

The Sodality of St. Edmund, King and Martyr

A community of

The Personal Ordinariate of the Chair of St. Peter

UPDATE

Our Monthly Newsletter



November 22, 2014 - **St. Cecelia, Virgin and Martyr**

DECEMBER SCHEDULE

December 7	Sunday	The Second Sunday of Advent
December 14	Sunday	The Third Sunday of Advent
December 21	Sunday	The Fourth Sunday of Advent
December 28	Sunday	The Holy Family of Jesus, Mary and Joseph

SERVICE TIME AND LOCATION

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

INDEX (AND SOMETIMES, NOTES AND COMMENTS)

1) More about ***Anglicanorum coetibus!*** I got ahead of myself! Last month we printed the Apostolic Constitution but should have started with the ***NOTE OF THE CONGREGATION FOR THE DOCTRINE OF THE FAITH ABOUT PERSONAL ORDINARIATES FOR ANGLICANS ENTERING THE CATHOLIC CHURCH*** - the Note was released on October 20, 2009, 15 days before ***Anglicanorum coetibus***, to ready people for its upcoming promulgation - this page.

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NOTE OF THE CONGREGATION FOR THE DOCTRINE OF THE FAITH ABOUT PERSONAL ORDINARIATES FOR ANGLICANS ENTERING THE CATHOLIC CHURCH

With the preparation of an Apostolic Constitution [***Anglicanorum coetibus***], the Catholic Church is responding to the many requests that have been submitted to the Holy See from groups of Anglican clergy and faithful in different parts of the world who wish to enter into full visible communion.

In this Apostolic Constitution the Holy Father has introduced a canonical structure that provides for such corporate reunion by establishing Personal Ordinariates, which will allow former Anglicans to enter full communion with the Catholic Church while preserving elements of the distinctive Anglican spiritual and liturgical patrimony. Under the terms of the Apostolic Constitution, pastoral oversight and guidance will be provided for groups of former Anglicans through a Personal Ordinariate, whose Ordinary will usually be appointed from among former Anglican clergy.

The forthcoming Apostolic Constitution provides a reasonable and even necessary response to a world-wide phenomenon, by offering a single canonical model for the universal Church which is adaptable to various local situations and equitable to former Anglicans in its universal application. It provides for the ordination as Catholic priests of married former Anglican clergy. Historical and ecumenical reasons preclude the ordination of married men as bishops in both the Catholic and Orthodox Churches. The Constitution therefore stipulates that the Ordinary can be either a priest or an unmarried bishop. The seminarians in the Ordinariate are to be prepared alongside other

Catholic seminarians, though the Ordinariate may establish a house of formation to address the particular needs of formation in the Anglican patrimony. In this way, the Apostolic Constitution seeks to balance on the one hand the concern to preserve the worthy Anglican liturgical and spiritual patrimony and, on the other hand, the concern that these groups and their clergy will be integrated into the Catholic Church.

Cardinal William Levada, Prefect of the Congregation for the Doctrine of the Faith which has prepared this provision, said: "We have been trying to meet the requests for full communion that have come to us from Anglicans in different parts of the world in recent years in a uniform and equitable way. With this proposal the Church wants to respond to the legitimate aspirations of these Anglican groups for full and visible unity with the Bishop of Rome, successor of St. Peter."

These Personal Ordinariates will be formed, as needed, in consultation with local Conferences of Bishops, and their structure will be similar in some ways to that of the Military Ordinariates which have been established in most countries to provide pastoral care for the members of the armed forces and their dependents throughout the world. "Those Anglicans who have approached the Holy See have made clear their desire for full, visible unity in the one, holy, catholic and apostolic Church. At the same time, they have told us of the importance of their Anglican traditions of spirituality and worship for their faith journey," Cardinal Levada said.

