

The Sodality of St. Edmund, King and Martyr

A Community of
The Personal Ordinariate of the Chair of St. Peter

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September 17, 2013 - **St. Robert Bellarmine, Bishop and Doctor of the Church**

OCTOBER SCHEDULE

October 6	Sunday	The Nineteenth Sunday after Trinity
October 13	Sunday	The Twentieth Sunday after Trinity
October 20	Sunday	The Twenty-first Sunday after Trinity
October 27	Sunday	The Twenty-second Sunday after Trinity

SERVICE TIMES AND LOCATION

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

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ST. ROBERT BELLARMINE

Some facts:

- born 1542, Montepulciano, Italy
- joined the Jesuit order in 1560
- ordained a priest in 1569
- made a cardinal in 1599
- consecrated an archbishop in 1601
- died 1621
- process of canonization began in 1627
- canonized in 1930 by Pope Pius XI
- declared a Doctor of the Church in 1931 by Pope Pius XI

St. Bellarmine lived a simple and ascetic life, practicing self-sacrifice, poverty, and disinterestedness. He is the Patron of Catechists.

Fr. John A. Hardon, S.J. writes of Bellarmine:

"The first mark of Bellarmine's spirituality was his devotion to the Vicar of Christ. He was a great

defender of the Holy See, especially of Papal infallibility. At the first Vatican Council, the bishops of the Catholic Church mainly used the writings of St. Robert Bellarmine to finally chisel out the definition of papal infallibility. Another characteristic of his spirituality was an all embracing charity. As a contemporary of those who had severed the Mystical Body of Christ and divided Christendom, Bellarmine's attitude towards the Protestant leaders was one of consummate charity. We must hate error with a holy hatred; we must love the people who are in error. That characterizes the spirit of Bellarmine. One thing that Bellarmine teaches us is that the root of evil is error and the root of error is ignorance. If we want to root out evil, we must teach the truth. It is not enough to believe. With God's grace, which means reflection and prayer, you must understand what you believe."

From the **Bellarmino Society** website

ROBERT'S RAMBLINGS

1 AND A ¼ CANAJANS

In 121 years only one Canadian has been professed in the Community of the Resurrection at Mirfield. Aidan Cotton was born and raised on Prince Edward Island. Before ordination he worked as a rural catechist - schoolmaster on that island. He studied for the priesthood at the University of King's College in Windsor before that institution relocated to Halifax. He served as an assistant curate in Nova Scotia before travelling to Yorkshire to join our novitiate. After profession he was sent to be a trek priest from St Augustine's Mission at Penhalonga in Zimbabwe. This meant ministering to some two dozen villages in the bush, preparing adults for baptism, conducting weddings and all other

services, supervising its primary school, counselling people in trouble, perhaps even doing a little first aid work. He walked behind two pack donkeys bearing his paraphernalia, and accompanied by a man to help him make camp, cope with snakes and other practicalities. After some two weeks of such trekking "Baba Cottoni", as Africans called him, would return to St Augustine's for a good bath and a comfortable bed, to hand in the trifling collections, write up reports for the diocese and the ministry of education. (Baba = Shona for Father.) During many years of such journeyings (*// Corinthians 11,26*) he read through the complete works of Shakespeare. He published two controversial

books about race relations.

Much later he was transferred to St Peter's Priory in Johannesburg, where he was principal of the theological college. Eventually he retired to Mirfield, though for a short while he looked after a parish in NS in the hope that other Canadians might test their vocations to the Community. I never met him because he died in 1960, three years before I got to CR. But a newer and younger member of the Community, who had also taken the name Aidan, reminisced about his predecessor. "His Canadian accent was still strong. When he said mass he'd sway from side to side. His hearing aid was a primitive one which whistled and screamed away in choir and sometimes picked up the signals of passing traffic cops".

