

The Sodality of St. Edmund, King and Martyr

A community of

The Personal Ordinariate of the Chair of St. Peter

www.StEdmund.ca



UPDATE

July 14, 2014 - **St. Kateri Tekakwitha, Virgin**

AUGUST SCHEDULE

August 3	Sunday	The Seventh Sunday after Trinity
August 10	Sunday	The Eighth Sunday after Trinity
August 17	Sunday	The Ninth Sunday after Trinity
August 24	Sunday	The Tenth Sunday after Trinity
August 31	Sunday	The Eleventh Sunday after Trinity

SERVICE TIME AND LOCATION

- (1) On Sundays, **The Holy Sacrifice of the Mass (Ordinariate Use)** is offered at 8:00 a.m.
- (2) Masses are at The Altar of Our Lady in **St. Patrick's Church**, 53 Wellington Street, Cambridge, Ontario

INDEX (AND SOMETIMES, NOTES AND COMMENTS)

1) Mark your calendars and plan to attend!

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

2) Update on St. Benedict, Edmonton

"On June 1, 2014, St. Benedict, Public Association of the Faithful, celebrated Ascension Day in a new place of worship. In the past two years we have worshipped in two different Roman Catholic Churches and in a residential home and now, through the kind and generous offer from the Knights of Columbus, we now worship in their Hall. We have Sunday Mass at 10:30 a.m. and weekday Masses Tuesday to Saturday at 7:00 a.m. Father David McLeod is our priest.

We had been worshipping in the home of Troy and Daena Lamoureux and their three children but they are all moving to Calgary and will be joining the Parish of St. John the Evangelist under Dean Lee Kenyon. We are sad to see them leave but thank them for all they have contributed to our group in so

many ways.

We now have a website. Please see www.stbenedictedmonton.com"

3) **"ORDINARIATE IS ECUMENISM"** - this page.

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7) **CATHOLIC CHRISTIAN OUTREACH** - page 5. **If you are financially able**, please support Michael and Rebecca so they may continue spreading the Gospel.

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"ORDINARIATE IS ECUMENISM"

An official of the Congregation for the Doctrine of the Faith who has been closely involved with the Holy See's Ordinariate project since its conception has described the Ordinariate as "ecumenism in the front row".

Monsignor Steven Lopes, who is a member of the commission charged with developing the official liturgical texts for the Ordinariates, made the comment at the Personal Ordinariate of Our Lady of Walsingham's plenary session on June 19, at which he was the guest speaker.

He told the seventy or so clergy who attended the session at St Patrick's Church, Soho Square, London: "the Ordinariate is ecumenism. It has at its heart the fundamental principle for the ecumenical movement: that the unity of faith which is at the heart of the communion of the Church can exist in diversity of expression". This message, Msgr Lopes told the clergy, "must be explained and amplified"

every time the opportunity arose to do so.

Monsignor Lopes' comments came during a wide-ranging question and answer session with the clergy at the plenary session. Among other issues raised were the question of married clergy and why they had to be treated as an anomaly in the light of Catholic tradition and practice, and how the Ordinariate laity might be reaffirmed for the courage of their spiritual journey.

The question and answer session followed a presentation from Msgr Lopes on liturgical theology, in which he concentrated on the mysteries of the Transfiguration and the Passion and how they could be used in an interpretive way in the celebration of the liturgy and the sacraments. He spoke of the "tremendous contribution" the Ordinariate was making to liturgy and the "joy and satisfaction" that came with celebrating the Mass beautifully. But he said it was important not to miss the fact, "whilst

going for the glory" that the Mass was a sacrifice, with the Cross of Christ at its heart. Remembering that, he said, should help priests who had high liturgical ideals to celebrate the Mass "at those times when the circumstances for doing so might be less than ideal".

The plenary session was chaired by Monsignor Andrew Brunham, Assistant to the Ordinary. Msgr Burnham announced that the guest speaker at the next Ordinariate plenary, in October, would be the Anglican Bishop, Michael Nazir-Ali, formerly Bishop of Rochester, who would speak on global Anglicanism.

