

The Sodality of St. Edmund, King and Martyr

A community of

The Personal Ordinariate of the Chair of St. Peter

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UPDATE

May 10, 2014 - **St. Antoninus, Bishop and Confessor**

JUNE SCHEDULE

June 1	Sunday	The Seventh Sunday of Easter
June 8	Sunday	Pentecost (Whitsunday)
June 15	Sunday	Trinity Sunday
June 22	Sunday	Corpus Christi
June 29	Sunday	St. Peter and St. Paul

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

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PALM SUNDAY

Dear Brothers and Sisters, Palm Sunday is the great doorway leading into Holy Week, the week when the Lord Jesus makes his way towards the culmination of his earthly existence. He goes up to Jerusalem in order to fulfil the Scriptures and to be nailed to the wood of the Cross, the throne from which he will reign for ever, drawing to himself humanity of every age and offering to all the gift of redemption. We know from the Gospels that Jesus had set out towards Jerusalem in company with the Twelve, and that little by little a growing crowd of pilgrims had joined them. Saint Mark tells us that as they were leaving Jericho, there was a "great multitude" following Jesus (cf. 10:46).

On the final stage of the journey, a particular event stands out, one which heightens the sense of expectation of what is about to unfold and focuses attention even more sharply upon Jesus. Along the way, as they were leaving Jericho, a blind man was sitting begging, Bartimaeus by name. As soon as he heard that Jesus of Nazareth was passing, he began to cry out: "Jesus, Son of David, have mercy on me!" (Mk 10:47). People tried to silence him, but to no avail; until Jesus had them call him over and invited him to approach. "What do you want me to do for you?", he asked. And the reply: "Master, let me receive my sight" (v. 51). Jesus said: "Go your way, your faith has made you well." Bartimaeus regained his sight and began to follow Jesus along the way (cf. v. 52). And so it was that, after this miraculous sign, accompanied by the cry "Son of David", a tremor of Messianic hope spread through the crowd, causing many of them to ask: this Jesus, going ahead of us towards Jerusalem, could he be the Messiah, the new David? And as he was about to enter the Holy City, had the moment come when God would finally restore the Davidic kingdom?

The preparations made by Jesus, with the help of

his disciples, serve to increase this hope. As we heard in today's Gospel (cf. Mk 11:1-10), Jesus arrives in Jerusalem from Bethphage and the Mount of Olives, that is, the route by which the Messiah was supposed to come. From there, he sent two disciples ahead of him, telling them to bring him a young donkey that they would find along the way. They did indeed find the donkey, they untied it and brought it to Jesus. At this point, the spirits of the disciples and of the other pilgrims were swept up with excitement: they took their coats and placed them on the colt; others spread them out on the street in Jesus' path as he approached, riding on the donkey. Then they cut branches from the trees and began to shout phrases from Psalm 118, ancient pilgrim blessings, which in that setting took on the character of messianic proclamation: "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is coming! Hosanna in the highest!" (v. 9-10). This festive acclamation, reported by all four evangelists, is a cry of blessing, a hymn of exultation: it expresses the unanimous conviction that, in Jesus, God has visited his people and the longed-for Messiah has finally come. And everyone is there, growing in expectation of the work that Christ will accomplish once he has entered the city.

But what is the content, the inner resonance of this cry of jubilation? The answer is found throughout the Scriptures, which reminds us that the Messiah fulfils the promise of God's blessing, God's original promise to Abraham, father of all believers: "I will make of you a great nation and I will bless you . . . and by you all the families of the earth shall bless themselves" (Gen 12:2-3). It is the promise that Israel had always kept alive in prayer, especially the prayer of the Psalms. Hence he whom the crowd acclaim as the blessed one is also he in whom the whole of humanity will be blessed. Thus, in the light

of Christ, humanity sees itself profoundly united and, as it were, enfolded within the cloak of divine blessing, a blessing that permeates, sustains, redeems and sanctifies all things.

