

# The Sodality of St. Edmund, King and Martyr

A community of

The Personal Ordinariate of the Chair of St. Peter

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# UPDATE

June 5, 2014 - **St. Boniface, Bishop and Martyr**

## JUNE 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 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) **Mark your calendars and plan to attend!**

(a) Sunday, **June 22** at 1:45 p.m.! At St. Thomas More Catholic Church, Sacré-Coeur, 381 Sherbourne at Carlton, Toronto. **The Rev. Monsignor Jeffrey Steenson**, Ordinary, The Personal Ordinariate of the Chair of St. Peter, will be the Celebrant and Preacher at High Mass. The Mass setting will be a new composition by Matthew Larkin, 'Mass of St. Thomas More'. A reception follows - all are welcome.

(b) Sunday, **September 21** at 5:00 p.m.! At St. Mary of the Seven Sorrows, 56 Duke St. West, Kitchener. **The Rev. Monsignor Jeffrey Steenson** will also be the Celebrant and Preacher at this Sung Mass. A reception follows - all are welcome.

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## THE THOUGHT POLICE

Just as elected officials are required to uphold the law they also have the right, and sometimes the duty, to advocate for reform. That doesn't mean they'll get their way - and most times they don't - but in a free and democratic society it does mean they can follow their conscience, act on principle, voice reasonable opinions and, hopefully, not be judged for their beliefs, particularly those founded in faith.

That is why Justin Trudeau's new policy to ban pro-life supporters from even trying to run for office as Liberals is troubling. It imposes an Orwellian protocol that conjures images of a thought police hunting down those whose conscience does not align with the party leader. Let's be clear: the policy does not only punish party members who publicly cross the boss; it totally ostracizes those who merely hold a contrary belief on abortion, a belief that is widely held in Canada.

This new policy requires prospective Liberal candidates to pass a screening process that asks them their view on abortion. If they oppose the current Canadian reality in which abortion is permitted at any time for any reason from conception to birth, they will be frozen out. It won't matter if this belief is founded in faith or science or conscience. Anyone who questions the party's all-abortion, all-the-time policy will be bounced as a Liberal candidate.

The leaders of Canada's main political parties claim the abortion debate has been settled. Quite the opposite is true. The debate on this contentious

public issue has been simmering since a 1988 Supreme Court decision sent the matter back to Parliament so MPs could draft Charter-compliant legislation. Instead, after a couple of failed attempts, successive governments have side-stepped the topic despite polls that consistently indicate Canadians - although generally in favour of some level of abortion - want regulation.

This new Liberal policy goes a step further by banning members from not only questioning current laws, but by decreeing Liberal candidates can no longer even think that the party's unequivocal pro-choice position is faulty. The policy seems to apply even to those who are mostly pro-choice but want laws to end sex-selection abortion or those who oppose late-term abortions. Polls consistently show that Canadians, even pro-choicers, overwhelmingly want regulation in these two areas.

The Liberal Party was once the preferred party for Catholic voters and candidates. For many reasons, that support has declined over the years. Now this new policy will virtually exclude practising Catholics from seeking election as a Liberal - just as it will disqualify many devout Protestants, Muslims, Sikhs, Jews and Hindus, and anyone who must reconcile politics with personal faith or conscience.

It is hard to see how any of that makes this policy good for Canada.

Editorial in **The Catholic Register** - May 18, 2014  
(See also 2) in **FROM HERE AND THERE**)

## ROBERT'S RAMBLINGS

### IN PRAISE OF AIDAN

No, not St Aidan the seventh century Irishman who became a monk on the Scots island of Iona and then a missionary bishop to the English of the North East, with his base on Lindisfarne or Holy Island. Wherever the Irish, Scots and English have been expanding the British Empire or doing missionary work abroad, they have gratefully named churches and institutions after this saint, and so named their sons also. Currently there is a Fr Aidan in CR and there was an earlier one too, about whom I wrote in a previous *Update*. I remember St Aidan's Mission in the bush of Matabeleland, Zimbabwe, where an enterprising priest tried to supplement the church's income by farming Turkish tobacco. Now that we know how injurious to health is smoking, such an activity would be regarded as immoral. I remember St Aidan's School for posh white boys in Grahamstown, South Africa, founded and run by Jesuits. The school badge was a stag's head, heraldic symbol of the saint. The boys were famous for field hockey rather than rugby, and on the field they would smash us seminarians from St Paul's Theological College (Anglican). The town was well known for its many and varied colleges and schools.