Dominic Whitnall might have been Brit but I think of him as quarter Canadian because his childhood was spent in Montreal, where his father was an academic in the medical faculty of McGill University. Dr Whitnall was an expert on the eye and even had a small muscle of the eye named in his honour. Dominic recalled bitter winters, humid summers and making candy by flinging maple syrup into snow. When I returned to Mirfield for a month every other year he would ask me to take him some syrup. He liked to remind me that his baptismal name was Robert, but when he entered the novitiate in 1945 he found that this name had been pre empted by Fr Robert Baker, another famous missionary in Zimbabwe. Dominic died earlier this year aged nearly 99.

One did not readily think of him as a logic chopping Dominican philosopher. If most Dominican friars, members of the intellectual Order of Preachers, are inspired by the thought of God as Absolute Truth, Dominic was inspired by the thought of God as Absolute Beauty. And why not? Fra Angelico belonged to the Order as much as did Fra Thomas Aquinas. It is as proper to be moved by the frescoes in San Marcos in Florence as it is to be moved by the logic in Aquinas' *Summa Theologica*. The priest who prepared Dominic for confirmation had said to Master Whitnall, "When you see a view like that say, "Glory be to the Father and to the Son - - -". Dominic reminisced, "I have never forgotten those words; in fact, that's the only confirmation class I remember. That vicar was surely right to

maintain that the works of great artists should adorn Christ's church".

Dominic may have derived much joy from looking at pictures, from gardening, from nature, but this does not make him an aesthete. His most tender concern was always people. Had he been born two generations earlier he might have been among England's heroic anglo catholic slum priests. Before he came to CR he had been curate in an industrial parish in Derbyshire. After he joined he was for many a long year curate in Sophiatown, one of Johannesburg's notorious black shanty towns. When he returned to Mirfield he was assistant in the local parish where he outlasted four vicars. He was something of a legend in the town.

CR has had many authors. One does not readily think of Dominic as among them. Perhaps our most famous book was Trevor Huddleston's cry against apartheid, "*Naught for Your Comfort*", published in 1956. But it may be that Dominic's manual for communicants, "the little red book", as our present Superior called it, was even more far reaching in its effect. It sold and sold for some 30 years. "*The Mass our Sacrifice*" was designed to withstand rough handling by the young, with really stout board covers and with pink legal string to serve as a marker. Though intended for blacks it was just as loved by browns and whites. It was illustrated with delightful pictures in bold black and red. It is now out of print. Sadly I lost my last copy to an official of The Congregation for the Doctrine of the Faith at the Vatican.

For a while CR ran Codrington Theological in Barbados. I'm happy to report that one of its old boys, Fr Brian Gill, is now with me in the Brit Ordinariate. At Mirfield CR has run the College of the Resurrection since 1903. I'm happy to report that not a few of its old boys are also in the Brit Ordinariate. And I'm just as happy that two of its old boys are now in the Canadian deanery of the North American Ordinariate. I refer of course to Father Lee Kenyon of Calgary and to Monsignor Peter Wilkinson of Victoria.

Oh Canada, our home and native land!

Monsignor Robert Mercer CR

CELEBRATING THE SPIRIT OF THE LITURGY – 2 of 6

Address by
His Excellency Archbishop Alexander King Sample
Archbishop, Portland, Oregon
Delivered at the Church Music Association of America colloquium
Salt Lake City, Utah
June 19, 2013

It is my contention, and that of many others, that the renewal and reform of the sacred liturgy is absolutely key and essential to the work of the new evangelization.

Is the sacred liturgy directed to God or to us?

That is my central thesis here today. We must rediscover in the Church, or for many perhaps discover for the first time, the true "spirit of the liturgy." Once we understand on a much deeper and profound level what the liturgy actually is, then we will know how to celebrate it.

