

# The Sodality of St. Edmund, King and Martyr

## The Personal Ordinariate of the Chair of St. Peter

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July 16, 2013 - **Our Lady of Mount Carmel**

### *AUGUST SCHEDULE*

August 4	Sunday	The Tenth Sunday after Trinity
August 11	Sunday	The Eleventh Sunday after Trinity
August 18	Sunday	The Twelfth Sunday after Trinity
August 25	Sunday	The Thirteenth Sunday after Trinity

### *SERVICE TIMES AND LOCATION*

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

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## "SO, WHAT IS THE ORDINARIATE?"

It's a question still frequently raised, and will continue to be, as the years pass and gradually this personal jurisdiction - like a diocese - comes to be seen as a natural part of diverse Catholic life.

After all, just take the Isle of Wight, where in addition to the diocesan Catholic parishes with their nine churches, there are also religious communities not part of the diocesan structure, such as St Cecelia's and Quarr Abbeys, and the Sisters of Christ, East Cowes, in addition to the missionary fraternity of Verbum Dei, next to the former Dominican priory at Carisbrooke. *The Personal Ordinariate of Our Lady of Walsingham* is just another strand - one with an Anglican ethos - in this richness of Catholic life.

Attitudes and practical experiences do change. Recently, at the main parish mass for Corpus Christi in Ryde's Catholic church, all three of the concelebrating Island priests, were formerly Anglicans, two of them as Anglican clerics - and both of those are married! That would have been unheard of several decades ago.

Which brings us to an important aspect of the Ordinariate: its role in building bridges in ecumenism. Again, there's a need for time here, once the initial soreness felt by some in the Anglican hierarchy about the Ordinariate has healed and initial reservation felt by some diocesan Catholics eased.

Mercifully, the initial language of "defectors" and "disaffected" has largely gone. The Ordinariate is here to help Catholic-minded Anglicans find a home, corporately with others, in the fullness of communion. No one is "born CofE", for we only become members of Christ's Body, the Church, at baptism, just as the term "cradle Catholic" only makes sense upon baptism, not before.

On the Island, Anglican reaction to the Ordinariate has been mixed. On the positive side, the former Archdeacon, Caroline, was more than happy that Catholic-minded Anglicans should explore this route, and our Pastor has recently been invited to preach at the patronal festival of an Anglican church.

The Island-based part of the Ordinariate Mission for the IOW & Portsmouth is two years old this month. It began life as a local eucharistic community on 26 June 2011.

To mark this event, an informal evening is being arranged - partly celebration, partly information (with a brief presentation and an opportunity for questions to be raised). Any readers of the Newsletter are more than welcome . . . on Wednesday 26 June.

From the June 2013 issue of the *Ordinariate News* - the Newsletter of the Isle of Wight & Portsmouth Mission

## ROBERT'S RAMBLINGS

### **Lenten Light Heartedness**

*A simple sermon preached on Lent I in the Church of Our Lady of Good Counsel, Wickford, Essex.*

You are on a journey to heaven. There is one great obstacle between you and your destination. And that obstacle is God. God is like a parking inspector, wanting to catch you out, to fine you. God is like a traffic cop, eager to get you for speeding. God is like a certain master at my old school who knew all the rules by heart, the school rules, the house rules, the class rules. He would sneak about in soft shoes, listening at doors, peering through windows. And oh what fun he'd have each day caning boys!

We live in a world full of commitments, laws, by laws, obligations and rules. It's impossible to know them all, remember them, keep them. Inevitably therefore being Christian involves us in an overwhelming number of regulations. The trick is to get round the obstacle. Phew! Now I'm in heaven. I can live happily ever after, without fearing or being bothered by God.

Pity the poor Jews of the OT whose religion was sometimes called The Law. They had five books of it, *Genesis, Exodus, Leviticus, Numbers, Deuteronomy*. No wonder that at the first Council of the Christian church St Peter said about that law, "The yoke which neither we nor our fathers were able to bear" (*Acts 15,10*).

Now if I were to ask you, "Is that how you understand God?", you would reply, "Certainly not! Don't be silly". But I suspect that deep down inside some of us, perhaps inside many of us, that is the caricature, the misunderstanding of God.

So then wham, bang, right at the outset of lent, on the first Sunday in lent, St Paul presents us with the gospel. And the trouble with the gospel is that we sometimes feel it's too good to be true. There is one short liberating sentence about Jesus our Liberator, Who frees us from fear, from the burden of guilt, from obsession with rules and regulations, from misunderstanding.

