

# The Sodality of St. Edmund, King and Martyr

A Catholic Community of the Anglican Use, Diocese of Hamilton

[www.stedmund.ca](http://www.stedmund.ca)



March 19, 2013 - **St. Joseph, Spouse of the Blessed Virgin Mary**

## *APRIL SCHEDULE*

April 7	Sunday	The First Sunday after Easter
April 14	Sunday	The Second Sunday after Easter
April 21	Sunday	The Third Sunday after Easter
April 28	Sunday	The Fourth Sunday after Easter

## *SERVICE TIMES AND LOCATION*

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

## NOTES AND COMMENTS

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## HABEMUS PAPAM: POPE FRANCIS



Formerly Cardinal Jorge Mario Bergoglio of Buenos Aires, Argentina, he was elected on the conclave's fifth ballot as the 266<sup>th</sup> Roman Pontiff of the Catholic Church.

Cardinal Jorge Mario Bergoglio of Buenos Aires has become the next Pope of the Catholic Church, taking the name Francis I.

Pope Francis greeted the crowds of faithful gathered in St. Peter's Square shortly after 8:00 p.m. local time, after spending time in prayer before the Blessed Sacrament in the Pauline Chapel.

Jorge Mario Bergoglio, now Pope Francis I, was Archbishop of Buenos Aires. He is a Jesuit and is 76. He is the first Latin American Pope and the first

Jesuit Pope. In 2005, he received the second-most votes in the conclave that elected Pope Benedict.

He entered the Society of Jesus in 1958, and obtained a licentiate in philosophy. He was ordained a priest in 1969, and was a theology professor. He was a provincial leader for the Society and a seminary rector.

The College of Cardinals came to an agreement on the Holy Father's election the afternoon of March 13, after a total of four inconclusive votes earlier that day and the previous day.

Two-thirds of the cardinals present - in this case, 77 of 115 - were necessary to elect a new Pontiff.

By **CNA/EWTN News** - March 13, 2013

## ORDINARIATE ESTABLISHES GOVERNING COUNCIL

Monsignor Jeffrey N. Steenson, Ordinary of the Ordinariate of the Chair of St. Peter, has appointed the Ordinariate's first Governing Council to assist him in governance and pastoral matters:

### Appointed

Rev. Eric Bergman, St. Thomas More, Scranton, PA

Rev. William (Doc) Holiday, Church of the Incarnation, Orlando, FL

Rev. Charles Hough IV, Our Lady of Walsingham, Houston, TX

Rev. Mark Lewis, St. Luke's, Bladensburg, MD

Rev. Edward Meeks, Christ the King, Towson, MD

Msgr. Peter Wilkinson, Blessed John Henry Newman, Victoria, BC

### Ex officio

Rev. Jon Chalmers, Vice Chancellor

Very Rev. Charles Hough III, Vicar for Clergy

Very Rev. Lee Kenyon, Vicar Forane, Canada

Very Rev. Scott Hurd, Vicar General

The purpose of the Governing Council is to assist the ordinary in shepherding the faithful; provide a forum for discussion between the ordinary and priests on issues of pastoral significance; foster and promote priestly life and ministry; and fulfill requirements established in *Anglicanorum coetibus* and the Complementary Norms.

"I am very pleased to establish the first Governing Council of our priests. I will depend upon the members for their wise and thoughtful counsel as we guide the development of the Ordinariate of the Chair of St. Peter, and thank them for their willingness to take on this new responsibility," said

Msgr. Steenson.

The Council, which has 8-12 members, is required under the Holy See's norms for ordinariates. Initial members are appointed by the Ordinariate for two years. Subsequently, at least half of the members will be elected by the presbyterate of the Ordinariate, with the other members either *ex officio* or priests appointed by the Ordinary. They will serve five-year, renewable terms.

The Governing Council holds rights and responsibilities accorded by Canon Law to the Council of Priests and the College of Consultors. Council members have deliberative votes in three circumstances: when choosing a *terna* of names to submit to the Holy See for Ordinary, when proposing changes to the Complementary Norms, and when formulating statutes for the Governing Council and the Pastoral Council, and the Rule of Houses of Formation.

The Council also advises the Ordinary on a range of issues, and must be consulted by the Ordinary when establishing territorial deaneries; admitting candidates to Holy Orders; establishing, suppressing or notably altering a personal parish; opening or suppressing a house of formation; approving a program of formation for the purpose of transmitting the Anglican patrimony; or selling or giving away property that meets a value threshold determined by the United States Conference of Catholic Bishops for its members.