It was also announced that Msgr Jeffrey Steenson, Ordinary of the Personal Ordinariate of the Chair of St Peter in the United States [and Canada] and Msgr Harry Entwistle, Ordinary of the Personal Ordinariate of Our Lady of the Southern Cross in Australia, would visit London next year and attend the plenary session on 12 February. This will be the second time the three ordinaries have met: the first was in Rome in February this year.

www.ordinariate.org.uk/news/Ordinariate - June 20, 2014

HIGH MASS AT ST. THOMAS MORE



THE PROCESSION BEFORE THE MASS

This Feast of Title High Mass was celebrated on June 22 at Sacré-Coeur Catholic Church in Toronto. The Priest of the Mass was Monsignor Jeffrey

Steenson, the Deacon was Father James Tilley, and the Subdeacon was Mister Grahame Thompson.

ROBERT'S RAMBLINGS

AUGUST

Because of the 15th every August is a lyrical month, but in 2014 August also sees the centenary of the outbreak of the Great War or First World War.

St Paul: "We all with unveiled faces reflecting as in a mirror the glory of the Lord, are transformed into the same image from glory to glory" (*II Corinthians* 3,18).

The Liturgy of St James, an Eastern rite dating back to the 4th century: "From glory to glory advancing we praise Thee, O Lord" (green *English Hymnal* 310).

The Rev Charles Wesley 1707 - 1788, Anglican priest: "Changed from glory into glory" (blue *Canadian Book of Common Praise* 470, green

437).

St John: "Now are we children of God, and it is not yet apparent what we shall be. We know that if He shall be manifested we shall be like Him because we shall see Him as He is" (*I John 3,2*).

The Rt Rev Thomas Ken 1637 - 1711, Bishop of Bath and Wells: "Heaven with transcendent joys her entrance graced, Next to His throne Her Son His mother placed" (green 217, maroon *Hymns Ancient and Modern Revised* 514).

Dom Gregory Dix 1901 - 1952, Anglican monk and liturgical scholar: "Here she is, the Queen of all the Cinderellas in history: the humble peasant girl; the carpenter's wife brought to bed in a stable; the refugee in Egypt; the mother of whom ill natured neighbours said she was no better than she ought to be (she was not spared that taunt); the poor widow who watched her Son die in agony because the great ones of the world feared this young man and put Him out of the way; the silent humble old woman of the people whose life was over for all that mattered, praying in obscurity for twelve or twenty years after the Ascension and then - the Queen of heaven" (in a sermon).

Pope Benedict XVI: "The Assumption says that in Mary's case what baptism ensures for us all, dwelling enthroned in heaven, has already been put into effect. The point of this doctrine is that Mary is wholly with God, entirely with Christ, completely a Christian" (*God and the World*. I am grateful to Fr Peter Wilkinson of Victoria for tracking this quotation for me.)

The Falling Asleep or Dormition or Assumption of Mary, her "promotion to glory", to quote the *Salvation Army* description of death, does indeed inspire lyricism, eg the Liturgy of St John Chrysostom of the Orthodox Church: "O higher than the cherubim, More glorious than the seraphim" (blue 398, green 519).

The millions of tragic deaths in mud, blood and poison gas in the Great War also led to hymns, oratory, prayer and verse, not celebration but anguished mourning. "Our brains ache in the merciless iced East winds that knife us" (Owen). "In Flanders fields the poppies grow, Beneath the crosses row on row" (McRae). "They shall not grow old as we that are left grow old" (Binyon). The war had a profound effect on Canada. The war affected the characters of those who survived it, such as the school masters who taught me and the bishop who ordained me. This year in Britain historians have again been debating its causes, conduct and consequences. I was given to understand that countries almost stumbled into it, by accident as it were. Now historians argue that it was inevitable and necessary. The very readable historian Barbara Tuchman wrote a gripping account of its first weeks in "*The Guns of August*", though it may be that the American edition of her book has a different title?

"In glorious hope their proud and sorrowing land, Commits her children to Thy gracious hand" ("O valiant hearts", blue 632).

