert Mercer, CR**

## BRIEFING PAPER ON 'SAME-SEX MARRIAGE'

### What are the reasons for this paper?

The Government proposes legislation to allow for same-sex marriage. The Catholic Church, with many others, strongly and unequivocally opposes such plans both for religious reasons (based on Scripture and Tradition) and because they are against the natural law which applies to everyone

regardless of their faith commitment. Marriage, as the lifelong union of one man and one woman ordered for the procreation and upbringing of children, is rooted in human nature itself. Put simply, no government has the authority to change that. Any attempt to do so is harmful to society and constitutes a threat to freedom of conscience and the Church's ability to function within civil society.

## **Why does it matter that marriage is between a man and a woman?**

Marriage is as old as humanity itself. Men and women are complementary, equal in dignity but different. The very reason for this sexual distinction is to bring new life into the world. Since the beginning of humanity, marriage has been viewed as the proper environment for this, providing children with the context of permanent, committed love in which they can best flourish. Studies consistently highlight the importance of a stable family, of a mother and a father, for the best results for raising the next generation. But marriage concerns more than parents and children. It is the basis of a stable society and of civilisation itself and, therefore, requires legal recognition and protection.

## **But the Prime Minister says marriage is so important that everyone who wishes should be allowed to marry. Shouldn't we be supporting him?**

The basis of the Prime Minister's argument seems to be that, if two adults in a committed loving relationship wish to enter marriage, then they should be allowed to do so, regardless of the fact they are of the same gender. With respect, the Prime Minister is misrepresenting the nature of marriage. It is not, nor ever has been, about just any loving, committed relationship. We might have a loving committed relationship with our parents or our best friends, but marriage with them would be neither possible nor appropriate. Only the natural complementarity between a man and a woman can lead to marriage. Only this loving union, by definition, is open to bringing forth and nurturing children. Even in old age and infertility a husband and wife still preserve, like no other relationship, the elements of complementarity. That is why marriage is only possible between a man and a woman.

## **So isn't the Church just discriminating against gay people?**

Absolutely, not. The Church holds that every human being is created equal by God and is to be respected accordingly. The Church strongly opposes unjust discrimination against people with homosexual inclinations. In fact, the proposed legislation is not directly linked to the issue of same-sex attraction. The issue is about the meaning of marriage. Being pro-equality does not mean that everything is the same, nor that distinctions between things are unjustified. To say that everyone is equal is not the equivalent of saying they are the same. To say that a man cannot be a mother, and a woman cannot be a father is not against equality. To state this is

simply to recognise an obvious fact of nature. It is in no way discriminatory. The same is true of marriage. Marriage is intrinsically linked to the procreation of children and makes no sense apart from this.

## **OK so same-sex marriage isn't possible according to Christian belief, but the Prime Minister has given you assurances that you won't have to marry same-sex couples in church if you don't want to. Why can't you accept they can marry elsewhere?**

This is not merely a matter of religious belief and practice. It regards the future of society as a whole. It is called a matter of natural law which is something common to all regardless of personal religious belief. Tampering with such a fundamental natural institution as marriage is fraught with danger. Society ceases to flourish when it fails to cherish the family and the authentic understanding of marriage which makes the family possible. The experience of other countries where same-sex marriage has been introduced clearly indicates that the proposed change is only the beginning of a process of social engineering with tragic consequences. In Canada, since same-sex marriage was legalised, the courts have ruled that a child can legally have three parents. In the Netherlands also three-way relationships are now given a measure of legal recognition. Do we really want the UK to go down this route with all the consequent harm to children? Furthermore, with good cause, we have no confidence in the assurances offered by the Prime Minister. We recall how Catholic adoption agencies were closed because they refused to participate in a state permission for same-sex couples adopting children. If exclusion of same-sex couples from marriage is defined by equality law as discriminatory, toleration of such exclusion will not last long. Any attempted safeguard would be vulnerable to a future government, to a British court giving precedence to equality considerations and to the European Court of Human Rights.