*St Paul's letter to Rome*, chapter 10, verse 9. "If you confess with your lips that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved". Paul goes on to add, "No one who believes in Him will be put to shame". And more,

"Everyone who calls upon the name of the Lord will be saved". Let me repeat, "If you confess with your lips that Jesus is Lord and believe in your heart that God raised Him from the dead you will be saved".

God is not the obstacle on the way to heaven. God Himself is the way to heaven. God is heaven. Heaven is God. Christianity is not primarily about rules and regulations. Christianity is about being loved by God. God loves you because God is Love.

Later on in the same letter to Rome St Paul goes on to say, "If God is for us, who is against us? Who shall separate us from the love of God? I am persuaded that neither life nor death nor any other creature can separate us from the love of God which is in Christ Jesus our Lord".

Each year lent comes round. Oh dear, time to be grim again. Must I make more regulations for me to keep? Perhaps I should do this, perhaps I should not do that?

There was once a country priest, an Anglican as it happens, who was also one of England's great poets. George Herbert, who prayed and worked in the 1600's. He wrote, "Welcome dear feast of lent". Dear feast of lent? He wasn't being funny. In some languages the word for *spring* is *lent*\*. Who after the horrors of winter does not welcome spring? In spring a young man's fancy lightly turns to thoughts of love.

Lent is not about gloom. Lent rejuvenates us, refreshes us, makes us young again. Lent is a celebration of God's love. Lent celebrates the God Who loves us. Welcome dear feast of lent. If you confess with your lips that Jesus is Lord and if you believe in your heart that God raised him from the dead, you will be saved.

Therefore to God, Father, Son and Holy Spirit, be thanks for evermore. So be it.

\* Afrikaans and Dutch

**Msg. Robert Mercer, CR**

## Conclusion

While much more can be said about specific examples of liturgical patrimony such as the Summary of the Law and Prayer of Humble Access, I have attempted to highlight some guiding principles that allow us to identify the patrimony of the Anglican liturgical expression and also to fulfill it by incorporating it into the fullness of authentic Catholic liturgy. Such principles are necessary if our conversation is to reflect the communion that the Divine Liturgy itself forges among the members of the Body of Christ. Without such a foundation, all dialogue would be frustrated and conversation reduced to individual, personal preference.

Sadly, such foundationless voices have attempted to insert themselves into our current dialogue. On the one hand, there are those who advocate for certain Anglican-inspired liturgical texts or practices without sufficient regard for the established sources and doctrinal principles out of which the liturgical life of the Church has grown. On the other hand, there are those who, forgetting the great diversity to be found in the family of the Catholic Church, maintain that an Anglican liturgical patrimony does not properly exist and that full communion with the Roman Catholic Church is expressed only in the usage of the Roman Rite.

Nevertheless, the continuing dialogue about liturgical patrimony is essential because, ultimately, it is an acknowledgement of the power and working of the Holy Spirit in the Church. It is this very Spirit who has led communities of Anglican Christians with their pastors to seek full communion with the Catholic Church. It is this very Spirit who inspired the Successor of St. Peter to promulgate *Anglicanorum coetibus* for the good of gathering together the one flock of Christ. It is this very Spirit who must have been at work during nearly 500 years of ecclesial separation to prepare the way for reconciliation. And it is this very Spirit who continues to nourish the flame of faith in our hearts and make present Christ's Paschal Mystery in the liturgy we celebrate.

In *Anglicanorum coetibus*, our Holy Father encourages us to acknowledge that the Anglican liturgy did not develop in a vacuum, cut off from its Catholic roots. Rather, by the grace of the Holy Spirit, there was preserved a "faithful remnant" of Catholic liturgy that found new expression - even eloquence - in Anglican worship. This, then, is the patrimony we strive to identify and preserve in the communion of the Church Universal, not as a museum piece but as a valid expression of our participation in the Sacrifice of Christ. For that is what we are: participants in the one Sacrifice and the one Supper of the Lamb that reconciles us to the Father and to each other.