The examples I have given seem to try to impose another purpose on the sacred liturgy. In the first example of the youth conference, apparently the liturgy is supposed to "fire up" the congregation and keep them at a spiritual fervor throughout. In the second example of well-intentioned catechesis, it seems the ideal for the liturgy is that we find it "exciting" (read "entertaining") on a human emotional level. In the example of the Polka Mass, as long as the musicians are devout and reverent, then we can celebrate the liturgy in a style more appropriate for the dance hall. Perhaps it is supposed to be a cultural expression of the Polish culture. Well, I'm half Polish, and I love a good polka, but not at Mass!

It is the final example, however, which I find most interesting. Isn't the Mass supposed to be a celebration? Yes, of course. But the real question is, "What are we celebrating?" Are we celebrating just for the sake of having a happy, joyful celebration? Are we celebrating for the purpose of giving us an emotional "feel good" experience? Are we celebrating, in other words, simply for the sake of celebration? Is the sacred liturgy directed to God or to us?

What are we celebrating? If we don't know that, we are already in big trouble when it comes to how we celebrate the Mass. It reminds me of the priest who likes to tell a joke at the end of every Mass, with the intended purpose of leaving the people smiling. People will remember the joke, but forget what was said in the homily. The purpose of the Mass has been overshadowed by another intention.

The point is, unless we know the true meaning and

purpose of the sacred liturgy, unless we profoundly understand what we are accomplishing, or more importantly what Christ is accomplishing in the sacred liturgy, then our celebrations will reflect that ignorance. Having lost its mooring in this essential inner reality, it will be cast about on the sea of differing interpretations reflected in often less than edifying celebrations.

Pope Benedict XVI drew our attention to this most important point. Understanding the true inner meaning and purpose of the sacred liturgy determines how it should be celebrated. I am sure that most of us here are familiar with Pope Benedict's writings and work on the sacred liturgy. I would like to draw particular attention to his work entitled "The Spirit of the Liturgy." In this monumental work we get a glimpse into Pope Benedict's (at the time Cardinal Joseph Ratzinger's) view of the cosmic nature of the liturgy.

After a thorough and theologically rich exposition on the true spirit of the liturgy, our Pope emeritus makes practical application of this understanding in how the liturgy is actually celebrated. He discusses issues such as the significance of church architecture, the altar and the direction of liturgical prayer, the reservation of the Blessed Sacrament, sacred time, sacred images and of course music and the liturgy.

Pope Benedict further discusses the liturgical form. He makes application of the fundamental principles to matters of the rite such as the sign of the cross, liturgical posture, gestures, the human voice, vestments and other matter of the liturgy.

Again, the message to take from all of this is that how we fundamentally understand and appreciate the true meaning, purpose and spirit of the sacred liturgy shapes the decorum and manner in which we carry out the liturgical action itself. In the examples I mentioned at the beginning of this presentation, can we really say that the true inner meaning and

spirit of the liturgy is adequately and faithfully being expressed in the rite itself, especially as regards sacred music? I think not, and I hope to illustrate that by exploring the true meaning of the sacred liturgy.

Before moving on, however, to that discussion, I wish to make an important point. It is my contention, and that of many others, that the renewal and reform of the sacred liturgy is absolutely key and essential to the work of the new evangelization. I have long been of the opinion that if the Church is going to fulfill her mission in the modern world, we need to get three things right. One is catechesis and faith formation, for children, young people and adults. The other is the renewal of the sacred liturgy, which is not at all unrelated to the need for a deeper catechesis of our people. The third is our work of charity and service to the poor and the marginalized, which is the living out of the mystery celebrated in the sacred liturgy.

But, until we get the celebration of the sacred liturgy and all other forms of divine worship in the Church right, I fear we will be largely spinning our wheels trying to give the new evangelization traction in our

modern culture. The Church teaches us, as reiterated at the Second Vatican Council, that the liturgy is the source and summit of the Christian life. This means that it is the most important thing that we do as a Church. All of the other sacraments of the Church, and all of her other apostolic works and endeavors, flow from the sacred liturgy and lead us back to it. Since this is true, all the more important it is for us to get the act of divine worship correct according to the mind and ancient tradition of the Church. This seems fairly obvious to me.

