

The Sodality of St. Edmund, King and Martyr

A Catholic Community of the Anglican Use, Diocese of Hamilton

www.stedmund.ca



October 24, 2012 - **St. Anthony Mary Claret, Bishop**

NOVEMBER SCHEDULE

November 4	Sunday	The Twenty-second Sunday after Trinity
November 11	Sunday	The Twenty-third Sunday after Trinity
November 18	Sunday	The Twenty-fourth Sunday after Trinity
November 25	Sunday	Christ the King

SERVICE TIMES AND LOCATION

- (1) On Sundays, an **Anglican Use Mass** is celebrated at 1:00 p.m.
- (2) All Services are held at our own altar in St. Patrick's Church, 53 Wellington Street, Cambridge, Ontario

NOTES AND COMMENTS

1) Our 'big do' - October 21!

Was a huge success! Between 80 and 100 souls joined us for the Anglican Use Mass, sung with incense, at the High Altar at St. Mary Our Lady of the Seven Sorrows, in Kitchener.

Thanks again to Father George Nowak, CR, the Pastor of St. Mary's, for the invitation, and to Father William Foote, the Pastor of St. Patrick's in Cambridge, for celebrating the Mass; and to Robert Tasse, the Music Director at St. Mary's and organist, and Andrew Malton, the cantor.

After Mass, we moved to the Parish Hall for a time to chat at the Wine and Cheese reception organized by Irene Marks, of St. Mary's.

Please see Father Foote's homily from the Mass, on page 7.

2) **THE MASS AS SACRIFICE** - 5 of 7 - this page.

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THE MASS AS SACRIFICE - 5 of 7

A Sacrificial Meal

The climax of the sacrifice consisted of the priests pouring the lamb's blood against the altar. But that's not the end. The lamb had to be *eaten*. "The Passover sacrifice was not completed by the death of the lamb, but by eating its flesh." Sacrifice and meal are connected - but not according to today's meal theology. This is a *sacrificial* meal, a ritual meal, in which we enjoy communion with God. Nor is it open table - as some want the distribution of Holy Communion to be. Only Israelites could eat the Passover meal. You had to be a member of the People of the Covenant, living in accordance with God's Commandments.

This is the context, but Jesus turns the focus from the body and blood of the lamb to His own Body and Blood. He's saying, "I am the new Passover Lamb; I am the new sacrifice." This is the Passover of the Messiah. The blood of the lamb has just been poured out in the Temple. Jesus gives the apostles "the Blood of the new and eternal covenant, which will be poured out for you and for many, for the forgiveness of sins. Do this in memory of Me." This sacrifice is to be repeated. Unlike the Temple sacrifice, the Mass continues.

Jesus also uses the imagery of manna. The Messiah, the second Moses, was expected to rain down bread from heaven. The bread and wine also refer to the Bread of Presence. This was the sign of God's presence, the Sabbath sacrifice, the bread offered and consumed by priests. The breaking of the bread, the pouring out of the wine, point to the

violent, sacrificial death Jesus is to suffer on the Cross.

"The blood of animals could neither 'atone' for sin nor bring God and men together. It could only be a sign of hope"

Before they left the Upper Room, Christ and His apostles sang the Hallel chant, including Ps. 116: "I will offer You the sacrifice of thanksgiving and call on the name of the Lord." Praying the same Psalm, Christ says, "I will lift up the cup of salvation and call on the name of the Lord." The Passover meal included four cups of wine mixed with water. If we read Luke's Gospel carefully, we see there's more than one cup of wine being drunk. Like the eating of the lamb, this was essential. Without drinking the four cups of wine the Passover sacrifice wasn't completed.

The American scholar Brant Pitre argues that Jesus didn't drink that fourth cup in the Upper Room. That makes sense. Jesus says before the last cup is drunk: "I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes." In Gethsemane Jesus prays three times, "My Father, if it be possible, let this cup pass from Me." Why? Because He knows the fourth cup is the cup of His Blood poured out for the forgiveness of our sins. So does Jesus actually drink the fourth cup? As He approaches death, He says from the Cross, "I thirst." St John writes: "A bowl of vinegar [sour wine] stood there; so they put a sponge full of the vinegar on a hyssop stick and held it to His mouth. When Jesus had received the vinegar [wine], He said, "It is

finished."

