

The Parish of St. Edmund, King and Martyr

Waterloo, Ontario
www.stedmund.ca

UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

November 13, 2011 - **St. Didacus**

DECEMBER SCHEDULE

December 4	Sunday	The Second Sunday in Advent
December 8	Thursday	The Immaculate Conception of the Blessed Virgin Mary
December 11	Sunday	The Third Sunday in Advent
December 18	Sunday	The Fourth Sunday in Advent
December 21	Wednesday	St. Thomas the Apostle
December 25	Sunday	Christmas Day
December 26	Tuesday	St. Stephen the Martyr
December 27	Wednesday	St. John the Evangelist
December 28	Thursday	The Holy Innocents

SERVICE TIMES AND LOCATION

- (1) All Services are held in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo.
- (2) On Sundays, Matins is sung at 10:00 a.m. (The Litany on the first Sunday of the month), and the Holy Eucharist is celebrated (sung) at 10:30 a.m.
- (3) On weekdays - Major Holy Days - the Holy Eucharist is usually celebrated at 7:00 p.m., 10:00 a.m. on Saturday.

NOTES AND COMMENTS

- 1) **THE GENESIS OF ANGLICANORUM COETIBUS** - this page, the fourth of four parts.
- 2) **ROBERT'S RAMBLINGS - Harvest Sermon** -
- 3) **BRIDGING THE TIBER** - this piece was written two years ago, but is still relevant - page 5.

THE GENESIS OF ANGLICANORUM COETIBUS - 4 of 4

Perhaps it may not be amiss to indulge in a little informed speculation (what a delightful word is "informed" in this context, since it can mean so many different things) about these meetings and the identities of the bishops concerned, especially since the "explosive nature" about which the article's author expressed such concern seems rather to have become in reality a "damp squib." There appear, in fact, to have been a number of meetings and "consultations" between what we may term a subcommittee of the CDF and a subcommittee of these Anglican "bishops and theologians" stretching over a period of nearly 18 months. They began before, perhaps some good time before, the meeting in Rome in April 2008 of the then Bishops of Ebbsfleet and Richborough with members of the PCPCU and CDF, and they appear to have continued well into 2009 until not so long before the announcement of AC on October 20 of that year. Who were the bishops? Eight names have come up again and again in the course of my attempts (beginning, I might add, over two years ago) to uncover more about this matter, and I shall name them here. I will list them in the alphabetical order of the names of their episcopal sees, except for the first two, who appear to have been particularly important in these discussions. They are: the Bishop of Chichester, John Hind, an orthodox Anglo-Catholic opposed to women's ordination (WO), as well as to the acceptance of pseudogamous sexual partnerships (SS); the former Bishop of Rochester, Michael Nazir-Ali, thought to be more of an Evangelical than an Anglo-Catholic, but by birth and upbringing in his native Pakistan a Roman Catholic, strongly opposed to SS; who ordained women as Bishop of Rochester, but is reported since to have come to the view that WO was a "mistake;" the Bishop of Blackburn, Nicholas Reade, an orthodox Anglo-Catholic opposed to both WO and SS; the Bishop of Chester, Peter Forster, an Evangelical and one who ordains women, but who has voted against proceeding with legislation for woman bishops, and opposed to SS, an unlikely member of this group but one who has expressed esteem for the firm stand of the Catholic Church in the face of contemporary challenges and has called it the only institution that seems able to stand firm in the face of Western

