

# The Sodality of St. Edmund, King and Martyr

## The Personal Ordinariate of the Chair of St. Peter

www.stedmund.ca



June 15, 2013 - **St. Richard of Chichester, Bishop**

### *JULY SCHEDULE*

July 7	Sunday	The Sixth Sunday after Trinity
July 14	Sunday	The Seventh Sunday after Trinity
July 21	Sunday	The Eighth Sunday after Trinity
July 28	Sunday	The Ninth Sunday after Trinity

### *SERVICE TIMES AND LOCATION*

- (1) On Sundays, **Mass (Anglican Use)** is celebrated at 8:00 a.m.
- (2) All Services are held at Our Lady altar in **St. Patrick's Church**, 53 Wellington Street, Cambridge, Ontario

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### MAY 29!

Monsignor Jeffrey Steenson, the Ordinary of *The Personal Ordinariate of the Chair of St Peter*, arrived at the Waterloo International (!) Airport at 10:45 p.m. on May 28.

At 10:00 a.m. on May 29 he met with His Excellency, The Most Reverend Douglas Crosby, OMI, DD, the Bishop of Hamilton, in the Chancery offices in Hamilton. Also present at this meeting were the Chancellor, The Very Reverend Monsignor Murray Kroetsch, PH, VG, the Dean of the Waterloo Region, The Very Reverend William Foote, and yours truly. The meeting lasted about an hour. The Bishop was very gracious in welcoming Monsignor Steenson into the Diocese, and offering his continued support of our small community and the Ordinariate. Here is a link to the Diocese of Hamilton website: <http://hamiltondiocese.com/heart-to-heart>

We returned to Waterloo and had lunch with our 'original 11'. We invited Father George Nowak, CR, the Pastor of St. Mary's, and the host for the evening Mass, to join us. Monsignor Steenson had an opportunity to meet and chat with each of us, at lunch.

Thank you Father Nowak for your assistance and encouragement.

The 7:00 p.m. Mass went very well. Monsignor Steenson celebrated and preached. The Mass setting was Merbecke. The music was superb! The

St. Mary's Choir sang two motets - *Ave Maria* (Arcadelt), and *Ave Verum, Corpus* (Elgar). We were fortunate to have three cantors who canted the minor propers and sang *Salve Regina*. Thanks to Bob Tasse, the musical director, and to Andrew Malton who 'organized' the cantors. (Two of the cantors were from St. Louis' Catholic Church in Waterloo.)

During the homily we were received into the Ordinariate!

There were approximately 80 souls at the Mass.

The Reception after the Mass was grand. One of the ladies from St. Mary's organized it - thank you Irene (Marks).

The Mass was professionally videotaped, and many pictures were taken. We hope to include them on the website, shortly. If you would like a copy of the DVD, please let us know.

Monsignor Steenson was dropped off at his hotel just before midnight. His flight back to Houston left at 6:30 a.m. on May 30 from the Waterloo Airport!

Thank you Monsignor for taking the time to visit with us.

**Gary Freeman**

### ROBERT'S RAMBLINGS

#### OUR LADY OF WALSINGHAM

In the 11<sup>th</sup> century before the Norman Conquest of England a Saxon lady of the manor at Walsingham in Norfolk had, or claimed to have had, a vision of the mother of the Lord. This Richaeldis, so she said, was told to build a copy of St Mary's home in Nazareth. I doubt if Richaeldis had any idea of what a carpenter's house looked like in 1<sup>st</sup> century Israel. Besides, such Middle East architecture might have been unsuitable for Norfolk's wet and windy climate. I presume Richaeldis built an artisan's house of the

kind she knew. It was fortunate to have a well for clean water. Medievals could be naughty about polluting rivers and ponds. People started going to pray in the "holy house" which later became nicknamed England's Nazareth. Subjects for prayer would have been Christian parenthood, Christian home and family life, Christian ideas about daily work, our Lord's hidden 30 years. People claimed that their requests were granted, that there were healings, happy marriages and safe deliveries of babies. Donations were made in cash and kind. The shrine acquired a healthy bank balance, so to speak.