It is finished. Jesus did drink the fourth cup. The Passover sacrifice is completed on the Cross. As Brant Pitre says: "When we view the supper and the Cross through the lens of the Jewish liturgy, it becomes clear that Jesus *Himself* saw both events as one single [event]." "By means of the Last Supper; Jesus transformed the Cross into a Passover; and by means of the Cross, He

transformed the Last Supper into a sacrifice." In His Eucharist Jesus combines the thanksgiving and communion sacrifice of the Passover with an atoning sacrifice for sin.

By **Father Mark Vickers** in the May and June 2012 issue of *faith* magazine (I have omitted the quote 'references' which are, of course, in the original. If you are not able to access the original, I will forward a copy, upon request.)

ROBERT'S RAMBLINGS

EATING OUT: PART THE FIRST

"God giveth us richly all things to enjoy" (I Timothy 6,17).

Mostly when we Canadians talk of eating out we talk of meals in diners, greasy spoons or restaurants, but when I was young my extended family meant picnics, eating out of doors. Such events were great all day undertakings in the Matopos Hills south of Bulawayo, involving grandparents, parents, uncles and aunts, nephews and nieces, cousins, plus elderly unrelated bachelors and spinsters who counted as honorary members of the Frampton family. Eating out meant enormous quantities of food, cold beer, tea brewed on open fires, games, sing along with "Froggy would a wooing go, Hey ho said Rowley", as the favourite number.

Much later when I lived in Ottawa I'd return to Bulawayo every other year in order to visit my sister, Patricia Lovell. By now the extended family was much reduced in size. Pat said, "Let's eat out at the Falls". She meant, "Let us two drive to the Victoria Falls". The journey was the better part of a day North. For the first night we'd stop in a posh hotel which boasted its own game park. Its restaurant served varieties of venison, wild fowl and crocodile tail, all of which I declined. But if we were up dark and early next morning we might see elephants coming to drink at the watering hole just yards from our rooms. Up in the trees was a thatched viewing platform furnished as a bar complete with stools and fridges. Though we waited and waited no elephants came that morning. As our disappointment grew we heard the thump of footsteps climbing the stairs. An enormous baboon, surely the leader of a troop, plonked himself down on the stool next to Pat. "Don't panic", I whispered to Pat, "keep calm". My sister was not given to panic. I was more alarmed than she was. The baboon stared and stared at the water hole, his head cupped in his hands, as though he too were waiting to see elephants. Eventually he turned to face Patricia, yawned, showed yellow fangs and a very pink mouth, sighed as if to suggest,

"They never come when you make an effort to see them", dismounted his stool, walked over to a fridge, opened its door, only to find it empty, sighed again and swung off into the trees. After this we thought we had earned our breakfast, which we ate in the hotel garden. A yellow tailed kite descended from the skies and snatched with its talons the bacon from Pat's plate, bearing it aloft, presumably for its young in a nest somewhere else in the bush.

Later that day we drove on to the Victoria Falls, reckoned as one of the seven wonders of the world. Though this tourist venue boasts several luxury hotels, in one of which our parents had honeymooned in 1933, we were to stay in a chalet on the banks of the Zambezi River. Not too close, mind: crocodiles are fast of foot and have no problem in dragging prey into water. Outside the chalet Pat and I were enjoying our afternoon tea in the shade of a tree, relaxing to the sound of the mighty river (*Revelation 1,15*). The burglar alarm on our car sounded. Such is theft in Zimbabwe that all cars sport assorted devices to discourage burglary. Of course we rushed to the back of the building to see what was happening. Several young baboons were hopping up and down on the car. We laughed and returned to our tea, to find the rest of the troop making off with our biscuits and cake. The whole thing had been a carefully planned and executed diversionary tactic. Such are the perils of eating out in Zim.