The provision of this new structure is consistent with the commitment to ecumenical dialogue, which continues to be a priority for the Catholic Church, particularly through the efforts of the Pontifical Council for the Promotion of Christian Unity. "The initiative has come from a number of different groups of Anglicans," Cardinal Levada went on to say: "They have declared that they share the common Catholic faith as it is expressed in the *Catechism of the Catholic Church* and accept the Petrine ministry as something Christ willed for the Church. For them, the time has come to express this implicit unity in the visible form of full communion."

According to Levada: "It is the hope of the Holy Father, Pope Benedict XVI, that the Anglican clergy and faithful who desire union with the Catholic Church will find in this canonical structure the opportunity to preserve those Anglican traditions precious to them and consistent with the Catholic faith. Insofar as these traditions express in a distinctive way the faith that is held in common, they are a gift to be shared in the wider Church. The unity of the Church does not require a uniformity that ignores cultural diversity, as the history of Christianity shows. Moreover, the many diverse traditions present in the Catholic Church today are all rooted in the principle articulated by St. Paul in his letter to the Ephesians: 'There is one Lord, one faith, one baptism' (4:5). Our communion is therefore strengthened by such legitimate diversity, and so we are happy that these men and women bring with them their particular contributions to our common life of faith."

Background information

Since the sixteenth century, when King Henry VIII declared the Church in England independent of Papal Authority, the Church of England has created its own doctrinal confessions, liturgical books, and pastoral practices, often incorporating ideas from the Reformation on the European continent. The expansion of the British Empire, together with Anglican missionary work, eventually gave rise to a world-wide Anglican Communion.

Throughout the more than 450 years of its history the question of the reunification of Anglicans and Catholics has never been far from mind. In the mid-nineteenth century the Oxford Movement (in England) saw a rekindling of interest in the Catholic aspects of Anglicanism. In the early twentieth century Cardinal Mercier of Belgium entered into well publicized conversations with Anglicans to explore the possibility of union with the Catholic

Church under the banner of an Anglicanism "reunited but not absorbed".

At the Second Vatican Council hope for union was further nourished when the Decree on Ecumenism (n. 13), referring to communions separated from the Catholic Church at the time of the Reformation, stated that: "Among those in which Catholic traditions and institutions in part continue to exist, the Anglican Communion occupies a special place."

Since the Council, Anglican-Roman Catholic relations have created a much improved climate of mutual understanding and cooperation. The Anglican-Roman Catholic International Commission (ARCIC) produced a series of doctrinal statements over the years in the hope of creating the basis for full and visible unity. For many in both communions, the ARCIC statements provided a vehicle in which a common expression of faith could be recognized. It is in this framework that this new provision should be seen.

In the years since the Council, some Anglicans have abandoned the tradition of conferring Holy Orders only on men by calling women to the priesthood and the episcopacy. More recently, some segments of the Anglican Communion have departed from the common biblical teaching on human sexuality - already clearly stated in the ARCIC document "*Life in Christ*" - by the ordination of openly homosexual clergy and the blessing of homosexual partnerships. At the same time, as the Anglican Communion faces these new and difficult challenges, the Catholic Church remains fully committed to continuing ecumenical engagement with the Anglican Communion, particularly through the efforts of the Pontifical Council for the Promotion of Christian Unity.

In the meantime, many individual Anglicans have entered into full communion with the Catholic Church. Sometimes there have been groups of Anglicans who have entered while preserving some "corporate" structure. Examples of this include, the Anglican diocese of Amritsar in India, and some individual parishes in the United States which maintained an Anglican identity when entering the Catholic Church under a "*pastoral provision*" adopted by the Congregation for the Doctrine of the Faith and approved by Pope John Paul II in 1982. In these cases, the Catholic Church has frequently dispensed from the requirement of celibacy to allow those married Anglican clergy who desire to continue ministerial service as Catholic priests to be ordained in the Catholic Church.

In the light of these developments, the Personal

Ordinariates established by the Apostolic Constitution can be seen as another step toward the realization the aspiration for full, visible union in the Church of Christ, one of the principal goals of the

ecumenical movement.

Published October 20, 2009 by the C.D.F.