Some 500 years later King Henry VIII pretended to be a church reformer. He closed down all monasteries, nunneries and shrines, stole their bank balances, buildings and lands, kept them for himself, or gave them to his cronies. Those who resisted him were tortured to death. The holy house suffered the same fate, and the statue of the Child on His mother's lap was burned by fire. The tiny village of Walsingham which had known tens of thousands of visitors down the centuries, fell back into obscurity, a place of three or four short streets, largely inaccessible. In the 18<sup>th</sup> century John Wesley as an Anglican priest preached a revival there and a Methodist church was later built. But as the industrial revolution went on country folk left for the cities and Walsingham became even more obscure.

In the early 1920's the young Anglican vicar of the village, Alfred Hope Patten, decided to revive the shrine. He began modestly with a corner in his parish church. Again people started coming. Funds built up. Later he was able to build a shrine church on what he hoped was the site of the original. Within it there are many smaller chapels, Annunciation, Incarnation, visit of Mary to Elizabeth, presentation of Christ in the Temple, and so on. There is even an Eastern Orthodox chapel within the building. The biggest of these chapels is named for the home in Nazareth, the holy house. It even has a roof over it. A well is incorporated within the building. Crowds grew and grew. The building was enlarged. Beautiful gardens were laid out. Accommodation began to be provided, meals were provided. More chapels were erected in the grounds. The Anglican shrine and its numerous chapels are exotic, looking as though they have strayed from southern Europe, except for the Barn Chapel in the grounds, where the altar is a plain table and the crucifix is of barbed wire.

People come as individuals, in small groups, in large crowds, parishes, societies of one sort or another, children and parents, teenagers who camp, nuns, clergy, the sick. For nine months of the year it is non

stop, people arriving and departing. Silent retreats are held. The National Pilgrimage in May attracts between five and ten thousand, depending on the treacherous weather. Of course such mammoth services are out of doors. Clergy and others deliberately retire to the village. There have been and perhaps still are a few hermits living hidden lives of prayer. There are two small groups of nuns, Anglican and RC. There are still only four streets in the village proper though on its fringe are a few suburban type modern houses. Most buildings are still medieval. There are two medieval pubs and two bookshops.

Anglicans don't have it all their own way. Sadly, the Methodists are now extinct though occasionally there are services and Wesley's church is open for prayer on National Pilgrimage day. Its pulpit goes up and up. I seem to remember much brass.

The Eastern Orthodox bought the disused railway station and turned it into a monastery, very poor and very moving, inhabited by only two or three. Always open for prayer.

The RC's have built a church a mile away, large and spartan. On their site they also have the tiny Slipper Chapel, Anglican looking and beautiful. In the middle ages pilgrims walked the last mile barefoot. Why? Dunno. Strange that we should think it easier to manipulate God when and if we suffer! Pilgrims would leave their shoes in the medieval chapel. The RC's, like the C of E, also have a parish church in the village.

So, a place of prayer. For example, I have a priest friend, now 97, ex Anglican, ex CR, now RC, whose "thing" is Christian unity. He spends a month in Walsingham every winter praying for unity. He starts at 5 am each day in the cottage which he borrows. He then goes on to every place of worship, the Anglican and RC parish churches, the Anglican and RC shrines, the Anglican convent, the Slipper Chapel, the Orthodox monastery.

The RC's and Orthodox also organize retreats and pilgrimages. There is now an annual Ordinariate pilgrimage led by Monsignor Newton, which is welcome in both shrines.