No, I'm thinking of somebody else, a contemporary Englishman who was raised middle of the road C of E, first at Rugby School and then at Oxford university. A visit to an Eastern Orthodox church in Switzerland set him on the path to becoming RC. He has studied in southern Germany, gained valuable experience in Scandinavia, taught theology in Edinburgh and Oxford, and currently teaches theology at Cambridge university. He has been on the staff of the Congregation for the Doctrine of the Faith in Rome. He has read widely in the library of the Anglican Centre in Rome. I am not the only one to have fantasized about his being appointed Cardinal Archbishop of Westminster, a job I suspect he'd hate. He is content as prior of the Dominican house where he takes his turn in the kitchen and where he enjoys gardening.

It's hard to say why exactly the late Cardinal Basil Hume made such an impact upon England, except that he seemed so reassuringly English and - dare I say it? - so Anglican - soft spoken, unassuming, approachable, with a self mocking sense of humour. The Queen called him "my Cardinal" and awarded him the Order of Merit. This Aidan has similar qualities. His own rich enjoyment of God's good creation is expressed in his commentary on the poetry of Gerard Manley Hopkins, "*Hopkins: Theologian's Poet*". He has always been a good

friend to Anglicans of all stripes. And oh, does he have brains!

When I last heard he was the author of 45 books, at least two of them appreciations of Orthodoxy. Since then I think he has published five more. These five include a theological commentary on the rosary, and he is a logic chopping Thomist; three volumes of sermon notes for preachers, which can also be read as meditations, which he describes as a *homiliary* and last but not least, a short introduction to us, *Catholics of the Anglican Patrimony, The Personal Ordinariate of our Lady of Walsingham*, a slim volume which I suspect has not had the attention it deserves, either from Anglicans or from RC's. It has already been reviewed by Dr. Ian Hunter in *Update* - the November 2013 issue. Currently he's working on a book about art.

This Aidan certainly knows his way round Anglicans past and present. In 1992 he published a theological history of Anglicanism which he called *The Panther and the Hind*. He dedicated it to Enc Mascall, a well known Anglican theologian of the late 20<sup>th</sup> century whom he describes as a "a teacher (or master) of Catholic truth." He argued that the Anglican church is really a coalition of three different churches, which is why as a whole it can never get anywhere ecumenically. High church, broad church and low church, to talk slang for a moment, are too much at war with each other to reach concord with other denominations. In recent years the broad church or liberals have captured control of the Communion, even though parts of the Communion may still be "liturgically decorous". In the same volume he appreciated the evangelicals' devotion to the cross and the liberals' emphasis on secular learning. He knows the Anglican sermons of Newman, the Anglican writings of G K Chesterton, about whom he has a book; the work of T S Elliot, Dorothy L Sayers, Charles Williams.

In 2008 he published an unfashionable essay on the conversion of England, *The Realm*, in which he said of the high church, "Anglo Catholics are beyond a doubt as to doctrine, worship and devotion a displaced part of Catholic Christendom". He argued that culturally such Anglicans could co operate with RC's in the evangelism of England. When Forward in Faith (like the Prayer Book Society were trying to do in Canada) were trying to save the C of E from its own folly, he was a theological consultant to them. When they published a volume of essays called *Consecrated Women* he contributed a

chapter, *The Bishop as Bridegroom of his Church*. In "Blackfriars", the monthly journal of the English Dominicans, he praised the Anglican practice of facing East for the eucharist.