Monsignor Robert Mercer CR

[WHAT IS ANTI-CATHOLIC MULTICULTURALISM? - 2 OF 4](#)

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

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

I became intensely aware of this fact while teaching in New York City. During these years, the only visual manifestation of the multiculturalist idea then pervading the classrooms was the donning by certain black male students of "African clothing" which somewhat resembled a "Nehru suit." That Jawaharlal Nehru was an Indian nationalist leader, did not seem to dawn on these devotees of neo-African romanticism.

The professors which were most committed to the "multiculturalist idea" showed no interest

whatsoever in uncovering the philosophical, theological and social reality of other cultures. In fact, from my own experience, I can say that, generally speaking, the "multiculturalists," whether professor or graduate student, were the academics most disliked by those students who were of non-European origin. Of course, as most people know already, in American graduate schools this means Orientals. Normally, the Orientals maintained close friendships with the conservative, white graduate students and professors who still existed as a besieged minority on campus. If,

therefore, the underlying task of the multiculturalists is not to "enlighten" their students concerning the true content of non-Christian cultures, what is the nature of their activities? It is to attack and denigrate the cultural heritage of Christendom and to vilify everything associated with it. This vilification will even extend to overt racism, as long as that racism is directed against peoples of European origin. I think here of the well-publicized visit to my New York university campus by Dr. Leonard Jeffries. Dr. Jeffries, chairman of the Afro-American Studies Department at City College of New York, is well-known for his claim that whites are biologically inferior to blacks. Dinesh D'Souza in his book *Illiberal Education: the Politics of Race and Sex on Campus* cites the college newspaper *The Campus* as stating:

African American scholar Leonard Jeffries claims that whites are biologically inferior to blacks. . . . Adopting an evolutionary perspective, Jeffries told his class that whites suffer from an inadequate supply of melanin, making them unable to function as effectively as other groups. One reason that whites have perpetuated so many crimes and atrocities, Jeffries argues, is that the Ice Age caused the deformation of white genes, while blacks were enhanced by "the value system of the sun."

There were no protests of Dr. Jeffries visit. Moreover, you could not help but believe that protests against his visit would be treated as "racist." Dr. Jeffries' popularity during this time, 1991, is shown by the fact that he was asked to co-author a multicultural curriculum outline for all New York public schools.

There are many practical consequences of the multiculturalist anti-European ideological outlook. In their drive to implement the mathematical abstraction of equality in the life of their university, college administrators have undertaken a program of "affirmative action" in which professors are hired and students admitted, not because they are the most qualified applicants, but rather, because they happen to be female, black, Hispanic, or "Native American." Interestingly enough, Orientals rarely "benefit" from "affirmative action" programs. Probably because they are not clients of the American Left.

This systematic disregard for academic qualifications, along with the proliferation of anti-Western "attack" courses (e.g., "Women in African literature in French," "Harlem Renaissance," "Ibo I and II," "Politics of Black Autobiography," has resulted in a precipitous decline in academic standards and achievement. Nothing else can be expected if students and faculty are not chosen on account of the quality of their minds. In a 1989 survey of 5,000 university faculty members by the Carnegie Foundation for the Advancement of Teaching found general agreement about the "widespread lowering of academic standards at their institutions." This decline was only partially masked by an equally "*widespread grade inflation*." Moreover, a review of 25,000 student transcripts by Professor Zemsky of the University of Pennsylvania showed broad neglect of mathematics and science courses, especially at the advanced level, and an overall "lack of depth and structure" in what undergraduates study.

There is something, however, which the multiculturalists can build on and exploit for their own ends. It is the ingrained relativism and instinctive egalitarianism which characterizes the moral outlook of almost all American undergraduates. Here I do not believe my attribution of relativism and egalitarianism to "*all American undergraduates*" is extreme or exaggerated. This same judgment has been etched into the contemporary psyche of American academia by Professor Allan Bloom's book *The Closing of the American Mind*. Unfortunately, I have even found that when you meet a student with some type of religious faith, she/he never attempts to defend or support the intrinsic veracity and universal validity of the doctrines which they hold to, but rather, are content to say that "this is what I believe" and "other people believe other things," therefore, we can never know who is right or wrong. Consequently, the foundational virtue becomes "toleration." "Toleration," that is, of all but the "intolerant" (i.e., those Christian believers who refuse to accede to the basic premise that all ideas are equally valid as "personal beliefs").

