

The Parish of St. Edmund, King and Martyr

Waterloo, Ontario
www.stedmund.ca

UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

March 18, 2011 - **St. Cyril of Jerusalem**

April Schedule

April 3	Sunday	The Fourth Sunday in Lent
April 10	Sunday	Passion Sunday
April 17	Sunday	Palm Sunday
April 21	Thursday	Maundy Thursday
April 22	Friday	Good Friday
April 23	Saturday	Holy Saturday
April 24	Sunday	Easter Day

Service Times and Location

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

NOTES AND COMMENTS

1) **Archbishop Thomas Collins** has set a meeting time for Thursday, March 24 to Saturday, March 26, in Mississauga, Ontario at the *Queen of the Apostles Renewal Centre* (1617 Blythe Road) to discuss the implementation of the Apostolic Constitution, *Anglicanorum coetibus*.

The tentative program includes the following:

Thursday, March 24, 2011 - Our opening session will take place in the early evening, likely 7:00 p.m. at which time we will welcome all delegates, join together in prayer and have our first session together. Following the opening session, all delegates will be invited to participate in a wine/cheese reception as we build fellowship on our first evening together.

Friday, March 25, 2011 - A full day is planned beginning with breakfast at 8 a.m. The day will include prayer, numerous presentations and the opportunity to engage in dialogue. Our tentative schedule concludes with dinner, providing a free evening for delegates to enjoy.

Saturday, March 26, 2011 - We will continue with prayer & sessions on Saturday morning, concluding with lunch at which time delegates will return home, armed with the wisdom and knowledge gained through our time together.

Keynote speakers include:

- **Father Christopher Phillips**, Pastor, Our Lady of the Atonement Catholic Church in San Antonio, Texas. He is the founding pastor of the first Anglican Use parish, erected in 1983 under the terms of the Pastoral Provision.

- **Archbishop Thomas Collins**, Archbishop of Toronto, Delegate, *Anglicanorum coetibus* in Canada (as appointed by the Vatican's Congregation for the Doctrine of the Faith).
- **Father Aidan Nichols, O.P.** has the honorary status of Affiliated Lecturer in the University of Cambridge. He has also taught at the Pontifical University of St Thomas, Rome; St Mary's College, Oscott; and Blackfriars Hall, Oxford. He has published some thirty books, and over seventy articles."

2) Our visit to *St. Mary Our Lady of the Seven Sorrows - A SPECIAL INVITATION* - this page.

3) *ROBERT'S RAMBLINGS - Blinding Light* - the fourth of four parts - page 3.

4) *FAITH TRUMPS SUPPOSED MEDICAL NORMS* - page 5.

5) *WHY I LOVE MY UGLY LITTLE LITURGY* - page 6.

6) The fourth article on *MARIAN DEVOTION* - page 7.

7) *"... THERE'S NO PLACE FOR A CLASSICAL ANGLO-CATHOLIC IN THE ANGLICAN COMMUNION ANYMORE."* - page 7.

8) *DICTATORS OF AFRICA DON'T CARE ABOUT MASSACRES* - page 8.

9) *TIME TO PROCLAIM THE PRIMACY OF JESUS CHRIST IN CREATION* - the first of seven parts - page 9.

A SPECIAL INVITATION

On Sunday, February 27th, members of the Parish of St. Edmund, King and Martyr were invited to St. Mary Our Lady of the Seven Sorrows Roman Catholic Church in Kitchener, Ontario for Vespers and Benediction followed by a social hour to explain the process of establishing the Ordinariate in Canada.

St. Mary's parish was established in 1857. The present church building was completed in 1903 and is 186-ft long, 92-ft wide at the transept, 61-ft wide at the nave with the front of the church being 100-ft wide with seating capacity for 1,000 people. The

building is a beautiful Gothic-style church in the shape of a Latin Cross, with a large Rose window over the two centre doors. Inside, paintings depict The Annunciation, The Nativity, The Coronation, The Resurrection and The Ascension and looking up at the ceiling there are portrayals of The Seven Sorrows of Mary.