March 4, 2013, on the **Ordinariate** website

## ROBERT'S RAMBLINGS

### NAME DROPPING 2

In last month's column I noticed how conscious the Gregorian canon is of the whole church appearing as one before God. The canon names a few of those billions who belong to the church triumphant.

It goes without saying that the mother of the Lord is named first and foremost, and together with her the guardian of her Son.

There were twelve patriarchs or great fathers of the Jewish people, sons of Israel, each one the ancestor of a tribe named after him, Dan, Issachar, Judah and

so on. Jesus, the New or Second Israel, was deliberate about the Christian people. We too have our twelve patriarchs, Christ's "sons", foundations of the heavenly Jerusalem (*Revelation* 21,14), judges of all Israel (*Matthew* 19,28). Remember that in Biblical thought a judge was an executive and a military leader rather than an impartial officer of a court. The Greek word *apostle* means messenger. To describe the church as apostolic is to mean several things, one of which is, "descended from the Twelve". Strictly speaking, the Twelve were a baker's dozen, ie thirteen: The Jewish patriarch Joseph had two

tribes descend from him, Ephraim and Manasseh. If your Bible has a map of Palestine as divided among the tribes, you will see that the Levites had no area of their own: they were the priestly people who served the Temple. St Paul brings the Twelve Apostles up to thirteen. His name appears immediately after Peter's in the list. The two were thought of as integral to the church in Rome; wrote letters from there; were both martyred there; had large churches built over their respective graves.

After the names of the Twelve come those of Bishops of Rome in succession to Peter and Paul. Little is now known about Linus but he would not be in the list if he were fictitious. There is a Linus mentioned in *II Timothy* 3,21. Cletus is next in succession though again we know little about him. According to a tradition which may of course be bogus, he divided Rome into parishes. Then comes Clement. We know his date (95) and we have his two letters written to the church in Corinth. There is a Clement mentioned in *Philippians* 4,3. Xystus and Cornelius, both martyrs, corresponded with St Cyprian, the theologian and martyr of North Africa, died 258, the only non Roman to appear in this paragraph. Lawrence was a deacon of Rome martyred in 258, after whom the Canadian river is named. There is a story about him, that when the authorities demanded he hand over the church's treasures he pointed to the poor, "These are the treasures of the church". Chrysogonus, John and Paul, Cosmas and Damian, the last two twin brothers, were all Roman martyrs about whom little is now known. The last two are said to have been physicians. So not all were clergy. Persecuted people whose Bibles are burned, possessions confiscated, lives taken, are not necessarily good archivists. Contemporaneous documents have not survived but names would not have been treasured and put into the eucharistic prayer if their possessors had been non existent. Honoured recognition as a martyr was not lightly attributed in the early church.

Our minds wander during long lists of names so, mercifully, the canon divides its list into two separated paragraphs, one before the Words of Institution, "This is My Body" etc, and one after. Mentioned in the second paragraph are St John Baptist, Deacon Stephen the very first Christian martyr, the Apostle Matthias chosen to take the place of Judas Iscariot, and Barnabas the travelling

companion of Paul. Then Ignatius of Antioch who was killed in Rome (107) and who knew Polycarp who had sat at the feet of St John the Evangelist. We have the letters of Ignatius. Alexander, Marcellinus and Peter were among the martyrs of Rome (304). Marcellinus was a priest. Felicitas and Perpetua were martyrs of North Africa, of whose horrendous deaths we have distressing detail. The former was a pregnant servant, the latter her mistress (203). Agatha and Lucy were martyred in Sicily, Agnes and Cecilia in Rome, four unmarried young ladies. Anastasia was a married woman martyred in Asia Minor.

"Is God the God of Jews only? Is He not God of gentiles also?" (*Romans* 3,29). The canon recognizes that before either Jews or Christians were invented, so to speak, some human beings had a loving relationship with the one and only God, a relationship expressed by obedience, and symbolically represented by sacrifices of one kind or another. The canon mentions Abel at the beginning of the human story (*Genesis* 4,4). The canon mentions Melchisedech, priest king of Jerusalem long before it became a Jewish city, and who offered bread and wine to Abraham (*Genesis* 14,18). The canon mentions Abraham, "the father of all that believe" (*Romans* 4,11), Jew and gentile alike. It is as though the canon has listened to St Peter, "In every nation he that feareth God and worketh righteousness is acceptable to Him" (*Acts* 10,34). The canon is conscious of all mankind being before God.