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

[CATHOLIC CHRISTIAN OUTREACH](#)

Michael and Rebecca Trolly have been married since 2010, and live in Ottawa, Canada, along with their young son Robert.

Michael was a clergyman in the ACCC, and Rebecca studied for ministry in the Wesleyan Church. They were received into the Catholic

Church through the Ordinariate, and attend Ottawa's Annunciation of the Blessed Virgin Mary community, where they assist with pastoral visitation, and Michael serves as organist. They are also involved in music ministry with another local parish.

Michael became a missionary with Catholic Christian Outreach in August 2013, and is part of the CCO national headquarters team, which provides support for missionary teams at universities across Canada, as well as evangelization projects around the world.

Catholic Christian Outreach was founded in 1988 in western Canada, and is now present at 12 universities across Canada. They also have international ministries, including at campuses in Uganda, and mission trips for students to places all over the world. CCO's goal is to see every student they meet not only come to know Jesus, but become a "missionary disciple" and a leader in the renewal of the world. They provide training in personal evangelization, lead small group Bible studies, and mentor student leaders. Their faith study guides and other materials are used by ministries all over the world.

CCO's work has received strong support and encouragement from the Church. CCO has pledged

total fidelity to the magisterium, and only works at a campus with the invitation of the local bishop.

Michael and Rebecca need your help!

CCO staff are responsible to fund-raise to cover their salary and missionary expenses. Right now, Michael and Rebecca are working to find new partners to help fund their second year as a missionary family. At this point, they still need to fund approximately \$1,000 in monthly support. They would appreciate your prayers that God would provide the necessary funds to allow them to continue in this ministry, and that He would help them grow in their relationship with Him.

If you would like to support them financially (St. Edmund's has made a monthly pledge), the CCO is a registered charity in Canada, and can also accept donations in the United States through a partnership with Renewal Ministries. They would be most grateful for help in any amount. For information on how you can join their support team, please visit: [http: www.cco.ca/michael-trolly/](http://www.cco.ca/michael-trolly/)

Write to them at **Catholic Christian Outreach**, 1247 Kilborn Place, Ottawa, Ontario, K1H 6K9, CANADA. Phone: 613-784-0895. Email: michael.trolly@cco.ca

IN THE STRUGGLE FOR FREEDOM IF ONLY UNIVERSITIES WERE ON SIDE

Instead, they have become America's most oppressive force for ideological conformity

There was a time when people looking for intellectual debate turned away from politics to the university. Political backrooms bred slogans and bagmen; universities fostered educated discussion. But when students in the 1960s began occupying university property like the thugs of regimes America was fighting abroad, the venues gradually reversed. Open debate is now protected only in the polity: In universities, muggers prevail.

Assaults on intellectual and political freedom have been making headlines. Pressure from faculty egged on by Muslim groups induced Brandeis University last month not to grant Ayaan Hirsi Ali, the proponent of women's rights under Islam, an intended honorary degree at its convocation. This was a replay of 1994, when Brandeis faculty demanded that trustees rescind their decision to award an honorary degree to Jeane Kirkpatrick, former U.S. ambassador to the United Nations. In

each case, a faculty cabal joined by (let us charitably say) ignorant students promoted the value of repression over the values of America's liberal democracy.

Opponents of free speech have lately chalked up many such victories: New York City Police Commissioner Raymond Kelly prevented from speaking at Brown University in November; a lecture by Charles Murray canceled by Azusa Pacific University in April; Condoleezza Rice, former secretary of state and national-security adviser under the George W. Bush administration, harassed earlier this month into declining the invitation by Rutgers University to address this year's convocation.

Most painful to me was the Harvard scene several years ago when the Committee on Degrees in Social Studies, celebrating its 50th anniversary,

accepted a donation in honor of its former head tutor Martin Peretz, whose contributions to the university include the chair in Yiddish I have been privileged to hold. His enemies on campus generated a "party against Marty" that forced him to walk a gauntlet of jeering students for having allegedly offended Islam, while putting others on notice that they had best not be perceived guilty of association with him.