Fr. George Nowak, C.R., Pastor of St. Mary's since 2006, officiated at Vespers and Benediction. After the service, a reception was held in the Lower Church where we were warmly welcomed by the parishioners. After enjoying some light

refreshments, a discussion period followed. Gary Freeman gave a talk on our Parish history and what is known, thus far, on the Ordinariate and answered many questions from the congregation. Additional questions were answered by Fr. Bowles of St. Edmund's and Fr. Nowak. During this time members of both parishes enjoyed the opportunity to exchange information on their services, music, liturgy, et cetera.

Members of the Parish of St. Edmund thank Fr. Nowak and the congregation of St. Mary's for their hospitality, words of encouragement, and wishes for success on our journey towards unity with the Bishop of Rome.

By **John and Noreen Hann**

ROBERT'S RAMBLINGS

Blinding Light (Acts 9, 9) - 4 of 4

(A paper read in a discussion group of Anglican and RC clergy in Zimbabwe.)

Now the result of all this confusion and suffering is to be union with God through Christ. It is to be a union of will. The evangelical hymn puts it, "Breathe on me Breath of God, until with Thee I will one will to do and to endure". An early Cowley father put it, "He is not spiritual who reads spiritual books but who is obedient." (Fr. Congreve) But union with God through Christ must transform the whole human. And finally God will see in us the beauty of His Son. John pictures us as saying to the First Person of the Trinity: "I shall be in Thy beauty and Thou wilt see me in Thy beauty. Thy beauty itself will be my beauty. Thus shall we see each other in Thy beauty."

A lay Anglican, A.H. Hodge, Professor of Philosophy at Reading, has written, "Experiences shows that the conversion experience is not infrequently followed, though not immediately, by a period of depression and apparent frustration in which the soul may wonder whether she has not lost what she seems to have gained. The treatment of this state among Protestants might have been more wisely handled if the experience of the saints with regard to this night of the soul had been better understood among them." I once asked a Pentecostal if they know anything of this. "Yes", he replied, "we call it the heavens becoming brass." A leading Roman Catholic charismatic, Fr. Simon Tugwell OP, has written, "Dark nights are a very real experience to those who allow God to remake them in His own image. They may find their whole world collapses,

their faith as Christians shattered."

God is no respecter of persons. We may find God wants some of our parishioners, or wants some of us clergy, to experience the cloud or night. If He wills it, then we have no choice in the matter. Earlier on we may have been foolish enough to have prayed something like, "Break me, remake me", or "Grant us so to know Thee that we may truly love Thee". He may grant our prayers! We can't programme people's psyches. Still less can we programme God. There is no technique for organizing people into the conversion experience or the dark night experience. We can, however, interpret people's experiences to them, to assure them that whom the Lord appears to chasten He loves. (c/f *Hebrews* 12, 6.) We can encourage them to respond to the God Who chooses them. In the words of a Russian Orthodox monk on Mount Athos, "They are to keep their minds in hell and despair not." We can encourage them not to fuss, but to abandon themselves to the divine providence, and to practise silence at prayer.

St. John of the Cross says to them: "One Word spake the Father, which Word was the Son, and this Word speaks He ever in silence, and in silence must it be heard by the soul". And again: "That which we most need in order to make progress is to be silent before the great God, with the desire and with the tongue, for the language which He best hears is the language of silent love."

+Robert Mercer, CR

FROM HERE AND THERE

1) Ordinariate Very Important to Pope

Unity Is Built on Love and Truth

VATICAN CITY, March 2, 2011 (Zenit.org). A priest at the *Congregation for the Doctrine of the Faith* is affirming that the newly established Ordinariate of Our Lady of Walsingham [in England and Wales] is

"very important" to Benedict XVI.

Members of the ordinariate, established for former Anglicans wishing to enter full communion with the Catholic Church, recently visited Rome and met with staff at the *Congregation for the Doctrine of the Faith*, including the prefect, Cardinal William Levada.