In some ways this Aidan deserves to be called the godfather of the Ordinariate. In several influential essays written between 1992 and 2005 which appeared in a variety of Anglican and RC theological journals, he floated the idea of an Anglican uni-ate church, united but not absorbed. It's hard not to believe that his suggestions played some part in the evolution of our new Ordinariate,

still only three years old. He has conducted a retreat for Ordinariate clergy. He is a consultant to the Ordinariate monthly, *The Portal*, which appears only on line where it can be read for free by all of you - on the 1<sup>st</sup> day of each month.

He would not be pleased to see what I have written here.

I write, of course, in praise of Father Aidan Nichols OP.

**Monsignor Robert Mercer CR**

## [WHAT IS ANTI-CATHOLIC MULTICULTURALISM? - 1 OF 4](#)

Under the guise of "diversity", a surge against Western Christian culture has been steadily on the rise in an attempt to eradicate the last vestiges of Catholicism in secular society.

We re-offer this article from Dr. Peter Chojnowski, in which he examines the continuing anti-Western cultural campaign, its roots, errors and the Catholic solution against this anti-Catholic revolution.

### **Multiculturalism: 'Diversity' for the Culturally Clueless**

"Hey, hey, ho, ho, Western Culture's got to go! " The year is 1988. The site is the campus of Stanford University. The originators of this clever little slogan? Aboriginal pygmies dressed in tribal garb? Orientals with samurai swords? Indian matrons in saris? Not quite.

Rather, angry white upper-middle class co-eds uniformly vested in the standard garb of American academia, blue jeans, Los Angeles Lakers T-shirts, Reeboks, baseball caps, Vuarnet sun glasses, and Rolex watches. The despised object of their vehemence? Aristotle, St. Thomas Aquinas, and other "dead white males" whose thought continued to dominate the "core curriculum" at Stanford University.

This particular protest, which, by the way, was successful, is merely one instance of a phenomenon which, in the last decade, has swept through and fundamentally transformed the content of higher education in the US. The movement, which is most prominent in academia, is referred to as multiculturalism.

Its stated aim is to equalize all cultures in the estimation of the student. A student achieves this new state of consciousness, when he no longer views one culture or cultural outlook as superior to another culture or cultural outlook. The main effort of the multiculturalists is to induce the student to both view his own culture (*i.e.*, Western, Christian

culture) as one culture among many equally valid cultures and, consequently, assume a mental stance of "openness" to "values" present in other, non-Western cultures.

As in all egalitarian efforts, this process of "equalization" amounts to an attempt to "level" that which has traditionally been considered to be superior and exalt that which has normally been considered to be inferior. The multiculturalists believe that they can achieve this result by introducing courses into the curriculum which both make mention of other cultures and, most importantly, focus on the sinister avenues taken by Western, Christian man in his struggle to suppress into a position of inferiority, those non-Western cultures which are of an equal, if not superior value.

You might think that the multiculturalists would be frustrated in their attempt to familiarize the student with "suppressed" non-Western cultures, on account of the fact that the average co-ed knows little or nothing about foreign cultures and, normally, cares even less. Moreover, a realist would have to see their efforts to lessen the impression the great books and ideas of Western civilization are making on young minds as somewhat ridiculous, since it has been decades since the great works and great ideas of Western, Christian man have made any impression whatsoever on the young American mind. To spend time trying to convince a student that Aristotle was "really" a "racist" is tantamount to trying to convince a ten-year-old that the Copenhagen school interpretation of Quantum Mechanics is an example of epistemological

relativism. She/He would be clueless.

This somewhat harsh judgment concerning the cultural awareness of the average American undergraduate is, however, supported by solid statistics. According to the statistics gathered by Lynne Cheney, chairman of the National Endowment for the Humanities, it is possible to graduate from 37% of American colleges without taking a course in history, from 45% without taking a course in American or English literature, from 62% without taking any philosophy, and from 77% without studying a foreign language. Cheney also reports that it is now "*extremely rare*" to find

students exposed to a core curriculum in Western civilization, even at major state universities and the elite colleges of the Ivy League. Not only is the average American undergraduate seemingly unfit, and definitely uninterested, in such expanded cultural "awareness," but the very purveyors of multiculturalism, the university faculties, are themselves obviously uninterested in any serious study of the ideas, habits, and customs which make up the content of either Western Christian or non-Western cultures.