Here we find the first great message that today's feast brings us: the invitation to adopt a proper outlook upon all humanity, on the peoples who make up the world, on its different cultures and civilizations. The look that the believer receives from Christ is a look of blessing: a wise and loving look, capable of grasping the world's beauty and having compassion on its fragility. Shining through this look is God's own look upon those he loves and upon Creation, the work of his hands. We read in the Book of Wisdom: "But thou art merciful to all, for thou canst do all things, and thou dost overlook men's sins, that they may repent. For thou lovest all things that exist and hast loathing for none of the things which thou hast made . . . thou sparest all things, for they are thine, O Lord who lovest the living" (11:23-24, 26).

Let us return to today's Gospel passage and ask ourselves: what is really happening in the hearts of those who acclaim Christ as King of Israel? Clearly, they had their own idea of the Messiah, an idea of how the long-awaited King promised by the prophets should act. Not by chance, a few days later, instead of acclaiming Jesus, the Jerusalem crowd will cry out to Pilate: "Crucify him!", while the disciples, together with others who had seen him and listened to him, will be struck dumb and will disperse. The majority, in fact, was disappointed by the way Jesus chose to present himself as Messiah and King of Israel. This is the heart of today's feast, for us too. Who is Jesus of Nazareth for us? What idea do we have of the Messiah, what idea do we have of God? It is a crucial question, one we cannot avoid, not least because during this very week we are called to follow our King who chooses the Cross as his throne. We are called to follow a Messiah who promises us, not a facile earthly happiness, but the happiness of heaven, divine beatitude. So we must ask ourselves: what are our true expectations? What are our deepest desires, with which we have come here today to celebrate Palm Sunday and to begin our celebration of Holy Week?

Dear young people, present here today, this, in a particular way, is your Day, wherever the Church is present throughout the world. So I greet you with

great affection! May Palm Sunday be a day of decision for you, the decision to say yes to the Lord and to follow him all the way, the decision to make his Passover, his death and resurrection, the very focus of your Christian lives. It is the decision that leads to true joy, as I reminded you in this year's World Youth Day Message - "Rejoice in the Lord always" (Phil 4:4). So it was for Saint Clare of Assisi when, on Palm Sunday 800 years ago, inspired by the example of Saint Francis and his first companions, she left her father's house to consecrate herself totally to the Lord. She was eighteen years old and she had the courage of faith and love to decide for Christ, finding in him true joy and peace.

Dear brothers and sisters, may these days call forth two sentiments in particular: praise, after the example of those who welcomed Jesus into Jerusalem with their "Hosanna!", and thanksgiving, because in this Holy Week the Lord Jesus will renew the greatest gift we could possibly imagine: he will give us his life, his body and his blood, his love. But we must respond worthily to so great a gift, that is to say, with the gift of ourselves, our time, our prayer, our entering into a profound communion of love with Christ who suffered, died and rose for us. The early Church Fathers saw a symbol of all this in the gesture of the people who followed Jesus on his entry into Jerusalem, the gesture of spreading out their coats before the Lord. Before Christ - the Fathers said - we must spread out our lives, ourselves, in an attitude of gratitude and adoration. As we conclude, let us listen once again to the words of one of these early Fathers, Saint Andrew, Bishop of Crete: "So it is ourselves that we must spread under Christ's feet, not coats or lifeless branches or shoots of trees, matter which wastes away and delights the eye only for a few brief hours. But we have clothed ourselves with Christ's grace, or with the whole Christ . . . so let us spread ourselves like coats under his feet . . . let us offer not palm branches but the prizes of victory to the conqueror of death. Today let us too give voice with the children to that sacred chant, as we wave the spiritual branches of our soul: 'Blessed is he who comes in the name of the Lord, the King of Israel' " (PG 97, 994). Amen!

March 26, 2010 - the homily that **Benedict XVI** gave in the Mass for Palm Sunday in St. Peter's Square - on *news.va*

ROBERT'S RAMBLINGS

WHO WAS JOHN OF FORD?

It is said, with pardonable exaggeration, that one seldom opens one's mouth without showing one's ignorance. This is so when one writes a monthly column for "*Update*". And this is certainly so now as I confess in public to my ignorance. Who was John of Ford? Can any of you help by sending a Letter to the Editor or even by writing a whole article on this man?