## **Isn't this a matter primarily for priests and other professionals in the Church?**

Sadly, not. There is a real possibility that the Catholic Church will not be allowed for much longer to perform state recognised marriage registration in church because of its opposition to same-sex marriage. But leading human rights lawyer Aidan O'Neill QC has given his legal opinion that NHS Chaplains, teachers and foster parents could all be vulnerable. The rights of parents over their children's education is also at threat. Mr O'Neill's legal opinion is that any school, including a faith school, could legally dismiss a teacher for refusing to

use educational material promoting same-sex marriage. Catholics must be aware of this threat to schools and teachers, and resist it with every means at their disposal. Similarly, if an institution is deemed discriminatory, can its charitable status be maintained? Legal cases would inevitably follow the passing of such legislation as in Canada.

### **So what are you encouraging us to do?**

The *Confraternity of Catholic Clergy* is united in defending marriage and joins wholeheartedly the campaign of the Catholic Archbishops. *We urge everyone who cares about upholding the meaning of marriage in civil law to make their views known to their MPs clearly, calmly and forcefully, and without impugning the motives of others. We urge all parties to ensure their Members have a free vote. It is not*

*too late to stop this Bill.* The Church calls on every Catholic, in conscience, to a clear and emphatic opposition to such proposals, and a refusal of any formal co-operation should such laws be passed. All this must be conducted in a spirit of charity. The Church defends the absolute dignity of every human being in the same way that she defends marriage and the family, that is, in proclaiming the truth with love. In this Christmas season, under the patronage of the Holy Family, let us all pray and work to ensure that the centrality of marriage and freedom of conscience which we have so long enjoyed continue to be defended by the laws of our country.

By the **Confraternity of Catholic Clergy** (British Province of Pope Saint Gregory the Great) - January 1, 2013 - *The Solemnity of Mary, Mother of God*

## THE IMPORTANCE AND POWER OF PRAYER

What do you mean by 'Prayer' to start with? If you thought it was asking God for stuff you're not completely wrong. We're supposed to ask God for our needs, and I think it's just fine to ask God for the particular things like, "Dear God, please heal my son." or "Please God we need money to pay the bills."

However, these sorts of prayers are really a means to an end rather than an end in themselves. When we pray for specific things we are putting it all into God's hands. We may say, "Give us this day our daily bread" but we also say, "Thy will be done on earth as it is in heaven." When we do both together we join our will with God's will and great power can be the result. The power I'm talking about is the power to change the world, and even more miraculous - the power to change ourselves.

Of course, when I say "power to change ourselves" I really mean God's power is released through prayer for the transformation of our lives. The first thing that is transformed in our lives in this way, is our viewpoint. By prayer we gradually shift from judging everything according to how it impacts us to judging everything according to God's will.

This step is very important because it is only when this paradigm shift takes place that we can begin to see that some of the stuff in our lives which we find unpleasant or difficult is actually there for a different purpose. Perhaps God is using the difficult situation to teach us a lesson, to show us our faults and to help us get better. It could be that what we perceive

as a nuisance and a bother and a difficulty is the way forward, but in a different direction than we had anticipated. When something is taken away from us it could be that God is making way to give us something better. Prayer helps us to see things in this new way and step by step begin living by faith and trust in divine providence.

Before long we start to live within the guidance of God and then, gradually, as we begin seeing things God's way we start praying for the things that God really wants. Wow! When that happens the power is really unleashed and we begin to see great answers to prayer. When we pray for God's will to be done and we understand what God's will is, then our actions and our prayers - our life and our faith begin working together in tandem. Faith and works become one faith-full action. Things come together. Life harmonizes. All is provided. All are protected.

Living within this harmonious state is something which is achieved by grace-fuelled action. Believe. Be. Live. Be alive. Suddenly we start to realize that we are actually living in the state of grace that we longed for. Suddenly we begin to understand that marvelous and mysterious verse from Scripture, "All things work together for good to those who love God and who are called according to his purpose."

This is where we should be headed and prayer is the power that gets us there.

By **Fr. Dwight Longenecker** - January 29, 2013



## RELIGION REMINDS SOCIETY OF OBJECTIVE MORAL NORMS

In his remarks during a meeting of the *Istanbul World Forum*, dedicated to the theme: "Justice and the Construction of a New Global Order", which took place from 13 to 14 October, 2012, Fr. Ayuso examined the essential contribution that social justice and religious freedom make to peace, and the indispensable role religions have in promoting peace and justice in global society.