ROBERT'S RAMBLINGS

DOWN MEMORY LANE

It is said that smell is the sense which most readily calls the past to mind. I find that both music and the kalendar, the Christian year based on the life of our Lord, have a similar effect.

The gospel hymn *When the saints come marching in* was, believe it or not, the signature tune or marching song of the Rhodesia Light Infantry, of which my brother in law was a foundation member. Its colonel was later to be a parishioner of mine in Harare. He died not at the hand of an enemy but when rafting on the Zambezi River. An outraged hippo bit off his legs. Whenever I hear *The Saints* I therefore remember Peter Lovell and John Salt. But I also remember Pope John Paul II. When he came to preach at Prayer Book evensong at my former cathedral in Bulawayo, we had eight young African marimba players stationed outside. These wooden xylophones, tuned from deep bass to treble, take up too much room for them to have been inside the building. His Holiness was so delighted by *The Saints*, taken at ferocious speed, that he broke away from his minders to chat with the players. On that occasion at least evensong was well attended .

The Rhodesia African Rifles which covered itself with glory when fighting for Britain against communist insurgents in Malaya, also had its signature tune or marching song. The words and tune of *Sweet Bananas* were evolved by the soldiers themselves in the course of many long route marches. Though it sounded grand when played by the regiment's brass band and moved bystanders to applause, I doubt if I'd recognize the tune if I heard it now.

When I was a teenager at the same cathedral, and a member of the Anglican Young Peoples' Association, the sub organist was Miss Scarlet Appleton, nicknamed Appy. She was devoted to animals and edited her own magazine *Furred & Feathered Friends* for circulation among pet owners. It was unjust that one day when cycling to work she was charged by an outraged cow on its way to the abattoir. Appy ended up in hospital. Whenever I hear Handel's *Water Music* I remember her, for this was her favourite voluntary which she practised over and over .

Father Palmer's *Sing of Mary* will always remind me of Canada. How we sang it on every occasion, though Bishop Crawley and I would never agree about a tune for it. He favoured *Hermon* and I Beethoven's *Ode to Joy*, which also goes well to *Love divine all loves excelling*. Father Brian Gill of Presteigne on the Welsh - English border has written an extra verse to *Sing of Mary*, about mothers, which is perfect for Mothering Sunday.

The first time I heard Mozart's *Eine Kleine Nachtmusik* was in January 1951. The long summer vacation was almost at an end and I was packing sad suitcases for return to boarding school twelve hundred miles away. The journey of four days and three nights by steam train would be fun, but in Port Elizabeth on the South African coast awaited six months away from home and family. Wolfgang Amadeus was the tonic I needed.

Talking of steam trains, I was en route to theological college in Grahamstown, South Africa. It happened to be Trinity Sunday. As I couldn't get to mass I was doing my best on my own with the Prayer Book collect, epistle and gospel. Strictly speaking, lesson from *Revelation* rather than epistle. The train pulled in at a dusty small town called Cradock where my father as a young man had worked for a short while. I looked out of the window and saw in the bright winter sunshine the gleaming white Dutch Reformed Church, a replica of St Martin's in the Fields, London. Now every Trinity Sunday I am reminded of Cradock.

One Easter Monday four of us students from that St Paul's were squeezed into a small French car which looked and sounded like a cross between a lawn mower and a tank. We were off to camp with black students from St Peter's theological college in Johannesburg, then run by CR. Thanks to *apartheid* laws it was illegal for black and white seminarians to study together. The only way we could get to know each other was to camp on a farm in the middle of nowhere, where the security police were unlikely to know of us. We left dark and early. Just as the sun was rising we stopped the car to say mattins and to drink coffee from our flasks. In a dry

river bed near by - African rivers are mostly dry - were tall poplars in their golden autumn colour. They looked to be catching fire as the sun's rays caught them. To a man we thought of Moses and the burning bush (*Exodus 3*), a passage which provided the Presbyterian church of South Africa with its motto in Latin, "Ablaze yet not consumed". Our first lesson was the *Song of Moses*, "The Lord hath triumphed gloriously" (*Exodus 15*).