Johns there are aplenty, beginning with Canada's patron, The Baptist, and working through to good Pope John XXIII, but standard reference works have been of no help with regard to this particular John. Not *The Oxford Dictionary of the Christian Church*, nor *Collins Dictionary of Saints*, nor *Celebrating the Saints*, nor the three slim volumes of *The Saints of Anglo Saxon England*, nor *A Basic Dictionary of Saints*. *The Oxford Dictionary of Quotations*, to which I referred in the February "*Update*", and *Collins Concise Dictionary of Quotations* tell me that there was a poet-playwright, John Ford 1568 - 1639, but this Tudor-Jacobean man of letters can hardly be our man.

First, I am intrigued because just down the train track from Worthing is a hamlet called Ford. It stands on the banks of the River Arun and it gives one a good view of Arundel Castle in the distance, home of England's hereditary Earl Marshal, the Duke of Norfolk and premier nobleman who is also regarded as England's premier Roman Catholic layman, who has access both to the Queen and to the Pope. Half of Arundel's parish church is C of E and half is RC. The hamlet of Ford is home to one of England's best shops for aficionados of model railways. During the Second World War Ford was also home to a small airfield. This has since been converted to an open prison for white collar criminals. There is a shortage of housing in England and the last Labour government therefore proposed turning the old hamlet into a new town from which commuters could travel to work in other places. Every voter is in favour of new housing - but "not in my backyard. Let new homes be sited anywhere except Ford. We like our countryside and our riverside walks, our swans and our small boats left in peace". The same of course holds true for gianormous wind turbines and for gadgets which turn solar energy into electricity. "We must cease our reliance on fossil fuels like coal and oil. We must use the wind and the sun. But not in Ford's green and pleasant fields".

Second, I am intrigued because of a reading from

John of Ford in *The Customary*. This version of the Prayer Book services of mattins, evensong and litany contains our Coverdale psalms and Cranmer's impeccable translations from the Latin of ancient collects. I am ignorant about the *Customary's* status in Australia and North America. *The Customary* also contains optional devotional readings from a wide variety of sources, Saints Anselm and Bede, Saints Aldhelm and Gregory the Great, modern Anglicans like Dom Gregory Dix, Mr T S Eliot, Dr Austin Farrer, Dr Eric Mascall and Archbishop Michael Ramsey, even from the Anglican sermons of Cardinal Newman, *Parochial & Plain Sermons*, which the Cardinal published after he had popped. The selection of readings was made by Fr Aidan Nichols OP, author of 45 books including *Catholics of the Anglican Patrimony: The Personal Ordinariate of our Lady of Walsingham*. Fr Nichols could be dubbed the godfather of the Ordinariate because of his background work towards its development.

This reading from John of Ford is chosen for our Lady's birthday, September 8, and is concerned with all the grace showered on her by God. Its theme, in the words of a South African collect, is: "Who didst prepare the body and soul of the Blessed Virgin Mary that she should become the mother of Thy Son".

Third, I am intrigued because this translation from John of Ford was made by Sister Wendy Beckett, the South African nun who lives a hermit life in the grounds of a Carmelite convent in Norfolk. We know her, though, from her occasional appearances on our TV screens when she takes us round galleries, introducing us to assorted works of art. Sister is the author of several books about famous paintings. Before she became known as an art critic Sister Wendy worked as a translator. Did she translate John of Ford from Latin or from Anglo Saxon? His work is *Sermons on the Song of Songs*, now published in modern English by Cistercian Publications of Kalamazoo. Did he preach in Latin? Whoever listened to sermons in Latin and where? (There are still occasional Anglican sermons in Latin at Oxford university.) The Carmelite convent in Norfolk is home to another well known author and spiritual director, Sister Ruth Burrows who writes about St Teresa Avila and St John of the Cross and their relevance for today.