"Religion", said Fr. Ayuso speaking English, "has a role in contributing to the national conversation of any given society. That conversation needs to engage with all the complexities that societies face in the modern world. Concepts such as 'justice' and 'social justice' are an integral part of that conversation. Thus, we ask ourselves, what is the contribution of religion to the national conversation about 'justice' and 'social justice'? Justice is a divine attribute, and religious teaching certainly contributes to the reflection on the right ordering of relationships, in other words, social justice. Catholic tradition, however, maintains that justice is accessible by means of human reason, to all men and women of goodwill, both religious and non religious".

"Both believer and non believer can subscribe to the innate dignity of the human person, and agree that such dignity is the reason for the inalienable rights of each individual, the protection of which is the objective of justice. . . . These rights are antecedent and independent of the State, and the measure of the justice of the State is the extent by which it

respects and vindicates these antecedent rights, for justice requires that all persons should be left in the free enjoyment of their rights. . . . When the State fails to administer justice or, indeed, acts unjustly, it no longer has any moral authority or legitimacy. This implies that the State is subject to judgement, that it does not have absolute power, that it can, and indeed, must be held to account. Our question is, therefore, who or what can hold the State to account, to ensure that it acts justly? The question is not political but moral, although the answer will require political choices".

"Since the ultimate question is moral in nature then it follows that the hallmark of a civil and just society is the proper and due space afforded to religion, which has a unique contribution in being the voice for the voiceless, a voice for the downtrodden, a voice for the oppressed, a voice for the persecuted, a prophetic voice calling all to act in peace and justice. Religion calls forth the conscience of society to act genuinely in favour of the common good. Religion, therefore, has a role in political debate, not in providing concrete political solutions, which lies outside the competence of religion, but to recall to society the objective moral norms as the basis of justice and the just society".

By **Fr. Miguel Angel Ayuso Guixot, M.C.C.J.,**  
*Secretary of the Pontifical Council for Inter-religious Dialogue*

## UP AGAINST STATUS QUO

The year 2013 is going to be challenging for Catholics, but then even metaphorical martyrdom is not necessarily a bad thing. Not that I long for suffering - I want to die in my bed, aged 95, surrounded by chocolate - but complacency tends to breed indifference if not contempt, especially where faith is concerned.

We need to put matters in proportion. Catholics in the Middle East, Pakistan, Africa, China, North Korea and Cuba have faced persecution for generations, with violence and arrest regular neighbours. In the west we've had it easy for a long time, and still do in relative terms. But the culture and the state are no longer on our side, and if we think otherwise we either do not understand the situation or we have compromised our beliefs.

That human life was sacred, that marriage was the union of a man and a woman, that promiscuity was undesirable, that honesty and integrity were admirable, that family was constructive rather than destructive, that God existed, were self-evident truths to most people in Canada and to institutions of mass communication and governance.

All of that has changed, and usually more because of prejudice than intelligent analysis. Watch mainstream television, go to movies, take courses at university, listen to politicians and it soon becomes obvious that the underlying approach to morality and manners has been transformed. And because the Church is the only institution that stands entirely firm on these matters, it is inevitable that Catholicism and Catholics will be under fire.

It's why you will see more believers and leaders taken to human rights commissions, abused in entertainment, marginalized and silenced in the public square. Be extremely suspicious of any who boast Catholicism but are welcome in the halls of power - it's tempting to sell out, and the earthly rewards can be glorious.

This is not about opposing something because it makes us feel special or because we're just perennial moaners. There have always been ghetto Catholics, people who prefer the bunker to the crowded room. No, it's far more significant than that. We're no longer choosing to be contrary to the *status quo*, but now have that position thrust upon us.

In a society where babies are aborted, marriage is abused, God is abandoned and humanity re-defined, the choice to confirm and conform is simply not available any more. As such, Catholics are now revolutionaries, in a revolution that genuinely merits the name. Forgive me, but I have little time for the fellow travellers, the Catholics who want acceptance and praise from those who preach all that is opposed to that for which we are supposed to stand.