So allow me to return to the question of what it is that we are celebrating in the sacred liturgy, specifically in the holy Mass. The Mass is indeed a celebration, but what we are celebrating is the profound mystery of our salvation in Jesus Christ. We are celebrating the Paschal Mystery. We are specifically making present sacramentally and in an unbloody manner the once for all sacrifice of Jesus Christ for the forgiveness of sins, which conquered death and opened for us the way to eternal life. We used to say with regularity that we celebrate the holy sacrifice of the Mass. Perhaps we should use such terminology more often.

WHY MANY YOUNG PEOPLE LOSE THEIR CHRISTIAN FAITH

It's a mistake for churches to soft-pedal the reality of personal sin

It is common knowledge that throughout the Western world, churches with few exceptions face a looming membership crisis due to a shrinking number of young people. It's also widely assumed that this arises from the clash between the changed values of the secular culture in which children now

grow up and the demands of the Christian faith, and that the best way to keep them is to present the faith in a language and style adapted to the relativist, suit-yourself world in which they live. Evidence is emerging, however, that this is a mistake.

A study: how young atheists lost faith

In a July 1 column on *Breakpoint*, journalist Eric Metaxas cites a large, in-depth survey by Larry Taunton of the *Fixed Point Foundation*. As he describes in the June *Atlantic* magazine, Taunton went to campuses across the U.S. and asked lapsed-Christian students why they had ceased to believe. The most common reason was that the people teaching them the faith in church didn't seem to believe it themselves, because it had not discernibly transformed their lives. Too many clergy

and youth pastors seemed to think their job was to be cool, hip, and entertaining - at the expense of scripture, apologetics, catechesis and genuine holiness. The two concerns most apparent to their pupils were that they not be seen as "boring," and not "turn the kids off" with unpalatable teachings (no sex, no wild parties, pray regularly, befriend losers, read the Bible, obey God, go to church, respect authority, etc.)

Beware the 'Church of Nice'

In short, young people want radical and passionate conviction, and the older any church's membership gets, the less likely young people are to see it.

Instead they will see the kind of church that has been developing for the last half-century or more - what radical Catholic Michael Voris has dubbed the

Church of Nice. In this church the pastor dare not and does not teach what Christ taught for fear of unsettling the remarried, the cohabiting, the homosexually inclined and their relatives, the abortees, and the comfortably complacent. For as charismatic Protestant author and preacher Michael Brown demonstrates in his new video series *Answering Your Toughest Questions*, Christ seeks

to save us from our sins, not pretend they don't matter. The alternative to the Church of Nice is not the Church of Nasty. It is the Church of Charitable Truth.

Michael Brown on *TheChristians.com* - July 4, 2013

HOW JOHN PAUL II RESTORED LITURGICAL SANITY – 1 of 2

We tend to think of the papacy of Benedict XVI as the papacy that put the Catholic liturgy back together again, turning the "hermeneutic of rupture" into the "hermeneutic of continuity." Rarely receiving the credit for preparing the way is John Paul II, who labored mightily and brilliantly during his pontificate - in a long and consistent series of liturgical teachings - to restore what had been lost and to prepare for a brilliant future. The July 5 announcement by Pope Francis of John Paul II's pending canonization offers an opportunity for us to recall his extraordinary contribution to the restoration of sacred art, music, and liturgy.

The legacies of John Paul II and his successor Benedict XVI are obvious from every liturgy we observe today at St. Peter's Basilica in Rome, and also many places around the world. Beauty is back. Chant is back. Even the traditional Latin Mass, the form used to open the Second Vatican Council but was later suppressed, is said in St. Peter's daily, and is taught at seminaries around the world.