secularism; the Bishop of Europe, Geoffrey Rowell, a scholarly, orthodox and Orthodoxophile Anglo-Catholic, opposed to both WO and SS; the Bishop of Exeter, Michael Langrish, a moderate high-churchman, opposed to SS and who quietly and without any publicity ceased ordaining women to the priesthood some two or three years ago; the recently-retired Bishop of Winchester, Michael Scott-Joynt, a churchman of much the same views as the Bishop of Exeter, but who remains a supporter of WO, while being a strong and outspoken opponent of SS - in 2008, he said, in relation to the exclusion of Christians in same-sex relationships from positions of church leadership: "I see no future for the Anglican Communion as we know it, or for the Church of England as we know it, if either deserts this teaching;" and finally the Bishop of Beverley, Martyn Jarrett, the PEV or "flying bishop" for the Province of York, who to the surprise of some has not followed his southern counterparts into the English Ordinariate. I spoke recently with one of these bishops, whom I will not name, because of his courtesy in speaking to me about these matters, a conversation which witnesses to the extreme secrecy with which these "consultations" have continued to be shrouded. At the time of our conversation I was working with the assumption that the *Sunday Telegraph* article was referring to one single meeting, not to a series of meetings, and when I asked the bishop if he could tell me the date of "that meeting" he told me that if he had been present at "that meeting" he could have told me nothing about it, "even its date," but that as he had not been present at it he did not know its date, and so could not give me the information I sought. In retrospect, what he said is entirely compatible with his having been involved in the process of consultations between those Anglican "bishops and theologians," even if he did not attend the initial meeting, and he went on to give as his opinion that "that meeting" and what followed from it was indeed far more important in the genesis of AC than the actions of FIF/UK or of the TAC. Some of these bishops, including some opposed to WO, might have been motivated principally by their dread of the Church of England following in the footsteps of the Episcopal Church on issues of sexuality; Chester,

Chichester, Exeter, and the retired bishops of Rochester and Winchester come to mind, while others, like Blackburn and Europe might have a more exclusive focus on the impact of woman bishops. But it seems that even at the time when AC was formally issued Rome had the expectation that some of those bishops with whom the CDF had been having consultations would accept the offer; and perhaps some of them may do so yet. I might add here that, in the light of what has happened since, one could do worse than to listen to the keynote addresses that the bishops of Chichester and Rochester delivered at the 2009 FIF annual national assembly just days after the October 20 announcement of AC. The Bishop of Chichester just the other day announced that he would be taking early retirement from his bishopric in April 2012, and it will be of some interest to see what he will do after his retirement. As an aside, I note that Article 11, Section 4 of the "Complementary Norms" issued by the CDF to accompany AC, which states:

A former Anglican Bishop who belongs to the Ordinariate and who has not been ordained as a bishop in the Catholic Church, may request permission from the Holy See to use the insignia of the episcopal office may well have been intended specifically for such English Anglican diocesan bishops as might accept Rome's offer. Up to the present time only one former Anglican bishop, the Ordinary of the English Ordinariate, Msgr. Newton, has received such permission.

Of course, it has all come to nothing, or at least not yet. Perhaps this was because there was a duality of purpose among the bishops participating in these "consultations," and by this I mean not only a divergence between individual bishops, but even of individual bishops within themselves. I have been told that one or more of them have complained subsequently of the Vatican's "lack of imagination" in not allowing in AC for married bishops, while others may have been more interested in using these conversations to strengthen their position and influence within the Church of England, particularly by bringing pressure to bear, implicitly if not explicitly, on the two archbishops to bestir themselves on behalf of their conservative brethren. If this last was their principal aim, or the aim of some of them, then they "have had their reward," for in the July 2010 session of the Church of England's General Synod the Archbishops of Canterbury and of York jointly moved an amendment to the draft woman bishop's measure which would have had the effect of institutionalizing more generous (if still

inadequate) provisions for the opponents of woman bishops - only to see the amendment defeated in the ensuing vote, after the Archbishop of Canterbury gave a speech commending the amendment but stating that synod members should not feel obligated to vote for it simply because it had been put forward by the two archbishops. One is reminded here of those cutting words of St. Augustine, aimed at the "pragmatic" Roman governing classes and officials of his day, *Acceperunt mercedem suam vani vanam*, paraphrased loosely as "Seeking to grasp their paltry reward, their hands but closed on empty air," and see this incident as a perfect instantiation of the saint's aphorism.

Still, we have to recall what I wrote at the beginning of the last paragraph, "or at least not yet." It seems pretty certain that woman bishops will come in the Church of England, even if they fail to achieve the requisite two-thirds majority in the final vote on the current legislation in July 2012, and that with minimal and inadequate guarantees to secure the position of opponents; and it seems clear as well that the present leadership of the Church of England lacks both the will and perhaps the desire to bar the way to the acceptance of the same sort of revisionism in sexual ethics and teaching that have prevailed in other provinces of the Anglican Communion. Those English churchmen who wish to make provision for the future while time remains to do so have but to look, not so much to the Episcopal Church here in the United States and other Anglican Communion provinces such as Canada and New Zealand, as to the Scandinavian Lutheran state churches, and especially the Church of Sweden, to see what the future may hold, a kind of liberal "pink" church totalitarianism pushed on from behind by *bien-pensant* elite public opinion, the media and the so-called "nanny state." It does not seem certain at all, on the other hand, how the English Ordinariate and other ordinariates yet to be erected, will fare once the initial rocky hurdles, foreseen and unforeseen, have been overcome. In England, as I have already noted above, there has been talk, among Anglicans and former Anglicans alike, of a "second wave" of clergy and people coming into the Church through the Ordinariate, and perhaps there will be several such waves. That will remain our hope, but there are pressing demands and tasks enough to deal with for now.