Universities have not only failed to stand up to those who limit debate, they have played a part in encouraging them. The modish commitment to so-called diversity replaces the ideal of guaranteed equal treatment of individuals with guaranteed group preferences in hiring and curricular offerings.

Females and members of visible minorities are given handicaps (as in golf). Courses are devised to inculcate in students the core lesson that (in the words of one recent graduate, writing online at the *Huffington Post*) "harmful structural inequalities persist on the basis of class, race, sex, sexual orientation, and gender identity in the U.S." On too many campuses, as in a funhouse mirror, ideological commitment to diversity has brought about its opposite: ideological hegemony, which is much more harmful to the life of the mind than the alleged structural inequalities that social engineering set out to correct.

In 1995 I participated in a campus debate on affirmative action that drew so much student interest it had to be rerouted to Harvard's largest auditorium. This year I was asked by a student group to participate in a debate on modern feminism. Though I am not hotly engaged in the subject, I agreed and waited for confirmation, thinking it might be fun to consider a women's movement that has never graduated from sisterhood to motherhood. There followed several emails apologizing for the delay and finally a message acknowledging that no one could be found to take the pro-feminist side. Evidently, one of those asked had responded: "What is there to debate?" No wonder those who admit no legitimate opposition to their ideas feel duty-bound to shut down unwelcome speakers.

Because conservative students do not take over

buildings or drown others out with their shouting, instructors feel free to mock conservatives in the classroom, and administrators pay scant attention when their posters are torn down or their sensibilities offended. As a tenured professor who does not decline the label "conservative," I benefit from this imbalance by getting to know some of the feistiest students on campus.

But these students need and deserve every encouragement from outside their closed and claustrophobic environs. As one of them put it to me, "There's more faculty interest in climate control than in the Western canon." Multiculturalism guarantees that courses on Islam highlight all the good that can be said of Muhammad and the Koran, but there is no comparable academic commitment to reinvigorating the foundational teachings of American liberal democracy or to strengthening the legacy bequeathed to us by "dead white males."

So far the university culture has not been able to destroy the two-party system, but its influence on the current administration in Washington gives some sense of what may lie ahead unless small "d" democrats - which these days means mostly conservatives - begin to take back the campus. Through patient but persistent means, they ought to help students introduce speakers, debates, demands for courses and all the intellectual firepower they can muster in favor of American exceptionalism, the moral advantages of a free economy, and the need to protect democracy from enemies we are not afraid to name.

In short, let the university become as contentious as Congress. In Nigeria, Islamists think nothing of seizing hundreds of schoolgirls for the crime of aspiring to an education. Here in the United States, the educated class thinks nothing of denying an honorary degree to a fearless Muslim woman who at peril of her life, and in the name of liberal democracy, has insisted on exposing such outrages to the light. The struggle for freedom is universal; would that our universities were on its side.

By **Ruth R. Wisse**, professor of Yiddish and comparative literature at Harvard - May 11, 2014 in the *Wall Street Journal*

70TH ANNIVERSARY: NORMANDY LANDINGS

"Total Pacifism is unsustainable"

When the landings of allied troops began in France, occupied by the German Wehrmacht, in June 1944, it was for the peoples of the entire world, but also for

a very large proportion of Germans, a sign of hope: may peace and liberty come to Europe soon. What had happened? A criminal and his henchmen had

succeeded in taking the power of the State in Germany. And that had created a situation in which, under the domination of the Party, law and injustice became embedded one within the other, and often transformed, almost inseparably, one into the other. Because the regime led by a criminal also exercised the classic functions of government and its procedures. He could then, in a certain sense, demand a legal obedience from the citizens and respect regarding the authority of the State (Romans 12, 1), while at the same time making use of the instruments of law as instruments of his criminal goals.