Services in Grahamstown cathedral and in our college chapel were sobersides but occasionally we were allowed to serve solemn mass in St Mary of the Angels chapel, which belonged to the sisters of the Community of the Resurrection of our Lord (no connection with Mirfield's CR). This Italianate church had lots of marble, and frescoes painted by one of the nuns. Another of them sometimes accompanied services with a violin. The chapel was mostly used by the (female) students of the sisters' famous Teacher Training College. Some of these

girls succeeded in marrying some of us. One of my contemporaries took his girl friend to the movies. Afterwards he escorted her back to her college residence. Against the chill he wore his new cemetery cloak. He gathered up its folds in a deep bow and stepped backwards - to fall down the steps into bushes. "Pride goes before a fall", he muttered to himself. Their college chaplain was the learned Dr Bowers who, it was rumoured, spoke a different language to his wife each day of the week. I remember one Low Sunday there when the epistle almost knocked me off my stool, "This is the victory that overcometh the world, even our faith" (*1 John 5,4*). What a thought for Easter tide!

The Bible, participation in liturgy, the feasts and fasts of the Christian year, music, are now inseparably tangled up with personal memories.

Monsignor Robert Mercer CR

YOU'RE CHRISTIAN? YOU NEED TO GET TREATED FOR THAT!

A year ago at the Festival of Dangerous Ideas in Australia, I watched with interest as Christian commentator Peter Hitchens debated with a panel of people dedicated to the Sexual Revolution - radical feminist Germaine Greer, journalist Hanna Rosin, and the popular and much-published pervert Dan Savage.

As the token conservative on the panel, Peter Hitchens was constantly forced to defend the most basic civilizational concepts, from the value of marriage to how we treat our children. But one exchange with Dan Savage really stood out to me. That was when Savage responded to Hitchens by accusing him of being "paranoid and projecting."

Hitchens interrupted angrily: "This is the intolerance! Because I hold an opinion different from his, he has suddenly become a qualified psycho-analyst who can tell me that my opinions are opinions which I am entitled to hold, but are a pathology - and this is the absolute seedbed of totalitarianism. When you start believing that the opinion of others are a pathology, then you are in the beginning of the stage that leads to the secret police and the gulag. You cannot imagine that anybody else is entitled to hold a view different from yours without believing that he has some personal defect."

Or as the late great William F. Buckley said, "Liberals claim to want to give a hearing to other

views, but then are shocked and offended to find out that there are other views."

When Buckley made his witty comment, our culture was still in many ways oriented by residual Christian values. The anger of Peter Hitchens, however, is well-warranted today, as atheist clean-up crews and totalitarian progressives try their very best to root out every cultural symbol with any marginal connection to Christianity. While the Australian crowd laughed loudly at the suggestion that Christian beliefs might be suppressed (how quickly we forget history!) and Dan Savage protested loudly that he was, in fact, tolerant, a brief scan of left-wing news prove that Hitchens' fears are far from paranoid.

Just a couple of days ago, *The Daily Beast* ran an article titled "Why Are Millennials Unfriending Organized Religion?" It turns out that physicist Lawrence Krauss, a close friend of late atheist polemicist Christopher Hitchens, had recently mused that our culture could be on the verge of extinguishing religion:

"Change is just one generation away," he told the audience, referencing the rapid cultural shifts on gay marriage and slavery, "so if we can plant the seeds of doubt in our children, religion will go away in a generation, or at least largely go away. And that's what I think we have an obligation to do."

The author of *The Daily Beast* article notes that people do seem to have a psychological predisposition to religious belief, but just the same, the "bigoted" views of certain religious factions, such as those who oppose gay marriage, can be eliminated much more successfully. In other words, he says tolerantly, we don't need to get rid of religion entirely, just gut it substantially.