When Henry VIII began the English Reformation, there were many bishops, clergy and laity who preferred ease to opposition; during the French Revolution there were clergy who collaborated with the atheist state; even in North America and Western Europe there were (and are) priests more excited by

socialism and liberalism than faith and orthodoxy. If clergy fails, congregations tend to follow.

Today we're in a much healthier way. A papacy that shines like diamonds, a new generation of cardinals and bishops who inspire, priests bathed in strong formation and muscular faithfulness and a perhaps smaller but certainly more devout community of Catholics in the pews. We're going to need all of them in the coming year. Nobody will be taken away to camps like in Cuba or China, nobody will be murdered in the street like in Pakistan or Egypt, but people will be fired, mocked, humiliated, threatened and punished, like in Britain and France.

Yes, nations we once thought civilized are now acting with barbarism.

Never invite suffering but never reject it or fear it. To suffer for God and His Church is an earthly bruise, but an eternal blessing. Don't rely on political parties to protect you, and don't assume that the situation will improve. As the earth shakes, hold on to the only thing that does not shudder or shatter when tragedy strikes. The Church is there, for you, me and all of us. I still want the nonagenarian confectionery death if possible, but it's not really in my hands.

Enjoy the year - it's going to be an interesting one!

By **Michael Coren**, January 9, 2013

## FROM HERE AND THERE

### 1) Women are being brutalised by 'equality'

*Women are better off giving life than taking it*

I got some stick last year when I wrote in a blog after the Olympics that the thought of women punching each other in a boxing ring depressed me. This view has nothing to do with the characters of the young women so engaged; it is my battle (using words rather than fists) against these latter decades of feminism which has made such a pugilistic scenario possible. Over boxing I wrote, "It might seem a victory in the on-going feminist struggle of women's complete equality with men, but it strikes me as a hollow victory; a blow against the nature of womankind; indeed, a step backwards for civilisation."

Last week we learned that in the US women are going to be allowed to engage in front-line combat

duty alongside men. I see it as a further downward slide; what will be next?

Soon, as Yeats wrote in the context of the Great War, "mere anarchy" will be "loosed upon the world." I am not being alarmist; nor am I alone in my opinions here; Robert Reilly in a good article in *Mercator Net*, challenges US General Martin Dempsey who has proclaimed that "The time has come to rescind the direct combat exclusion rule for women and eliminate all unnecessary gender-based barriers to service." As Reilly comments, it is ideological pressure that has created this supposed requirement - not military necessity. He points to research in 1994 for the *Heritage Foundation* which has shown that "the presence of women has had a devastating impact on the effectiveness of men in battle."

Why? Because it is a natural male instinct to protect and assist women when they are in danger rather



than continue with their attack. This in turn further jeopardises their own lives and also the survival of the whole unit. "The study further revealed that unit morale was damaged when men saw women killed or maimed on the battlefield."

The article refers to the late Israeli Defence Minister, Moshe Dayan, who also thought that women reduced the effectiveness of male units because men took steps to protect them "out of fear of what the Arabs would do to the women if they captured them." All this makes complete sense. War is horrible. It is bad enough that men sometimes have to engage in its brutalities. Why now include women in combat roles?

Retired US General Volney Warner strikes a note of common sense (unlike President Obama who, not surprisingly, sees the ending of the combat exclusion as "appropriate"). He states, "I remain convinced that women are better at giving life than taking it." That says everything about the difference between men and women and why they should not be considered "equal" on the battle-field. Reilly asks rhetorically, "What kind of society seeks to put its women, its life givers, directly in harm's way . . . The answer is, a society that no longer knows what women are or why men fight to protect them."

Where America leads, we follow. What a gloomy prospect.

By **Francis Phillips** in the February 4, 2013 **Catholic Herald**

2) "Son, in thirty-five years of religious study, I've come up with only two hard, incontrovertible facts: there is a God, and . . . I'm not Him."

### 3) Record crowd at *March for Life* in Washington

A record crowd called for legal protection for the unborn during the annual *March for Life* in Washington. The *Associated Press* reported that "thousands" took part, while pro-life journalists who were present estimated the crowd at 500,000.