This paper was presented by **Dr. William Tighe** at the **2011 Anglican Use Conference**, which took place on July 7 - 9, at the Church of St. Mary the Virgin, Arlington, Texas.

ROBERT'S RAMBLINGS

Harvest Sermon - in Lord Zetland's private chapel in Aske, England

In Queen Victoria's golden days people who would not be ashamed to describe themselves as working class, had sharp minds. They loved to attend political meetings in public halls. They loved to attend church, mostly nonconformist. They could listen to a politician or a preacher for forty fifty minutes. Afterwards they could summarize the speech or sermon, outline its argument, discuss it, criticize it with their friends. People sought out popular preachers, Oswald Chambers or Dr. Spurgeon from the Baptists, Father Bull CR or Bishop Gore CR from the Anglicans, Father Faber or Cardinal Newman from the Roman Catholics. There was a shortage of popular entertainment. A brass band might play in a park on a Sunday afternoon. There was the music hall. But there were no radio, cinema, television.

People remained sermon tasters into the earlier part of last century. Father Harold Ellis of the Community of the Resurrection was another popular preacher. People looked in the papers to see where he might be appearing on or near January the 25th, the Conversion of St Paul. To illustrate the apostle's fall from his horse, Fr Ellis would fall down the pulpit steps without hurting himself, to the delight of children. Even in the late 1960's, early 1970's, university students at Stellenbosch in South Africa would flock to evensong to hear sermons. Perhaps the visiting preacher might be a Roman Catholic. To hear him would be to flirt with danger. More exciting still, the visiting preacher might be black or brown in colour. To hear him would be to challenge the security branch of the police. Why, members of the special branch were certain to be there, keeping their sharp eye on both students and clergymen.

Father Harold Ellis loved to preach at harvest. For his text he would always take *Luke 12, 15 - 21*.

The world has changed since Queen Victoria's day. We no longer throng political speeches or sermons. We are not accomplished listeners. We are not even accomplished readers. We don't read long standard books. We glance at newspaper headlines. We watch with only half an eye such news clips as appear on TV. In Zimbabwe I had a delightful parishioner, a farmer no less, who'd time sermons with a very visible stop watch. "Congratulations padre, only three minutes today," he'd shout as he ran down the church path, in case I caught him in lengthy conversation after the service. Try as I might, Mr. Bennison always got away from me. Once I nipped out before the last hymn but Mr.

Bennison spotted my tactic and beat me to it, "Seven minutes padre", as he waved from his departing car.

The world has changed since Queen Victoria's day. In the 21st century we have even more toys, possessions, busynesses, responsibilities, to distract us from the great fact of life. And the fact of life is this: I am dying. I am moving inescapably to my death. I was born so that I might die.

Whatever other reminders and sermons Mr. Bennison might have needed, he did not need reminding about death. He was a farmer. Life and death were all around him. In a pretty corner of his farm was the small family graveyard where his parents and grandparents were buried. He took it for granted that he'd end up there too. The cattle and pigs he was raising were destined for slaughter. The fields of maize and tobacco were bright with green and growth, but all plants die. The orchards of orange and mango would last a long time. They might last until his grandson took over the farm. But eventually all fruit trees die. Even the great big jacaranda and eucalyptus trees which lined the drive up to his farm house, would age and come crashing down, blown by wind, struck by lightning. Every so often there'd be horrendous drought when everything looked like dying. And if that weren't enough, there were veld fires.