The delightful North American practice of taking people out to breakfast is largely unknown in Southern Africa, the UK and Europe. But I did twice enjoy the experience when I was rector of Stellenbosch parish in the diocese of Cape Town. That small corner of South Africa, the Western Cape, enjoys a Mediterranean climate, hence its fruit farms, vineyards and wineries, to say nothing of

unique wild flowers. Wet winters are perfectly foul: it's hard to keep warm or dry. But summers have sweet scented air, perfect for eating out of doors. A certain Irishman, a retired military man, would desert his native heath in his winters in order to enjoy our Cape summers. He would always stay at the *Lanzerac*, a hotel outside Stellenbosch, formerly a Cape Dutch homestead built in the late 17th century, gabled and thatched, surrounded by ancient oaks, hedgerows full of wild roses, garden beds with agapanthus, hydrangeas and proteas, with vineyards stretching far and wide. The visiting Irishman was faithful at early mass on Sundays. Afterwards he would invite people to take breakfast with him during the week. What a treat to enjoy a meal of many courses in the back garden of the hotel, as we gazed at lilac coloured mountains in the distance called The Peaks, as we gazed at white fan tailed doves splashing in fountains in the immediate foreground. I began with maltabela, the black porridge made from millet or sorghum, taken with yellow Jersey cream and brown sugar, followed by stewed Cape gooseberries or golden berries. The

snag was the difficulty in getting down to any parish work after such a meal.

The *Lanzerac* also did inexpensive cheese and wine lunches in its front garden, where peacocks strutted the lawns. And its dining room was the place to frequent on days like January 1. I remember one delectable New Year's lunch of three courses: (i) strawberry soup; (ii) patat, or sweet potato swimming in melted butter, brown sugar and cinnamon, served in an earthen crock, plus sousboontjies, dried beans served in vinegar, sugar and cinnamon (iii) creme caramel. Incidentally, in London I know an Ordinariate priest who lives in Cinnamon Street. Cinnamon is a very common ingredient in South African cookery. Such are the delights of eating both in and out in the Cape.

Grace after meals can be perfunctory, but there are occasions as we recall the ambiance, the company, the conversation and the food, when we mean every syllable we utter, "For what we have received may the Lord make us truly thankful".

Msgr. Robert Mercer CR

AN UPDATE FROM THE ORDINARY

The Personal Ordinariate of the Chair of St. Peter is now nine months old. Much has happened in that time, and we give God the glory for all of it, the challenges as well as the successes. One of the most significant moments came in mid-September when the Cardinal Archbishop of Galveston-Houston transferred to the Ordinariate the title to our principal church, Our Lady of Walsingham. In a similar way, the Diocese of Fort Worth is in the process of transferring St. Mary the Virgin, Arlington, to the Ordinariate. We have seen some twenty-two priests ordained and incardinated in the Ordinariate, with additional ordinations to come soon. Also, we will launch a new formation program for the second group of prospective candidates in Advent.

The Ordinariate is planning a pilgrimage to Rome for our clergy and their wives, to coincide with the Feast of the Chair of St. Peter on February 22. And it really is a pilgrimage! We will set out to discover the apostolic foundations of the Church of Rome, to participate in the wonderful tradition of Lenten station masses organized by the Pontifical North American College, and to meet some of the architects of the Ordinariates. We also hope to greet Msgr. Keith Newton and some of our confreres from the Ordinariate of Our Lady of Walsingham, who will be in Rome at the same time. And, God willing, there will be an opportunity to thank the Successor of St. Peter himself for the gift of *Anglicanorum*

coetibus. Your prayers are earnestly requested!

This first year we have focused on establishing the structure of the Ordinariate and on clergy formation. Now we will be turning more intentionally to congregational development. If there is one thing that has impressed itself upon me these past months, it is that our congregations must be committed to outreach and growth. We cannot stay where we are. Our clergy and their congregations must be committed to evangelization. The Great Commission is at the heart of the Church's agenda: Truth has been given to be proclaimed. We must acquire the skills and nurture the gifts necessary to gather in a bountiful harvest of faith.

Who and What We Are: A Primer for Catholics

The Ordinariate is unique in the Roman Catholic Church; however, it comprises many elements similar to other Catholic structures, recognizable to all Catholics. Consequently, these familiar elements can help to define and explain the Ordinariate, our purpose, and our vision for the future.