Many moons ago when in retreat I read a fine quote about Mary in Canon Donald Allchin's addresses,

The World a Wedding. The preacher whom he quoted was a certain Anglican, Mark Franks 1613 - 1664. Who on earth was he? Ignorant again. Only recently have I learned that Mark Franks was a canon of St Paul's cathedral, Master of Pembroke College at Cambridge university and chaplain to an Archbishop of Canterbury. I learned this from the sermons and addresses of the late Canon Roger Greenacre of Chichester cathedral, also just down the train track from Worthing. I sometimes take visitors like Father Raymond Ball or Mrs Mary

McGibbon to hear evensong in this cathedral. This collection was edited by Dr Podmore as *Maiden, Mother & Queen: Mary in the Anglican Tradition.*

If my ignorance about Mark Franks has been remedied by Canon Greenacre, there is a chance that one of you can remedy my ignorance about John of Ford. Why, you might even consult the internet.

Monsignor Robert Mercer CR

AN OPEN LETTER

TO THE BIOMEDICAL COMMUNITY ON DOWN SYNDROME AND OTHER UNDESIRABLE LIFE

This letter is addressed to every physician, scientist, and genetic counselor who believes in a eugenic agenda that targets the unborn specifically because of diagnosed genetic anomalies. It asks a series of penetrating questions that invite thoughtful response, and are not meant to be rhetorical.

The first question is: **WHO?**

Who taught you in medical school or graduate school that we doctors of science and medicine are the custodians of the human gene pool? Who was it that told you it was your job to keep that pool "clean?" They are serious questions, as I never encountered this philosophy, let alone mandate, in my premed studies at Columbia University, grad studies at St. John's University, or post-doctoral studies at the City University of New York. Neither in the Ivies, Catholic, nor Public universities did I ever encounter this mandate that has seized hold in our hospitals. Whence comes this thinking?

In my undergraduate studies in the 70's and 80's liberal arts professors taught extensively about the corruption of the Third Reich, and the eugenic agenda in Hitler's camps. What we were never taught was that this agenda predated Hitler and arose within the medical community of the 1920's in Germany. Regardless, the properly educated man or woman in American universities in the 70's and 80's was taught that eugenics was repugnant, Master Race and all of that stuff . . . It leads to the next question:

HOW?

How have we progressed from that understanding to where we are today? How is it that we have come to view genetic anomalies as so terrifyingly painful that those who bear them are deemed "incompatible with life," which is strikingly similar to

Hitler's, "Life unworthy of Life"? On what basis do you make such an assessment, especially in the case of Down Syndrome? Is this rooted in firsthand clinical experience? It can't be, as these children and adults are some of the most beautiful and happy individuals among us. How is it that we celebrate "diversity" with near-fanaticism in society while we shoot for genetic homogeneity with similar near-fanaticism? That of course leads to the question:

WHAT?

What is it that you believe you have been entrusted with that leads to this neo-eugenics? When I went to graduate school, we were entrusted with great knowledge of biology across the spectrum of life, and in my course of studies, great knowledge of human and microbial physiology. We were entrusted with the knowledge and training in molecular biology, techniques so powerful that they have equal ability to destroy life on earth as well as advance the cause for life on earth. What we did not receive enough of was training in ethics, and not the sort of algorithm flow chart-based policy crap devoid of any training in metaphysics and human anthropology. I received all of that in undergrad, thank God. It was expected of us that we would use this great knowledge and power only for good, but therein lies the problem.

How do we define the good? Who defines the good? What is the good?

It's easy for those of us who were obviously born with all of the genetic capability to earn doctorates to look down upon the disenfranchised with disdain. It comes from an insecurity within that says, "I can't imagine living like that," which is precisely the soil in which a eugenic mentality takes root. A little guilt added in to spice up the toxic brew, and here we

are. But ask yourself this question.

If you rise above the genetics and epigenetics and consider the quality of life to which you appeal in your headlong pursuit of stamping out the unfit, what training do you have in anthropology, psychology, sociology, comparative religion, transcultural psychology, aesthetics, philosophy? How well did you apply yourself to these studies when you were in pre-med, or were these the B.S. courses you needed to endure on the way to medical or graduate school?