All Christians can be grateful to the church in Rome. To Rome Paul wrote his letter before he ever got there. From Rome's baptism service we get the *Apostles Creed* which Anglicans recite so often. From Rome we get St Peter's two letters. From Rome we get St Paul's letters to the *Colossians*, *Ephesians*, *Philemon*, and *Philippians*, perhaps also his letters to *Timothy* and *Titus*. From Rome we get St Augustine and the mission to the South of England, the founding of the archdiocese of Canterbury and of the dioceses of London and Rochester.

And from Rome we get the eucharistic prayer nicknamed Gregorian.

**Msgr. Robert Mercer, CR**

## ANGLICANS SWIMMING THE TIBER, A ONE-YEAR REPORT

It's natural for any employee to want to know just how committed the big boss is to the company's future and, especially, to the expansion project that

includes his job. So, even though Pope Benedict XVI didn't make it to

America in person, Father Jason Catania still appreciated the message he sent to the former Episcopal priests and others who swam the Tiber to Rome after the pontiff's controversial "*Anglicanorum coetibus*" (groups of Anglicans) pronouncement in 2009.

"We didn't just wake up one morning last year and said, 'Why don't we join the Catholic Church?' Many of us have made personal and financial sacrifices over the years to do this," said Catania, who leads Mount Calvary Church in Baltimore. This was the first American parish that voted to enter one of the new "personal ordinariates" - the equivalent of nationwide dioceses - that would allow Anglicans to retain key elements of their liturgy, music, art and other traditions, such as married priests.

"We were very intentional and took many steps toward Rome on this journey," he said. "Now we're starting to see the results of the Vatican's strategic step toward us."

Clergy and supporters of the Ordinariate of the Chair of St. Peter gathered at its home base in Houston last week to mark the first anniversary of this outreach effort in America. Archbishop Gerhard Ludwig Muller, the new leader of the Vatican's powerful *Congregation for the Doctrine of the Faith*, offered his share of theological commentary on this project, but made it clear that his main message was personal.

"For most of you, this has been a journey into the unknown. . . . I want you to know that the Holy Father is following with great interest the establishment and development of the ordinariate," he said, in his prepared February 2 text. It is common knowledge in Rome, he added, that this is "very much the 'pope's project.' I have come to understand how true that is. You are very much in his thoughts and prayers."

So far, Benedict XVI has approved two other bodies for Anglicans and those loyal to Anglican traditions and worship - the Ordinariate of Our Lady of Walsingham in England and the new Ordinariate of Our Lady of the Southern Cross in Australia. British critics greeted these efforts with a skepticism, if not

scorn, symbolized by this headline in *The Times*: "Rome has parked its tanks on the Archbishop of Canterbury's lawn."

In addition to the Anglican doubters and all those who accused the pope of being "an ecumenical poacher," the special arrangements built into these ordinariates have caused skepticism among some Catholics, Muller admitted. However, there is no easy way to begin the work of closing a schism that has lasted for centuries. Only displays of true unity and slow, careful growth will bring healing, he said.

"Anglicans will be interested in what kind of reception you receive and how well you are able to make a home in the Catholic Church that is more than just assimilation," he said. "Catholics will want to know that you are here to stay, strengthening our ecclesial cohesion rather than setting yourselves apart as another divisive grouping within the Church. It is safe to say that all eyes are now on you and your parish communities. . . ."

"Your decision to 'put out into the deep' in favor of the unity of Christ's Church must be developed and extended in the promotion of a culture of communion of which you are the architects."

During the first year of its work - while leaders wrestled with thickets of legal and liturgical questions - the North American ordinariate ordained or accepted 30 new priests, all former Anglicans, and took in 1,600 members from 36 parish communities. It is now expanding into Canada, preparing for a second wave of incoming clergy and making plans for its own chancery facilities in Houston.

The Vatican's goal has been to "build a safe haven for orthodox people who don't mind saying that they're loyal to the Holy Father and to the church," said Catania, who attended the Houston meetings.

"Our goal was to show that we're not just a bunch of Episcopalians who wanted to get out of that church. . . . We always thought of ourselves as Catholics, but now our Catholic identity is clear to everyone. We made it all the way home."