Salon has also weighed in, declaring that "Duck Dynasty bigotry still has an audience - but not for long." Atheism is no longer the end of a long road of self doubt, the author crowed, but rather just the beginning - and atheists are even using religious traditions so they can still feel like life has meaning and enjoy paid holidays! Not only are atheists plundering religious traditions for activities that don't include behavior modification or self-control, but *Salon* also notes that "Biblical sexuality is getting binned - finally." This, apparently, is a good thing - regardless of the disease-ridden and corpse-carpeted mountain of evidence that the Sexual Revolution has been a colossal failure.

And then there's this:

Recovering believers are reclaiming their lives. Most atheists and agnostics are former believers, which means that many carry old psychological baggage from childhood beliefs or post-childhood cycle of conversion and deconversion. While many former believers slip out of religion unscathed, some do not, and believers in recovery now have a name: reclaimers. A small but growing number of cognitive scientists are exploring the relationship between religion and mental illness like depression, anxiety disorders and panic.

Christianity, apparently, is nothing more than something one needs to go to rehabilitation for a mental disorder requiring extensive detoxification. It is a virus that requires treatment and recovery,

rather than a set of beliefs rooted in Truth. Which is precisely why courts are increasingly trying to send those who dissent from the New Moral Order of the Sexual Revolution to rehabilitation and mandatory diversity training. Across Europe and North America, re-education camps (which our public school system and universities often qualify as) and classes are increasingly the government's solution to the problem of the primitive Christians still in their midst, clinging to their antiquated beliefs with conviction that seems hard to shake.

I was chatting with one of my lawyer friends the other day, and he noted that one of the reasons our culture has shifted so dramatically is that the Left has been willing to fight like demons for every bloody inch of scorched territory, to suppress every mention of the name "God," to create every newfound sexual right out of thin air, to purge all mention of our Christian heritage from the schools. Christians, on the other hand, have been far more eager to placate, to acquiesce, and to simply get back to the business of working and raising their families. And so, inch by inch, the Sexual Revolutionaries have backed us up into our churches and our Christian schools and our homes. And they are already trying to find ways to force their new "values" on us there as well.

Because if Christianity is in their eyes a pathology, a mental disorder, a temporary insanity, then there can be no religious freedom. They will not be satisfied as long as religious institutions teach and adhere to Christian beliefs, while churches that cling to orthodoxy still preach timeless truths, and while parents still teach their children that the Sexual Revolution was a bloody, horrific mess. So they will try, as they already are, to push harder and longer.

And we are going to have to push back.

By **Jonathon Van Maren** - lifesitenews.com, November 12, 2014

ALWAYS PUT FAITH FIRST

Say 'no' to the culture of death

I write this column a few days after Liberal leader Justin Trudeau spoke at a Catholic school in Cambridge, Ontario. He was invited, welcomed, applauded and approved of. It was a political event held after school hours. Outside the school a group of protesters from *Campaign Life Coalition* argued that a politician who was so vehemently

pro-abortion should not be given such approbation as a school ostensibly dedicated to Catholic teaching, one of the most fundamental moral precepts of which is the defence of unborn life.

And they have a point; good Lord, they have a point.

Let's be realistic here. Very few politicians have stood firmly for unborn children when they have achieved office. Perhaps in opposition, sometimes when looking for votes, but seldom when in government. That's deeply regrettable. But Trudeau has gone much further. This is not someone hiding behind the tired old "I'm personally opposed to abortion but mustn't allow my religious and private views to control my public office" nonsense. Nor is it a, "I believe in choice, not in abortion" fallback. No, Trudeau is solidly pro-abortion.

He took the Liberals to a position never seen before in the history of that party. He said that not only was the party in favour of abortion rights but that no man or woman could stand for office as a Liberal if they had any reservations whatsoever concerning abortion at any stage of an unborn child's life, the full public funding of abortion and the prosecution and persecution of those who dare challenge abortion clinics.

