

# The Sodality of St. Edmund, King and Martyr

A Catholic Community of the Anglican Use, Diocese of Hamilton

www.stedmund.ca



May 15, 2013 - **St. Isidore, Archbishop of Seville**

## *JUNE SCHEDULE*

June 2	Sunday	Corpus Christi
June 9	Sunday	The Second Sunday after Trinity
June 16	Sunday	The Third Sunday after Trinity
June 23	Sunday	The Fourth Sunday after Trinity
June 30	Sunday	The Fifth Sunday after Trinity

## *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 Lady altar in **St. Patrick's Church**, 53 Wellington Street, Cambridge, Ontario

## NOTES AND COMMENTS

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## MAY 29

**Your are invited!**

**Please mark your calendars, and join us!**

Monsignor Jeffrey N. Steenson, Ordinary, *The Personal Ordinariate of the Chair of St. Peter*, will be visiting us on **May 29**.

Pope Benedict appointed Monsignor Steenson, in accordance with his Apostolic Constitution, *Anglicanorum coetibus*, which essentially invites Anglicans into the Catholic Church and to bring with them their Anglican patrimony. (The Ordinariate covers Canada and the USA - Monsignor Steenson is based in Houston, Texas!)

There will be a Sung Mass at 7:00 p.m., celebrated by Monsignor Steenson, at St. Mary's Church, Duke Street in Kitchener on Wednesday, **May 29**, with a

Wine and Cheese Reception following.

Who: Monsignor Jeffrey Steenson

When: Wednesday, **May 29**, at 7:00 p.m.

Where: St. Mary's Church, 56 Duke Street West, Kitchener

What: A sung 'Anglican Use' Mass, with the St. Mary's Choir, and cantors, followed by a Wine and Cheese Reception in the Parish Hall

Why: We are an Ordinariate-bound Catholic community who will be formally received into the Ordinariate during his visit

## THE ORDINARIATE HAS FINALLY ARRIVED

There's plenty of scepticism about the Ordinariate - especially since the careful circulation of a quote attributed to former Cardinal Bergoglio saying he didn't see the need for it. Well, we shall see. Pope Francis - who would never have encountered Anglicans in the Catholic tradition in Latin America - now finds himself head of the Ordinariate in three continents; his spokesman has said that this will be a *permanent* structure of the Catholic Church.

Will it be? That's up to the Ordinariate. Its leader in this country, Msgr Newton, has the jurisdiction if not the sacramental powers of a bishop - hence the mitre. The Warwick Street congregation [the Ordinariate's new London home - Our Lady of the Assumption and St. Gregory, Warwick Street] is still small - the group didn't move into the church until Palm Sunday (and hasn't yet started using its own liturgy). But there's an energy and sense of imagination here that promises great things. Essentially, the Ordinariate finds itself in the same position as most of the great orders and religious communities of the Church in their early days. There are powerful prelates - Catholic and Anglican - who would prefer to rid themselves of this inconvenience; even now, I'm sure that one of the old guard ecumenists is trying to grab an audience with Pope Francis in order to strangle his predecessor's initiative at birth. Well, Churches are like that: Catholic, Orthodox, Anglican - they're all run by hierarchies resistant to change. The challenge for the Ordinariate is to move swiftly to establish an evangelical presence wherever it

operates, one inspired not just by Benedict XVI's liturgical vision but also by the practical spirituality of Pope Francis.

Put it this way: one of the treasures of Anglicanism that the Ordinariate can bring to Rome has nothing to do with vestments or prayer books - it's the tradition of the Anglo-Catholic "slum priests" who carried the Gospel to the darkest alleyways of Jack

the Ripper's London. If that can be revived for the 21<sup>st</sup> century, then, like new movements before them, the Ordinariate will become part of the fabric of the Church. But first comes perhaps the most difficult part of all: blocking its ears to the carping and sneers of its critics.

By **Damian Thompson**, April 2, 2013 - see **WHAT IS THE ORDINARIATE FOR?**, below.