**Terry Matingly**, February 12, 2012

## EDWARD NORMAN EXPLAINS HIS MOVE TO THE ORDINARIATE

It is not joining the Catholic Church which is intellectually or emotionally difficult: it is leaving the Church of England that is hard. This is not because the Anglican understanding of Christianity is particularly consistent or persuasive - very much not

- but because over the years loyalties accumulate, friendships are established and styles of worship become fixed. How could it be otherwise? I was brought up as an Anglican, although by the time I was ordained as a priest I had actually come to

recognise that I had not really learned much about Christianity directly from ecclesiastical sources. I had taught myself most of what I knew, and that set a pattern for life. It was from books, and from a study of Christians thinkers and apologists, that my knowledge of the faith derive.

Among a fellowship of believers a sense of shared faith can also bring palpable blessings, but in the end these things (Church members being humans and not angels) are a fragile basis for a sustained adherence to a religious life. What is needed, in some form of words or other, is a clear Doctrine of the Church, a sacramental view of the relationship between Christ and his followers on earth.

At its simplest (and therefore most useful) expression the Church is the body of Christ in the material world. The unfolding truths were first delivered to fishermen of Galilee, and were to be received, as Our Lord himself declared, by such as little children. Christ did not entrust his message, and the gift of salvation, to a body of writings, or a philosophical formula, or a prescribed order of society: he entrusted himself to a people - the People of God, the Church. By very definition, as a result, the Church must be universal, and there can be no such things as a "National Church". The essentials of Faith cannot differ from place to place, or culture to culture, although particular rites or interpretations of practice may legitimately vary, not in essentials but in applications.

The problem for the theologians and theoreticians has always been to determine which things are essential and which are not. There is also, as the Catholic Church teaches, a hierarchy of truths, some of which are more applicable in some circumstances and times, than in others, but which are all nevertheless truths. And there are errors which, because of the ease with which humans allow their passions and enthusiasms to correspond too closely to their desires, are only too readily misunderstood as authentic developments of the exhortations of the Saviour.

Now the main difference between Catholic Christianity and Anglicanism is the nature of the Doctrine of the Church itself. It is not that Catholicism has one understanding and Anglicanism another; it is that Catholicism has such a doctrine and a very clear one and that Anglicanism does not really have one at all. Far too much was left unattended at the Reformation, when English Christianity was detached from the centre of unity and from the Magisterium of the universal Church, leaving the Church in England without a means of determining its own doctrines. No one could have

foreseen at the time that the split with Rome was to prove permanent. And so for the next three and a half centuries doctrine in the Church of England was determined by the Judicial Committee of the Privy Council.

Some of the most unsuitable aspects of this state of affairs have been modified, yet the essential position has remained; Anglicanism has no basis for its authority which links it to a universal body. The consequent effect has been that every section of it and, in these days of spiritual individualisation, every person in it feels free to make up faith for themselves and deem the result to be "Christianity". How can the "Church" be the body of Christ in the world when its confession varies from place to place and person to person, not only in minor but in the most essential teachings about faith and morals? At the centre of Anglicanism is a great void.

Catholic readers will perhaps find this all very obvious. It is not. However, the way things are seen in the Church of England - where there is actually very little consciousness of any need to think about the authority of Christian teaching at all. Moral issues are determined, where they are determined at all, on the basis of data furnished by media presentation or the findings of surveys of opinion. Doctrinal questions do not in reality get much airing, largely because there is so little common ground for precise formulations or any stomach for debating them - and, anyway, there is no authority for determining the basis of authority, short, one supposes, of legislation in Parliament. As for Christian morality, there is a procession of tawdry public controversies. With every compromise the truths of which the Church of England purports to be the guardian mean less and less.

Seeking to join the Catholic Church, after the experiences of years of exposure to these ecclesiastical inconsequences in the Church of England, induces not only a feeling of coming home but a sensation of cleansing. Humanly speaking, nevertheless, gratitude to Anglicanism is still experienced, and a large degree of lasting affection. The Church of England provides a masterclass in equivocation; it also, however, is the residence of very many good and faithful Christian people who deserve respect - for their perseverance in so many incoherent spiritual adventures. To leave their company is a wrench; to adhere to the Catholic faith is to join the encompassing presence of a universal body of believers in whose guardianship are the materials of authentic spiritual understanding. After lengthy preparation I have immense gratitude.