It's hideous stuff, and something not even Jean Chretien and certainly not Justin's much, much smarter father Pierre would have considered. In effect this is a declaration from the leader of the Liberal Party that no Catholic should ever be a Liberal MP. It's tragic, not only for what it says about freedom of conscience and civil liberties but also because we know that many people describing themselves as Catholics will indeed still run as Liberals and be elected.

The entire mess is a result of a multitude of errors: bad catechism, weak-minded teaching, galloping subjectivism and, to be blunt, sheer heresy. If Catholics with authority, lay and religious, had been more resolute in the past two generations we'd be in a different place but it's too late for that now. Little will be said by those who should speak out in protest as Trudeau smiles his way to what might

even be the leadership of Canada.

Image, though, if a politician had demanded that no candidate could run for a particular party if they believed Jesus to be their personal saviour or accepted the Trinity as absolute truth? I'm sure there would still be ambitious types who would explain the difference between private and public belief and how the Church mustn't be controlled by fanatics; I'm sure they'd even quote Pope Francis out of context and try to claim he'd be on their side.

Or, more plausibly, what if a political leader insisted that candidates support the death penalty or support major cuts to third world aid - many of the very Catholics who are currently silent about Trudeau's abortion policy would certainly be vocal in their outrage and they'd be correct. But if our Catholicism means anything it has to involve defence of the human person at every stage of life, and if our Catholicism means anything we accept that the unborn are indeed living, and if our Catholicism means anything it means putting that faith before and above everything else - especially something as prosaic and passing as political office.

How we react to such dictatorial attitudes and how we deal with Catholic schools that betray the faith will define whether we have lost our way or not. This is not the first time we have been tested, and past testers have been a lot tougher than Trudeau.

As the anti-drug commercials used to say, "Just Say No!" No to the culture of death and no to the culture of anti-intellectualism and arrogance currently degrading the Canadian political system.

Let's see how our politicians react to all this, and let's make them know we are watching.

By **Michael Coren** in the September 21 issue of *The Catholic Register*

ORATORIAN PRAISES THE ORDINARIATE

The parish priest of the London Oratory was the guest preacher at a Solemn Mass in the Ordinariate Use for the feast of Blessed John Henry Newman on Thursday October 9.

During his sermon, Fr Uwe Michael Lang, a renowned liturgist who serves on the Holy See's interdicasterial commission *Anglicanae Traditiones*, which prepares liturgical texts for the personal ordinariates for former Anglicans, meditated on Blessed John Henry Newman's prayerful and

consistent witness to holiness. He also said that Newman would probably have "surely recognise[d] many of [the] profound and beautiful prayers that were so dear to his heart" which are used in the Ordinariate Use of the Roman Rite.

The Mass, which was celebrated by the Ordinary of the Personal Ordinariate of Our Lady of Walsingham, Msgr Keith Newton, at the Church of Our Lady of the Assumption and St Gregory (London, W1), was organised by the Friends of the

Ordinariate.

After discussing Newman's "very personal relationship with his heavenly patron, St Philip [Neri, founder of the Oratorians]", who countered the world through "purity and truth", Fr Lang went on to say that Blessed John Henry saw in St Philip "a model of sanctification for any stage of our life".

Dwelling on the idea of sanctity, he said: "Blessed John Henry's idea of holiness was nurtured by the Oratorian tradition. There is nothing spectacular or exotic about it. Rather, for most of us holiness needs to be worked at in the trials and ordeals of everyday life. As baptised Christians, we are called to perfection. 'You . . . must be perfect, as your heavenly Father is perfect,' says the Lord (Mt 5:48). Perfection is a daunting word and it may even put us off if we consider our own feeble efforts to follow

Christ faithfully in this life. But let us reflect with Blessed John Henry 'what is meant by perfection'." Fr Lang then quoted Newman, who wrote: "It does not mean any extraordinary service, anything out of the way, or especially heroic - not all have the opportunity of heroic acts, of suffering - but it means what the word perfection ordinarily means. By perfect we mean that which has no flaw, that which is complete, that which is consistent, that which is sound - we mean the opposite to imperfect. As we know well what imperfection in religious service means, we know by contrast what is meant by perfection. He then is perfect who does the work of the day perfectly, and we need not go beyond this to seek perfection".