It turns out that the Age of Aquarius did not overthrow all things. Indeed, long-time observers of Vatican liturgy tell me it is more beautiful and more historically rooted today than it was in the decades prior to the Council. The message has been decisive and clear: The Catholic liturgy is ever old and ever new. The forms of the past remain valuable to us today, just as the developments of the future must necessarily be rooted in a deep love and respect for liturgical tradition.

These are lessons we know today but were evidently lost on that generation that took charge after the Council closed. They bequeathed to us a few harrowing decades. From one generation to the next, the liturgical forms became unrecognizable. Tearing up the pea patch was the prevailing sport. Everything new was admitted and encouraged while everything old was frowned upon or banned. It was a classic revolutionary situation, one with massive casualties and one never intended by the fathers of the Council.

The Council taught that Gregorian Chant should have first place at Mass but by the late 1960s, it had no place at all. Pope Paul VI was distraught and spoke with sadness: "we are in the process of becoming, as it were, profane intruders within the sanctuary of sacred letters . . . We do indeed have reason for regret, and to feel as it were, that we have lost our way." And yet he pressed on, seeming to reflect in his own words this spirit of disorientation, rupture, and even revolution.

Karol Józef Wojtyła became Pope John Paul II eight years after the reformed Mass came into the world. The dust was far from settled. On the contrary, the earthquake that began immediately following the Council's close was still rocking the Catholic world. The folk Mass - supposedly more "authentic" than music for the liturgy used for 1,000 years - had become the new normal. Old books, vestments, and statues filled the landfills. The old rubrics were wiped away. The priestly orders and convents were melting down. "Wreckovations" gutted great Churches and cathedrals. The only consensus was the absence of consensus.

In the course of John Paul II's 28-year papacy, he undertook many initiatives to restore beauty to the liturgy, make it clear that not all art forms are admissible at liturgy, heighten respect for the past, and to take the first steps toward the restoration of older liturgical forms.

He took on directly what we might call the "cult of the ugly" that came to dominate Catholic culture since the mid and late 1960s. You could see it in the clothes, hear it in the music, and observe it in the architecture. The prevailing idea, rooted in a form of nihilism, was that high artistic sensibilities were necessarily elitist and inherently exploitative of genuine human emotion, which can only be expressed through spontaneous outbursts and improvisation. Choirs were gone, training put down, and excellence in general was disparaged and dismissed.

John Paul II, trained and experienced in the arts and holding a profound appreciation for the role of the arts in the expression of the faith, set out to inspire a new kind of idealism in the Catholic world, one that necessarily spoke to the liturgical and musical problems of the day. He took on the prevailing ethos and gradually but firmly got us back on course as a Catholic culture with a purpose and a dignified bearing.

Below I list what might be called the top ten of his statements as they pertain to art, music, and liturgy, in the chronological order in which they occurred. You can observe in the course of them a growing intensification concerning the liturgical crisis, and the way out through a growing appreciation of history, legislation, scripture, and art. These statements prepared the way for the new renaissance in Catholic liturgy that we experience today.

1. ***Quattuor Abhinc Annos*** (1984). This important legislation took place during the crisis over the status of the Priestly Order of St. Pius X. After the order created Bishops without Rome's approval, the Pope gave overt permission for what never should have been suppressed in the first place. This was a lifeline for millions of Catholics who had been cruelly cut off from the liturgy of their youth, and the liturgical forms of the previous 500 years. This legislation became the basis of the broader permission under Benedict and really began to heal the rupture between old and new. Today the ordinary and extraordinary forms of Mass are considered two expressions of the same rite. This understanding is rooted in this document.

2. ***Letter on the Occasion of the Fourth Centenary of the Death of St. Philip Neri*** (1994).