## WHAT IS THE ORDINARIATE FOR?

**A silly question, or a question at the heart of things? Damian Thompson, writing on his blog on April 2, 2013 said some very kind things about us. [See *THE ORDINARIATE HAS FINALLY ARRIVED*, above.] For this we are grateful. Addressing the question in our headline, Damian asks the question, shall we be a permanent structure of the Catholic Church?**

### **Establish an evangelical presence**

His own answer to that question is. ". . . there's an energy and sense of imagination here (in the Ordinariate) that promises great things. Essentially, the Ordinariate finds itself in the same position as most of the great orders and religious communities of the Church in their early days."

He continues, "The challenge for the Ordinariate is to move swiftly to establish an evangelical presence wherever it operates, one inspired not just by Benedict XVI's liturgical vision but also by the practical spirituality of Pope Francis"

### **The tradition of the Anglo-Catholic 'slum priests'**

Damian ends his piece, "Put it this way: one of the treasures of Anglicanism that the Ordinariate can bring to Rome has nothing to do with vestments or prayer books - it's the tradition of the Anglo-Catholic 'slum priests' who carried the Gospel to the darkest alleyways of Jack the Ripper's London.

If that can be revived for the 21<sup>st</sup> century, then, like new movements before them, the Ordinariate will become part of the fabric of the Church. But first comes perhaps the most difficult part of all: blocking its ears to the carping and sneers of its critics."

I am not sure about the final sentence. Do we have "carping and sneer(ing) critics"? If we have, then the answer to them is in the preceding part of Damian's blog. The answer to this is also the answer to our headline.

### **A compliment and a challenge**

For many of us the inspiration is indeed those 'slum priests' of the nineteenth and early twentieth

centuries. They took the gospel to some of the most deprived places in England. It was there that they not only preached and taught the Gospel, it was there that they lived the Gospel. If we can capture this vision we shall succeed because it is our heritage. But heritage is all very well, but it is not enough.

It is easy to live in the past. Many have, and continue to do so. This is not for the Ordinariate. The Ordinariate must live in the present. Damian's words are a compliment, but they are also a challenge. That challenge must be taken up.

It is the Year of Faith, and we can do no other than respond to the call for the New Evangelisation. That is what we are for. It is our calling - Evangelisation and Ecumenism

### **Live with the smell of the sheep**

This vision sits very well with that of our new Pope, Pope Francis. He has urged priests to go to the poor and to live with the smell of the sheep. This could be directed right at the Ordinariate. It was, of course spoken to all Catholics, but it does speak directly to us. There is a direct line from those 'slum priests' of yesteryear to the message of Pope Francis.

### **The dangers of Tokenism**

The Holy Father reminds of the dangers of Tokenism. To work with the underprivileged has dangers. We can be guilty of merely playing at it; using the choices that we enjoy and that the poor do not to advertise ourselves.

For a real effective proclamation of the Gospel to the poor and marginalised, the Ordinariate must be of

the poor too, just like those 'slum priests' to which we are painted by Damian Thompson.

By **Will Burton** in the May 2013 issue of *The Portal* (the monthly review of the Ordinariate of Our Lady of Walsingham)

## ROBERT'S RAMBLINGS

### MICHAEL

(Blackburn, Lancashire, September 2012:  
the Silver Jubilee of the Ordination of Father Henry Dickinson SSC)

#### **Isaiah 40,25, "To whom then will ye liken Me, or to whom shall I be equal?, saith the Holy One".**

I could preach about St Henry, devout emperor of Germany, founder of dioceses and monasteries, died 1024. I could preach about St Henry, English missionary to and patron saint of Finland, martyred 1160. I could preach about the Blessed Henry Suso, German mystic and author, died 1366.

As an alternative to one of these three Henry's, I could preach about the woman of whom we read in the *Second Book of Kings* (4.8 ff). She had given hospitality to the prophet Elisha over a long time. He therefore asked her, "Is there anything I can do for you? I could commend you to the general of the army. I could even commend you to the king". She replied, "No thanks, I dwell among my own people" (4,13).