From the October 31, 2014 issue of *The Catholic Herald*

DOCTRINE AND PASTORAL PRACTICE TOGETHER WIN SOULS

In the the aftermath of recent the Synod of Bishops on the Family, a disturbing mentality, one that wreaks havoc on a proper understanding of the life of the Church in the world, has bubbled over.

This view sees Catholic doctrine and law in opposition to pastoral practices. It sees Church teachings and canon law as standing outside or, at worst, antithetical to living the compassion of Christ and as such, seeks to reject as unpastoral or unmerciful canonical disciplines, such as denying Communion to the divorced and civilly remarried Catholic.

During the time of the Protestant Reformation, Martin Luther adopted this mentality of pitting Gospel against law, faith against works, and spirit against authority, all leading to a break from the Church. After Vatican II, this mentality was seen in the erroneous presumption that if something is "doctrinal" or "canonical" it is not "pastoral" or "merciful." It gravely confuses what "pastoral" truly means. In the end, this view sees canon law and doctrine only as necessary evils to be tolerated until they get in the way of a perceived mercy.

In the Church's view, "pastoral" does not mean anti-doctrinal or anti-canonical. It certainly does not mean license to do something that is illicit simply because a situation is judged to be difficult.

To be truly pastoral is nothing less than compassionately actualizing the teachings of Christ and his Church in a particular situation. To be truly

pastoral is to hold firm to the teachings and canonical disciplines of the Church and to allow them to be instruments by which the truth of Christ is made known.

Like a doctor who has a duty to counsel his patient against actions that may be causing harm to his health, a person who seeks to be truly pastoral has a duty to inform those in difficult, sinful situations that their actions are endangering their souls. In these situations, the intention is never to demean or embarrass the person but rather to bring about a conversion of life consistent with truth.

Many in the Church are suffering due to marriage and family situations. Unmarried couples living together as husband and wife, civilly remarried couples, and couples in same-sex relationships have a desire to know Christ's truth.

Truly pastoral practices seek to bring this truth about marriage and family into their particular situations, lovingly calling for a conversion of heart. If an action or a communication would lead a person to believe that conversion is not necessary, it cannot be a truly pastoral action but rather becomes a scandalous action, that is, one that leads others to an erroneous belief about truth or the Church's safeguarding of it.

It is important to recall that the Church has repeatedly addressed the erroneous mentality of placing doctrine and canon law against pastoral practices. They are not and should not be in contradiction.

Pope St. John Paul II, in his introduction to the *Code of Canon Law*, expresses that canon law is not a substitute for faith, grace, or charity, but rather its purpose is to create such an order in the Church that these can flourish. Thus, the purpose of the laws of the Church is to put belief into practice.

For example, since marriage is indissoluble, divorced and civilly remarried Catholic is in an objective state of sin and cannot receive Our Lord in the Eucharist. Pastoral practice demands not only acting in accord with these beliefs but also continuing to help charitably those in such situations to understand why this is so and to come to a true conversion of heart.

Likewise, at the Extraordinary Synod of Bishops in 1985, convened to assess the implementation of Vatican II, the synod's final document identified the pastoral vs. doctrinal mentality as mistaken, saying that "the false opposition between doctrinal and pastoral responsibilities must be avoided and overcome. In fact, the true intent of pastoral work consists in actualizing and making concrete the truth of salvation, which is in itself valid for all times."

The 1985 synod document then clearly added that "it is not licit to separate the pastoral character from the doctrinal vigor of the documents (of Vatican II)." It seems that nearly 30 years later, the same erroneous doctrinal vs. pastoral mentality that the 1985 synod emphatically corrected continues to incite dissention from the teachings and laws of the Church.