Here was a very pointed statement that foreshadowed many that followed. He spoke of how St. Philip "undertook to reform and elevate art, restoring it to the service of God and the Church. Convinced as he was that beauty leads to goodness, he brought all that had an artistic stamp within the realm of his educational project." He said that the contribution made by St. Philip to sacred music was "incisive and exemplary; he urged it to be elevated from a source of foolish amusement to being a re-creation for the spirit. It was due to his initiative that musicians and composers began a reform that was to reach its highest peak in Pierluigi da Palestrina." Musicians understand the significance of such a statement: it took what had only recently been demonized in many Catholic circles and made it an ideal again.

3. ***Ad Limina Address of Pope John Paul II On Active Participation in the Liturgy*** (1998). In the years before this statement, the slogan "active participation" had become the great excuse for tossing out all choirs, serious polyphonic music, and Gregorian chant. Anything not conducive to instant sing alongs was considered banned. John Paul did the take down: "active participation does not preclude the active passivity of silence, stillness and listening: indeed, it demands it. Worshippers are not passive, for instance, when listening to the readings or the homily, or following the prayers of the celebrant, and the chants and music of the liturgy. These are experiences of silence and stillness, but they are in their own way profoundly active. In a culture which neither favors nor fosters meditative quiet, the art of interior listening is learned only with difficulty."

By Jeffrey Tucker

CHOICE AND REPERCUSSION

Jean Bethke Elstain, an author I greatly admire, made an astute observation when she remarked that "much that comes parading through town under the banner of 'choice' is actually a new set of constraints and compulsions." "Parading" is an appropriately descriptive word since this new attitude toward choice does not come to us through a wise and thoughtful tradition. Rather, it comes whistling into town with much clang and clatter, but with little substance. "More and more women," she goes on to say, "testify that the 'choice' to abort post-amniocentesis if they are carrying a 'defective' child is nearly irresistible: they become 'bad mothers' by carrying a child to term rather than aborting it! 'Choice' and 'constraint' always go

hand-in-hand." She penned these words nearly 25 years ago (*Chronicles*, October, 1989). In retrospect, she appears prophetic. Her words are truer today than they were a quarter of a century ago when she first wrote them.

Choices are not without consequences. Bad choices can have unhappy repercussions. Nature cannot be mocked with impunity; it has a way of striking back. Overeating brings on indigestion. Immoral choices are followed by guilt and regret. In the web of life, choice is not free from a multitude of things that are not directly chosen but nonetheless do reverberate. A thief in the night may think that all he is doing is obtaining his loot. But his action puts

the whole town on alert.

Joyce Arthur, coordinator of the *Abortion Rights Coalition of Canada* complained when actress Nicole Kidman announced to the press that she was "thrilled" at being pregnant. Ms. Arthur wants pregnant women to be less positive about their pregnancies: "It certainly shows any young woman watching these movies or following these celebrities that the best option is to have the baby and it glorifies that choice." The choice to abort brings with it a prohibition of any public display of maternal joy. One choice annuls another. We must not glorify choices. We want to make all choices perfectly free of any outside influence. This would mean, incidentally, the logical end of commercial advertising. Nonetheless, this is a strange request coming from an organization that has done everything it could to influence the choice of abortion. The choice for abortion, indeed, as Elshtain has remarked, does bring with it a considerable array of constraints and compulsions.

The late Elizabeth Fox-Genovese once pointed out, in an article appropriately titled, "*Deadly Choice: Abortion as a War Against Women*" (*Touchstone*, September 2003), that by trivializing women's ability to bear children, the broad acceptance of abortion "has seriously diminished women's prospects for marriage and even further diminished their prospects for a lasting marriage; and has exposed them to unprecedented levels of sexual exploitation. Welcome to the brave new world of freedom, ladies - and gentlemen." This is hardly a victory for women's rights. Collectively, the dire consequences of abortion have generated a culture war. Free choice is never entirely free. Its ripple effects, for good or for ill, can be beneficial or costly. One must take a long-range view of choice and consider what conditions certain choices bring about.