This brief reply sums up our own Father Henry. True, he has ventured to Europe. And many are the times he has travelled at his own expense to the West Coast of Canada to minister to traditional Anglicans. He has given of himself and of his time and talents to grateful parishioners in greater Vancouver, Halfmoon Bay, Matsqui, Pitt Meadows, Victoria, Ladysmith. He has even called in at Ottawa, the federal capital. From British Columbia he has ventured south into the United States of America in order to enjoy opera. But never never would you catch our Henry in the soft South of England with its incense laden churches and its propensity to vote Tory. He dwells in his own land, among his own people. Accrington, Blackburn, Blackpool, Burnley, Clithero, Preston, Ribble Valley, Whalley, are all that he asks for. Here he has been glad to live and serve, as school teacher, local councillor, deacon, priest. Here too are grateful citizens, parishioners and fellow clergy.

But the silver jubilee of Father Henry's priesting in this diocese is celebrated in St Michael's church almost on Michaelmas day. I shall therefore not preach about any of the Henry's, nor about the woman of Shunem who dwelt among her own people. Instead I preach about Micha el, Mihangel,

Miguel, Mikhail, the great angel whose name is actually a question. And the question asks, "Who is like God?" Hence my text from *Isaiah*, "To whom then will you liken Me, or to whom shall I be equal?, saith the Holy One".

And the answer to the question is, "No one". God is like nobody and like no thing.

Human being is the highest form of being we know. We therefore make God in our own image. We talk about His hand, heart, life. But he's best described by negatives. He is immortal, without death. He is infinite, without boundary, end, finish. "Thou art a sea without a shore / A sun without a sphere" (*English Hymnal* 404). He is incomprehensible, unimaginable, intangible, invisible. He is without beginning or cause or origin. "There was no fount from which Thy being flowed / There is no end which Thou canst reach / But Thou art simply God" (*EH* 161). No wonder His name is "I Am" (*Exodus* 3,14). Scholars tell us that the Hebrew can equally well be translated as, "I Am That I Am. I Am Because I Am, I Am Who Am, I Will Be Who I Will Be". God can also be described by positives. He is absolute, complete, total, Beauty, Goodness, Truth. To make matters more complex for our limited intelligence, God is One Being yet Three Persons.

The angels grasp this better than we can. No wonder one of their great ones is called Micha el, Michael, which means, "Who is like God?" "To whom then will you liken Me, or to whom shall I be equal?, saith the Holy One". No wonder that the angels' first response to God, their first activity, is grateful worship. "One cried unto another holy, holy, holy, is the Lord of hosts" (*Isaiah* 6.3).

Now worship is a common or garden occurrence, a daily event, we do it all the time. Oh, what a beautiful baby! What an adorable kitten! Such a stunning sunset! We gasp with awe, delight, wonder, at whatever we come across in this life which expresses beauty, goodness, truth. We try to

express in actions or words what somebody or something is worth to us. A husband kisses his wife. A husband says to his wife, "With my body I thee worship".

While we can not grasp what God is like, we do sometimes have occasional flashes of understanding, rare glimpses, experiential insights, about God. No wonder our corporate response to God, our first activity, is grateful worship. "We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King". No wonder our individual response to God, our first activity, is worship. "O how I fear Thee living God / With deepest tenderest fears / And worship Thee with trembling hope / And penitential tears (EH 441).

As a Christian person our Henry has tried to follow Michael and all the angels. He has tried to worship God. "Yet I may love Thee too, O Lord / Almighty as

thou art / For Thou hast stooped to ask of me / The love of my poor Heart (EH 441). As a deacon and as a priest Father Henry has tried to follow Michael and all the angels. He has tried to encourage, inspire, lead, the corporate church in the worship of God. "It is very meet, right, and our bounden duty that we should at all times and in all places give thanks to Thee O Lord, Almighty God, therefore with Michael and all the angels, holy, holy, holy".