March 4, 2014 - on the **Society of Saint Pius X** website

## **BE CLEAR: THE CHURCH RIFT IS BETWEEN ORTHODOXY AND HETERODOXY**

### ***'Progressive' and 'conservative' are secular political categories, not Christian ones***

Many of us are watching with sadness the emerging, seemingly inevitable, separation (however amicable) between the so-called progressives and the so-called conservatives in the United Methodist Church. By any read of the situation, the UMC of the 21<sup>st</sup> century stands in grave peril. It would be too simplistic to say that it is in peril because of the precipitous decline in membership, the challenge of redefining human sexuality, gridlocked leadership, budget woes, or the public defiance by some bishops of the Book of Discipline. Those are all symptoms of the real issue which is at stake.

The UMC is not fundamentally in a fight over homosexuality, or how to get the church to grow. Our basic struggle is not even over how to get the church to live together, or whether or not certain lines in the Book of Discipline should be enforced or not. Those are merely the presenting issues.

We are in a fundamental struggle over the gospel of Jesus Christ. That is the issue which is before us. Paul called Timothy to "preach the Word!" because a time is coming when "people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths" (2 Tim. 4:3,4). This testimony is true about the UMC today. We are constantly being told that we have two factions in the church, both of which believe that they are being faithful and who sincerely hold certain positions which have been labeled "conservative" and "progressive."

There are two main reasons why I do not like the term "progressive" to refer to the faction within the UMC who are pushing for an ongoing re-imagining of the gospel, the debunking of biblical authority and a radical new morality in step with contemporary culture. First, the term "progressive" calls to mind the word "progress" and implicitly suggests that the "progressive" positions, if embraced, will move the church forward, rather than backward. Second, using the two terms "progressive" and "conservative" tends to portray the idea that we are roughly divided between two groups who are each the moral and ecclesiastical equivalent of the other. Therefore, (so the argument goes) we just need to find some creative way to make both groups happy. I have heard many UMC leaders say, "Why can't we all just get along? Why can't we just agree to disagree?"

However, the two groups should never be called "conservative" and "progressive," and they should never be viewed as equivalents. What we actually have is a group (however imperfectly) which is committed to historic Christianity. The second group (however imperfectly) is committed to a re-imagined church. One, however flawed, is committed to the recovery and defense of historic Christian orthodoxy. The other, however nice and erudite, has not demonstrated a robust commitment to historic Christian orthodoxy. Thus, we actually have two groups; one orthodox and one heterodox.

I will be the first to concede that even orthodoxy in North America has become so weak and bland that it has become hardly recognizable. Likewise, I believe that many in the heterodox camp are driven



by important "branches" of the gospel, even if they have lost touch with the Christian "root." But this should not confuse the deeper point I am trying to make.

The orthodox group stands with the Apostles, the prophets, the martyrs and the biblical witness as revealed in Scripture. The orthodox have the whole of the church throughout the ages standing with them. The orthodox are contending for the faith "once for all entrusted to the saints" (Jude 3).

The heterodox come and go with every generation. They rise up, make a big noise, cause a huge stir, and tell the church that we are no longer "relevant." However, in just one generation the faith of the heterodox has withered away until the next challenge comes.

We are now over 2,000 years into the Christian proclamation. The orthodox message is still here. In fact, from a global perspective, it is alive and well.

It is robust and flourishing. The heterodox are sweeping in for another assault. We've endured the gnostics, the Arians, the Marcionites, the Montanists, the Pelagians, the Manicheans, the neo-liberals, the "prosperity" gospel, and the populist reductionists, to name a few.