Father Hermann Geissler, head of the dicastery's doctrinal office, gave an interview to *The Portal*, an independent review of the ordinariate. He affirmed that "the ordinariate is very important to the Holy Father." "In the area of ecumenism it strengthens the Catholic Church's approach in two ways," the priest noted. "It promotes sincere dialogue with a Christian defense of life and the promotion of peace." He stated: "The goal of the ecumenical movement is complete visible union with one Christ and with Peter in one Church. We must cooperate and grow together."

Father Geissler affirmed that the Pope is called to promote unity in the Church and world. "He is the chief shepherd, he cannot do otherwise." "Unity is built on two pillars, love and truth," the priest added.

He reported that 50-60 clergy and some 1,000 laity are already planning to join the ordinariate, and "every soul is precious." The priest added that there are also groups interested in following a similar model in the United States, Canada and Australia. He noted his dicastery is "watching events carefully" in Africa as well.

"We are not to give in to difficulties," Father Geissler said. "We are to be generous and welcoming." He continued: "The issue is the whole question of unity and of mission. When God plants a beautiful tree, he cares for it."

The priest concluded: "We pray for you that the ordinariate goes well. Priests are already ordained.

"We must be faithful to unity.

"We will do all we can to help you together with the bishops of England and Wales. Be encouraged by the words of Jesus Christ, 'Seek ye first the Kingdom of God and everything else will be given you.' There will be suffering, but God will guide us."

2) The move to communion [with the Bishop of Rome] is merely the logical result of our beliefs. However, and I will speak for myself, the "baggage" I carry is when I am confronted with talk that I am a "convert." By dictionary definition conversion is change in belief. When I am received into the Catholic Church I will change nothing in terms of my

belief. I will merely be where I belong given those beliefs. So, this talk of "conversion" may be a source of consternation for some. **Fr. William P. "Doc" Holiday**

3) History

There was an old Hotel/Pub in Marble Arch, London, which used to have gallows adjacent. Prisoners were taken to the gallows [after a fair trial of course] to be hung. The horse-drawn dray carting the prisoner was accompanied by an armed guard, who would stop the dray outside the pub and ask the prisoner if he would like "ONE LAST DRINK".

If he said YES, it was referred to as "ONE FOR THE ROAD".

If he declined, that prisoner was "ON THE WAGON".

4) Sam Miller on Catholics

Why would newspapers carry on a vendetta on one of the most important institutions that we have today in the United States, namely the Catholic Church?

Do you know - the Catholic Church educates 2.6 million students everyday at the cost to that Church of 10 billion dollars, and a savings on the other hand to the American taxpayer of 18 billion dollars. The graduates go on to graduate studies at the rate of 92%.

The Church has 230 colleges and universities in the U.S. with an enrollment of 700,000 students.

The Catholic Church has a non-profit hospital system of 637 hospitals, which account for hospital treatment of 1 out of every 5 people - not just Catholics - in the United States today

But the press is vindictive and trying to totally denigrate in every way the Catholic Church in this country. They have blamed the disease of pedophilia on the Catholic Church, which is as irresponsible as blaming adultery on the institution of marriage.

Let me give you some figures that Catholics should know and remember. For example, 12% of the 300 Protestant clergy surveyed admitted to sexual intercourse with a parishioner; 38% acknowledged other inappropriate sexual contact in a study by the United Methodist Church, 41.8% of clergy women reported unwanted sexual behaviour; 17% of laywomen have been sexually harassed. Meanwhile, 1.7% of the Catholic clergy has been found guilty of pedophilia. 10% of the Protestant

ministers have been found guilty of pedophilia. This is not a Catholic Problem.

A study of American priests showed that most are happy in the priesthood and find it even better than they had expected, and that most, if given the choice, would choose to be priests again in face of all this obnoxious PR the church has been receiving.

The Catholic Church is bleeding from self-inflicted wounds. The agony that Catholics have felt and suffered is not necessarily the fault of the Church. You have been hurt by a small number of wayward priests that have probably been weeded out by now.