God may be immortal. You and I are not. We mortals look forward to moving on from this life, to being with the angels, to having a closer look at the Reality Who is God.

"Father of Jesus, loves reward / What rapture will it be / Prostrate before Thy throne to lie / And gaze and gaze on Thee" (EH 441).

**Msgr. Robert Mercer, CR**

## 'CATHOLICS OUGHT TO AVOID EXTREMES' - 2 of 2

### **An interview with Archbishop Gerhard Müller Prefect of the Congregation for the Doctrine of the Faith**

Pope Benedict appointed him the Prefect of the *Congregation for the Doctrine of the Faith* 10 years after he became a bishop. At the same time, he was elevated to archbishop. One thing in particular from his priestly formation guides him to present day: he recalls that he read Joseph Ratzinger's book *Introduction to Christianity* when he was a seminarian. "It was a new book at the time, and the concentrated theological insights are ever present in my mind to this day," he said.

I invited him to comment on what he enjoyed most about his prestigious post. He said with deep seriousness: "Being in the service of the Holy Father. And trying to make unity possible for all believers."

He added: "This Congregation is also a very enjoyable place to work. There is a high level of professionalism and a real spirit of collaboration among the officials here."

As Prefect of the CDF, Archbishop Müller is responsible for the implementation of the Apostolic Constitution *Anglicanorum coetibus*. He was keen to talk about the great benefits which have come to the Church through the inclusion of these communities of Anglicans, with their pastors, into Catholic life. Commenting on the ecumenical dimension of the personal ordinariates, he said: "It's not only the will

of the Holy Father, but it is the will of Jesus Christ that all the baptised are drawn together into full visible communion. In this way *Anglicanorum coetibus* is both a fruit of the ecumenical dialogues of the last 40 years and an expression of the ultimate goal of the ecumenical movement.

"What we notice particularly from the clergy who are applying for ordination in the various ordinariates is that there has been a rediscovery in some Anglican and Protestant circles of the importance and the necessity of the papacy in order to maintain the authentic link with biblical Christianity against the pressures of secularism and liberalism. Many of those who have entered into full communion through the ordinariates have sacrificed a great deal in order to be true to their consciences. They should be welcomed wholeheartedly by the Catholic community - not as prodigals but as brothers and sisters in Christ who bring with them into the Church a worthy patrimony of worship and spirituality."

One of Archbishop Müller's trickier tasks is overseeing the reconciliation process with the Society of St Pius X. When I probed to get an idea of the current situation between Rome and the SSPX, Archbishop Müller answered pithily: "There remain misunderstandings about Vatican II, and these must be agreed upon. The SSPX must accept the fullness of the Catholic faith, and its practice.

"Disunity always damages the proclamation of the Christ."  
Gospel by darkening the testimony of Jesus Christ.

"The SSPX need to distinguish between the true teaching of the Second Vatican Council and specific abuses that occurred after the Council, but which are not founded in the Council's documents."

Archbishop Müller stressed that he is in no way "against" traditionalist Catholics and does not have a personal dislike of the SSPX. "But we need to address the practical issues that cannot be ignored. Many in the SSPX have learned theological errors, and they must learn the true sense of the tradition of the Catholic Church. It's not about conserving a certain time stage in history, it's a living tradition."

Our discussion then touched on the invalidity of ordaining women to the priesthood and why same-sex marriage could only ever be marriage in name and not reality. Archbishop Müller is by profession and nature a theology professor and that love of teaching has never left him.

Focusing on a difficulty experienced by ordinary Catholics in parishes, I asked his advice on what to do when one is stuck in the middle between traditionalists and progressives. I told him that it was something that I was grappling with and that often I found myself caught in the crossfire between warring traditionalists and progressives, both in social media and in real life. Archbishop Müller responded: "Catholics must avoid these extremes, because such extremes are against the mission of the Church. In the world of politics, you have extremes of Right and Left. But the Church is united in Jesus Christ and in our common faith. We must avoid the politicisation of the Church."