Ultimately, at this juncture we stand before a mystery much greater than ourselves. The Church herself, not invented by human ingenuity, is of divine origin and, therefore, her liturgy has God as its Author. Certainly, we are invited into this mystery, but only as its ministers and servants, and this, far from being the architects of unity ourselves, we receive the gift of communion as the first fruits of those who believe. It is the Spirit of the Living God who, through the sacramental liturgy of the Church, rouses faith in the hearts of believers, makes them to be *disciples*, and grafts them on to the Body of Christ. More than a homogenous gathering of people from a single cultural background who share similar interests, ideologies, and traditions, the Spirit of Pentecost has fanned a Church that professes a single faith in a multitude of diverse languages. The Ordinariate, particularly through its liturgical patrimony, bears witness in the communion of the larger Church to the great diversity of the Spirit's gifts, demonstrating even today the vitality and variety still to be found in the Body of Christ for the good of all the members. This, then, is the liturgical mission of the Ordinariate and the truest expression of patrimony.

**Msgr. Steven J. Lopes, STD**, at the Symposium held at St. Mary's Seminary, Houston, Texas on February 2, 2103

## ARCHBISHOP CHAPUT AND THE ROLE OF THE LAITY

**'If laypeople don't love their Catholic faith enough to struggle for it in the public square, nothing the bishops do will finally matter.'**

The Liberty Bell stands in Philadelphia as an icon of American freedom and independence since 1776. Today, Philadelphia Archbishop Charles Chaput warns that the bell is tolling for religious liberty in the United States, and lay Catholics must determine whether it rings in the rebirth or the end of that cherished freedom.

Archbishop Chaput and the rest of the U.S. Conference of Catholic Bishops have called upon Catholic Americans to observe the second annual "Fortnight for Freedom" from June 21 to July 4. The bishops have asked Catholics to engage in two weeks of prayer, education and action to address the many challenges to religious liberty in the United States, especially as the August 1 deadline for religious organizations to comply with the HHS [Health and Human Services] mandate approaches.

But while the U.S. bishops have highlighted this issue, Archbishop Chaput makes the case that the fate of religious liberty falls squarely upon the shoulders of the lay faithful. The archbishop has warned Catholics that they need to "wake up" and realize that the recent IRS scandals involving the deliberate targeting of political (and even religious) groups not favorable to the White House is only a foretaste of the consequences of losing the national discussion on religious liberty.

In this interview with the *Register*, Archbishop Chaput explains why the lay faithful must take up their role as the leaders in the fight for religious liberty - and why the U.S. bishops can't do this for them.

*What responsibility do laypeople have to take action on behalf of the Church's religious liberty? Why can't this responsibility rest solely on the bishops' shoulders?*

The secular world is the place where laypeople exercise their leadership most naturally. It's the environment of their everyday lives and their primary mission field. Bishops can counsel and teach, but their role in practical political affairs like the fight for religious liberty can only be indirect and secondary.

If laypeople don't love their Catholic faith enough to struggle for it in the public square, nothing the bishops do will finally matter.

*How should we Catholics understand the different responsibilities of the lay faithful and their pastors and bishops in this fight for religious freedom?*

American Catholic culture has a strong dose of "let Father do it." A hundred years ago, when the Church was still an immigrant faith under pressure and dealing with constant bigotry, a heavy dependence on priests for almost everything in Catholic life was natural. But in the long run it's not healthy, and it encourages clericalism on the part of the clergy and laziness on the part of laypeople.

*What's our relationship with our bishops, then, and*

*our proper role?*

Priests do have a special task of leadership within the believing community through the sacrament of holy orders. But we all share a fundamental Christian equality in baptism, and priests can't - and shouldn't - take the lead where laypeople can do a better job.

When it comes to politics, economics and social policy, the main duty of a bishop is to preach basic principles. Sometimes, on some pivotal issues, bishops need to be more engaged in the details of legislation. But, overall, Catholic witness in the secular world should be the work of prudent, faithful laypeople.

Note that the two key words there are "prudent" and "faithful." Both qualities are vital to the lay vocation.

*Why does the fight for religious liberty depend on lay leadership more than ever?*

Religious liberty as an ideal sounds lovely. But in the abstract, it has very little power. It has political force only to the degree that ordinary people believe and practice their faith - and refuse to tolerate anyone or anything interfering with their faith. The current White House has a clear track record of ignoring the traditional American understanding of religious freedom and interfering with the activity of religiously inspired organizations.

If lay Catholics accept that sort of government behavior without inflicting a political cost on the officials responsible for it, then they have no one to blame but themselves when they find that their liberties have gone thin.

*What advantages do the laity have that the bishops do not?*

In the wake of the abuse scandal, bishops are too easily caricatured and marginalized by the mass media. The religious-freedom fight needs to be owned and led by laypeople.