There is of course only one mother of the Lord. There is only one Lord. But we speak of Jesus of Nazareth, of Christ of Calvary, of Christ of Pentecost, and so on. We are thinking of slightly different aspects of His life and ministry. We may even speak of Christ of the Andes or of Rio. The former refers to permanent peace between Chile and Argentina. After a war the two countries erected a large statue

of the Prince of peace on their frontier to signify, "Never again". The enormous statue of Christ on Sugarloaf Hill is meant to signify the lordship of Christ over Rio de Janeiro. Similarly, there is our Lady of this or that, of here or there. Walsingham speaks of Mary's connection with Christian home and family, with Christian workmen, with the hidden years of Christ. Walsingham is a very English place. So when the Ordinariate started in this country it was named for Walsingham. The one in Australia is our Lady of the Southern Cross. This constellation is the most prominent in the night sky of the Southern Hemisphere, clearly visible from Southern Africa and Australasia. It appears in the flags of Australia, New Zealand and the Solomon Island. An RC weekly paper in South Africa is called *Southern Cross*.

"With Thee is the well of life" (*Psalms* 36,9 BCP translation). "O ye wells bless ye the Lord"

(*Benedicite* BCP p 27). It is easy enough to appreciate why in the drought stricken Middle East water symbolized divine blessing/grace or even the Three Person'd God Himself. "The continual dew of Thy grace" (BCP p 13). "They have forsaken Me the fountain of living water" (*Jeremiah* 2,13). "The water I shall give him will become in him a well of water springing up" (*John* 4,14). "If any man thirst let him come to Me and drink" (*John* 7,37). "This He spake of the Spirit" (*John* 7,39). "We were all made to drink of one Spirit" (*1 Corinthians* 12,13). Hence the well inside the Anglican shrine church. Weary medieval pilgrims were glad of clean cool water to drink and to wash with, but they also appreciated the symbolism of well water. Modern visitors also drink from the well (thoughts of Sychar, *John* 4) and make the sign of the cross with it.

**Msgr. Robert Mercer, CR**

## THE ORDINARIATE'S MISSION: LITURGY - 3 of 4

### Patrimony and the Divine Office

Another principle supporting the articulation patrimony is to be drawn out of the experience of the "robust" parochial liturgy - Mass and Office - that has long characterized Anglican worship. The reintroduction of the Divine Office into the daily experience of the faithful was deeply desired by the Fathers of the Second Vatican Council. The fourth chapter of *Sacrosanctum Concilium* unfolds a vision of the Divine Office firmly rooted in the priestly office of Jesus Christ. In the words of the Council, "Christ Jesus, high priest of the new and eternal covenant, taking human nature, introduced into this earthly exile that hymn which is sung throughout all ages in the halls of heaven. He joins the entire community of mankind to Himself, associating it with His own singing of this canticle of divine praise. For he continues His priestly work through the agency of His Church, which is ceaselessly engaged in praising the Lord and interceding for the salvation of the whole world" (SC, 83).

All the baptized are sacramentally conformed to Christ, priest, prophet and king. The resonant hymn of praise and priestly supplication is sung by the *whole Christ*, Head and members, and is expressed in the daily liturgical prayer of the Church - the Eucharist and the Divine Office together. Although the Council clearly states that the Divine Office is the prayer of the whole Church and not just of its clerical or professed religious members, the translation of this into parish life is one area in which the liturgical vision of *Sacrosanctum Concilium* has gone largely unfulfilled. I dare say that for a long time there has

been almost a kind of holy envy among Catholics looking over the Anglican fence and seeing Mattins and Evensong such a regular feature of parish life.

In his seminal work on liturgical piety, the great Catholic theologian Father Louis Bouyer, himself a convert from Lutheranism, made an important observation about the work of the Caroline Divines and their efforts towards liturgical renewal in the Church of England. Bouyer noted: "What was admirable about their work, and what had such a measure of success that it has endured even until our days . . . is a Divine office which is not a devotion of specialists but truly a public Office of the whole Christian people?"<sup>1</sup>

This Office, a public sharing in the priestly office of Jesus Christ, is an invaluable expression of Anglican patrimony that offers enrichment to the universal Church. It is a *theological* enrichment, because the Church's own self-understanding is supported and deepened by this Divine office which is nothing less than "the voice of the bride addressed to her bridegroom; the very prayer which Christ Himself, together with His body, addresses to the Father" (SC, 84). The Office is a *pastoral* enrichment contributing to the vitality of parish life and affording the faithful another means of expressing their relationship with the Lord in sanctifying their daily life and work. Additionally, the Office is an enrichment of *charity*. If it is truly a participation in the priestly office of Christ, then the Divine Office places on the lips of the gathered Church the prayer for those who cannot pray for themselves or know not how.