When the choice to abort is regarded as a form of "care," the consequences can be catastrophic. Concerning Obama's *Affordable Care Act*, W. Ross Blackburn, rector of an Anglican fellowship, raises an interesting question: "When decisions about what is and what is not covered by insurance are made by an appointed administrator with a medical sheet in one hand and a balance sheet in the other,

what will happen to children whose prognosis is bleak, and treatment is expensive?" (*The Human Life Review*, Fall 2012) Does it make sense to deliver a child who requires expensive medical treatment that is not covered by the *Affordable Care Act*? Rev. Blackburn fears that ultimately the back-alley abortion will be replaced by the back-alley birth! Will his words written in 2012 prove prophetic 25 years from now?

If abortion is not only a "right" but a form of "care," the cheaper form of care would seem to be the reasonable way to go. In Oregon, that has legalized physician-assisted suicide, situations have arisen in which *Medicaid* covers the suicide but not the treatment. And since poison is a lot cheaper than medical treatment, why not choose the former? The choice for physician-assisted suicide logically leads to the choice to forego life-saving medical treatment in certain instances. We should be more attentive to the choices we lose that inevitably follow the choices we secure.

"Choice" is a mesmerizing word. It suggests freedom, but can be very deceptive. It can intoxicate people so that they lose their appetite for all other values. The world is full of regret because people have discovered, to their sorrow, that they have made bad choices. Because they initially over-valued choice, they forget about the consequences of their choices, what their choices set in motion. They ignored truth, goodness, and wisdom. Choice is validated not by itself, but how well it relates to truth, goodness, and wisdom. But this triad of values does not come parading into town, instantly captivating and capturing the minds and hearts of its onlookers. Truth, goodness, and wisdom are difficult to market, which explains why civilization is difficult to achieve.

The choice for abortion is being handed over to insurance companies who will now exercise the power to choose who shall be born and who shall continue to live. Here, in a nutshell, is the final repercussion of very bad choices. It means that the family will yield to bureaucracy. It means that a system of money will displace a community of love.

By Donald DeMarco, *Crisis Magazine*, July 4, 2013

CATHOLICS SHOULD LIVE THEIR FAITH 'ALL IN'

Archbishop Chaput encourages Catholics to reconfigure their lives to understanding and acting on the New Evangelization.

Archbishop Charles Chaput of Philadelphia has called on Catholics to be "active witnesses" of their faith, taking inspiration from the 17th century missionary Blessed Junipero Serra.

Rejecting the idea that the Christian faith is "a useful moral code" or "an exercise in nostalgia," he stressed that the Christian faith is "a restlessness, a consuming fire in the heart to experience the love of Jesus Christ and then share it with others - or it's nothing at all."

"Young or old, we need to live our faith as Junipero Serra did - all in, 100%, holding nothing back, with charity, endurance, passion and hope," Archbishop Chaput said. "That kind of faith changes lives and remakes the world."

The words "New Evangelization" are "overused and underthought," he said, warning against speaking of the "New Evangelization" in an empty way, "as if saying the slogan or talking about it actually makes mission work happen."

"Unless we reconfigure our lives to understanding and acting on it, the 'New Evangelization' is just another pious intention - well meaning, but ultimately infertile," he warned.

The archbishop spoke June 22 at the Serra International Convention on the Spanish island of Mallorca in the Mediterranean. The convention marked the 300th anniversary of the birth of Blessed Junipero Serra, an influential Franciscan priest who founded many Christian missions in what is now California.

Serra International is a global lay apostolate that promotes and supports vocations to the Catholic priesthood and religious life.

Archbishop Chaput said Junipero Serra was "an extraordinary man" who lived at a "pivotal moment" in the history of the Catholic Church, when Catholic and Protestant powers competed for territory around the world as the threat of Muslim invasion of Europe waned.