*Should the laity wait for the bishops to green-light their ideas, or should they just go ahead and get involved? How do we work together?*

Laypeople have the freedom and the obligation to actively witness their faith, alone and together with other believers. Obviously, zeal should be accompanied by common sense. That means keeping your local bishop informed and seeking his blessing for any major apostolate.

But the missionary vocation belongs to all of us - permit. clergy, religious and lay - and we should commit ourselves to pursuing it as our circumstances in life

By Peter Jesserer Smith, June 19, 2013, *National Catholic Register*

## *DON'T ASK, DON'T TELL* *SILENCE AND CULTURE AT A CARTHUSIAN MONASTERY*

When the film *Into Great Silence* came out in American theatres back in 2007, a student of mine, who is a high school religion teacher, took some of his students to see it. They had to leave about half way through. The students, accustomed to fast paced entertainment, couldn't handle the presentation of the life of the Carthusian monks of the monastery of the Grand Chartreuse in France. I don't think this is an indication of the quality of the film. Rather, I think it has to do with our inability to appreciate monastic life and culture. It reminds me of a family member's remark about my retreat at a Benedictine monastery: that sounds like hell. Indeed, in our culture it would seem like hell for many of us to enter into prolonged periods of silence without distraction or entertainment.

For my money, *Into Great Silence* is the best modern, artistic presentation of monastic culture. The film is superbly contemplative, lacing the life of monks with their beautiful setting in the Alps, taking the viewer through a year of their life with the four seasons as a backdrop. Not only was I struck by the use of the monastery grounds in the film, but also the camera's focus on the faces of the monks, or hermits, at prayer and also during still shots, profiling each of the monks. You truly get a sense of the silence at the monastery, as you can perceive each small sound, while entering into the prayer of the monks, in their cells and at chapel during the night. From the cosmic sense of the seasons to the small shots of minute details, the film is a *tour de force* of monastic culture.

There is a scene in the film where the prior is sitting at his desk buried in paperwork. The camera zooms in on one particular paper and it is possible to see the writing on it. It is a receipt for the candies and liqueur, *Chartreuse*, made by the monastery. In these lives completely dedicated to prayer and silence, the business of the world enters, though almost imperceptibly. They must still provide for their livelihood, but in the process they also make a serious contribution to the culture of the world at large. A few lay brothers are shown working hard in the garden and the kitchen, but the majority of the monks dedicate their lives exclusively to prayer as hermits, forgoing common meals (except on Sunday) and even most of the divine office in common, so as

to enter more exclusively into holy silence and solitude. And yet that silence is supported by the products of the monastery, which those of us outside should be happy to consume (think of it as part of your tithe!).

The reader will have to forgive my title's use of [President] Clinton's now abandoned policy on homosexuality in the military. It seemed *apropos* in light of the cheeky line on the bottle of *Chartreuse* describing their recipe: "Protected by vows of silence" (I say cheeky, because no such vow actually exists). Indeed, only two monks know the recipe, composed of 130 Alpine herbs. There are two main varieties, Green (110° proof), which gives its name to the color chartreuse, and Yellow (80° proof), which has less alcohol and is a little sweeter. The monks are serious about its production, having specially designed fermentation tanks and the largest liqueur ageing cellar in the world. *Chartreuse*, with its unique and even "beguiling" taste, could be one of the best drinks on the face of the earth - a sheer ecstasy of taste. It is worth the high price tag, if sipped over prolonged periods. I think it must be a sin to mix it with other liquids, though the label recommends it on the rocks (as it should be consumed cold), with tonic, or even in a cocktail.

Not all of us can enter into the silence of the monastery. Some of us, indeed, wrongly consider it akin to eternal torment. The film *Into Great Silence* is an important witness to genuine monastic culture, although the reaction that many have toward it may be just as significant. This reaction shows us that we cannot live without the constant distractions in our perpetual rat race. Real life, the contemplative life, our eternal vocation, is scorned. Silence enables us to pull back and offers the possibility to see things more clearly. It heightens our perception and awareness of reality. This fact hits home at the end of *Into Great Silence*, when the silence is finally broken as a blind, old monk offers his reflections on death. His words hit hard and profoundly as it seems that the silence has prepared the viewer to hear them as the culmination of the film.