You are a farming community. All around you are reminders of life and death. The generations pass. Eventually the sun burns itself out. Fires die. Even stars die. And when our sun dies all life on earth will die. After that there can be no further generations. No more descendants for Mr. Bennison, for his cattle, his maize, his orchards, his jacaranda trees. There'll be nobody left to admire the music of Mozart, to study the history of England, to inherit wealth, to read the poetry of Gerard Manley Hopkins, to laugh at the stories of P G Wodehouse, to wear the crown jewels, to take flowers to Mr. Bennison's family graveyard. Have you noticed that some gravestones say, "Gone but not forgotten"? At the end of the world nobody will be remembered because nobody will be left to remember. Not only are Mr. Bennison and I both dying, so is our whole world.

Autumn and harvest are inseparable from thoughts of death. Autumn is the dying of the year. Leaves wither, die and fall. The last asters and chrysanthemums die. Reeds and rushes wither

beside the lake. Come ye thankful people come/Raise the song of harvest home/All is safely gathered in. Yes, but the grain is gathered into barns, as are the pumpkins and beets and wurzels because the plants which produced them have died.

The popular preacher, Father Harold Ellis, was not just being a killjoy, a gloomy Jonah, a Jeremiah, when at harvest he preached about death. This happy festival of bounty does itself raise the dread subject, for autumn leads on to winter.

Why then am I? Why am I? Do I have a purpose, a goal, an end, a meaning outside and beyond myself? Or am I just a passing, temporary, meaningless irrelevance? Why is anybody? What is the point of the succeeding generations? Why is anything?

The Christian faith is clear that we do not exist in order to own things. It is good, it is fun, it is psychologically rewarding, it is vitally necessary to grow things, to produce things. It is good to eat, drink and be merry. But we do not exist in order to drink and be merry. The Christian faith is clear that we exist in order to love and be loved. We exist for relationships.

And the relationship which matters more than any other, is relationship with God. I exist to know and love God. More importantly, I exist to be loved by God and to enjoy Him for ever.

How do I relate to God? I trust His Son Jesus Christ.

+Robert Mercer CR

BRIDGING THE TIBER

*The administrator [now Pastor] of St. Therese Little Flower Parish in Kansas City, Missouri, Fr. Ernie Davis, is a married man and former Episcopal priest who was ordained in the Catholic Church under the current Pastoral Provision in 2002. In addition to his established parish community, Fr. Davis shepherds an Anglican Use community who were received into the Catholic Church last year by Kansas City - St. Joseph Bishop Robert W. Finn. Following is Father Davis' take on Anglican reaction to the Apostolic Constitution, **Anglicanorum coetibus**:*

I am trying to imagine how those Anglicans who have asked for unity must be feeling right now. If I can remember correctly, as an Episcopalian, I imagined unity with Rome as a kind of covering Rome would throw over the Anglican Communion, offering legitimacy, blessing, collegiality, and support for the Anglo-Catholic interpretation of Anglicanism, without being intrusive. I may have imagined a kind of unity that we could take off the shelf and use to our advantage when it suited us, and put back on the shelf when we were finished with it. It would certainly have suited us to have Catholic recognition of Anglican orders, Catholic endorsement of Anglican sacraments, Catholic representation at Anglican altars at special functions, Catholic bishops' hands participating at Anglican ordinations, and Catholic boosts to the Anglican ethos of having a special place and role to play as the bridge church. We would have been pleased to have Catholics at Anglican communion rails, and Catholic contributors in our pews. In other words, I imagined that we could be Anglican first, and Catholic when it suited us.

Based on what I have been reading and hearing, at least some Anglicans who asked for union with Rome hoped unity with Rome might be something like what I described. Now, faced with the offer of an Anglican Ordinariate in the Catholic Church,

Anglicans are faced with an invitation to be Catholic, and the reaction of some seems to be, "But I don't want to be Catholic! I don't want to convert!"

I hope my fellow Catholics will not be dismissive of such reactions. I think it is absolutely necessary for Anglicans to wrestle with real issues and express the emotions related to them. Newman's entry into the Catholic Church did not happen in one day. Nor did he just think himself through the process, although thinking was absolutely necessary. Newman helps us realize that we reason not only mentally, but physically, emotionally and socially as well. If we try to shut down the process and demand instant gratitude for a gracious offer, then we demean those for whom this is almost a life and death issue involving one's core identity.