Did he have a message for people on the extreme fringes? "Everyone who is Catholic must ask themselves if they are cherry-picking points from the Church's teachings for the sake of supporting an ideology. Which is more important, an ideology or the faith? I want to say to people in extreme groups to put their ideology to one side and come to Jesus

The interview was running over time, so he asked me if I had any other questions. I piped up: "Will you be going on Twitter?"

He chuckled and replied: "No, I won't ever go on Twitter! But the Pope will reach many more people by his Twitter account."

Archbishop Müller has been an ardent admirer of the Holy Father since his seminary years and now they work side by side. They are also good friends. Talking about his working relationship with the Pope since he took over from Cardinal William Levada as Prefect of the CDF, Archbishop Müller said: "Every week, we meet for one hour. In private, we speak in our mother tongue, German, but in an official context we must speak Italian."

Before leaving, I asked Archbishop Müller for his blessing, which he gave very reverently in Latin. He smiled brightly at me and we wished each other a happy Christmas.

After the interview I reflected that meeting the Prefect in the flesh was an altogether different experience from what I had expected when reading about him. The kindly archbishop is very friendly and good-humoured, and not the figure who is painted as hard and indifferent by progressives whose agenda he criticises. Nor is he the woolly liberal he is painted as by ultra-traditionalists, who have taken brief lines out of context from his huge collection of theological writings. Instead, he has a steadfast, steely determination to heal divisions in the Church.

If Benedict XVI is "the Pope of Christian unity", then it is to his eternal credit that he has appointed as Prefect of the most important Congregation in Rome a man so totally dedicated to the unity of the Church.

*The Catholic Herald*, December 19, 2012, by **Mary O'Regan**

## THE ORDINARIATE'S MISSION: LITURGY - 2 of 4

### Patrimony and the Exercise of Primacy

Turning now to Anglican liturgical patrimony, I would observe that "patrimony" and "primacy" are certainly two of the key words that emerge from even a cursory reading of *Anglicanorum coetibus*. I would argue that the link between these two theological concepts in that context is not merely a matter of

happenstance. Another principle for our reflection today, therefore, concerns the interrelationship of patrimony and primacy.

The very affirmation that there is such a thing as an Anglican liturgical and spiritual patrimony which enriches the whole Church as "a treasure to be shared" enters Catholic parlance in 1970. On

October 25 of that year, Pope Paul VI canonized forty English and Welsh martyrs. During his homily, the Holy Father praised "the legitimate prestige and worthy patrimony of piety and usage proper to the Anglican" Communion, words that were viewed both as a crucial validation of the special relationship between Catholics and Anglicans and as a confirmation of the existence of an Anglican patrimony worthy of preservation. By his authority, Pope Paul cut through the myriad questions of the "how and what" of patrimony's expression in favor of articulating a key principle: for whatever other ecclesial deficits which result from the lack of full communion between the Catholic Church and the Anglican Communion, the Catholic church acknowledges the work of the Holy Spirit in this body of separated brothers and sisters so as to be able to say that the manner in which the faith was nourished, proclaimed, and celebrated in the Anglican Communion these past 500 years adds to the vitality of the Church and enriches the body Catholic.

Jumping from 1970 to the Apostolic Constitution *Anglicanorum coetibus*, we see Pope Paul's insight framed in Pope Benedict XVI's concern "to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared" (Apostolic Constitution *Anglicanorum coetibus*, Art. 111). This mandate, articulated and continued by papal "primacy," becomes the task of the *Anglicanae traditiones* interdicasterial commission. The purpose of the commission, therefore, is not to compose a new liturgical text or to devise new liturgical forms, but rather to identify the patrimony from "the liturgical books proper to the Anglican tradition" (Apostolic Constitution *Anglicanorum coetibus*, Art. 111).