The rule of law itself, which kept functioning partly under its ordinary forms in daily life, had become at the same time a power for the destruction of the law: the perversion of the procedures that should serve justice, yet at the same time consolidated the domination of iniquity and rendered it impenetrable, meant, at its most profound, a domination of falsehood, which obscured consciences.

At the service of this domination of falsehood, there was a regime of fear, within which no one could trust anyone else, because each one had to, in a certain sense, protect oneself under the mask of falsehood. Such a mask allowed one to protect oneself, but also served to reinforce the power of evil. It was thus necessary for the whole world to intervene to implode the circle of criminal action, to re-establish freedom and law. Because this was so, we give thanks at this hour, and it is not only the countries

occupied by German troops and left at the mercy of Nazi terror that give thanks. Also we Germans, we give thanks that, with the aid of this engagement, we recovered freedom and law.

If there ever was in history a *bellum justum*, it was certainly this one, the engagement of the Allies, because the engagement also served the good of those against whose country war was waged. Such a finding seems important to me, because it shows, based on a historical event, the unsustainable character of an absolute pacifism. This takes nothing away, naturally, from the obligation of considering very strictly the question of if and under what conditions it is possible still today to have something such as a just war, that is, a military intervention at the service of peace and obeying moral criteria, against established unjust regimes. Above all, that which has been said allows for a better understanding, let us hope, that peace and the law, that peace and justice, are inseparably linked one with the other. When the law is destroyed, when injustice takes over, it is always peace that is threatened and already, partly, weakened. Concern for peace is, in this sense, above all a concern for a form of law that ensures justice to the individual and to the community as a whole.

Address by **Cardinal Ratzinger** on the 60th Anniversary of the Normandy Landings (introduction) - Abbaye aux Hommes (St-Étienne), Caen, June 5, 2004 - posted on **Rorate Caeli**

[FROM QUEBEC TO BELGIUM TO AUSCHWITZ EUTHANASIA MOVES AHEAD](#)

Rationalized, state-approved medical killing is coming soon to North America

While four liberal American states have legalized assisted suicide, no jurisdictions outside Europe have approved euthanasia. There Swiss, Dutch, Belgian and Luxembourg doctors administer lethal drugs to an ever-broadening category of people. The significant distinction is that in the U.S. doctors may not kill people, merely help people to help themselves.

Now the new Liberal government of Quebec is promising to make euthanasia its first piece of legislative business, picking up "An Act Respecting End of Life Care" introduced by the now-defeated Parti Quebecois government.

The bill had the support of a majority of Quebeckers and of all political parties. It fits well with the

Quebec hedonistic and collectivist mindset, which two generations ago transferred its trust from Mother Church to Mother State.

The only possible impediment at this point is the federal Criminal Code, which provincial legislators cannot touch and which classifies as homicide what the bill calls care. Nicholas Steenhout of *Living with Dignity*, a group devoted to protecting the disabled from this kind of care, promises a legal challenge "very quickly after the bill is passed."

While some with disabilities welcome the bill, others oppose it, anticipating it will put pressure on them - from friends, families and governments tired of caring for them - not to overstay their welcome. Dr. Balfour Mount of McGill University's famed medical

school and "the father of palliative care" in Canada, calls the bill "a disastrous mistake," that "places at risk the most vulnerable among us, the elderly, the handicapped, those unable to speak for themselves, those who feel they're a burden to their loved ones."

One in three don't consent

There is reason for concern: Belgium's doctors have euthanized patients since 2002, starting with the terminally ill but later adding the depressed and, now, children. Five Belgians a day are terminated by the medical profession on the record, another third are dealt with in secret, and a third of the total without their consent. Dutch doctors kill more but conceal it less.

Belgium appears recently to be taken aback by the prospect of its chief euthanizer, Dr. Wim Distelmans, being charged for terminating a woman who was depressed but who had never received treatment for

it. It is the second such complaint against Distelmans, who, significantly, is chairman of the government's watchdog committee over euthanasia.