But take heart, in a generation this group will be long gone and orthodoxy will still be preaching the gospel, baptizing new believers, believing the Bible, worshipping the Triune God, planting new churches and looking for the return of Christ. So, be encouraged. Do not lose heart. Keep the faith. Keep loving. Remember the Gospel. Preach the Word. This present storm will pass and the gospel will prevail.

I, for one, am going to stand with the Apostles.

By **Timothy Tennent**, president of *Methodist Asbury Theological Seminary* in Montgomery, Alabama - May 9, 2014 on *thechristians.com*

## ANGLICAN SCHOLAR, CATHOLIC THEOLOGIAN AWARDED RATZINGER PRIZE

***Pope Francis bestowed the honors to the two professors October 26, at the conclusion of a symposium held in Rome by the Joseph Ratzinger Foundation.***

At the conclusion of an international symposium in Rome, Pope Francis granted the prestigious "Joseph Ratzinger award" to two professors for their exemplary scholarship in theology.

The 2013 winners were the Anglican Reverend Canon Professor Richard Burridge, dean of King's College, London, and Catholic professor of theology Christian Schaller, vice director of the Pope Benedict XVI Institute of Regensburg, Germany.

"Special congratulations go to the Reverend Professor Richard Burridge . . . and Professor Christian Schaller, who have been awarded this year's Joseph Ratzinger Prize," said Pope Francis on October 26.

"Also on behalf of my beloved predecessor, whom I was with three or four days ago - I express my congratulations: may the Lord always bless you and your work in the service of his kingdom," he added.

An international group of the Pope Emeritus' former students started the Ratzinger Foundation for the purpose of scholarly research and study. The Joseph Ratzinger prize has been awarded each

year since 2011.

The award is given to scholars whose work demonstrates a meaningful contribution to theology in the spirit of Joseph Ratzinger.

The Pope met with participants of the symposium, which was held by the Joseph Ratzinger Foundation, at the close of their conference entitled "The Gospels, Historical and Christological Research."

Scholars from around the world had gathered to discuss the main themes found in the *Jesus of Nazareth* series of books written by Benedict XVI before and during his papacy. The three volumes involve an in-depth study of the life and person of Jesus Christ as revealed in the Gospels.

**Francis on Benedict's Books: 'A Gift to the Church'**

Pope Francis took a moment during his audience with the group to reflect on these works: "I remember when the first volume came out, some people were saying: but what is this? A Pope doesn't write books of theology, he writes

encyclicals!"

"Certainly Pope Benedict had considered this problem," he continued, "but even in this case, like always, he followed the voice of the Lord in the light of his conscience."

"He made a gift to the Church, and to all men, of that which was most precious to him: his knowledge of Jesus, the fruit of years and years of study, theological confrontation, and prayer. Because Benedict XVI did theology on his knees, and we all know it. And this has made it available in the most accessible form," explained Pope Francis.

"The work of Benedict XVI has stimulated a new season of study between history and Christology regarding the Gospels," the Pope added.

Award winner Burrige described how his academic work complemented that of Benedict XVI.

"I have been working for the last 30 years on the literary character of the Gospels and in particular how they relate to the literary genre of Greco-Roman biographies. And obviously Pope Benedict Emeritus wrote his biography of *Jesus of Nazareth* in which he has argued also that the key to interpreting the Gospels is through the portrait of Jesus and I've demonstrated how you do that by looking at Greco-Roman biographies," he told CNA on October 25.

Burrige is the first non-Catholic to receive the Joseph Ratzinger award.

"It is a huge honor. I'm so grateful to the Holy

Father and to the Church for honoring my work in this way and the fact that it means that the way in which we read the Gospels across the world has changed now," he said.

The Anglican scholar added that, "The fact that we are now dialoguing and working together and sharing in conferences is really important as we together try to understand what God is saying to us and as together we try to build his church here on earth."

### **An Honor, and a Responsibility**

Fellow award winner Christian Schaller told CNA on October 25 that he feels the award is a responsibility as well as an honor.