In some ways, the Ordinariate is similar to a religious order. In the same way that the Franciscans and the Dominicans have distinct charisms or missions within the Church, we have a distinct, two-fold charism or mission granted to us by the Holy Father. This charism must be taken into

account in all decisions as we discern our way forward. We are (1) to minister to the pastoral and spiritual needs of all former Anglicans coming to the Catholic Church and (2) to maintain "the liturgical, spiritual and pastoral traditions of the Anglican communion within the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared" (AC 3). The decisions we make to plot a course for the Ordinariate must be always with an eye toward both caring for the people specifically entrusted to our care and bringing the fullness of the Anglican patrimony to the Catholic Church. This is our commission, the commission the Holy Father gave us in *Anglicanorum coetibus*.

We sometimes receive questions about the relationship between the Ordinariate and certain traditionalist liturgical groups in the Catholic Church. In answer to these questions, I think the comparison between the Franciscans and the Dominicans is apt. Saints Francis and Dominic once met to see whether they might combine their efforts and form one religious order. Although they left their meeting with great respect for each other and for their individual missions, they realized that it was important for the Church that they keep their efforts distinct. We in the Ordinariate must recognize that our commission to care for former Anglicans and to introduce our distinctive patrimony to the Church is a full-time, life-long calling, similar to but separate from the recovery of the Extraordinary Form within Catholic life. While our goals might be similar, and while we might support each other's charism, the charisms are not identical. To merge the two might divert the Ordinariate from its primary tasks. We must seek to be faithful to our own distinct charism and patrimony.

We are blessed to be a part of the Catholic Church and all of its liturgical riches. Sometimes it seems that coming into the Catholic Church is like dining at a smorgasbord - there are so many beautiful choices on the table that we are tempted to sample them all! I understand this desire, and I have encouraged my clergy to become involved in their local dioceses so that they are able to sample the riches that belong to the Church. They are welcome to assist at other local parishes, and to celebrate both the Ordinary and Extraordinary forms of the Latin liturgies in the traditions of those diocesan parishes for their parishioners. In this spirit, we even have had one priest of the Ordinariate supply in a local Eastern Catholic parish. I want our priests to share in the activities of the presbyterate of their local dioceses.

In many ways, the Ordinariate resembles the personal parishes found in many Latin dioceses.

For example, in the same way that Hispanic, Italian, or Ukrainian parishes often reflect the distinct culture of their people, so too Ordinariate parishes must reflect the "the liturgical, spiritual and pastoral traditions" of our people. Here we must always go back to the Holy Father's direction regarding our mission and our charism. The question must always and necessarily be, "Is it in keeping with our patrimony and tradition?" Our discernment that a practice is not of our patrimony in no way implies our judgment on its usefulness or spiritual worth. It simply means that we have made a decision to ensure that our parishes and communities reflect our own distinct patrimony as we strive to be faithful to the Holy Father's vision.

We must take care too that we not increase membership in the Ordinariate by recruiting baptized Catholics who might be searching for more traditional forms of the liturgy, but rather with those who are coming to the Catholic Church. The apostolic constitution is very clear on this point. As we begin this year of faith, with its emphasis on the New Evangelization, the Ordinariate has a tremendous opportunity to contribute to this essential work of the Gospel.

Moving Forward

We have been working on a communications strategy that should, in the near future, greatly enhance our ability to share news and information throughout the Ordinariate communities. From time to time, certain blogs and websites have made harsh and angry judgments about the Ordinariate. These must be read with a discerning eye. At the initial press conference that launched our Ordinariate, I said that I hoped we would bring courtesy and manners with us. It has always been one of the hallmarks of Anglican life, at least in its ideal form!

The first principle of the Ordinariate is communion - to be in communion with St. Peter and his successors, to be in communion with those bishops in communion with the Bishop of Rome, to be in communion with the Catholic people, to seek communion with those separated from the Church - "that they may be one." Some of us have come to the Ordinariate from situations full of conflict, much of it painful, some even scandalous. As a consequence, we have behaviors to be unlearned, obedience to be given, peace to be discovered. We do not want to replicate this disorder in our new ecclesial home. If difficulties should arise, the apostolic constitution is there to defend our distinct patrimony, but let us strive always to be Catholic! "The character of universality which adorns the people of God is a gift from the Lord himself" (CCC,

831). Our Anglican identity will find its true soul when united with the whole (CCC, 835).