Walk with your shoulders high and your head higher. Be a proud member of the most important non-governmental agency in the United States. Then remember what Jeremiah said: 'Stand by the roads, and look and ask for the ancient paths, where the good way is and walk in it, and find rest for your souls'. Be proud to speak up for your faith with pride and reverence and learn what your Church does for all other religions.

Be proud that you're a Catholic.

Excerpts from an article by **Sam Miller**, prominent Cleveland Jewish businessman - who is NOT a Catholic.

FAITH TRUMPS SUPPOSED MEDICAL NORMS

Medical professionals are called to follow Christ courageously in their practice even where it might seem ridiculous to mainstream medicine, said Bishop Robert Vasa in a homily at a White Mass in Kansas City on Saturday.

Reflecting on the miracle of the Wedding Feast at Cana in John's Gospel, Bishop Vasa told the gathering of medical professionals that where their Catholic faith appears to conflict with supposed medical norms, they should respond as the stewards did when Mary pointed to Christ saying "Do whatever He tells you."

The White Mass was put on jointly by the Diocese of Kansas City-St. Joseph and the Archdiocese of Kansas City, and was sponsored by the Kansas City chapter of the Catholic Medical Association.

"In those instances where faith and reason seem to be in conflict then, provided you truly know your faith, you will become convinced that it is reason and not faith which is involved in error," the bishop explained.

"In our subjectivist, relativistic age which often masquerades as an age of pure reason it is tempting to put a lot more faith in science and reason than it is to put faith in God," he said. "Yet, both are acts of faith and both are directed toward a perceived god. For much of our society that god is science or government or technology. For us there is a greater God and a greater good."

The bishop said that while the stewards' choice to fill the stone jars with water might look easy to us, it "could have been neither easy nor automatic," and would have actually seemed "foolish, ridiculous, even stupid."

"There was no time for such nonsense. Their reputations, their jobs, their livelihood was at stake," he explained.

Likewise for medical professionals, following Christ's commands will seem "foolish, ridiculous, even stupid," he said, "but we need to hear Mary's words as readily and as faithfully as did those stewards, 'Do whatever He tells you.'"

"We are repeatedly challenged to decide if we are people of science or people of faith," he explained. "In truth, we must always be both. In those instances where faith and science agree there is no moral or ethical conflict. In those instances where science or the usual practice of medicine conflicts with faith, or conflicts with the moral code of our Church, we must be men and women of faith."

The bishop suggested that in His healings of the sick, the lame, the blind, Christ used "intentionally far fetched" commands to teach us "a profound lesson of trust."

"Each of these encounters with the healing Jesus involved a serious suspension of reason, a willingness to keep science in its proper place," he explained.

"As Physicians who embrace the Catholic faith you must know that you cannot minimize or neglect reason or science in your pursuit of good for your patients," he noted. "For you, however, as believers in Jesus, that reason will and must always be tempered by, and subject to, faith."

Bishop Vasa, currently head of the Diocese of Baker, Oregon, was appointed last month as Coadjutor of the Diocese of Santa Rosa in California. He's

served as Episcopal Advisor for the Catholic Medical Association since 2002.

In Baker, the bishop developed a strong reputation for calling Catholics to uphold moral standards in all areas of public life. Last year, he drew rebukes and praise after ending the Church's sponsorship of a

hospital in the diocese that had refused to stop performing sterilizations and other practices contrary to Catholic teaching

Bishop Robert Vasa - February 16, 2011 - **LifeSiteNews.com**

WHY I LOVE MY UGLY LITTLE LITURGY

I love chant. I love vaulted ceilings. I love stained glass and incense, ancient gestures and profoundly freighted silence. Beauty is more than decoration: It nourishes the soul.

More than that, architectural and liturgical beauty have a higher purpose than to feed the senses: Beauty is one of the few fitting offerings we can make to a God whose sacrifice is already complete. Beauty lifts the mind and the soul; it disposes us to grace, and it aligns our hearts with everything that is good and true. I believe these things with all my heart, and would defend beauty till the end of the world.