"It is a very great honor and pleasure for me of course, but it is also a responsibility [to the fact that one is even more intensely involved [in studying] the works of Joseph Ratzinger."

According to Pope Francis, "No one can measure how much good has been done" through the works of Joseph Ratzinger.

However, the Holy Father added, "But all of us have a certain idea by having heard what a grace these books on *Jesus of Nazareth* have been for many people - they have nourished their faith, given them depth, or even (helped) them approach Christ for the first time in an adult manner, joining the demands of reason with the search for the face of God."

By **Kerri Lenartowick**, CNA/EWTN News

## **FROM HERE AND THERE**

**1) Our priorities** are so messed up, things need to be changed. It's totally cool in any state to end the life of an unborn child, no questions asked, with taxpayer money; while the *Bald and Golden Eagle Protection Act* provides for a fine of up to \$250,000 and 2 years in jail for destroying or even 'disturbing' a bald or golden eagle egg! **Catelynn Lowell** on *Lifesitenews.com* - May 6, 2014

### **2) Justin Trudeau and the Liberals**

(a) **Richard Smith**, Archbishop of Edmonton

[The] archbishop said he was "outraged" Thursday over Liberal leader Justin Trudeau's decision to bar new pro-life candidates from his seeking his party's

nomination in the 2015 federal election.

Archbishop Smith said the timing of the comments by Trudeau, a self-professed Catholic, on the day before thousands of pro-lifers across the country joined the *National March for Life* and provincial marches, seemed aimed to "slap them all in the face."

"I would speak first of all as a citizen of the country and it angers me," Smith said, according to the *Edmonton Sun*.

"This is an outrage for a man who hopes to be Prime Minister some day, to stand up on the eve of a day when thousands of people are coming out to

speaking in favour of the vulnerable, to speak in favour of the protection of life in the womb, to come out and slap them all in the face. I just find that absolutely outrageous," he said.

Smith said the decision was "dictatorial." "Here we have a man who would like to be Prime Minister some day, dictating to party members that they must vote against fundamental human rights," Smith explained. "In effect, what they're saying is, 'There's no choice but pro-choice.' That's a contradiction in itself."

"The use of one's Catholic identity to justify a pro-abortion stance would mystify anyone familiar with the Catholic Church's unshakable commitment to the protection of all human life, beginning with the child in the womb."

"A pro-abortion stance is irreconcilable with Catholicism. Period."

*LifeSiteNews.com* - May 9 and May 14, 2014

(b) **Thomas Cardinal Collins**, Archbishop of Toronto

"I am deeply concerned about your [Justin Trudeau's] decision that citizens who, in conscience, seek to assure the protection of the most vulnerable among us are not acceptable as candidates in your party," the cardinal wrote in his news letter.

He noted Pope Francis' message of support to the *March for Life*, in which the pontiff assured participants of his "spiritual closeness."

"It is worth noting that if Pope Francis, as a young man, instead of seeking to serve in the priesthood in Argentina, had moved to Canada and sought to serve in the noble vocation of politics, he would have been ineligible to be a candidate for your [Liberal] party, if your policy were in effect," Collins wrote.

*LifeSiteNews.com* - May 14, 2014

(c) **Terrence Prendergast**, Archbishop of Ottawa

From a letter dated May 14, 2014 to Justin Trudeau, the archbishop says: "Being in Communion with the Catholic Church on Moral Issues, . . . One may not dissent from these core teachings on life issues and be considered a Catholic in good standing."

"The position of the Catholic Church in favour of life at all stages is clear and unchanging," writes the archbishop. "A person who takes a position in

contradiction to the teaching of the Catholic Church on the value and dignity of human life from the moment of conception to the moment of a natural death, and persists in this belief, is not in communion with the Church's values and teaching, which we believe faithfully transmit for today the teachings of Christ."

"This is a very serious matter requiring of each Catholic, prayer, reflection to inform one's conscience, and openness to embrace the Gospel of Jesus Christ in its fullness."

The archbishop has instructed his priests to make the letter available to all parishioners.