To be helpful to our Anglican sisters and brothers, Catholics should recognize that Anglicans are faced with huge sacrifices. To take up Rome's offer, Anglicans are asked to trust the unfamiliar, to put more of a premium on hope than on their past, to be able to state with conviction they believe all the Catholic Church teaches, and to define themselves more as a people who are for something than against something. To become Catholic they will have to give up participating in the sacraments until they are prepared to make professions of faith as

Catholics, and for Anglicans in irregular marriages, to forego the sacraments and enter the Catholic annulment process for a ruling on the status of their marriages. Anglican clergy, especially the TAC clergy who may not have seminary educations, are being asked to give up their ministries for what may be an extended period. Because only Catholic priests can be incardinated into the Ordinariate, former Anglican clergy will have to wait until the Ordinariate can establish the educational processes so they can meet Catholic standards and be ordained Catholic priests. If they are married, petitions still have to go to Rome and the Ordinariate will have to demonstrate that there is a need for their ministry. Some Anglicans may know right now, intuitively, that they are ready to cross the bridge. But I imagine that for most, especially here in the U.S., it will take some time.

Some, perhaps many, Anglicans who hoped and prayed for an invitation, will decide not to accept it. Even making that decision will require a huge shift in identity. After hoping, praying, and working for unity with Rome as the solution to Anglicanism's problems, those who decide not to accept unity on Rome's terms will have to go through a huge process of reorientation toward a new and different future.

The gap between Rome's "Here is what you requested" and Anglicanism's "Is this what I was asking for?" is huge. The gap is between Rome's offer of an Anglican expression of Catholicism and Anglicanism's hope for a Catholic blessing of Anglicanism. Bridging that gap will involve a very real struggle and it is entirely dependent on the Holy Spirit working with people of good will and wisdom from both sides of the gap. As *Anglicanorum coetibus* states, the Holy Spirit moved groups of Anglicans to petition for unity. The Holy Spirit is the principle of unity, establishing the Church as a communion. The Holy Spirit has brought us this far, and he will certainly carry us further.

Come Holy Spirit. Kindle in us the fire of your love.

*Send forth your Spirit and we shall be created.
And you shall renew the face of the earth.*

O God, who by the light of the Holy Spirit did instruct the hearts of the faithful. Grant that by the same Holy Spirit we may have a right judgment in all things, and ever rejoice in his holy consolations. Through Christ our Lord. Amen.

By **Father Ernie Davis** - Special to the **Catholic Key** - November 13, 2009

FROM HERE AND THERE

1) "All human life is a gift from our creator that is sacred, unique and worthy of protection. On **National Sanctity of Human Life Day**, our country recognizes that each person, including every person waiting to be born, has a special place and purpose in this world. [...]

"The most basic duty of government is to protect the life of the innocent. [...]

"The sanctity of life is written in the hearts of all men and women. On this day and throughout the year, we aspire to build a society in which every child is welcome in life and protected in law. We also encourage more of our fellow Americans to join our just and noble cause. History tells us that with a cause rooted in our deepest principles and appealing to the best instincts of our citizens, we will prevail."

George W. Bush, Presidential proclamation, January 18, 2009

2) Don't tell Obama what comes after "trillion".

3) The Angelus

Dear Sisters and Brothers!

At the end of this solemn celebration of holy Mass we now pray the Angelus together. This prayer constantly reminds us of the historical beginnings of our salvation. The Archangel Gabriel presents God's plan of salvation to the Virgin Mary, by which she was to become the Mother of the Redeemer. Mary was fearful, but the angel of the Lord spoke a word of comfort to her: "Do not be afraid, Mary, for you have found favor with God." So Mary is able to respond with her great "yes". This "yes", by which she accepts to become the handmaid of the Lord, is the trusting "yes" to God's plan, to our salvation. And she finally addresses her "yes" to us all, whom she received as her children entrusted to her at the foot of the Cross (cf. Jn19:27). She never withdraws this promise. And so she is called happy, or rather blessed, for believing that what was promised her by the Lord would be fulfilled (cf. Lk 1:45).

As we pray this Angelus, we may join Mary in her "yes", we may adhere trustingly to the beauty of God's plan and to the providence that he has

assigned to us in his grace. Then God's love will also, as it were, take flesh in our lives, becoming ever more tangible. In all our cares we need have no fear. God is good. At the same time we know that we are sustained by the fellowship of the many believers who are now praying the Angelus with us throughout the world, via radio and television.