On the other hand . . .

There is a case to be made for spending some time with ugliness. Specifically, ugliness at Mass.

You really don't have to seek it out. Unless you're cloistered, sooner or later you will find yourself in a parish that just doesn't get it - doesn't get beauty, doesn't want it, chases it out with a stick every Sunday. The tabernacle will be hidden away, while the HVAC will be proudly on display in the beige-brick sanctuary, right behind the hovering un-crucifix made of chrome and burlap. The music will jangle and irritate; the priest will act like a cross between an infomercial huckster and your creepy uncle. The whole production, from the opening joke - I mean, the Introductory Rites - to the last hurrah - I mean, Final Blessing - will seem designed to irritate, to offend, and to cause you grief and pain.

And you know what? This is your big opportunity. You can either clench your teeth, wrap your scapulars around your ears to block out the tambourines, and hightail it out of there as soon as you can . . .

Or you can think to yourself, "Christ is here. And if he can stand it, then so can I."

You may think I'm kidding, but I'm not. It's good for us, every once in a while, to attend a liturgy that we think isn't good enough. It's good for us to have that

sensation of being the only one in the room who comprehends the travesty that is happening around us. Why? Because at some point, in the middle of the noise and the irreverence and the foolish, happy-clappy songs, we're going to have to go up for Communion. We will have to take God into our mouths. And if we have an honest bone in our bodies, we will have to think, "No, it's not good enough. And neither am I."

My soul is foolish. I'm cheap and jangly. I'm in poor taste, inadequate, irreverent, wanting and paltry in every way. My heart is made of little beige bricks and burlap. And for some reason, God keeps showing up anyway. He doesn't sneer and hunker down and wait for it to be over when he comes into the tawdry temple of my soul. He doesn't get out of there as soon as he can.

A little ugliness is good for us, folks. Taken in the proper doses in the right context, a little bad taste is something we need, because it tells us something about ourselves. Surrounded with nothing but beauty and elegance at all times, we can come to confuse good taste with good souls: We can think that we really are worthy, because here we are, chanting! It's timeless! It's ancient! It's a worthy offering!

No, it's not. No matter how glorious your favorite liturgy is, you're still just some guy, just like any other guy. In fact, I'm afraid that too much beauty can have a coarsening effect. Just this week, I've heard devotees of the Traditional Latin Mass say that the Novus Ordo is "Mass for retards." I heard a Melkite Catholic call the Roman Church "industrial-scale Christianity that turns the Mass into a Eucharist factory."

Well, that is one road you can take: You can recoil from clumsiness and ugliness, and protect yourself with scathing insults and withering scorn. You can say, "Thank you, Lord, that I am not like one of these!"

Or you can say, "Thank you, Lord, for sending me here to this ugly Church. It helps me remember that

I am not worthy that thou shouldst enter under my roof."

God doesn't come to you because you deserve it, or because you've done everything right. He doesn't come because the house you've made for him is beautiful enough. He isn't conjured up by the proper combinations of tones and attitudes. He comes to you because he loves you - because you need him. We all need him.

We should build beautiful churches. We should

make our music lovely. I wish with all my heart that the Holy Spirit would send a divine wind to blow away every silly, vulgar liturgical innovation I've suffered through in the last 30 years. I wish that He would clean house! But since the Lord does not deem it time - let's take advantage. Let's learn what we can from ugliness. And let's not add to it in our hearts.

By **Simcha Fisher** - February 21, 2011 - **National Catholic Register**

MARIAN DEVOTION - 4

(Adapted from various sources, some original)

"The Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory." Pope Pius XII.