Let me say just a brief word about those books to which the Apostolic Constitution refers. Given its use as an approved Catholic liturgical text, the *Book of Divine Worship* does enjoy a sort of "pride of place" in the selection of liturgical texts. In the second place, the classic Prayer Book heritage is to be considered (represented by England 1549, 1662 and 1928; USA, 1928; Scotland, 1929; South Africa, 1954; and Canada, 1962). *The English Missal* (1958) and *The Anglican Missal* (1961) come in next. If these sources do not provide the necessary material for liturgical celebration, then *Common Worship* or *The Roman Missal* may be consulted.

Some may ask the question: How is it that the identification of Anglican patrimony and the articulation of the liturgical provision for the Ordinariates comes from Rome? Should not these

things arise or be suggested out of local experience rather than out of some opaque Vatican commission? The principle of the interrelationship between patrimony and primacy provides the response.

The stark and, for some of the members, surprising reality that confronted the commission in the early days of its work was the tremendous variety of liturgical forms in the Anglican world in general, and even within the three Ordinariates. This is not, however, the kind of variety that expresses vitality, but rather is the kind that produces a singularly disorienting effect. It seems to me a sad irony that the very moment in which the Catholic Church, in an unprecedented gesture of papal openness, turns to Anglican patrimony seeking enrichment corresponds with a movement in the Anglican Communion itself wherein the *Book of Common Prayer* is quickly disappearing as a daily feature of parish life. As the traditional Prayer Book fades and, in the Church of England at least, is replaced by *Common Worship*, what takes hold is a tremendous capacity for variation and adaptation in Anglican worship. Sure, it is possible to maintain Prayer Book elements and language alongside *Common Worship*. But with its multiple versions of even the Eucharistic words of institution, *Common Worship* assumes that each local community will "construct" worship as fits best its theological and ecclesiastical outlook. The situation in the Ordinariates is analogous. Although *Common Worship* is not at the center of the liturgical experience there, no less than six different liturgical books were being used by Ordinariate communities at the time the *Anglicanae traditiones* commission began its work.

The *Book of Common Prayer* not only formed and informed Anglican Worship for 500 years, it supplied its authority. In an Ecclesial Communion that eschewed both a Magisterium and the exercise of primacy, one can argue that it was the Prayer Book that ensured a *lex orandi*, the systematic presentation through liturgical expression of the Christian faith. It is the unity of faith, faith nourished and preserved in the classical Prayer Books, which provides the sure foundation which makes possible a diversity of liturgical expression.

The optic through which to view the interrelationship of patrimony and primacy is authority. It is an exercise of Peter's authority over the Churches which *recognizes* the authentic faith of the Church expressed in Anglican forms of worship and which *confirms* that expression as a treasure or patrimony for the whole Church. In the movement into full communion, this liturgical treasure is further enriched by access to the Magisterium which authentically

interprets the Word of God, preserving Christian teaching from error, and assisting the faithful and their pastors in the delicate task of expressing timeless truths in a way which is fresh, beautiful, and attractive.

In this context, it must be said that a constitutive element of this process of recognition and confirmation is the revision and, where necessary, correction of Anglican liturgical texts. This should not be seen as an imposition, but rather as an assurance that the core elements of the Church's faith are authentically expressed in her corporate worship. The veneration of the saints, for example, is present in the Prayer Books only in a rudimentary manner and the prayers those books contain lack a petition for the saints' intercession. In the adaptation of the funeral rites for the Ordinariates which have already been promulgated by the Holy See, the

*Anglicanae traditiones* Commission had to ensure that the prayers included explicit prayers for the soul of the deceased which was lacking in the Anglican sources. This is not to impose a Roman perspective, but to draw out of these rich sources a fulsome and authentic expression of the faith so that they might continue to provide the *lex orandi* to the nourishment of this and future generations.