Ironically, the silent life nestled in the French Alps is also the source of a great cultural achievement, the outstanding liqueur, *Chartreuse*. In the *Bud Light*

culture of less calories and less taste, where everything is mass produced and devoid of distinctive culture, the monastery of the Grand Chartreuse is also a witness to doing things right on the human level. At the end of the day, it may take their life of silence to really help figure out the human

thing too. Silence and culture: do tell!

By **R. Jared Staudt**, Assistant Professor of Theology and Catechesis at the *Augustine Institute*, Denver, Colorado - in *Crisis Magazine*, June 19, 2013

## MACHIAVELLI'S INFAMOUS ESSAY MARKS ITS 500<sup>TH</sup> ANNIVERSARY

***The Prince* preaches expedience over morality, becoming the harbinger for modern secularism.**

Niccolo Machiavelli [was] one of Florence's most famous sons, and one of the world's greatest intellectual villains.

It is one of the world's most infamous books. Its author has been called the father of modern politics, and his name is a byword for underhanded cynicism and unscrupulous scheming, and (according to some) gave the British the slang term "Old Nick" in reference to the devil. Yet the scholars who have dedicated their lives to studying it can't even agree about his real intent.

This year marks the 500<sup>th</sup> anniversary of the completion of Niccolo Machiavelli's best known, and in the minds of the vast majority of people, defining, work, *The Prince* (although it would not be published until 1532, five years after his death). This piece of literature guides its readers in the art of taking and maintaining power, and is written with cold-blooded clarity and all the emotion of a shopping list.

"I maintain that every prince must wish to be considered merciful and not cruel," one passage ominously reads. "Nevertheless, he must avoid using mercy inappropriately. Cesare Borgia was considered cruel, yet his cruelty brought order to the Romagna, uniting it and making it peaceful and loyal."

Little is known of the early life of Machiavelli. He was born into what he described as a poor family in Florence. His name suddenly jumps into history after the execution of Savonarola when he was appointed second chancellor of the Florentine republic in 1498. In this post his greatest achievement was arguably the creation of a conscript military to lessen the city-state's reliance on mercenaries, something he advised all rulers to do.

When it came to matters of faith, Machiavelli appears to have been pretty open about not having much. His friends teased him about his unbelief and he joked about his failure to attend church. In *The Prince* Machiavelli suggests the use of religion as a

political tool, citing the example of Ferdinand of Spain.

When in 1512 the government inevitably fell in that most Italian of ways (an imperial invasion) Machiavelli was forced from office, arrested, and tortured before being released to live on his father's farm on the outskirts of Florence.

In 1513, less than a year into his political exile, Machiavelli sent a manuscript of *The Prince* to his friend, Francesco Vettori, saying that he planned to dedicate it to Giuliano de' Medici, a brother of Pope Leo X, although by the time it was published the dedication had changed to Lorenzo de' Medici, nephew of Pope Leo and Giuliano, and the leading member of the ruling oligarchy of Florence.

Machiavelli's reasons for writing are a matter of debate. Some scholars argue that he did it out of a love for his country, in hope that through his advice Italy could be united under the tutelage of Florence. Indeed, the final chapter deals specifically with applying his teachings to the unification of Italy. Others say that he was vengefully giving bad advice, hoping to bring about the end of the Medici government. Still others believe that it was satire, never meant to be taken seriously, a jab at the Byzantine workings of Italian government; this last theory seems to have originated with Rousseau during the Enlightenment as part of an attempt at repairing Machiavelli's image.

Over the next few decades the book managed to find its way across Europe and into the libraries of some of the most prominent men before its amorality got it put on the Vatican's Index of Forbidden Books. According to some accounts it had influenced Henry VIII in his turn to Protestantism, and even Emperor Charles V had a copy in his collection.

Ultimately the greatest mark left by *The Prince* has been its influence on the political doctrine of *Realpolitik* (German for "practical politics"), and the related political philosophy of *Realism*. Both emphasize expedience and necessity as the greatest good while completely ignoring morality and

ethics, and has been followed religiously by a great many politicians of all stripes to this day.

Whatever Machiavelli's reason for writing *The Prince*, and regardless of the hushed whispers in which its title is spoken (no politician in [his] right mind would openly admit to admiring it, let alone

heeding it) the book has had a lasting influence on the world, and shows every promise of surviving another 500 years.