Father Serra left his life as a university professor in Mallorca at the age of 36 to serve in the New World. The priest had a "supple, inquisitive, brilliant mind," "tremendous personal energy" and "remarkable

organizational skills," the archbishop said. Working to bring the Christian faith to the indigenous population of Mexico, Father Serra walked thousands of miles during his lifetime, despite a wounded leg that never healed. He built a network of missions and confronted military and political leaders who wanted to exploit American Indians.

"He could be a demanding father to his native converts, but he was fierce in defending their dignity from the colonial authorities," Archbishop Chaput observed.

The archbishop praised Father Serra's foresight, endurance, political skill and leadership in a situation with "a very limited mix of people and resources under brutally difficult conditions."

He stressed the need for all Catholics to spread the faith, saying that "Jesus commands it. We can't call ourselves Christians and not be missionaries. We need to be active witnesses of our faith."

Evangelization must begin with "our own repentance and conversion," Archbishop Chaput said.

"As individuals, we control very little in life; but we do control what we do with our hearts. We can at least make ourselves available to God as his agents. Personal conversion is the essential first step. It immediately affects the people around us," he explained.

Evangelization must also take into account the nature of contemporary society, he added.

Modern American society produces "a kind of radical self-focus and practical atheism" because it renders God "irrelevant to people's needs and urgencies of the moment," he said. Real individuality, self-mastery and the communities that shape individuals "can't compete with the noise and flash of consumer society."

Any New Evangelization must begin with the "sober knowledge" that many once-Christian lands and many self-described Christians are "in fact pagan," the archbishop said.

In addition, true evangelization is self-renewing, he

said, explaining that at the core of "every fresh work of evangelization is this kind of ardor; a passionate faith that can only come from seeking out and giving ourselves entirely to Jesus Christ, no matter what the cost."

"The irony, the glory and the joy of faith in Jesus Christ is that the more we give it away to others, the stronger it grows and the more we have for

ourselves to feed our own hearts," Archbishop Chaput said.

"Junipero Serra heard the Gospel and believed and acted on it. Today, here, beginning now, God calls us to the privilege of doing the same."

By **CNA/EWTN NEWS** - June 25, 2013

FROM HERE AND THERE

1) Permanent home found for Sisters who left the Anglican community

The new religious community of The Personal Ordinariate of Our Lady of Walsingham, the Sisters of the Blessed Virgin Mary, has moved into a permanent home for the first time since being received into the full communion of the Catholic Church.

The community includes 11 sisters who had been part of the Anglican Community of St Mary the Virgin in Wantage, Oxfordshire, and one sister who belonged to an Anglican community in Walsingham.

They are now part of The Personal Ordinariate of Our Lady of Walsingham adopting the Benedictine rule, and officially became part of the Catholic fold on New Year's Day.

They had no endowments to sustain them financially and have spent the last eight months as guests at an enclosed Benedictine abbey on the Isle of Wight.

On Tuesday, they will move into their new permanent home, a convent in Birmingham, which is the former home of the Little Sisters of the Assumption.

Mother Winsome, the Superior of the Sisters of the Blessed Virgin Mary, said: "We are absolutely overjoyed to have been given the opportunity to live in this convent. We have prayed long and hard and the Lord has opened up this way for us. It is a gift from God."

Their intention is to earn a living at their new home by offering retreats and the ministry of spiritual direction.

Mother Winsome continued: "The abbess and the community there shared their Benedictine life with us and welcomed us into their hearts in the most wonderfully generous way. It has been a life of complete harmony and joy and it will be a wrench to leave. But we are pleased beyond measure that our journey of faith has taken this new direction."

Christian Today - August 26, 2013

2) Redundant!

That seems to link these 2 popes together.

He's either going to end up in jail or in the cemetery dead.

Temperatures have really soared up.

I never make predictions, especially about the future.

It was a sudden and unexpected surprise.

Sometimes you can observe a lot just by watching.

When large numbers of men are unable to find work, unemployment results.

Close to his home where he lives.

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