In the interrelationship between patrimony and primacy, there is a mutuality of enrichment which guarantees the authenticity of the faith, invests our liturgical expression with the sure authority of that faith, and which redounds to the glory of God, the source and focus of our sacramental worship.

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

## CAN GOVERNMENTS DICTATE THE BELIEFS OF THEIR CITIZENS?

It has been some time since any western government seriously tried to dictate dogma to the masses. The Queen remains head of the Church of England, it is true, and German and Scandinavian governments collect money for their respective national churches, but these are solely matters of tradition, convenience or both. Actual belief is another matter entirely. So far as their governments are concerned, citizens throughout the Western world are free to choose and practice their preferred religion as and how they see fit.

This state of affairs by no means necessarily obtains elsewhere, however, even in places where it once did. In Sri Lanka, for example, the Ministry of Religious Affairs has recently proposed a new law which, according to the *London Daily Mirror*, would allow the state "to take action against anyone distorting the original teachings of the four main religions - Buddhism, Hinduism, Islam and Christianity."

In supposedly secular Turkey, meanwhile, the accomplished concert pianist, Fazil Say has been found guilty of denigrating "the religious values of part of the population." His crime? He vehemently criticized an imam's 22-second long prayer by suggesting that the holy man kept it so short because he was in a rush for wine and women.

And England, which now has a large and rapidly growing Muslim population concentrated in its biggest cities, is encountering an unprecedented situation that some observers find more disturbing

still. Last week, according to the Pakistan-based paper *The News*, some 25,000 Muslims staged a protest in Birmingham, the country's chief industrial city and second-largest, to demand that Britain adopt laws against insulting Islam.

In all three of these situations, two questions emerge: whether such regulations should be adopted, and whether they can be enforced. In Sri Lanka, the stated aim of the new law is to give the police sufficient power to break up objectionable "cults," and it is a serious concern of evangelical Christian groups working there. Such denominations as the Anglicans and Catholics have long been officially recognized as "Christian." Not so the evangelicals, who have already encountered persecution from extremist Buddhist groups. They fear that under the new law they may be labeled cults and their churches forcibly disbanded.

Beyond the threat to individual churches lies a more sinister question. Does Sri Lanka's Ministry of Religious Affairs seriously expect to regulate these faiths, defining what is and is not orthodox belief? Though the law is not now aimed at the larger, recognized religions, the potential exists that it could be used against them.

As for the plight of Turkish poet Fazil Say, he admittedly had been hard on the local imam. "Why such haste," he tweeted. "Have you got a mistress waiting or a raki on the table?" He had also made other dubious observations intended to denigrate Islam. He quoted, for example, Omar Khayyam, the

Persian Polymath and Sufi Muslim, on paradise: "You say its rivers will flow in wine. Is Paradise a bar? You say you will give two whores to each Muslim. Is Paradise a brothel?"

Some members of Turkey's ruling government opposed the very idea that Say should be taken to trial; Ömer Çelik, the minister for culture and tourism, said he "would not wish anyone to be put on trial for words that have been expressed." Others, such as Prime Minister Recep Erdoğan, called such examples of "Islamophobia" a "crime against humanity."

But things have been looking up for Say. He was originally sentenced to eight months for "Committing and insisting on committing a crime," but that was eventually changed into a ten-month suspended sentence. This means he won't have to serve any time in prison - as long as he completes a supervised term of five years without committing a similar crime.

As for Britain, its unhappy Muslims are currently complaining about a lack of blasphemy laws - or something similar. England once had such laws, of course, adopted in the 17<sup>th</sup> century to help deal with the dissenting Christian sects, but they were abolished five years ago after going virtually unenforced for nearly a century.

It is precisely this lack which Muslim spokesmen there are currently blaming for the rise in extremist Muslim terrorism. Peer Siddiqui, the Birmingham protest leader, declared last week: "There is resentment amongst Muslims over the continuing failure of the western government for not doing enough to protect Muslims." The organizers insist that their aim is not to curtail freedom of speech - without suggesting just how this might be managed under the law they propose.