What does Mary's assumption have to do with our own human experience? Although she was the mother of God and thus the pinnacle of human existence, Mary lived a most ordinary life, a life with which we can all identify. She cooked meals daily, she cleaned the house, she was married and she raised a son. Her chores were perhaps even more strenuous than ours: she washed all the family's clothes by hand (clothes which she likely sewed herself), she cleaned her home without aid of a vacuum, and she stoked the fire to stay warm. Above all, she experienced the emotional highs and lows of human life: she married a holy man and gave birth to a son; but she also buried her husband and endured the ultimate tragedy for any parent: she watched her innocent son die a torturous and agonizing death.

Yes, we lowly creatures share the same earthly experiences that our august, holy, and pious heavenly mother lived. The Feast of the Assumption reminds us that our common human experiences

are oriented to experience in her ultimate glory, eternal life in Heaven. It is a feast of faith that showcases the ultimate promise of our Lord, that earthly experiences are not the end; something far beyond what even the greatest saints can imagine awaits us. We are called to put aside our electronic distractions for a few moments and raise our hearts to contemplate the glory promised to us for following the will of God and the shining example of the Blessed Virgin Mary.

But, as the gospel relating Mary's "Magnificat" Luke 1 : 46-55 reminds us, Heaven is not a pious thought unrelated to human experience; rather it is the final fulfillment of all the longings and desires of our human life.

Almighty God of eternal life by whom Mary, the Immaculate Virgin Mother of Thy Son was taken into the Glory of heaven in body and soul, grant we beseech Thee that by keeping our minds ever fixed on heavenly things we may become worthy to share her glory, through the same Lord. Who with the Father and the Holy Spirit reigneth one God for ever and ever. Amen

By **The Reverend Mervyn Edward Bowles**

". . . THERE'S NO PLACE FOR A CLASSICAL ANGLO-CATHOLIC IN THE ANGLICAN COMMUNION ANYMORE."

PERTH, Australia (CNS) - Traditionalist Anglicans who remain in the Anglican Church rather than taking up Pope Benedict XVI's offer of an Anglican ordinariate are wasting their time and spiritual energy clinging to a dangerous illusion, said the Vatican's delegate for the Australian ordinariate.

Melbourne Auxiliary Bishop Peter Elliott, a former Anglican, urged Anglicans at a February 26 festival in Perth to take up the pope's offer of "peace."

*"I would caution people who still claim to be Anglo-Catholics and yet are holding back," he told **The Record**, Catholic newspaper of the Archdiocese of*

Perth, February 26. "I'd say 'When are you going to face realities?' because there's no place for a classical Anglo-Catholic in the Anglican Communion anymore."

It's very hard to fault his logic. Yet no one should despair. It was always going to be the case that not everyone who is sympathetic to the establishment of the Ordinariate was ever going to be able to join it in the "first wave."

As for those who seem at the moment to have rejected the Holy Father's offer, the passing of time will be both on the side of the Ordinariate and on that of the revisionist majority within western Anglicanism. It will soon dawn on those remaining "classical Anglo-Catholics" who are now reluctant to leave, that there can be no 'safe haven' for them within Anglican structures.

There is a very good reason for this. Anglican Catholics know - or at least they should by now - that they simply cannot rely on the empty promises made by those who are our synodical and episcopal opponents many of whom, as we have seen fairly close to home, equate our beliefs with those of racists, homophobes and anti-semites. Not that all our opponents are without generosity or sympathy to the Anglo-Catholic predicament but, as we are also aware, expressions of sympathy and promises of support without the concomitant ability to deliver on those promises can result in more uncertainty, anxiety and despair than that caused by outright opposition. For Anglo-Catholics in England and Wales, the last few years have been a triumph of unrealistic hope over bitter experience.

I would be genuinely interested in hearing from anyone who believes that there is now a long-term and orthodox future for Anglo-Catholics within the Anglican Communion - a future which includes both the essential witness to the unity of Catholic Christianity and progress towards the goal of full and visible unity.