**Edward Norman** was the Canon Chancellor of York

## CULTURE OF DEATH

*Planned Parenthood* recently announced it was retiring the phrase "pro-choice." That term has defined their deadly movement for decades and now they're abandoning it. It's plain to me, after all this time, society is finally beginning to understand that "choice" is nothing more than a clever and deceptive catch phrase for death.

Why did *Planned Parenthood* change its strategy?

One claim is that "pro-choice" no longer resonates, particularly with the younger generation. Pro-abortion rhetoric isn't working for a number of reasons - the most prominent being the success of our collective pro-life efforts. The Millennial generation is emerging as passionately pro-life. In fact, those under the age of forty have been most impacted. They're not blind to the fact that they've lost 55 million of their brothers and sisters to death by abortion - sacrificed on the altar of so-called "choice."

Another argument *Planned Parenthood* gives is that "pro-choice" doesn't reflect the complexity of making decisions regarding "reproductive health" (you'll notice they can't bring themselves to use the A-word). In other words, they still refuse to acknowledge abortion is a life-or-death decision. They know it's a losing battle for them to admit the truth that they're promoting death. Therefore, in order to make their case, the new strategy is to convolute it with other issues like economics, race/ethnicity, sexual orientation and other reproductive issues.

In doing so, they're test-driving the phrase "reproductive justice" or RJ as it's referred to on the pro-abortion website of RH Reality Check. "Reproductive justice" was originally a term central to pro-abortion African-American women in an

attempt to make abortion thought of as a civil right. Now it's getting co-opted to represent a variety of issues by including abortion along with contraception, comprehensive healthcare and gay rights. They believe this tactic will connect abortion with other issues that are viewed by Americans as more legitimate. It's yet another attempt to try to control the debate.

In order to perpetuate this propaganda machine, pro-abortion activists have fabricated a problem called "reproductive oppression." This is the false idea that there are tyrannical restrictions on reproductive rights. They link societal and economic factors as obstacles to abortion access, even vilifying protective measures like waiting periods, parental notification and ultrasounds. As we know, their ongoing goal is abortion-on-demand with no apologies.

If there's one statement from the pro-abortion side I agree with, it's that changing the language is irrelevant if they don't shift their approach, and abortion-on-demand with no apologies is undermining their credibility with America. They believe that "reproductive justice" is a pathway for framing policy issues combined with women's personal stories to educate why women need safe, legal access to abortion. In spite of their perceived identity crisis, they're proficient marketers and will devote enormous energy to both their message and delivery in order to conceal the truth. That's why we cannot allow ourselves to be distracted by this new attempt at semantics. They can call it whatever they like, but we know abortion is a life-or-death issue and we stand firmly on the side of life.

**Bradley Mattes**, Executive Director, *Life Issues Institute*

## POPE BENEDICT PROMPTED ECUMENICAL FRIENDSHIPS EVEN AS DIALOGUE SLOWED

Pope Benedict XVI's pontificate was marked by strong ties of friendship and esteem with the leaders of the world's Orthodox and Anglican Christians, but his papacy also coincided with a difficult time in the search for full Christian unity.

In the face of new obstacles to ecumenism -

particularly regarding the ministry of women, attitudes toward homosexuality and differences on ethical issues - Pope Benedict often emphasized the role of prayer in seeking Christian unity, as well as the need for divided Christians to work together to protect religious freedom and defend traditional Christian values.

For Catholics coming from the Anglican tradition, the ecumenical highlight of Pope Benedict's pontificate was his decision in 2009 to establish personal ordinariates, jurisdictions similar to dioceses, which recognize their full communion with Rome while preserving some of their Anglican heritage.

Msgr. Jeffrey N. Steenson, head of the *Ordinariate of the Chair of St. Peter* for former Anglicans in the United States and Canada, said, "Unambiguously, it is his ecumenical legacy."

Canadian Bishop Donald Bolen of Saskatoon, Saskatchewan, Catholic co-chairman of the *Anglican-Roman Catholic International Commission*, had a slightly different view.

"The ordinariates for Catholics coming from an Anglican background are not a new form of ecumenism or the new hope for Christian unity," he said. "They are pastoral provisions for individuals and groups who, in conscience and after long prayer, have sought full communion with Rome while not wanting to leave behind their spiritual, theological and liturgical heritage.