I would submit that most physicians and scientists I have met who are pro-choice are severely deficient in these areas, and as such cannot render an informed opinion as regards quality of life, and only speak from their very narrow and cramped worldview.

The new colonialism.

Of course, this all begs the further question:

When?

When was it that we stopped looking for cures and enhanced therapies, and started taking the cheap way out? When did death and non-existence become the answer, rather than healing and wholeness? When did we receive a mandate to kill every baby we could in order to aid the patient in avoidance of suffering?

I would submit that the answers reside in the radicalization of the liberal arts over the past thirty years, and in the watering down of the college curriculum in that time. It's a formation issue, from my perspective, one that has left many of our finest and brightest physicians and scientists impoverished and without the necessary spiritual and intellectual protections against the power of our biotechnology to twist and distort its practitioners.

Do you disagree?

I'm open to feedback and answers to the questions.

By **Gerard M. Nadal**, March 21, 2014 - Dr. Nadal is Science and Health Education Policy Advisor for the *Bioethics Defense Fund* - he blogs at *Coming Home - Science in Service of the Pro-Life*

[DENYING COMMUNION TO ANTI-LIFE / ANTI-FAMILY POLITICIANS](#)

'An act of mercy'

"When people are not in communion with the Catholic Church on such a central thing as the value of life of the unborn child and also in terms of the teachings of the Church on marriage and family life - they are voting in favour of same-sex marriage - then they shouldn't be receiving Holy Communion," said Portsmouth Bishop Philip Egan in a wide-ranging on-camera interview with *LifeSiteNews* last week.

Bishop Egan explained that rather than a punitive measure, the denial of Holy Communion is "always an act of mercy." It is done, he said, "with the hope and prayer that that person can be wooed back into full communion with the Church."

"Nobody is forced to be Catholic. We're called by Christ and He's chosen us, it's a free choice. We live under the word of God. It's not my truth, it's God's truth," he said.

"One would hope that in that case it would encourage someone to come back to seek communion with the Lord with the truth and say I'm sorry I got lost."

The difficulties faced by Catholics and other Christians in an increasingly secular and intolerant Britain are keenly felt. Bishop Egan has been outspoken in his defence of life and family, writing to the Prime Minister and speaking eloquently on the issues. He has himself experienced backlash both in terms of "unpleasant correspondence" and even a confrontation at the Cathedral.

For him, however, the duty to witness to the truth in love is not an option despite the persecutions that may come. Christians, he says, "are bound to come into conflict" with the secularized culture.

We must not go looking for a fight, "but we will, being Christian, have to suffer, and have to go to the cross," he said. "This is one of the ways, particularly as a priest or a bishop, in which that cross is going to come out, because you have to witness to the truth."

From the martyrs at the time of the Reformation, he said, "we can take consolation and solace." In addition he said, "A relationship with Christ is essential where we are truly united in the heart of Christ. . . . With prudence, wisdom, praying for the

guidance of the Holy Spirit, we support each other in that and in our suffering."

Bishop Egan stressed that the witness to truth in the Church is made in love for "all persons especially those of same-sex attraction." He noted that God has designed us for happiness and that "happiness is found only in God - it is found ultimately in our relationship with God."

He suggested attempting to draw society back to the Christian roots of the concepts they now use to discriminate against people of faith. Concepts such as equality and tolerance, diversity and respect, are taken from Christianity, he said.

"So often the words they use, used with a totalitarian edge, they are awash on a sea of relativism," he said.

"Somehow," he said, we must "draw them back to Christian underpinnings. . . . Otherwise we're going to be heading into a police state if we carry on in these directions."

Looking to the future for Catholics in England, Bishop Egan's views are mixed. He is at times "not very hopeful" because of the fact that "in the Catholic community we've not effectively communicated the beautiful vision of marriage and family life that Christ gives us through the teachings of the Church." Bishop Egan said that in order to evangelize and woo people toward Christ and the truth, Catholics themselves must first be convicted.

However, he adds "the prospects are still good if we can hold the line and not lose our nerve."

For example, while the UK government is mandating sex education in Catholic high schools, Catholic schools are able to provide programs that fit the government targets "but clearly within the marriage and family life context and values of the Catholic community."