"One day, we will be here and triumph, because love and truth always triumph," former Senator Rick Santorum told the crowd.

The march was preceded by the *United States Conference of Catholic Bishops'* annual National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception. An estimated 13,000 were in attendance.

"There is no doubt that the next major assault on the

Gospel of Life will come from those pushing physician assisted suicide and euthanasia," Cardinal Seán O'Malley preached. **"The society that allows parents to kill their children will allow children to kill their parents."**

**Catholic World News** - January 28, 2013

### 4) Marriage

. . . [M]arriage is an institution and sacrament between one man and one woman for the procreation of children and the loving union of the spouses.

At the level of principle, this issue has nothing to do with anybody's sexuality. A man cannot marry a man whether he be heterosexual or homosexual, and a woman cannot marry a woman whether she be heterosexual or homosexual, because marriage is a union of a woman and a man.

Consequently there is no exclusion from marriage or discrimination on the grounds of sexuality, because heterosexuals and homosexuals are treated in exactly the same way: neither can marry someone of the same sex, both can marry someone of the opposite sex.

Any relationship involving two people of the same sex cannot be marriage because marriage involves one person of each sex - people of the same sex simply cannot enter into marriage because they are not of complementary sexes.

There is no more exclusion or discrimination involved than if the National Health Service were to refuse me gynaecological services because I am a man. **Deacon Augustine**

### 5) Murphy's Other Laws

Light travels faster than sound. That is why some people appear bright until you hear them speak.

A day without sunshine is like, well, night.

Change is inevitable, except from a vending machine.

Those who live by the sword get shot by those who don't.

Nothing is foolproof to a sufficiently talented fool.

6) **Moral relativism.** The philosophized notion that right and wrong are not absolute values, but are

personalized according to the individual and his or her circumstances or cultural orientation. The opposite of moral relativism is **moral absolutism**, which espouses a fundamental, Natural Law of constant values and rules, and which judges all persons equally, irrespective of individual circumstances or cultural differences.

Archbishop Mamberti, the Holy See's *Secretary for Relations with States* has commented: There is a real risk that moral relativism, which imposes itself as a new social norm, will come to undermine the foundations of individual freedom of conscience and religion. The Church seeks to defend individual freedoms of conscience and religion in all circumstances, even in the face of the "dictatorship of relativism".

### 7) Pope renounces papal throne

The Holy Father, at the end of today's consistory for causes for canonization, announced his resignation from ministry as Bishop of Rome to the College of Cardinals. Following is the Holy Father's complete declaration, which he read in Latin:

"I have convoked you to this Consistory, not only for the three canonizations, but also to communicate to you a decision of great importance for the life of the Church. 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. I am well aware that this ministry, due to its essential spiritual nature, must be carried out not only with words and deeds, but no less with prayer and suffering. However, in today's world, subject to so many rapid changes and shaken by questions of deep relevance for the life of faith, in 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 fulfil the ministry entrusted to me. For this reason, and well aware of the seriousness of this act, with full freedom I declare that I renounce the ministry of Bishop of Rome, Successor of Saint Peter, entrusted to me by the Cardinals on 19 April 2005, in such a way, that as from 28 February 2013, at 20:00 hours, the See of Rome, the See of Saint Peter, will be vacant and a Conclave to elect the new Supreme Pontiff will have to be convoked by those whose competence it is."

"Dear Brothers, I thank you most sincerely for all the love and work with which you have supported me in my ministry and I ask pardon for all my defects. And now, let us entrust the Holy Church to the care of Our Supreme Pastor, Our Lord Jesus Christ, and implore his holy Mother Mary, so that she may assist the Cardinal Fathers with her maternal solicitude, in electing a new Supreme Pontiff. With regard to myself, I wish to also devotedly serve the Holy Church of God in the future through a life dedicated to prayer."

**Vatican Information Service** - February 11, 2013

**8) Love all, trust a few, do wrong to none. William Shakespeare**

**9) The English language?** Heard during a TV News program:

merging together

almost as if it didn't happen

anyone can voice their opinion

bond together

*en masse* together

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