Because on a practical level (on any coherent theological, ecclesiological, level, it's clearly all over) it seems to me that even if, in England, the 'SSWSH' bishops achieve their goal of recognition as a "society" within a C of E rapidly moving towards the ordination of women to the episcopate (and at present, gaining that recognition seems most unlikely, unless some spectacular rabbits can be pulled from archiepiscopal hats) no one should be under any illusion that the war of attrition, "the long defeat" we have been fighting, will be over and done with. All the levers of power and influence (it's unfortunate to have to speak in these terms, but nonetheless in a divided and politicised Church . . .) and of sacramental and pastoral oversight, including the authority to recommend ordinands for training, the kind of training or formation any candidates would receive, and the authority to nominate clergy to parishes, will all be (as they are now for all intents and purposes) in the hands of those whose beliefs are, at root, inimical to orthodox Catholic faith and practice. [More than that, the polity of modern Anglicanism itself, provincial autonomy coupled with 'synodical government and episcopal leadership,' has proved fatal, in today's western cultural setting, to the very survival of orthodoxy.] The question of who is in communion with whom will be unanswered (because it is essentially an unsolvable problem, in terms of a catholic ecclesiology, for those who remain.) Any truce will be temporary, then there will be only more of the same - a continuation of the unequal battle - but this time with less support, fewer resources and very little or no public understanding or sympathy.

Fortunately for all of us, the door of the Ordinariate will remain wide open. Unlike Anglicanism in its modern guise, Catholicism is proving itself to be a broad Church and is 'inclusive' in the true sense of possessing unity of faith whilst allowing a legitimate diversity in its expression. What more do we want?

By **Fr Michael Gollop SSC** - 3 March 2011

DICTATORS OF AFRICA DON'T CARE ABOUT MASSACRES

Says the former Anglican Bishop of Matabeleland

A chilling prediction that units of the national army and the Green Bombers will "run riot" and then beat and kill people while the world looks the other way during the run-up to Zimbabwe's next election has been made by the former Bishop of Matabeleland, Robert Mercer of the Community of the Resurrection.

"The world doesn't care and Africa doesn't care," the 76-year old former leading Anglican churchman said in an interview to mark this year's Holocaust Memorial Day which coincides with the 66th anniversary of the liberation of Auschwitz-Bergen in 1945. Its theme this year is "untold stories."

"The world doesn't care and Africa doesn't care.

The dictators have their own club - the International Presidential Mafia. They stick together and support each other and their motto is - We dictators have to stick together.

"Even now President Mugabe doesn't own up to what happened during Gukuruhundi. He doesn't admit to it, nobody owns up to it, and of course massacres continue. It's almost forgotten in Britain and it's totally forgotten in Africa, which is used to terrible massacres. What happened in Zimbabwe in the 1980s is unknown in South Africa and when it was happening no-one wanted to believe it and people in Zimbabwe couldn't believe it was happening. They can hardly believe it happened, even now."

Mercer said it was vitally important that people all over the world remember the terrible events that took place in concentration camps in Germany and Poland during the Second World War.

It was also important, he said, that they remember what happened much more recently in Bosnia, Cambodia, Darfur, Rwanda, Democratic Republic of the Congo (DRC) and Zimbabwe.

As Christians, Jews, Muslims, Buddhists and millions of non-believers around the world were getting ready to mark Holocaust Day, Mercer said: "During the systematic massacres of the Ndebele people in the early 1980s, attention was paid by the news media all over the world. They came knocking at my door, asking for information. Then the world promptly forgot about it."

"No-one knows for certain how many people were killed but the Roman Catholic Justice and Peace Commission published a full account - *Breaking the Silence*. But the Roman Catholic bishops in Zimbabwe tried to suppress it in case it got them into trouble with the government. I remember taking Mike Auret (then Chairman of the Catholic Commission for Justice and Peace) to Cyrene Mission, 30 kms from Bulawayo because our priest in charge there, Father Neil Pierce, had discovered to his horror a grave where some young men had been pulled off a bus and shot dead by the Fifth Brigade of ZNA.

"They'd been buried in shallow graves so that one could see corpses sticking up though the earth. The bodies were partly decomposed and there were a lot of shells lying around. I picked up one or two and accompanied Father Neil to the police station at Figree. We reported the mass grave and handed in the shells and nothing was ever done by the police. Well, who was surprised?"