Your Ordinariate leadership team has been working hard to lay a good foundation on which to build. It is a complex task that involves collaborating with two episcopal conferences, coordinating with two ecclesiastical delegates, and bringing together groups that formerly were not even in communion with each other. We have received unanimous support from the Canadian Conference of Catholic Bishops to create a deanery for the Canadian groups. I will have the privilege of addressing the United States Conference of Catholic Bishops about our progress at its November meeting. Rome has received the statutes for our governing council, and

once we receive their approval, we will proceed to create a governing council, probably by year's end. Until now, three bishops are serving in this capacity. It is with deep gratitude that I acknowledge the wise counsel of Cardinal Wuerl, Bishop McManus, and Bishop Vann.

Pope Benedict recently sent us his blessings and good wishes, and I am deeply grateful to all of you for joining in this work of Christian unity that is so close to the Holy Father's heart.

Msgr. Jeffrey Steenson, Ordinary, *The Personal Ordinariate of the Chair of St. Peter* - October 11, 2012

THE CHURCH BECOMES FULLY VISIBLE IN THE LITURGY

The time dedicated to liturgical prayer in the life of Christians, especially during Mass, was the central theme of Benedict XVI's catechesis during his general audience, held this morning in St. Peter's Square.

Prayer, the Pope explained, "is the living relationship of the children of God with their immeasurably good Father, with His Son Jesus Christ and with the Holy Spirit. Therefore the life of prayer consists in dwelling habitually in the presence of God and knowing Him. . . . Such communion of life with the One Triune God is possible through Baptism, by which we are united to Christ, . . . because only in Christ can we dialogue with God the Father as children".

For Christians prayer means "constantly gazing at Christ in ways that are ever new", said the Holy Father. "Yet we must not forget that we discover Christ and know Him as a living Person in the Church. She is 'His Body'. . . . The unbreakable bond between Christ and the Church, through the unifying power of love, does not annul 'you' and 'me' but exalts them to their most intense unity. . . . Praying means raising oneself to the heights of God, by means of a necessary and gradual transformation of our being".

By participating in the liturgy "we make the language of mother Church our own, we learn to speak in her and for her. Of course this comes about gradually, little by little. I must progressively immerse myself into the words of the Church with my prayers, life and suffering, with my joy and my thoughts. This is a journey which transforms us", the Pope said.

The question of "how to pray" is answered by following the Our Father, the prayer which Jesus

taught us. "We see that its first two words are 'Father' and 'our', and the response then becomes clear: I learn to pray and I nourish my prayer by addressing myself to God as Father, and by praying with others, with the Church, accepting the gift of her words, which little by little become familiar and rich in meaning. The dialogue God establishes with each one of us in prayer, and we with Him, always includes a 'with'. We cannot pray to God individually. In liturgical prayer, especially the Eucharist, . . . in all prayer, we speak not only as single individuals, but enter into that 'us' which is the prayerful Church".

The liturgy, then, "is not some form of 'self-expression' of a community. . . . It means entering into that great living community in which God Himself nourishes us. The liturgy implies universality", and it "is important for all Christians to feel that they are truly part of this universal 'us', which is the foundation and refuge for the 'me', in the Body of Christ which is the Church".

To do this we must accept the logic of the incarnation of God, Who "came close to us, making Himself present in history and in human nature. . . . This presence continues in the Church, His Body. The liturgy, then, is not the recollection of past events but the living presence of Christ's Paschal Mystery which transcends and unites time and space".

"It is not the individual priest or member of the faithful, or the group, which celebrates the liturgy. Rather, the liturgy is primarily the action of God through the Church with all her history, her rich tradition and her creativity. This universality and fundamental openness, which is specific to all the liturgy, is one of the reasons for which it cannot be

invented or modified by a single community or by experts, but must remain faithful to the forms of the universal Church".