By **Adam Macpherson**, June 28, 2013 in *TheChristians.com*

## KEEP DREAMING

Dear oh dear, how the consensus media spins and shakes as it tries to define Pope Francis within its own jejune, secular purview. Is he left, is he right, will he change the Church so that we in the relativist world are more comfortable with it? And now, forgive the pun, they're all exercised about exorcism. Within moments of Pope Benedict's resignation there was ill-informed speculation that a new pontiff would introduce sweeping reforms, which was really a euphemism for demanding that the Church be more like the average chattering class dinner party.

It just wasn't going to happen. Better, just couldn't have happened. No Pope is going to suddenly condone same-sex marriage, condom use and divorce - it's always these issues you see - any more than he's going to proclaim Mohammad as the final prophet of God. Hysterical wishful thinking is not the same as responsible journalism, which is something serious Catholics have come to realize every time there is a major story concerning the Church.

The papal exorcism incident is particularly intriguing. Pope Francis spent time with a severely handicapped 43-year-old man - identified only as Angel V - and appeared to be praying over him. The father of two has told the Spanish-language media that he can now walk, but is still possessed by demons. Well, half the job done I suppose.

Not sure what to make of any of this, and it's likely we're getting a shadow of a ripple of a rumour of what actually occurred. But what does amaze is how ostensibly incredulous people were that the Pope, the successor to St. Peter, should believe that there is such a thing as spiritual warfare, that Satan and devils do indeed exist and that God's priests have the ability to combat and defeat them.

Truth be told, Hollywood believes this too. Every time there is another movie about the devil and an exorcist, the good guy, the hero, is never a United Church minister, never an Anglican enamoured with the works of Matthew Fox, and he's certainly never a she. It's always a Roman Catholic priest. So when the going gets tough, the toughs get priestly.

Of course the devil prowls around looking for meat. We can't just believe the nice, easy bits of Scripture, and salvation doesn't make any sense if we accept only half of the story. As C.S. Lewis said, there are two errors we can fall into regarding Old Nick. One is to assume he doesn't exist, the other is to think about little else and to obsess about him.

For those Catholics who assume the Church is merely a pressure group working for a higher minimum wage, clean energy and fair trade coffee, the reality that we're fighting an eternal war against the forces of darkness might come as something of a shock. Sorry, but that's the way it is. Life is great, life is fun, life is to be enjoyed and we should never live it in fear of the big nasty down below, but if we assume he's a myth we are in deep, diabolical trouble.

So the new, Jesuit, preferential option for the poor Pope comes into office and within days he's acknowledging the existence of Satan, giving homilies about sin and the struggle between good and evil, emphasizing that complete understanding of Christ is only to be found within the Church, and also - after a little clarification due to Vatican mistranslation and media misinterpretation - reminding the world that there is no salvation outside of Catholicism. Popes rock, so to speak.

It's going to be an eventful, exciting few years under the man from Argentina, and while he will never be, for example, as conservative a liturgist as his predecessor, he is a pontiff who loves the Church, truth and Christ with an intelligence and compassion that we can only admire and thank God for. I try not to take comfort in the anguish of my enemies - but I do, and I suppose that's what confession is for - but nothing proves the Pope's genius more effectively than the anger of those who foolishly assumed that suddenly the Church would resemble some mildly theological version of the NDP [New Democratic Party - a left-wing political party]. Dream on comrades, dream on.

**Michael Coren** in the June 16, 2013 issue of *The Catholic Register*



## AMENDMENT TO APOSTOLIC CONSTITUTION COMPLEMENTARY NORMS EMPHASIZES MISSION TO EVANGELIZE

We recently received some very good news from Rome that our Holy Father, Pope Francis, approved on May 31, 2013, a significant modification to the Complementary Norms for Apostolic Constitution, *Anglicanorum coetibus*, which establishes and guides the work of the Ordinariate.

The modification addresses a particular question of who is eligible for membership in the Ordinariate. Here is the modification in the *Complementary Norms*:

**5§2: A person who has been baptized in the Catholic Church but who has not completed the Sacraments of Initiation, and subsequently returns to the faith and practice of the Church as a result of the evangelizing mission of the Ordinariate, may be admitted to membership in the Ordinariate and receive the Sacrament of Confirmation or the Sacrament of the Eucharist or both.**

In communicating this modification, the Congregation for the Doctrine of the Faith stresses that the objective criterion of an incomplete catechesis is the baptized Catholic who lacks one or other of the Sacraments of Initiation (Confirmation, reception of the Eucharist). Catholics may not

become members of the Ordinariate "for purely subjective motives or personal preference."