The principle, then, is that the liturgical participation in the priestly office of Christ is expressed in the celebration of the Eucharist and the Divine Office. This "robust" celebration is not the domain of the few, a clerical or professional caste within the Church, but rather finds its proper expression in the parochial life of the People of God. Ordinariate communities, mindful of this insight and privileged by the rich tradition of the Divine Office in Anglicanism, have a unique opportunity to contribute to the liturgical life of the whole Church and demonstrate by the regular prayer of Mattins and Evensong a felicitous path towards fulfilling the vision of the Second Vatican Council. Reciprocally, this example of patrimony is itself enhanced in full communion, since the Catholic Church has maintained a fuller tradition of all the canonical hours. This is important especially for the daily prayer of the clergy since the Anglican practice involves an unfortunate reduction or collapsing of the minor hours into Mattins and Evensong.

The challenge for Ordinariate communities and, indeed, for communities throughout the whole Church is how to make the Divine Office a daily staple of prayer parochially and personally. It is one thing to celebrate something like a "Cathedral Office" on feasts and solemnities - Evensong with all the bells and whistles. An even more profound renewal awaits the Church when the priestly prayer of the Office is brought to bear as a regular and constitutive element of parish life.

I would be remiss if I did not mention too the rich English hymn tradition and the musical patrimony that grew up in Anglicanism precisely because of the Divine Office. But instead of reflecting at any length upon that rather obvious expression of patrimony, I would like to take a further step and say a word about a broader, perhaps less obvious example of patrimony of which the Divine Office is a particularly eloquent expression. There is something rather unique about the way in which Anglicans approach, use, and pray with Sacred Scripture.

The idea that there is a unique Anglican approach to Scripture was first proposed to me years ago during those first conversations that would eventually lead to the Apostolic Constitution *Anglicanorum coetibus*. I must confess, initially I found this idea puzzling,

partly because the greater incorporation of Sacred Scripture in the liturgical life of the Church is one of the express desires of the Second Vatican Council and even more recently underscored by the Synod of Bishops on the Word of God and the post-Synodal Apostolic Exhortation *Verbum Domini* of Pope Benedict XVI. And yet, consistently and from various sources both Anglican and Catholic, historical and contemporary, one finds the assertion that the Anglican liturgical tradition has been distinguished by the prominence it gives to Scripture in the conduct of public worship and in the promotion of biblical piety.

There is a culture within Anglicanism wherein scriptural words, and images are almost a default starting position, a culture nourished and preserved in the parochial celebration of the Divine Office. This bears witness to the hallowed tradition of English monasticism which informs so much of Anglican worship. Additionally, the inclusion of the various scriptural "touchstones" throughout the Eucharistic liturgy (the Summary of the Law, the Comfortable Words, the Sentences, the fraction anthem "Christ our Passover") is a distinctive Anglican feature which informs, underscores and punctuates the liturgical action. While the biblical intuition is present from the very beginning of Anglicanism when the insistence on the vernacular found expression in the beauty of the King James Bible and "Prayer Book English", this approach to Scripture is more about reading the Bible liturgically, allowing the words and poetic cadences to linger, penetrate, and take root in the soul as a sustained, communal *lectio*.

Let us be mindful, though, that this approach to Holy Scripture is what one might call "less tangible" patrimony. One cannot point to it as demonstrably as one would point to, say, Evensong. As patrimony goes, its contours are much more subtle, defying both simple definition and replication. And yet, one need but read some of the *Pastoral and Plain Sermons* of John Henry Newman to see an eloquent example of this approach.

<sup>1</sup>Louis Bouyer, *Liturgical Piety* (Notre Dame, IN: University of Notre Dame Press, 1955), p. 47.