The Church becomes fully visible in the liturgy, the Holy Father concluded, "the act by which we believe

that God enters our lives and we can encounter Him. The act in which . . . He comes to us and we are illuminated by Him".

Vatican Information Service - October 3, 2012

HOMILY AT THE ANGLICAN USE MASS

**At St. Mary Our Lady of the Seven Sorrows Church,
Kitchener, Ontario on October 21, 2012**

- Why are we here - apart from a healthy curiosity - and the generous invitation of Fr. Nowak and his people?
- Well - five hundred years ago - that's half a millennium - the Protestant Reformation was beginning to have a significant impact on continental Europe
- The teaching of **Martin Luther, John Calvin and others** was changing the face of both religion and government
- England - often called Mary's Isle - had been a Catholic country for more than a thousand years
- Nevertheless - there were those in England who longed for an opportunity to introduce the Reformation into the English Church
- They found their opportunity when King **Henry VIII - for purely political reasons** - assumed control of the English Church and broke all ties with the papacy
- Life in English parish churches would have changed little in Henry's time - mass continued to be said in Latin and the sacraments were celebrated, pretty much as they'd always been
- However - with the death of Henry - and the accession to the throne of his young son - **Edward VI - the reformers found an opening**
- The mass and other sacraments were immediately translated into English in 1549 - and the theology of the **English Church began to adopt a distinctively Calvinist flavour**
- Despite this major shift towards Protestantism, there was always a significant group of English Christians who longed to return to their Catholic heritage - some, even to reunite with Rome
- Over the next several hundred years, **various monarchs endeavoured to shift the English Church** - with varying degrees of success - more towards Protestantism or back to Catholicism
- But the Church of England - and the world-wide Anglican Communion that grew out of it - always strived to maintain what they perceived as a balance - a middle ground - known specifically as the '**Via Media**'
- Then - four hundred years after Henry's schism - in the mid 19th century - a group of Anglican priests began a new movement to rediscover the Catholic heritage of the English Church - **known as the Oxford Movement** because of its origins at Oxford University
- Many of these priests and religious - known as Tractarians because of the religious pamphlets or tracts that they wrote and distributed - vowed to work towards a reunion with the Roman Catholic Church
- Some of the leading members of this movement did - in fact - join the Roman Catholic Church - **John Henry Cardinal Newman** being just one stellar example
- For the next 125 years this Anglo-Catholic movement within Anglicanism allied itself with Catholic liturgy, theology and tradition
- Then - in the 1960's - building on the teaching of the **Second Vatican Council** - Pope Paul VI and then Archbishop of Canterbury Michael Ramsey - instituted the **Anglican - Roman Catholic International Commission** - in the hopes of reuniting these long separated 'Sister Churches' (as Paul VI called them)
- Sadly - within just 10 years - those dreams began to fall apart as Anglicanism chose to lean ever further towards **congregationalism** - and to specifically reject the teachings of the RC Church
- In recent years, a number of visionary Anglican clergy began to **approach the Holy See** for a means to enter the Roman Catholic Church while retaining some elements of their distinctive tradition
- Three years ago, their request was answered by Pope Benedict XVI with a generous offer - a document - an Apostolic Constitution known as **Anglicanorum coetibus** - meaning 'Groups of Anglicans'
- This allows for the formation of 'Ordinariates' - sort of nongeographic dioceses to be set up - and for Anglican parishes or groups to enter the Roman Catholic Church while retaining elements of their '**Patrimony**' - that is, their distinctive English liturgy, music and spirituality - just such an Ordinariate exists now, in North America and is called the 'Personal Ordinariate of the Chair of St. Peter'

- These former Anglicans are now **full members of the Catholic Church** - and their Anglican-Use mass fulfills our Sunday obligation
- You know, it used to be that those of us who converted to the Roman Catholic Church were said to be '**swimming the Tiber**' - referring to the river that runs next to St. Peter's in Rome - and suggesting that it was not always an easy journey
- But swimming the Tiber is no longer necessary - the Holy Father has built a bridge - and called it '**Anglicanorum coetibus**'
- Pope Benedict has had the vision to see that