"Welcoming them into the church and encouraging them to hold on to that heritage is a recognition on the part of Pope Benedict and the Roman Catholic Church - arising from decades of dialogue - that the diverse gifts given to different Christian communities should enrich the entire body of Christ," Bishop Bolen said in an email response to questions.

Msgr. Steenson said Pope Benedict's care for former Anglicans entering the Catholic Church "was and has been a project close to his heart for many years, even as Cardinal (Joseph) Ratzinger," head of the *Congregation for the Doctrine of the Faith*.

In an interview with *Catholic News Service* in Rome February 24, Msgr. Steenson said that as an Episcopal seminarian, "we were told that in our lifetime we would see full communion between our churches."

But as the years went on, he said, "It just kept being pushed further and further over the horizon because of developments in Anglicanism."

Decisions regarding the ordination of women, the ministry of openly homosexual clergy and the blessing of same-sex unions were "just the outward things," he said; they were signs of a growing movement within Anglicanism to emphasize independence rather than unity and mutual accountability.

Msgr. Steenson said that when he was informed he would become head of the ordinariate in the United States, he also was told by Cardinal William J. Levada, then prefect of the doctrinal congregation, that the ordinariates did not mark an end to the church's theological dialogue with the Anglicans.

"The Catholic Church is obligated to be in conversation with everyone, and so you never close the doors," the monsignor said. "Especially in the world we live in now, with Christians under attack from so many quarters, Christians need to be talking to each other and working with each other."

For Bishop Bolen, Pope Benedict's understanding of ecumenical dialogue is not just about finding a way to defend Christianity together; the goal is still the full union willed by Christ for his followers.

"The search for Christian unity has always been considered a journey, one requiring God's grace, our prayers and a willingness to allow ourselves to be converted in order to overcome the divisions human beings have created and continue to create in the body of Christ," the bishop said.

"Pope Benedict continued to emphasize the essential role of both prayer and of theological dialogue based on truth and charity as Christians seek the unity to which they are called. This is why he authorized a further round of ARCIC talks" - the *Anglican-Roman Catholic International Commission's* theological dialogue.

Even as the theological dialogue hit new obstacles, the esteem of the theologian Pope Benedict for the theological brilliance of other church leaders was something he wanted to share with all Catholics. Pope Benedict invited both Orthodox Ecumenical Patriarch Bartholomew of Constantinople and Anglican Archbishop Rowan Williams of Canterbury to make major addresses to meetings of the world Synod of Bishops.

While Catholic-Orthodox dialogue meetings continued under the papacy of Pope Benedict and the leadership of Patriarch Bartholomew, tensions among the Orthodox delegations stalled progress.

Still the pope and patriarch met frequently. The patriarch was present in October for Pope Benedict's celebration of the 50<sup>th</sup> anniversary of the Second Vatican Council, and Pope Benedict attended a liturgy celebrated by the patriarch in Istanbul in 2006.

Pope Benedict and Patriarch Bartholomew both expressed sadness at the fact that although they share the same faith and recognize the validity of



each other's sacraments, Catholics and Orthodox cannot regularly share each other's Eucharist.

their shared faith and profess it more openly in society, he said.

"May our daily prayer and activity be inspired by a fervent desire not only to be present at the Divine Liturgy, but to be able to celebrate it together, to take part in the one table of the Lord, sharing the same bread and the same chalice," the pope said after the 2006 Orthodox liturgy. As a gift, he gave Patriarch Bartholomew a chalice.

The Catholic Church's ecumenical engagement under Pope Benedict continued an emphasis begun when the pope was head of the *Congregation for the Doctrine of the Faith* and published "*Dominus Iesus*" on the uniqueness of Christ, on universal salvation in him and on the essential role of the church in salvation.

Before becoming pope, Cardinal Joseph Ratzinger was recognized as an important force behind Catholic-Lutheran dialogue, which celebrated major progress in 1999 with the signing of a theological agreement on justification, the dispute at the heart of the Protestant Reformation.

As a follow-up, in 2007 the doctrinal congregation, with the pope's express approval, published a document reaffirming church teaching that the Catholic Church is the one, true church, even if elements of truth can be found in separated churches and communities.

But he left many Lutherans disappointed when he visited Germany in 2011; in the run-up to the visit, hopes had been raised that the German-born pope either would lift the 500-year-old excommunication of Martin Luther or would make it much easier for a Lutheran married to a Catholic to receive communion in the Catholic Church.