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

## MSGR. STEENSON TRAVELS TO ALASKA TO ATTEND ORDINATION

Monsignor Jeffrey Steenson is a Catholic priest and former bishop in the Anglican Church. In 2012 Benedict XVI appointed him to lead *The Personal Ordinariate of the Chair of St. Peter*, the new

structure in North America by which former Anglicans can enter the Catholic Church while preserving many of their traditions.

As a married man, Msgr. Steenson cannot be ordained a bishop and thus depends on Catholic bishops to ordain priests for the Anglican ordinariate.

In March he was at Our Lady of Guadalupe Church in Anchorage where he delivered the homily at Father Ken Bolin's ordination to the priesthood. Anchorage Archbishop Roger Schwietz ordained Father Bolin for the Anglican ordinariate.

After the liturgy, Msgr. Steenson spoke with the *Catholic Anchor*.

**Could you comment on the Anglican ordinariate, how you've seen it develop, and how you think it will continue with the next papacy?**

**Msgr. Steenson:** Our time with Pope Benedict was way too short! He created the ordinariate for the U.S. and Canada just last January 1. But he had been involved with this project when he was Cardinal Ratzinger. He's so important to this.

I remember that, when I heard the news that he was stepping down as pope, I had a little stab of fear in my heart: "What's going to happen to us?" But, in his wisdom, when he created the ordinariate he did it with an Apostolic Constitution, which gives us stability and permanence. The last two weeks I've been in Rome to meet the various congregations, and I consistently heard from everyone, "You're family now." I think that, whoever is chosen as pope, we're not going to have to start from scratch.

Many cardinals were excited that the ordinariate is about bringing people into the church. Groups that are committed to evangelization and Christian unity will thrive - the Lord will bless them. That's the heart of what Jesus had for us.

**You liberally quoted the Church Fathers in your homily. Could you comment on Pope Benedict's beatification of (Anglican convert) John Henry**

**Cardinal Newman, and how Newman's study of the Fathers brought him into the Catholic Church?**

**Msgr. Steenson:** I was at Newman's beatification. I was sitting with the priests as a concelebrant. It was so thrilling - it was the happiest I had ever seen Pope Benedict. He was so totally "in" that liturgy. And his face was beaming, you know, because Newman was important for him as a seminarian.

It's a controversial point, but Newman is sometimes called the "hidden *peritus*" of the Second Vatican Council. What Newman did for the Catholic Church was teach her to think historically, with a critical-historical eye, to begin to understand the development and continuity of doctrine. This is something that deeply influenced Pope Benedict.

Newman is incredibly important for so many of us. He worked through the question, "Can you be a Catholic without being in communion with Rome," and how the early church theologians would answer that question. "The Arians of the Fourth Century" - it's not read by many people, but it is really a phenomenal piece of work. In there, (Newman) talks about the role of the Bishop of Rome, and how the whole Arian crisis (which claimed that Christ was not equal to God) was ultimately resolved. That really affected me.

I was a seminary student back in 1976 at Harvard Divinity School, and I picked up this book called "An Essay on the Development of Doctrine" by John Henry Newman. In that opening section he says, "To be deep in history is to cease to be a Protestant." And my heart was wounded - I was smitten! And I'm one of the slowest converts in all the Catholic Church. It took me thirty years to get there. I had it up here (points to head), but I needed the courage in there (points to heart).

By **Mario Bird** in *CatholicAnchor.org*

## EQUALITY RUN AMOK

It is not news to sober-minded observers that for the last half-century, equality in the U.S. has gone off the rails - politically, legally, morally, and culturally. Tocqueville had foreseen the eclipsing of liberty by the desire for equality in democratic republics like ours, and nowadays we see it vividly and routinely. Not only is the liberty of people who are expected to respect even dubious claims of others' equality compromised, so is the liberty and well-being of those who in the name of equality are supposedly

being helped.