Catholics from the Anglican tradition bring with them **many gifts that will enrich the Catholic Church** - 500 years of experience translating liturgy and scripture into the language of Shakespeare - a rich musical tradition - and a spirituality that follows Saints Benedict and Augustine

•And so it should be a joy for us - as Catholics - to say to these our newest brothers and sisters - WELCOME HOME at last

By **The Very Reverend William Foote**, Pastor, *St. Patrick's Church*, Cambridge, Ontario, and Chaplain to *The Sodality of St. Edmund, King and Martyr*

MORALITY AND TOLERANCE

It's been said many times that while American pastor Terry Jones has the right to publicly burn the Qur'an, he has the responsibility not to do so. In other words, acts have consequences, and even actions that are legal may lead to illegal responses.

But here, surely, is the point. The burning of a book, any book, may be annoying, but the burning of a person, any person, is grotesque. Jones sometimes destroys words while Muslim mobs frequently kill people.

It's the difference between action and reaction.

Salman Rushdie's book *The Satanic Verses*, Kurt Westergaard's cartoon of Mohammed, and Pope Benedict's statement in Germany about Islam, for example, all led to hundreds of people being murdered, and countless people beaten, property destroyed, and threats made. One was a book, one a picture, one the repetition of a question asked centuries ago about the Muslim faith.

So, whom do we hold responsible for the horror and terror that ensued after these three now-seminal events in recent history: The person writing, drawing, or speaking, or those who threw themselves into paroxysms and spasms of anger

If this is not hypocrisy coated with cowardice, I do not know what is. Bibles are regularly incinerated in Muslim countries, blasphemy laws lead to the arrest, torture and murder of Christians, Hindus and other non-Muslims in Islamic states.

The most outrageous and obnoxious things are regularly broadcast and printed about Jews and Christians in the mainstream media in Muslim lands and even Muslim community newspapers in Europe and North America.

and brutality?

If we are to define ourselves, our culture, and our laws according to the responses of the brute, we might as well give up immediately.

The issue is not whether some obscure cleric should be allowed to enter Canada, but whether Canada is a nation that protects freedom of speech and seeks to curtail the more extreme and unreasonable manifestation of religious fervour.

We're the first to mock the Americans for bringing God into politics, but we spend a lot of time appeasing Islam when it insists on bringing its god into pretty much everything.

Good Lord, consider what has happened in one single week. Liberals and leftists condemned politicians for wishing to discuss abortion, because they claimed that this was religion interfering with the state.

But the same people then insisted that a man be barred from our nation because Muslims might lose their tempers and kill people as a result of his crossing the border.

But in a way none of that really concerns this debate. It's not about how immoral and oppressive others are, but how moral and tolerant we are supposed to be. And morality and tolerance have to be protected, even by laws and responses that may seem distasteful. It's not that ends justify means, but that the bully does not respect compromise.

The reason Canada and the West are so attractive to most Muslim immigrants is because they can be free in a way they could not in their Islamic homelands. We owe it to them as much as the rest

of us to preserve freedom, even if it burns a little.

By **Michael Coren**, *Toronto Sun* - October 12, 2012

FROM HERE AND THERE

1) If we continue to teach about tolerance and intolerance instead of good and evil, we will end up with tolerance of evil. Dennis Prager

2) The longest password ever

During a recent password audit by a company, it was found that an employee was using the following password:

**MickeyMinniePlutoHueyLouieDeweyDonald
GoofySacramento**

When asked why she had such a long password, she rolled her eyes and said: "Hello! It has to be at least 8 characters and include at least one capital."

We laugh - **but** her I.D. is safe!

3) Votive Mass:

A Mass offered for a *votum*, a special intention. The Votive Mass does not correspond to the Divine Office for the day on which it is celebrated. [Every day in the year has appointed to it a series of canonical hours and (except Good Friday) a Mass corresponding, containing, for instance, the same Collect. So Mass and Office together make up one whole.] Occasions for which a Votive Mass may be said: ordination candidates, war, travelers, the dead, etc.

newadvent.org

4) Catholic Women who changed the world

Mother Teresa

Mother Teresa was a young Loreto nun when she received "a call within a call" to found the Missionaries of Charity to serve "the poorest of the poor".