From *LifeSiteNews.com* - May 16, 2014

d) **Fred Henry**, Bishop of Calgary

### **Tweedledum and Tweedledee**

My mom often used the expression - "tweedledum and tweedledee". My dad explained that it meant - "six of one, half a dozen of the other." For example, two matters, persons, or groups can be very much alike, as in Uncle George says, he's not voting in this election because the candidates are tweedledum and tweedledee.

I later discovered that these terms were actually invented by John Byrom, who in 1725 made fun of two quarrelling composers, Handel and Bononcini, and said there was little difference between their music, since one went "tweedledum" and the other "tweedledee." The term gained further currency when Lewis Carroll used it for two fat little men in *Through the Looking-Glass* (1872).

Reflecting on our federal political leadership, I thought that the terms applied rather well to Prime Minister Harper and leader of the opposition, Thomas Mulcair.

The former has repeatedly said that he doesn't support re-opening the abortion debate. The latter says that his MPs flatly oppose reopening the abortion debate and proceeds to clarify by adding - "No NDP MP will ever vote against a woman's right to choose."

Now we have a new player, I call "tweedledum-dumb", our want-a-be Prime Minister, Justin Trudeau with his own brand of bilingualism. He pledges open nomination races and at the same time: "I have made it clear that future candidates need to be completely understanding that they will be expected to vote pro-choice on any bills."



Apparently, logic isn't his strong suit.

All of our current political leaders need to study a bit more history, medicine, law and philosophy.

Canadians do not possess a constitutional right to abortion.

On January 28<sup>th</sup> 1988, the Supreme Court of Canada, in the Regina v. Morgentaler decision, struck down the existing abortion law. They did not establish a constitutional right to abortion.

The 5-2 Supreme Court decision is split into no fewer than four separate judgments. No member of the Court intended theirs to be the last word on the subject. It was only the law in front of them at the time that they found unconstitutional - Section 251 of the Criminal Code.

Regrettably, our Members of Parliament are content to play a political game with life refusing to even discuss the question. Furthermore, their cowardice and silence is inconsistent with scientific facts and places them in compliance with the destruction of thousands of human lives.

Clearly, the legalistic view of the pre-born child as an extension of the mother, which some people favouring abortion still cling to, has proven to be outdated. Differences between pre-born babies and other people are not in species (human or not) but in size, level of development, environment, and degree of dependancy.

In addition, the Canadian Constitution and our history, do not include a negative secularist bias against religious pluralism and the guarantees of freedom of conscience and religion as many of our politicians and media pundits assume. On the contrary, both seek to protect religious freedom by equally encouraging, promoting and enforcing religious pluralism. Both envision not merely diversity of religion or faiths but the active engagement, not mere tolerance, of such diversity, and not in isolation, but in relationship to one another.

Specifically, it is important to remember and apply the interpretation given to Section 2(a) of the *Charter: Freedom of Conscience and Religion* by the Supreme Court of Canada in the Regina v. Big M Drug Mart Ltd (1985) case. The Justices addressed what is embodied in freedom of religion:

"A truly free society is one which can accommodate a wide variety of beliefs, diversity of tastes and pursuits, customs and codes of conduct . . .The

essence of the concept of freedom of religion is the right to entertain such religious beliefs as a person chooses, the right to declare beliefs openly, and without fear of hindrance or reprisal, and the right to manifest religious beliefs by worship and practice and dissemination (para.94).

Freedom can primarily be characterized by the absence of coercion or constraint (para.95).

. . . The Charter safeguards religious minorities from the threat of "the tyranny of the majority." (Para.96)"

Why are Harper, Mulcair and Trudeau not listening? Why are we letting them get away with it?