We see that the U.S. Department of Education is now demanding that disabled students be permitted to compete on school sports teams. An increasing number of commentators call for women to be able to compete on the full range of sports teams with men, including ice hockey and football, at all levels. A recent news story tells about the marriage of a mentally retarded couple and a brewing lawsuit

because their respective group homes won't allow them to live in the same room together. We see the aggressive current push for same-sex "marriage." We so fear "profiling" that we screen everyone as a possible perpetrator of heinous crimes instead of focusing attention especially on the most likely people. So, everyone at airports is subjected to outrageous, invasive body scans instead of careful examination of the backgrounds of those from Islamic countries (a la the Israelis' type of screening). Our child protective system seeks a universal monitoring of all parents as potential abusers instead of paying attention to the broken families and cohabitation situations where abuse disproportionately occurs. The result of these attitudes is that too often the real terrorists and child abusers go unnoticed until a calamity happens.

This is only a small taste of how a convoluted - indeed, almost irrational - notion of equality continues to corrupt American life. It has consequences that are sometimes dramatic and destructive but, more typically, slowly damaging of a sensible, decent way of life (even, as said, for the people that this expansive standard of equality claims to help) and of the institutions needed to sustain it.

Some of the examples given illustrate how the current push for equality is actually an assault on nature. It also reflects further how rights have become, for many, little more than the satisfaction of wants and an attempt to justify something akin to envy. Not everyone can be an athlete, much less a successful one. Instead of motivating disabled students to achieve to the degree they are capable of in the areas they can - which is the standard stressed in John Paul II's social encyclical, *Laborem Exercens* (#22) - we pretend there are no differences between them and other students, afford them undue advantages, alter the usual rules of the sport, and in the end leave them nothing more than pyrrhic success and disillusionment. (I speak, by the way, as the father of a disabled child.) When we call for co-ed sports, we pretend that high school or college-age females are no different in bodily strength or psychological make-up than males - to say nothing about whether the physical contact between the sexes in football, ice hockey, or wrestling would not be morally objectionable and could become one more thing debasing women and coarsening male-female relations. The notion of an absolute "civil right to marriage" and a mindless claim to "marriage equality" means that the mentally retarded must be allowed to marry. This is so whether or not they understand its meaning and purpose, are capable of undertaking its obligations, or truly consent to it or to sexual congress - and even if the result will be that

they will bring misery on themselves. It hardly needs to be explained about how same-sex "marriage" is an assault on nature at its most fundamental level. It pretends that men and women are interchangeable, that biology and reproduction are irrelevant to the institution of marriage, and that normal sexual acts are the same as sodomy. A similar dynamic has long been at work in feminist pro-abortion thinking. Legalized abortion is needed to "equalize" men and women, to somehow overcome the reality of nature that only women can become pregnant.

The push for a self-serving and even maniacal notion of equality perhaps is seen even more vividly in such episodes as the homosexualist movement's long-time insistence that active homosexual males be permitted to give blood (in spite of their high HIV infection rate) and the court cases, pushed by disability rights advocates, in which hearing-impaired nurses claimed a right to a job even though their inability to hear could result in patients' lives being put in peril. These episodes show that some are literally ready to sacrifice people at the altar of the "new equality." They also demonstrate, in stark relief, how the clamoring for equality frequently leads to some groups becoming "more equal" than others, not subject to the same rules and restraints that the rest of us are.

Dr. Samuel Johnson once said, "patriotism is the last refuge of the scoundrel." He meant, of course, that there are some who will try to cast any disagreement with government policy as somehow disloyal or unpatriotic. Something similar can be said about equality. So we witness spokesmen from the "civil rights establishment," such as Julian Bond, calling TEA Party groups racist - that is, against racial equality - because they support limited government and restraining federal spending. Even worse, a distorted notion of equality is sometimes used to justify the miscreant. One thinks of prominent social psychologist Kenneth Clark, whose work was so influential in the landmark *Brown v. Board of Education* school desegregation case, famously justifying interracial muggings of Caucasians as "an act of social protest."