By **Pope Benedict XVI** on September 25, 2011

4) Maternal health group denied funding

A Catholic maternal health group has been denied Canadian government funding for the eleventh time in nearly a decade, while organizations such as Planned Parenthood receive millions from the country.

"We were told that we would never get funding simply because we wouldn't provide reproductive health - that we were 'too Catholic' and too close to the Pope," Dr. Robert Walley, president of *Matercare International*, told CNA.

Walley's organization, a group of worldwide Catholic gynecologists and obstetricians, works to reduce the over 330,000 preventable maternal deaths that occur each year in developing countries.

October 6, 2011 - *Catholic News Agency*

5) Our current worship space:



The Chapel at Luther Village on the Park, Waterloo.

6) Ordinate is the Pope's Project

The ordinate established for Anglicans who wish to become Catholic while maintaining elements of their tradition is one of Benedict XVI's personal projects, according to Cardinal William Levada.

The cardinal suggested this Wednesday when he spoke at a fund-raising event for the Personal

Ordinate of Our Lady of Walsingham. This is the first of the ordinates established for former Anglicans and is based in England. Others are in the process of being developed in the United States and in other countries.

According to the U.K. *Catholic Herald*, Cardinal Levada said the Vatican views the ordinate in a similar way to the Ambrosian Rite, an ancient form of the liturgy used by about 5 million Catholics.

The cardinal said the ordinate "is really his [the Pope's] project," and described it as an "important new structure in the Church," the *Catholic Herald* reported. "We all want to give the support of our prayers to the ordinate."

September 30, 2011 - *Zenit.org*

7) Cardinal Welcomes Beginnings of US Ordinate

58 Former Anglicans Received Into the Church

An ordinate will be established in the United States this autumn, according to the cardinal overseeing the process, who on Sunday received into the Catholic Church almost 60 Anglicans who will be among the ordinate's first members.

Cardinal Donald Wuerl, archbishop of Washington, D.C., affirmed in Scotland last week his hopes that the U.S. ordinate will be announced "in this calendar year."

Cardinal Wuerl is the Vatican's delegate for the implementation of "Anglicanorum coetibus" in the United States.

That 2009 document offered a way for groups of Anglicans to enter the Catholic Church through the establishment of personal ordinates, a new type of canonical structure.

On Sunday, the cardinal received into the Catholic Church the majority of members of St. Luke's Parish, a formerly Episcopal church in Maryland. Their pastor was also part of the group; he is studying for the Catholic priesthood. Another 10 members of the parish were fallen-away Catholics who came back into the Church. A further group is still intending to make the move at a later date.

"Jesus invites us to walk with him through life not just as individuals who have come to know and love him but as members of his family - his Church," Cardinal Wuerl said in his homily. "All who are anointed in the gift of the Holy Spirit are invited into

God's family - God's new people - his Church. We speak of Pentecost as the birthday of the Church because it marks the beginning of the ancient Christian community - the formation of what we recognize today as the Catholic Church spread throughout the whole world."

"Our celebration today is a realization that we are God's family, God's people, the beginning of his kingdom, his Church," the cardinal added. "And we rejoice in the outpouring of the Spirit in the sacraments of initiation. At the same time, we commit ourselves to live out that blessing in the full communion of the Church."

The ordinary of the only ordinariate established so far, Monsignor Keith Newton of the Personal Ordinariate of Our Lady of Walsingham in the U.K., will celebrate the first Catholic Mass at St. Luke's next Sunday.

During his time in Scotland, Cardinal Wuerl told the Scottish **Catholic Observer** that there would be "a time lag between the Holy See announcing that it intends to establish an ordinariate and the actual date of its implementation."

"I am still hopeful that before this year is out an U.S. ordinariate will be established," he added.

The cardinal said at least 100 clergy and several thousand Anglicans "want to come into the Catholic Church as groups."

October 10, 2011 - **Zenit.org**

8) Monasteries are indispensable to modern society

At 5.15 p.m. today, the Holy Father arrived by helicopter at Serra San Bruno, then continued his journey by car to the Carthusian monastery of Sts. Stephen and Bruno. He was greeted on the square in front of the monastery by Bruno Rosi, mayor of Serra San Bruno, then addressed some words to the many faithful from the local area who had gathered there to see him.