**3) To help satisfy Monsignor Mercer's curiosity!**

a) From **Father Warren Tanghe:**

There is a nice little introduction to John of Ford (1140 - 1214) on pages 231-234 *The Cistercian World: Monastic Writings of the Twelfth Century*, tr. & ed. Pauline Matarasso (London: Penguin Books, 1991). He was prior to Abbot Baldwin of Ford (later Archbishop of Canterbury), and his second successor to its abbacy after a short time as abbot of Bindon. He served in that office for 25 years. For a time he was confessor to King John (1166 - 1216). His primary works are *The Life of Wulfric of Haselbury*, and a continuation of St. Bernard of Clairvaux sermons on the *Song of Songs*.

b) From **Father Richard Harris:**

John of Ford and English Cistercian Writing 1167-1214  
C. J. Holdsworth  
Translations of the Royal Historical Society  
Fifth Series, Vol. 11, (1961), pp. 117-136  
Published by: Royal Historical Society

c) From **David Murphy** (via Father Jonathan Redvers Harris)

John of Ford, also known as John Devoniuss  
- born in Devonshire ca. 1145  
- Cistercian monk  
- prior of Forde Abbey, Dorset  
- later abbot of Bindon, a subsidiary of Forde Abbey, 1187 1191  
- finally abbot of Forde itself, 1191 - 1214  
- died ca. 1215

He was reputed to be one of the most learned men of his age. He was confessor and confidant of King John, especially during the papal interdict, 1204 - 1213.

Notably he completed the series of sermons on the Song of Songs, begun by Bernard of Clairvaux, adding 120 sermons of his own.

d) From **Monsignor Peter Wilkinson**

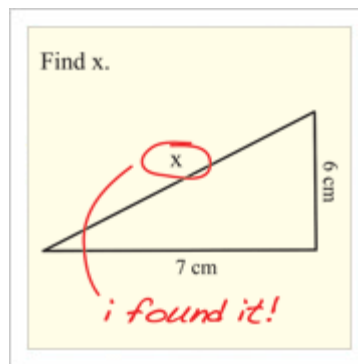
*Still Point of Desire in John of Forde*  
Hilary Costello OCSO

Simple and direct, John of Forde writes in a way that is also profound and often distinctly original. He is a theologian with a flair for language that appeals to ordinary readers, a monk in a very masculine world who is not afraid of deep emotional feelings. Few other spiritual writers can achieve his poignancy without trailing into sentimentality. Yet for seven hundred years John has remained largely unknown and ignored. He passed much of his life at the Cistercian abbey of Forde in southwest England at the end of the twelfth century, active in the Order and well-known among his contemporaries. Only with the publication of his sermons on the Song of Songs, first in Latin and then in English, has he become known to moderns, even modern Cistercians. Here in one volume is an introduction to his spirituality, typical of his age and Order and yet ageless. His charm for readers today lies in the genial simplicity of his style, which speaks directly to the heart.

Hilary Costello, OCSO, is a monk of Mount Saint Bernard Abbey in England, where he currently serves as guestmaster, and the editor of the critical Latin edition of the Sermons of John of Forde on the Song of Songs.

4) A person may cause evil to others not only by his actions but by his inaction, and in either case he is justly accountable to them for the injury. **John Stuart Mill**

## 5) Find 'x'



6) The **polysemy of 'color' words** inspired a poem passed on to me by Saroja Subbiah, which circulated among the Maori staff in a New Zealand government office:

Dear Fella White  
When I am born I'm black  
When I grow up I'm black  
When I am sick I'm black  
When I go out in a sun I'm black  
When I get cold I'm black  
When I get scared I'm black  
And when I die I'm still black.

But you white fella  
When you're born you're pink  
When you grow up you're white  
When you get sick you're green  
When you go out in a sun you go red  
When you get cold you go blue  
When you get scared you're yellow  
And when you die you're grey  
And you got the cheek to call me colored?

From a book, *The Stuff of Thought*, by **Steven Pinker**

**Gary S. Freeman**  
102 Frederick Banting Place  
WATERLOO Ontario N2T 1C4  
519-886-3635 (Home)  
519-747-5323 (Fax)  
800-265-2178 or 519-747-3324 (Office)  
gfreeman@pwi-insurance.ca