Bishop Mercer was born in Southern Rhodesia in 1935 and served as Bishop of Matabeleland from 1977 to 1987 when he was appointed Bishop of The Anglican Catholic Church of Canada. Now retired, he hopes to become a Catholic priest later this year, taking advantage of Pope Benedict XVI's offer last year to welcome disaffected Anglicans into the Roman Catholic Church.

By **Trevor Grundy** in *The Zimbabwean: A Voice for the Voiceless* - the 27 January-2 February 2011 issue

TIME TO PROCLAIM THE PRIMACY OF JESUS CHRIST IN CREATION

1 of 7

*"The Christian picture of the world is this, that the world in its details is the product of a long process of evolution but that at the most profound level it comes from the Logos. Thus it carries rationality within itself." (Pope Benedict XVI, as Cardinal Ratzinger, *God and the World: A Conversation with Peter Seewald*. Ignatius 2002 p. 139)*

What is the Relationship Between Jesus Christ and the Universe? wrote:

Who is Jesus Christ? Why did he come? What relevance does he have for us, as we begin the third millennium since his birth? The future of Christianity, of the Church, and indeed of the whole of the human race, depends on the answer to these questions.

This is an age of enormous development in human and scientific knowledge. We live in a world which has been transformed by science and technology. Back in the 1920s the philosopher A.N. Whitehead

"When we consider what religion is for mankind, and what science is, it is no exaggeration to say that the course of history depends upon the decision of this generation as to the relations between them." ¹

However, we can and must formulate this question in an even more radical way. What is the relationship between the universe, as revealed to us by science, and Jesus Christ, the greatest, most remarkable religious teacher the world has ever

known, and who claimed to be the Son of God?

This is not an idle question, nor just a question for those who happen to have a philosophical turn of mind. Our twenty-first century science-inspired culture is relentlessly becoming more inimical to the Christian formation of the human personality. The only truly effective way to counter this particular yet powerful resistance to the Grace of God is to show that Jesus makes sense of our increasingly successful knowledge of the physical realm. We believe that we can show more than this. Amazingly we can show that the cosmos which science is increasingly laying bare to our eyes is made for Christ.

It is the unique characteristic of mankind that although we live in the physical universe - indeed we can trace our material origins back through the evolution of life and the physical development of matter, all the way back to the Big Bang itself - we yearn for something more than matter, something greater. To show that Jesus Christ is the meaning and fulfilment of mankind, we will need to show that he is the full answer to that yearning, the utter fulfilment and joy of that higher, spiritual aspect of man. But further, we will need to show that he, in the unity of his divine *and* human natures, is the meaning of the entire universe itself.

The Debate About the Place of Christ in Creation

This is the classic debate between the Scotists and the Thomists on the place of Christ in Creation. The Scotist view teaches that Christ was predestined to

come into the world before the creation of the universe. This means that Christ would have become Incarnate even had there been no sin to give us the fullness of salvation and grace that we need. We can say that the consensus among theologians at present seems to be Scotist. Nonetheless it is not as central to the Church's theology and catechesis as it should be. In the seminaries and theological faculties it is treated on the one hand as of purely academic interest and on the other, as portrayed to many of us when training to be priests, of no significance at all. We would like to argue here that the time has come for this question of the place of Christ in Creation to be decided at the highest level and be given priority in the Church's theology and catechesis in the twenty-first century.

Atheism, and the purely secular approach to life it inspires, gives no answer to the meaning of the universe. Faced with the magnificent development of the universe and the evolution of life - processes bursting with intelligence, scientific wisdom, and purpose - it asserts that there is absolutely no reason for their existence. There is thus a contradiction at the heart of so-called 'scientific' atheism, which recognises a wonderful, meaning-filled universe, but denies the Intelligent Mind which gives it meaning.

¹ A.N. Whitehead, *Science and the Modern World*, Cambridge University Press, 1926, p. 224.

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