The "new equality" is very different from the way America's Founding Era thought about the subject. That involved: equal application of the laws; equal legal rights of citizens; equal justice for all; an acknowledgement of natural differences in talent, disposition, and virtue; and also equal opportunity (the lowest man being able to climb to the top if he had the talent). Its view of equality did not even seek to undo existing social hierarchies, much less countenance an assault upon natural ones. Natural differences meant a natural aristocracy, which our

leading Founding Fathers, such as Adams and Jefferson, stressed was needed in any kind of political order. Indeed, our original natural aristocracy was made up of the Founders themselves.

It goes without saying that our Founding Era could not have even imagined such grotesqueries as same-sex "marriage," much less believing that their notion of equality had any room for it. For that matter, they did not even embrace a notion of political equality such as we see today. Even the vote was treated more as a political privilege than a right - much like the view of it in traditional social ethics - and one had to have property or some attachment to the community to be granted it. Now it is virtually a birthright and one doesn't even have to take the responsibility to go to the polls to exercise it. So we have many "low-information" voters who are ripe for manipulation without even realizing it.

The "new equality" is obviously at odds with the Church. God made men and women equal, but different. *Laborem Exercens* says that women have an "irreplaceable" role as mothers, and this must be accorded social importance (#19). By saying that women should not be excluded from work that they

are capable of undertaking "in accordance with their own nature" (#19), it indicates also that there are also other endeavors besides certain kinds of work that would not be suitable for them either. Men and women are not interchangeable. Beyond this, it is striking how close the Church's teaching on equality parallels that of America's Founders (see Leo XIII's encyclical *On Socialism*): equal dignity, equal basic rights, no right to equal wealth, equal opportunity but not equal results, even the fact that there are rightfully gradations in political society.

By contrast, the effect of the "new equality" reminds one of the passage in Cicero's *De re Publica* where Scipio (the main character) talks about the anarchy that prevails in runaway democracy, where no distinctions are made between anyone. The irony is that for him this condition occurred because of excessive liberty, but now it comes from blind equality and results in the thwarting of liberty.

By **Stephen M. Krason** - Professor of Political Science and Legal Studies at Franciscan University of Steubenville, Ohio, June 4, 2013 in *Crisis Magazine*

## TRAINS UNLIMITED IN THE 21ST CENTURY

By **Tim Fischer** pub Harper Collins, Toronto  
300 pp, colour plates, ISBN:978 0 7333 2834 3.

The author was Deputy Prime Minister of Australia and is now his country's ambassador to the Vatican. In Rome he gave lunch to a small group of us pilgrims. There is a foreword by Lord Faulkner, formerly Lord Chancellor of England in Tony Blair's cabinet.

Mr Fischer is confident that rail is here to stay, faster and safer than ever before, in those railway realms where it is allowed to operate efficiently, as it roars into its third century of existence. His claim is apposite to current debate about the proposed high speed link between London and Birmingham. Mr Fischer lists the twelve best train stations in the world, beginning with St Pancras, for the revamping of which he gives credit to Lord Prescott, former Deputy Prime Minister of the UK. He shows us a black and white photo of palm trees growing inside Madrid's booking hall. He gives us a glossary of railway terminology. He gives us a diagram of loco wheel arrangements. He tells us how he shared a hot and dusty journey in Libya with a cardinal from

Rome; how he enjoyed gin and cucumber sandwiches at the Victoria Falls Hotel as he gazed from there at the railway bridge between Zimbabwe and Zambia. He is ignorant of ocean liners and of barges. He is dismissive of buses, even more of planes. He is eloquent about trains, not least in Africa:

"What is unlimited, as far as Africa is concerned, is the capability of having the best travel conversation of a random nature. Those on African trains are seldom business people in a great hurry. They have time to slow down and engage in conversation and like to do so while gazing out at captivating scenery."

The C of E abounds in train buffs, of whom there are several in CR. There must surely be many among Canadians. Here is a book to delight them all.

**Msgr. Robert Mercer, CR** (who was asked to review the book by the author)



## FROM HERE AND THERE

1) In the face of suffering, one has no right to turn away, not to see. **Elie Wiesel**

### 2) Skipping Church

Father Norton woke up Sunday morning and realizing it was an exceptionally beautiful and sunny early spring day, decided he just had to play golf.