Pope St. John XXIII also took this error head-on. In his opening speech to Vatican II, he said the task of the Council was not to change doctrine but to

"safeguard" and "transmit doctrine, pure and integral, without any attenuation or distortion."

Truly pastoral practices hold firm to the truths and disciplines of the Church while applying them effectively in concrete situations that present themselves. It seeks doctrinal penetration and not doctrinal abandonment. Placing doctrine and canon law in opposition to pastoral practices and mercy demonstrates an inability or unwillingness to recognize that these help to actualize the love of Christ and not prevent it.

Naturally, doctrine and the laws of the Church must always be presented in the most loving fashion. However, there is nothing pastoral in denying the teachings of the Church nor is it compassionate to break the laws of the Church.

Though the Extraordinary Synod on the Family is now over, this erroneous mentality that places the doctrinal and canonical against the pastoral and merciful continues and must be challenged vigorously, particularly as questions continue about the possible reform of the annulment procedures and as preparations begin for the 2015 Ordinary Synod.

All bishops, priests, and even the lay faithful must work, gently but firmly, to correct this destructive error and to affirm especially the truth about marriage and the family.

By **Benedict Nguyen** (A canon and civil lawyer, and Director of the Office of Sacred Worship, Diocese of Venice, Florida), in the October 26, 2014 issue of the *National Catholic Register*

FROM HERE AND THERE

1) We have to show and preach to our contemporaries in the neo-pagan world the liberating Good News of the teaching of Christ: that the commandment of God, and even the sixth commandment is wise, is beauty: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." **Psalm 19: 7 – 8.** From an article by **Bishop Athanasius Schneider**, *Against Pharisees*, November 5, 2014, the Auxiliary Bishop of the Archdiocese of St. Mary in Astana, Kazakhstan.

2) Some **paraprosdokians** - figures of speech in

which the latter part of a sentence or phrase is surprising or unexpected, and frequently humorous:

Where there's a will, I want to be in it.

Since light travels faster than sound, some people appear bright until you hear them speak.

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.

They begin the evening news with 'Good

Evening,' then proceed to tell you why it isn't.

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

I thought I wanted a career. Turns out I just wanted pay cheques.

In filling out an application, where it says, 'In case of emergency, notify: _____' - I put 'DOCTOR'

A clear conscience is the sign of a fuzzy memory.

You do not need a parachute to skydive. You only need a parachute to skydive twice.

Money can't buy happiness, but it sure makes misery easier to live with.

I used to be indecisive. Now I'm not so sure.

To be sure of hitting the target, shoot first and call whatever you hit the target.

Nostalgia isn't what it used to be.

Change is inevitable, except from a vending machine.

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

Where there's a will, there are relatives.

I'm supposed to respect my elders, but its getting harder and harder for me to find one now.

3) Atheist Holy Day

In Florida, an atheist created a case against the upcoming Easter and Passover holy days. He hired an attorney to bring a discrimination case against Christians, Jews and observances of their holy days. The argument was . . . it was unfair that atheists had no such recognized day(s).

The case was brought before a judge. After listening to the passionate presentation by the lawyer, the judge banged his gavel declaring, "Case dismissed." The lawyer immediately stood objecting to the ruling saying, "Your honor, how can you possibly dismiss this case? The Christians have Christmas, Easter and others. The Jews have Passover, Yom Kippur and Hanukkah. Yet my client and all other atheists have no such holidays." The judge leaned forward in his chair saying, "But you do. Your client, counsel, is woefully ignorant." The lawyer said, "Your Honor, we are unaware of any special observance or holiday for atheists." The judge said, "the calendar says April 1st is April Fools Day. Psalm 14:1 states, 'The fool says in his heart, there is no God.' Thus, it is the opinion of this court, that if your client says there is no God, then he is a fool. Therefore, April 1st is his day. Court is adjourned."

4) Morality and mercy without truth always become moralism and violence. **Alessandro Gnocchi**

5) To sin by silence when they should protest makes cowards of men. **Ella Wheeler Wilcox**

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