I certainly welcome this development, which further establishes our place in the work of the new evangelization. Our primary mission remains the reconciliation of Christian people coming from the Anglican tradition who are seeking full communion with the Catholic Church. Particularly in North America, with large percentages of "un-churched" peoples, it is inevitable that we will encounter those who have no formal ecclesial relationships but who are seekers of truth.

The Great Commission thus becomes more and more the heart of our work.

The episcopal conferences of Canada and the U.S. have been generous and enthusiastic in their support of us in the Ordinariate, as co-workers of the Gospel. It is heartening indeed to have this formal encouragement from the Holy See.

So let us renew our efforts to commend the Gospel to all people!

**Msgr. Jeffrey Steenson**

## FROM HERE AND THERE

1) Our Lord's first obedience was to the will of His Father, not to the needs of men; the saving of men was the natural outcome of His obedience to the Father.

2) "Everything is a gift from God: it is only by recognizing this crucial dependence on the Creator that we will find freedom and peace." **Pope Benedict XVI**

3) **Simple arithmetic.** If 10 families tithe, there will be enough money to support a full-time priest!

4) **Hamilton Cathedral now a Basilica!**

More than eight decades ago, a bishop in Hamilton had a dream while he was overseeing the building of a new cathedral for the diocese.

Bishop John McNally saw the Cathedral of Christ the King being designated as a basilica. A basilica is a

title a Pope gives to a church of particular significance in a region - either for architectural, liturgical or historical reasons.

McNally met with Pope Pius XI in 1931 and got approval to name the new cathedral by the title Basilica of Christ the King.

McNally went ahead and had a section of stained glass installed in the church's great rose window depicting the Pope handing McNally a document declaring the church a basilica.

However, the Pope never did officially bestow the title on the church.

McNally's desire for the honour was finally realized earlier this year when Pope Benedict XVI, three days before he resigned, approved the designation.

On Sunday, the church will celebrate a special mass marking the event.

The cathedral has been designated a minor basilica, one of only half a dozen Ontario churches to receive the title, said Monsignor Murray Kroetsch, Chancellor of the diocese.

A church must apply to Rome for the honour, Kroetsch said. Last year, Hamilton Bishop Douglas Crosby sent in a petition, which was approved in February. The designation would interest Catholics across the large Hamilton diocese which covers six regional municipalities, Kroetsch said.

"(The cathedral) is the centre for the diocese where all major liturgical events take place. In the course of a Catholic's lifetime, they're bound to be in the cathedral at least once for some event."

Kroetsch grew up in the K-W area, but considered the Hamilton church "our cathedral."

Earlier this month, 450 married couples from all over the diocese celebrated their wedding anniversaries at the cathedral.

"It's the place of meeting for people all over the diocese," he said.

To some extent, the title gives the church and its parishioners a reason to boast, he said.

"There is a pride in our cathedral. It's one of the most beautiful cathedrals in Canada.

"It's got magnificent stained glass windows and a marvellous organ. The stonework is exquisite. There's a lot of craftsmanship in the building."

From *The Waterloo Region Record* - June 22, 2013

5) We do not err because truth is difficult to see. It is visible at a glance. We err because this is more comfortable. **Alexander Solzhenitsyn**

6) In recent years, the Catholic-Anglican dialogue – like the Anglican Communion itself – has had to deal with differences over the ordination of women as priests and bishops, with the blessing of homosexual unions in some Anglican communities and with questions regarding the ordination of openly gay bishops.

In response to Anglicans who wanted to join the Catholic Church, but also wanted to preserve their Anglican spiritual and liturgical heritage, Pope Benedict XVI in 2009 established Anglican ordinariates, jurisdictions similar to dioceses.

Pope Francis thanked Anglicans for making 'sincere efforts' to understand Pope Benedict's provisions. The Anglican ordinariates, he said, "will enable the spiritual, liturgical and pastoral traditions that form the Anglican patrimony to be better known and appreciated in the Catholic world."

From an article in the June 23, 2013 issue of *The Catholic Register* about the recent meeting of Pope Francis with the new Archbishop of Canterbury, Justin Welby.

7) "Don't avoid hard questions. If you do, the message that will come across is that Christianity is a nice, soft thing but not a hard, real thing with a shape of its own, with hard surfaces. You needn't push the hard questions, but don't avoid them either. When they come up, look them square in the face."

**Peter Kreeft**

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