"We must say look, these are our values, we have to have the freedom to teach and educate and form our children in the Catholic way of life."

As to the future regarding withholding Holy Communion from Catholic politicians who support abortion and same-sex 'marriage', Bishop Egan says, "I personally would be in favour of saying that somebody should not be receiving Communion myself here within the diocese."

He added however that he'd "have to act really with the other members of the bishops' conference."

"We need to discuss this at a bishops' conference," he said. "I've already indicated to you my sympathies - if somebody is not in communion with the Catholic Church they should not be receiving communion."

By **John-Henry Westen**, March 13, 2014 - *LifesiteNews.com*

[PROTESTANTISM'S 'FATAL FLAW' DRAWS LUTHERAN TO CATHOLIC CHURCH](#)

After almost 60 years as a Lutheran, Fr. Joseph Jacobson entered the Catholic Church.

Following his conversion, he prepared and privately published a 68-page volume titled *A God of Love, The Joys and Treasures of a New Catholic*. Its purpose is to give a serious account of why he became Catholic, and what he learned and experienced afterwards.

Whenever anyone wants to enter into a conversation about his conversion, he always requests that they first read *A God of Love*.

"It does wonders to enhance the quality of that conversation to our mutual benefit. It transforms into real sharing what might otherwise have been a mere butting of heads," said Jacobson.

Born in Milwaukee in 1940, Jacobson is the son of a Lutheran pastor. He was ordained a Lutheran pastor in 1965 and got married the same year. He and his wife were blessed with two children.

After serving four parishes in Alberta and homeschooling in the early 1980s, in 1985 he was elected the first bishop of the Alberta Synod of the Evangelical Lutheran Church in Canada.

"Around 1990 some very tragic decisions began being made among Protestants," said Jacobson. "Abortion is okay because we can justify it, and gay marriage is okay, and on and on it goes."

He recognized that Protestantism is defective for not having a magisterium. The magisterium defines the

authentic teaching of the Catholic Church

"Protestantism's fatal flaw is the magisterium, and I say that with great sorrow because many individual Protestants have their own internal magisterium that's pretty good," said Jacobson.

"They have a way of regulating their faith by Scripture and the faith points of the Church they come from. They have a personal magisterium."

It is a struggle in these God-denying times, he said, to be a faithful follower of Jesus and a member of God's household. So he respects Protestants with their own personal magisterium because they stand up for something.

"But what Christ envisioned for His Church in terms of a magisterium no one else has except the Catholic Church, and that was my 'Aha!' moment," he said, recognizing that Protestant churches seemed more influenced by the world's prevalent trends than by God.

"When the spirit of the times can affect the Church

more than the Spirit of God, anything is possible, and that's where we (Lutherans) were at. I wanted us to be more focused on what Christ wants us to be, not what the world was pressing us to be," Jacobson said.

More and more he struggled with his own theology. "When the thing that is killing you is the thing you're most proud of, what hope is there? Our people were most proud of being their own pope. They were most proud of being able to make their own decisions - and that's what was killing them," he said.

At age 58 and retired for four years, he realized that through his family life, his study and work he had been drawn his entire life to the Catholic faith. He and his wife, Carolyn, were received into full communion with the Catholic Church in 2000. He was ordained a priest in 2007 and now serves as chancellor of the Archdiocese of Grouard-McLennan and parochial vicar of its cathedral parish.

By **Chris Miller**, *Canadian Catholic News* - in the April 13, 2014 issue of *The Catholic Register*

FROM HERE AND THERE

1) Tolerance is the last virtue of a man with no convictions. **G.K. Chesterton**

2) Universities exist to challenge ideas. Nowadays they're more likely to reinforce prejudice. **Rex Murphy**, *National Post*, April 12, 2014 in an article about **Ayaan Hirsi Ali** who was offered an honorary degree by Brandeis University and which was then withdrawn (due to pressure from the Islamic community) because of her speaking 'for the rights and dignity of women'.