The Pope recalled the visit made to Serra San Bruno by John Paul II in 1984, noting that it is "a great privilege" to have a "citadel" of the spirit" such as the Carthusian monastery on one's local territory. "Monasteries have an important, I would say indispensable, role", he said. "Their purpose today is to 'improve' the environment, in the sense that sometimes the air we breathe in our societies is unhealthy, it is polluted by a non-Christian mentality, at times even a non-human mentality, because it is

dominated by economic interests, concerned only with worldly things and lacking a spiritual dimension.

"In such a climate not only God but also our fellow man is pushed to the margins, and we do not commit ourselves to the common good. Monasteries, however, are models of societies which have God and fraternal relations at their core. We have great need of them in our time".

Benedict XVI completed his remarks by exhorting the faithful of Serra San Bruno "to treasure the great spiritual tradition of this place, and seek to put it into practice in your daily lives".

October 9, 2011 - **Vatican Information Service**



9) The BBC is drip-feeding assisted dying propaganda into our living rooms

Not having a TV has its advantages. It means that when you do watch a programme you are not immunised from its effects by long usage of the media. It still has the capacity to shock. Thus it was that I went next door to my mother's, to watch Sir Terry Pratchett on BBC Two last night at 9 pm tell us all yet again that we should have the right to assisted suicide in this country.

My mother, aged 87, was having none of this. While I joined all the other thousands of voyeurs up and down the country to watch from the safety of our armchairs a man actually die on screen, she resolutely held up her copy of the Daily Telegraph so as to block out the telly and fortified herself with a large whisky and a packet of cigarettes. From then on, all I heard from her was the occasional "Disgraceful!"

Actually I agree with her - and it was voyeuristic in the extreme. Would I have chosen to watch Sir

Terry simply host a chat show about euthanasia? No, of course not. But here was the full, compelling, visual creepiness: the soft muzak in the background, swelling at appropriate moments, the slow, respectful narrative and the very civilised demeanour of the gentleman about to drink the poison - a millionaire businessman called Peter Smedley. He described dying by motor neurone disease in his best Biggles manner as "a beastly undignified business"; his wife chimed in, saying (as people do) "I wouldn't put my dog or my cat through such an undignified ending." They both exemplified throughout the best behaviour of tactful, brave, secular Britain - as shown (by implication) on the tactful, brave, secular BBC.

Behind the programme was the relentless, drip drip message: Sir Terry, with his beard, black hat and earnest expression looking like the original gnome of Zurich, and who himself has early onset Alzheimer's, constantly reminding the viewer, "This is somebody's decision", "Peter has made his choice" and asking pointedly, "Who owns your life?" (more swelling chords at this point.)

Having made this point several times, the related message was drip-fed to viewers: why can't we be allowed to die like this in dear old Britain, in our own comfy armchairs, surrounded by loving relations, rather than the nuisance of slumping on an anonymous sofa in an industrial estate in Zurich (you're not allowed to do "it" in residential areas, apparently) and helped by a rather sinister-looking blonde "escort"; death by Dignitas.

At this stage of the macabre docudrama, I wanted Peter Smedley to hurl the deadly potion in the escort's face and beg his wife to take him home and nurse him (as she had wanted to do). He didn't. Nor was the viewer told if the two local doctors required to assess the Dignitas clients ever rejected a would-be suicide as unsuitable. Given the overall fee of £10,000 and their regular cut for their services, I think this is unlikely. Terry tells the viewer, "One day there will be a protocol about this". We watch him and the blonde Valkyrie hug each other as he tells her: "Can I say I was extremely impressed by how it was done." He assures the viewer that it was "an extremely peaceful way to die" and that he wants to "stay around as long as possible to see assisted dying made possible in the UK".

This was consummate propaganda on the part of the BBC. The quick visit to a hospice, and the few words allowed to a carer there, did not remotely present the alternative case. The programme was weighted entirely on the seemingly reasonable and

unanswerable notion that just as we have choice in other areas of our lives, we should have the choice to die when and how we want (and not have to pay £10,000 for the privilege). The only time "God" was given a faint mention in the entire programme was an unfunny joke made by Ludwig Minelli, the millionaire founder of Dignitas; he likes to offer clients a selection of teas before they drink the poison, describing himself as a "teaologist" - "the only theology I accept." Ha ha.