So he told the Associate Pastor that he was feeling sick and persuaded him to say Mass for him that day.

As soon as the Associate Pastor left the room, Father Norton headed out of town to a golf course about forty miles away.

This way he knew he wouldn't accidentally meet anyone he knew from his parish. Setting up on the first tee, he was alone. After all, it was Sunday morning and everyone else was in church!

At about this time, Saint Peter leaned over to the Lord while looking down from the heavens and exclaimed, "You're not going to let him get away with this, are you?"

The Lord sighed, and said, "No, I guess not."

Just then Father Norton hit the ball and it shot straight towards the pin, dropping just short of it, rolled up and fell into the hole.

IT WAS A 420 YARD HOLE IN ONE!

St. Peter was astonished. He looked at the Lord and asked, "Why did you let him do that?"

The Lord smiled and replied, "Who's he going to tell?"

Thanks to **Norm Freeman**

3) Some minds are like concrete: thoroughly mixed up, and permanently set.

4) "The dignified celebration of the Sacred Liturgy is at the heart of Christian life. For those of us from the Anglican tradition, now within the fullness of the Catholic Church, we have inherited a great wealth to draw on, but also bring gifts from our own tradition that can contribute to the re-enchantment of divine worship, and bring us into a closer union with God." **Msgr. Kieth Newton**

5) Christian believers are bound to make open profession of their faith whenever their silence, or their evasions, or their general conduct would mean tacitly denying their faith, or scorning religion, or dishonouring God or giving scandal to their neighbour.

From the Editorial in the Number 9 issue of *The Old Believer*

6) The first principle of the Ordinariate is then about Christian unity. St. Basil the Great, the Church's greatest ecumenist, literally expended his life on the work of building bridges between orthodox brethren who shared a common faith, but who had become separated from one another in a Church badly fragmented by heresy and controversy. He taught that the work of Christian unity requires deliberate and ceaseless effort. St. Basil often talked with yearning about the *archaia agape*, the ancient love of the apostolic community, so rarely seen in the Church of his day. This love, he taught, is a visible sign that the Holy Spirit is indeed present and active, and it is absolutely essential for the health of the Church. **Msgr. Jeffrey Steenson**

7) Have you ever noticed that anybody driving slower than you is an idiot and anyone going faster than you is a maniac?

8) Legislating for the right for people of the same sex to marry is like legalising male breastfeeding. **Archbishop Salvatore Cordileone**

9) 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 [Personal Ordinariates] 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. *Vatican Press Office* (28 October 2009) In an article by **Hans-Jürgen**

**Feulner** - "*Anglican Use of the Roman Rite*"?

**10)** Scandal is endemic to government, and the bigger the government, the bigger the threat, but big government is dangerous for far more important reasons. It is predatory, incompetent and a perpetual threat to freedom. **Peter Foster**

**11) More paraproducts:**

Why do Americans choose from just two people to run for president and 50 for Miss America?

Behind every successful man is his woman. Behind the fall of a successful man is usually another woman.

A clear conscience is usually the sign of a bad memory.

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

The voices in my head may not be real, but they have some good ideas!

Always borrow money from a pessimist. He won't expect it back.

A diplomat is someone who can tell you to go to hell in such a way that you will look forward to the trip.

Hospitality: making your guests feel like they're

at home, even if you wish they were.

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

Some cause happiness wherever they go. Others whenever they go.

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

When tempted to fight fire with fire, remember that the Fire Department usually uses water.

You're never too old to learn something stupid.

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

Nostalgia isn't what it used to be.

Some people hear voices. Some see invisible people. Others have no imagination whatsoever.

A bus is a vehicle that runs twice as fast when you are after it as when you are in it.

If you are supposed to learn from your mistakes, why do some people have more than one child?

Change is inevitable, except from a vending machine.

**12)** A hungry man is not a free man. **Adlai Stevenson**

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