3) In his latest interview [March 17, 2014] with "*Corriere della Sera*", **Pope Francis** has revealed that he has struck a deal with Joseph Ratzinger on a new role for the "Pope Emeritus," unprecedented in the history of the Church:

"The **Pope Emeritus** is not a statue in a museum. It is an institution. We have not been accustomed to this. Sixty or seventy years ago, the bishop emeritus did not exist. It came after the Council. Today it is an institution. The same thing must happen for the Pope Emeritus. Benedict is the first, and perhaps there will be others. We do not know. He is discrete, humble, he does not want to be a nuisance. We have spoken about it and have decided together that it would be better that he see

people, get out and participate in the life of the Church. [. . .] Some may have wished that he would retire to a Benedictine abbey far from the Vatican. I have thought of the grandparents who with their wisdom, their advice bring strength to the family and do not deserve to end up in a nursing home."

4) I do not feel obliged to believe that the same God who has endowed us with sense, reason, and intellect has intended us to forgo their use. **Galileo Galilei**

5) The **biretta** is, in present times, most often seen on clerics with Episcopal rank. The biretta has never been abolished although many have the mistaken opinion that the biretta for priests was abolished by the Pauline *motu proprio*.

The use of the biretta remains a requirement of the rubrics for the celebration of the Extraordinary form of the Roman Rite.

Its use is optional within the Ordinary form of the Roman Rite and in some areas is seeing a come back. It may be used in the celebration of Holy Mass, the celebration of the Liturgy of the Hours, the celebration of the Sacraments as proper, and as part of Choir Dress. It is connected with liturgical

celebrations and with the use of the Cassock.

The Roman biretta is square-shaped although at first glance it appears to be quadrangular. It has three "horns", or peaks, and a tuft of silk threads.

Birettas are permitted for priests, deacons, and seminarians, and would always be black in color and made from wool fabric.

More information on the biretta may be obtained from the book "*The Church Visible*" by James-Charles Noonan, Jr.

Gleaned from **Fr. John T. Zuhlsdorf's** website www.wdtpers.com

6) Are you one of those people interested in obscure facts?

Every day more money is printed for Monopoly than the U.S. Treasury.

Men can read smaller print than women can; women can hear better.

Coca-Cola was originally green.

It is impossible to lick your elbow. (At least 75% of people who read this will try to lick their elbow!)

Intelligent people have more zinc and copper in their hair.

Each king in a deck of playing cards represents a great king from history:

- Spades - King David
- Hearts - Charlemagne
- Clubs - Alexander, the Great
- Diamonds - Julius Caesar

111,111,111 x 111,111,111 =
12,345,678,987,654,321

If a statue in the park of a person on a horse has both front legs in the air, the person died in battle. If the horse has one front leg in the air the person died as a result of wounds received in battle. If the horse has all four legs on the ground, the person died of natural causes.

Most boat owners name their boats. What is the most popular boat name requested? A. Obsession

If you were to spell out numbers, how far would you have to go until you would find the letter 'a'?

A. One thousand.

What do bulletproof vests, fire escapes, windshield wipers, and laser printers all have in common? A. All were invented by women.

What is the only food that doesn't spoil? A. Honey

In Shakespeare's time, mattresses were secured on bed frames by ropes. When you pulled on the ropes the mattress tightened, making the bed firmer to sleep on. Hence the phrase - 'goodnight, sleep tight.'

It was the accepted practice in Babylon 4,000 years ago that for a month after the wedding, the bride's father would supply his son-in-law with all the mead he could drink. Mead is a honey beer and because their calendar was lunar based, this period was called the honey month, which we know today as the honeymoon.

In English pubs, ale is ordered by pints and quarts. So in old England, when customers got unruly, the bartender would yell at them to 'Mind your pints and quarts, and settle down.' It's where we get the phrase 'mind your Ps and Qs'

Many years ago in England, pub frequenters had a whistle baked into the rim, or handle, of their ceramic cups. When they needed a refill, they used the whistle to get some service. 'Wet your whistle' is the phrase inspired by this practice.