Even when ecumenical progress seemed slow, though, Pope Benedict continued to preach the importance of Christian unity and to recognize the duty of the pope to be its chief proponent.

The pope knew of the expectations. In an Augustinian monastery in Erfurt, where Luther lived until 1511, Pope Benedict said conjecture about him making an "ecumenical gift" demonstrated a "political misreading of faith and of ecumenism."

After celebrating Mass April 20, 2005, in the Sistine Chapel with the cardinals who elected him pope the evening before, Pope Benedict, in referring to himself, said he would assume as "his primary commitment that of working tirelessly toward the reconstitution of the full and visible unity of all Christ's followers. This is his ambition, this is his compelling duty."

Progress in Christian unity is not like negotiating a treaty, he told his fellow Germans. Ecumenism will advance when Christians enter more deeply into

By **Cindy Wooden** on the **Catholic News Service**, February 25, 2013

## FROM HERE AND THERE

1) The Catholic Church in the developed world will be revitalized if and when all those who call themselves Catholics start accepting and practicing what the Church actually teaches in matters of faith and morals. A new pope will make no difference if people don't adhere to his teachings. **Jessica White** in the *National Post*

3) The world will not be destroyed by those who do evil, but by those who watch them without doing anything. **Albert Einstein**

2) **Peal has appeal** Heaven knows how the Rev. John Maunder and his congregation managed to assemble and install six bells in St Agatha's bell tower but it was wonderful to hear them peal over Portsmouth city centre last Saturday lunchtime.

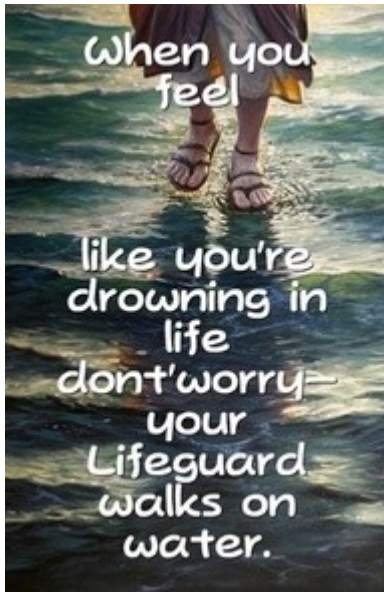
4) **From the February 17, 2013 St. Patrick's Parish bulletin:**

Thanks to all concerned for getting this far and hopefully there will be enough campanologists for the peal to become a city centre attraction. From *The [Portsmouth] News*, February 18, 2013

A traditional low mass (without music) will be offered at the Altar of Our Lady each Sunday at 8 am according to the Anglican Use. The mass will be served by members of The Sodality of St. Edmund but is open to all Roman Catholics and fulfills our Sunday obligation. Communion is offered under the forms of Bread and Wine and is customarily received kneeling by those who are able. Parishioners entering the church prior to 8:30 on Sunday mornings are asked to remember that mass is being said and are requested to maintain a reverent

silence.

5)



6) You have enemies? Good. That means you've stood up for something in your life. **Winston**

**Churchill**

7) **Keep the game going**

A young boy enters a barber shop and the barber whispers to his customer, "This is the dumbest kid in the world. Watch while I prove it to you." The barber puts a dollar bill in one hand and two quarters in the other, then calls the boy over and asks, "which do you want, son?" The boy takes the quarters and leaves. "What did I tell you?", said the barber. "That kid never learns."

Later, when the customer leaves, he sees the same young boy coming out of the ice cream store. "Hey, son! May I ask you a question? Why did you take the quarters instead of the dollar bill?" The boy licked his cone and replied, "Because the day I take the dollar, the game is over!"

8) One day **St. Teresa of Avila** heard someone say: "**If only I had lived at the time of Jesus . . . if only I had seen Jesus . . . if only I had talked to Jesus . . .**" To this she responded: "But do we not have in the Eucharist the living, true and real Jesus present before us? Why look for more.?"

**Gary S. Freeman**

102 Frederick Banting Place  
WATERLOO Ontario N2T 1C4

519-886-3635 (Home)

519-747-5323 (Fax)

[gfreeman@pwi-insurance.ca](mailto:gfreeman@pwi-insurance.ca)

800-265-2178 or 519-747-3324 (Office)