"Teaology" is probably the Beeb's religion too. Where was impartiality here? The BBC defends itself by saying it will make other programmes showing an alternative point of view at a later date. Christian programme-makers need to push for this urgently; otherwise the gnomes of Zurich will have won. As my mother said, it was "disgraceful".

Francis Phillips on www.catholicerald.co.uk - June 16, 2011

10) Who is infallible anyway?

It is always surprising and very disappointing to hear lifelong Anglican Catholics on the BBC and in other media saying things like: "I can't join the Ordinariate because I don't think that one man, the Pope, can be infallible."

Many people have uninformed opinions of the Catholic Church often because of a handful of catch-phrases which they have heard from childhood but have never really examined in any serious way. This is particularly serious when they claim to be Anglican Catholics, Christians or simply educated people.

It is not the pope on his own who claims to make statements for the life of the Church, statements that will keep the Church from falling into ultimate error. In fact, the pope makes only a very few ex cathedra i.e. formally infallible statements on behalf of the universal Church and he only does so after a long period of prayer and reflection in consultation with the Church worldwide and upon the very best advice available.

Sometimes it is helpful to consider the opposite case. Consider what it would be like if there was no final authority to articulate the faith of the Church. There would be people vying for position and promoting their own opinions against others, despite what many thought was the settled faith of the Church.

Yes, you've got it. You would have fissiparous, schismatic Protestantism with people hiving off in every direction according to their own fundamentalist

or liberal whims, filling the airwaves with often half-baked opinions. Many simply following winds of social fashion. In fact, very like the sad state of Anglicanism at present.

Unfortunate popular interpretations of the word "infallible" have given rise to many of the problems well intentioned non-Catholic Christians have. They read into the term, as they define it, pride and control and "Who does he think he is anyway?"

This is just the reverse of what the Petrine ministry of the Pope actually is. The ministry of the Holy Father is to articulate the mind of the Church after long and serious consideration of essential matters. Knowing that certain moral, ethical and theological issues require people to make decisions, the Church as the Body of Christ makes clear its position so that people may inform their consciences. This is a service to the whole body and to humanity generally exercised by the earthly Vicar of Christ.

Without such a ministry of oversight we have a cacophony of voices confusing the faithful and damaging the innocent and vulnerable.

Certainly no individual is perfect, pope or not. However, the doctrine of infallibility has little to do with the personal qualities of individuals. It merely states that the Holy Spirit will not allow the Church, the beloved people of God, to fall into irretrievable error and so guides the bishops of the Church into truth. This truth is stated formally, when necessary, by the leading bishop, the Bishop of Rome, recognized since the time of the Apostles as the Church's spokesman.

The pope and bishops are not individually perfect or infallible in the common sense of the word. Anyone can list the failings of certain popes just as we have good, bad and indifferent people in all areas of life. The failings of individual judges in the Justice System, for example, does not invalidate the Rule of Law or argue against the need for the Courts to

make judgements and determine truth.

In the end it comes down to an understanding of the Holy Spirit guiding the Church, the bride of Christ. Either we believe that the Holy Spirit is active and guiding the largest number of Christians (Catholics) or we believe that over time billions have been misled and that God only speaks to individuals alone allowing them to come up with a countless host of contradictory opinions on faith and morals.

Because Christ loves the Church and is in communion with the Father and the Holy Spirit, it is essential that the discernment of his body be articulated under the guidance of the Holy Spirit. Left to our own devices we would fall into confusion and sin.

It is really about what God thinks of the successor of St. Peter, not what we many think. After all, St. Peter is the one to whom Jesus said: "You are the rock and upon this rock I will build my Church and the gates of hell will not prevail against it."

This phrase has been interpreted in many ways but we cannot escape the fact that Jesus refers to the solidity of what Peter is and/or stands for. The office of Peter needs to be steady and to speak the truth . . . unquestionably and indefectibly, to use a preferred phrase of John Henry Newman. That is what the ministry of the Fisherman is, a humble service to the truth as it is discerned by the whole Church praying and working together.

So, if we accept this action of the Holy Spirit discerned by the whole people of God and articulated by our leader then we thank God for the ministry of unity which the Chair of Peter represents while its occupants articulate and define the faith of the Church developing over time and within the Body of Christ.

Peregrinations - March 22, 2011

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