Thanks to **Msgr. Mercer**

7) Why silencing Christians will continue

The number of subjects we cannot talk about in public discourse is rapidly multiplying. The older notion of "free speech" as a search for the truth through reasonable argument is being replaced. We no longer want to hear speech if it "offends" someone's feelings or self-defined identity. We would rather "just get along" than to have to decide about the truth of any issue or confront the consequences of its violation.

We thus have become infinitely "tolerant" of anything but truth itself. Speech is not directed to truth or falsity of an issue but to the "sensitivity" and "compassion" of those who hear it. "Objective" standards are subject to the listener's "right" to hear only what he wants to hear. Thus, whatever is "permitted" in positive or civil law becomes a "right" for those who follow it. Furthermore, we cannot criticize the law as if there were some "standard" by

which to judge its worth. There are no standards as there is no nature on which to base them. "Hate speech" laws become effective tools to suppress any objective judgment about the rightness or wrongness of what is legislated or practiced.

Academia and the press were once considered places where delicate and sensitive topics could be more freely discussed without being compromised by human passions. This presumption is no longer the case. Universities and the media are more likely to participate in the suppression of truth or objective reasoning than their advocates. The phrase "political correctness" accurately describes a culture that seeks to silence challenges to ruling orthodoxies. Arguments become unwelcome because they might challenge our way of life.

By **The Rev. James V. Schall, S.J.** - April 24, 2014 on *www.crisismagazine.com* (Three paragraphs from this excellent article.)

8) Logic . . . is the glue that holds human discourse together. Logic is what keeps us 'on track' in a conversation and helps us to keep checking back to make sure both of us are talking about the same thing in the same respect.

. . .

I may be a greedy, heartless 'conservative' or a godless heathen 'liberal', but the problem is, I might still be right on [a] particular point. When a self-confessed liar tells you that 'two plus two is four', his being a liar doesn't mean that two plus two isn't four. To prove a liar is lying, you need to show that his statement is false, not merely call him a liar. Bad people sometimes make perfectly valid arguments, just as bad people sometimes get their sums right. I may be a greedy, self-involved jerk, but that doesn't necessarily mean I'm wrong about taxes being too high or highways being unsafe or the need for more investment in infrastructure. I might be wrong in each case, but you can't tell that merely from hearing someone call me a greedy, self-involved jerk. So let's get past all the mud-slinging, which tells us exactly nothing, and get to the real substance of the argument.

From '*Logic: What's Missing from Public Discourse*' by **Randall B. Smith**

9) Worth repeating!

Is it possible to be partially Catholic?

The notion of "partial Catholicism" is a contradiction in terms, which reflects the current cultural tendency to individualism and relativism, in other words, the tendency to accommodate any reality, without respect for its objective nature, to one's own thoughts and desires. Catholics who have such a notion of their Catholic faith and practice are sometimes called "cafeteria" Catholics because they pick and choose what they want to believe and follow from among the Church's teachings on faith and morals. *A true Catholic accepts, without compromise, all the truths which the Church teaches regarding the faith and the moral life.* **Raymond Cardinal Burke** in an interview on January 7, 2014.

10) Precepts of Living. Fear God. Love God. Desire to be with Him. Serve Him daily with some prayer. Bridle the affections of thy mind. Subdue thy sensual appetite. Thrust down pride. Refrain thy wrath. Forget trespasses. Forgive gladly. Be sober in talking. Flee foul language. Be true in word and deed. Reverence thine elders. Be fellow to thine equals. Be benign and loving to thine inferiors. Think of death. Be always well occupied. Lose no time. Stand in grace. Falling down, despair not. Ever take afresh new good purpose. Persevere constantly. Use oft-time confession. Wash clean. Be not sluggish. Awake quickly. Learn diligently. Teach that thou hast learned lovingly. By this way thou shalt come to grace and to glory.

By **The Right Reverend John Colet, D.D.** (1467 – 1519), Dean of St. Paul's Cathedral - from the end of a Catechism written by him for students at a school founded by him! From a tiny book *Lectures on Colet, Fisher, and More* by The Rev. Arthur J. Mason, D.D. (1895)

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