By **Adam Macpherson**, May 2, 2013 in *The Christians.com*

## FROM HERE AND THERE

1) One who condones evil is just as guilty as the one who perpetuates it. **Martin Luther King, Jr.**

### 2) Keep it simple:

Pope Benedict's three essentials:

- a) Start and end the day with God in prayer.
- b) Encounter Christ in the Eucharist each Sunday.
- c) When making decisions follow the Law of Love: The 10 Commandments

From a bookmark by *St. Mary Our Lady of the Seven Sorrows Church*, Kitchener

### 3) Some **paraproverbs**:

I asked God for a bike, but I know God doesn't work that way. So I stole a bike and asked for forgiveness.

Do not argue with an idiot. He will drag you down to his level and beat you with experience.

I want to die peacefully in my sleep, like my grandfather, not screaming and yelling like the passengers in his car.

Going to church doesn't make you a Christian any more than standing in a garage makes you a car.

The last thing I want to do is hurt you. But it's still on the list.

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

If I agreed with you, we'd both be wrong.

We never really grow up; we only learn how to act in public.

Knowledge is knowing a tomato is a fruit. Wisdom is not putting it in a fruit salad.

Evening news is where they begin with 'Good evening' and then proceed to tell you why it isn't.

To steal ideas from one person is plagiarism. To steal from many is research.

A bus station is where a bus stops. A train station is where a train stops. On my desk, I have a work station.

How is it one careless match can start a forest fire, but it takes a whole box to start a campfire?

Some people are like Slinkies . . . not really good for anything, but you can't help smiling when you see one tumble down the stairs.

Dolphins are so smart that within a few weeks of captivity, they can train people to stand on the very edge of the pool and throw them fish.

I didn't say it was your fault; I said I was blaming you.

Why does someone believe you when you say there are four billion stars but check when you say the paint is wet?

A **paraprosdokian** is a figure of speech in which the latter part of a sentence or phrase is surprising or unexpected in a way that causes the reader or listener to re-frame or re-interpret the first part.

#### 4) The Caretaker's Cottage

In designing this small home  
I hope always to keep the following points in mind:

Please help us to make it clean and bright,  
with clear, uncluttered lines  
and open corners  
to enable Your light to reach its utmost parts;

Please help us to maintain its simplicity,  
incorporating the knowledge  
of the time and experience we share  
with the Faith that assures us  
of Your ever-present Being;

Please lock our jealousy,  
with all of its devastating manifestations;  
and greed,  
both recognized and unrecognized;

Please make its doors welcoming to those,  
including ourselves,  
whose souls require succor;

May its walls give us the strength  
to travel well the road of preparation  
toward acceptability; and

Please help us to remember  
that any home in which we live  
can be A Caretaker's Cottage.

Amen.

**Nancy Freeman** (4/12/32 - 10/12/12)

#### 5) Catholic In Name Only - CINO

An acronym used to describe individuals who call themselves Catholic but who do not believe what the Church teaches.

The names of some well-known people come easily to mind!

6) When a man opens a car door for his wife, it's either a new car or a new wife. **Prince Philip**

7) **St. Isidore of Seville**, Bishop, Confessor, and Doctor of the Church, (b. 560, d. 636) served as Archbishop of Seville for more than three decades and is considered, as the historian Montalembert put it in an oft-quoted phrase, "the last scholar of the ancient world". Indeed, all the later medieval history-writing of Hispania (modern Spain and Portugal) was based on his histories.

At a time of disintegration of classical culture, and aristocratic violence and illiteracy, he was involved in the conversion of the royal Visigothic Arians to Catholicism, both assisting his brother Leander of Seville, and continuing after his brother's death. He was influential in the inner circle of Sisebut, Visigothic king of Hispania. Like Leander, he played a prominent role in the Councils of Toledo and Seville. The Visigothic legislation that resulted from these councils is regarded by modern historians as exercising an important influence on the beginnings of representative government.

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