After obtaining Indian citizenship she did basic medical training, which prepared her for working in the slums. So difficult was the first year that she resorted to begging. But it wasn't long before more young women joined her. She came to prominence after Malcolm Muggeridge's 1969 documentary *Something Beautiful for God*.

For over 45 years Mother Teresa served the poor,

the sick, the dying and the orphaned. When she met Hillary Clinton in 1994 they didn't agree on abortion, but Mother Teresa assiduously sought Clinton's help in setting up a centre in Washington DC where orphaned babies could be cared for. Clinton and Mother Teresa were good collaborators and in 1995 the *Mother Teresa Home for Infant Children* was founded.

Gifted with keen intelligence, Mother Teresa led the expansion of her order until shortly before her death in 1997. Today the order has over 4,500 Sisters and is active in 133 countries.

Since her death, Mother Teresa has become a role model for people enduring the dark night of the soul. For over 40 years she felt isolated from God's presence, but her doubts never overwhelmed her.

Mary O'Regan - May 31, 2012 - *The Catholic Herald*

5) We make a living by what we get. We make a life by what we give. Sir Winston Churchill

6) Laurel Broten, the Minister Responsible for women's Issues in Ontario, made three assertions in this story [**Abortion Back On PC Agenda**, in the October 11, 2012 issue of *The National Post*], all of which leave someone with even a rudimentary understanding of law and public opinion reeling.

She stated that there is a right to abortion. There is no such right. In *Regina vs. Morgentaler*, the Supreme Court of Canada unanimously said that Parliament has the jurisdiction to pass abortion legislation. Ms. Broten also stated that Catholic schools would be bullies if they taught their position on abortion - that life is worthy of dignity through all its stages. This discriminatory statement belittles the faith of numerous Ontario voters, disregards constitutional provisions for religious freedom and trivializes the bullying that children face.

Finally, the Minister's statements indicate that she believes that Canadians are fine with our country's abortion status quo. Wrong. A 2012 Ipsos Reid poll found that 60% of Canadians support the introduction of legislation that would limit abortion access. Most of us believe that abortion shouldn't be available throughout all nine months of pregnancy for any and every reason. It would serve

the Minister well to familiarize herself with women's issues. **Faye Sonier**, Legal Counsel with *The Evangelical Fellowship of Canada*, Ottawa.

7) The syndicated columnist and political commentator **Cal Thomas**, speaking recently in Dallas, said this: America's main problems are moral and spiritual, and the government can't touch that. . . . My hope is not in Republicans or Democrats, but in Jesus Christ . . . In God We Trust is on our coins, but it's not true. If that were true we wouldn't have millions of abortions. We wouldn't parade so-called same-sex marriages in the street. We should say, 'In Dow We Trust' because we worship the Dow Jones Average. We are a materialist nation.

From the newsletter of **Saint Mary the Virgin**, Arlington, Texas - June 12, 2012

8) The moral test of government is how that government treats those who are in the dawn of life, the children; those who are in the twilight of life, the elderly; and those who are in the shadows of life, the sick, the needy and the handicapped. **Hubert Humphrey**, US Vice President (1911-1978)

9) The Twenty and the One

A well-worn one-dollar bill and similarly distressed twenty-dollar bill arrive at a Federal Reserve Bank to be retired.

As they moved along the conveyor belt to be burned, they struck up a conversation.

The twenty-dollar bill reminisced about its travel all over the country. "I've had a pretty good life," the twenty proclaimed. "Why I've been to Las Vegas and Atlantic City, the finest restaurants in New York, performances on Broadway, and even a cruise to the Caribbean.

"Wow!" said the one-dollar bill. "You've really had an exciting life!"

"So, tell me," says the twenty, "where have you been throughout your lifetime?"

The one dollar bill replies, "Oh, I've been to the Methodist Church, the Baptist Church, the Lutheran Church."

The twenty-dollar bill interrupts, "What's a Church?"

Thanks to **Gillian Wayne**

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