A conference at Auschwitz

Also significantly, if appropriately, Distelmans plans a seminar on euthanasia at the Nazis' Auschwitz death camp in Poland. That he sees this as a way to help people "clarify" between the right and wrong way to do state-approved killing serves merely to emphasize the moral gulf between the two sides. Christians and other people of faith see life as a gift from God to be used morally. To pro-euthanizers the issue is merely practical and technical. Distelmans' moral tone-deafness exemplifies a debate apparently being conducted in different universes.

By **Steve Weatherbe** June 6, 2014 - thechristians.com/

RECEPTIVE ECUMENISM

When he established the Ordinariates, Pope Benedict referred to the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church as "a precious gift nourishing the faith of the members of the Ordinate and as a treasure to be shared". This idea has its origins in the principle of "receptive ecumenism", which holds that the primary ecumenical responsibility is to ask not "what do other traditions first need to learn from us?" but "what do we need to learn from them?" Fr Scott Anderson is a priest of the Ordinate based at The Church of the Most Precious Blood, Borough. Here he reflects on the principle of "receptive ecumenism" and its significance for the vision of Christian unity offered by the Ordinariates.

Herbert Kelly was something of a maverick Anglican, who founded a religious community (the Society of the Sacred Mission) in the 1890's, without really meaning to, trained generations of Anglican clergy in the highly distinctive 'Kelham' style, and got involved in the early stages of the Movement for Christian Unity. There is a report of him attending a meeting at which a Baptist speaker had said, 'It's no use asking Free Churchmen to accept your sacramental doctrine.' Kelly replied, 'Is anything any use? Do we want unity at all really? And what kind? Any fool politician can botch up a compromise organisation, but what is the good if we are differing about principles. It is the principles we have to learn to reconcile. The speaker has spoken of the churches living "side by side". That is

toleration. I hate toleration. We Anglicans are in sore distress for want of the things you can give us. We are nigh death for want of them. But we believe that we have things we can give you, which are not less necessary. I come to you for, and with, love and help. Are you going to say, "We'll tolerate you"? I'd rather you bludgeoned me. There is more faith and love in doing that.'

Fr Kelly is speaking of what we now call 'receptive ecumenism'. His words were prophetic. When Pope Benedict appealed to Anglicans worldwide to enter into full Communion with the Catholic Church through the Ordinariates, he was using as his principle 'receptive ecumenism'. The faith and sacraments of the worldwide Church must be the basis of reunion, but Anglicans bring with them a heritage or patrimony, which enriches and benefits the whole Church.

Pope John Paul II in 1980 said, 'We often hear it said today that the ecumenical movement of the Churches is at a standstill. I cannot agree with this judgement. Unity, which comes from God, is given to us at the cross. We must not want to avoid the cross, passing to rapid attempts at harmonising differences, excluding the question of truth. But neither must we abandon one another, and go on our separate ways, because drawing closer calls for the patient and suffering love of Christ crucified. Let us not be diverted from the laborious way in order to remain where we are, or to choose ways that are apparently shorter and lead astray.'

FROM HERE AND THERE

1) Words that should exist:

elbonics The actions of two people maneuvering for one armrest in a movie theater.

peppier The waiter at a fancy restaurant whose sole purpose seems to be walking around asking diners if they want ground pepper.

phonesia The affliction of dialing a phone number and forgetting whom you are calling just as they answer.

retrotort The realization of the perfect riposte three hours after the argument. Also, **hindser**, **afterism**

whomnesia The dicey moment when you should introduce two people but can't remember one of their names. Also, **persona non data**, **nomenclutchure**, **notworking**, **introducking**, **mumbleduction**,

déjà vieux Saying something to your child and then realizing that you sound like one of your own parents. Also, **mamamorphosis**, **patterfamilias**, **vox pop**, **nagativism**, **parent-riloquism**

sarchasm The gulf between the author of sarcastic wit and the person who doesn't get it.

Beelzebug Satan in the form of a mosquito that gets into your bedroom at three in the morning and cannot be cast out.

meinstein My son, the genius.

From *The Stuff of Thought* by **Steven Pinker**

2) The only thing necessary for the triumph of evil is for good men to do nothing. **Edmund Burke**

3) We don't need a Church that moves with the world. We need a Church that moves the world. **G.K. Chesterton**

4)



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