

# The Sodality of St. Edmund, King and Martyr

A community of

The Personal Ordinariate of the Chair of St. Peter

## UPDATE

Our Sodality Monthly Newsletter



September 19, 2014 – **St. Adrian, Abbot**

### **OCTOBER SCHEDULE**

October 5	Sunday	The Sixteenth Sunday after Trinity
October 12	Sunday	The Seventeenth Sunday after Trinity
October 19	Sunday	The Eighteenth Sunday after Trinity
October 26	Sunday	The Nineteenth Sunday after Trinity

### **SERVICE TIME AND LOCATION**

- (1) On Sundays, **The Holy Sacrifice of the Mass (Ordinariate Use)** is offered at 8:00 a.m.
- (2) Masses are at The Altar of Our Lady in **St. Patrick's Church**, 53 Wellington Street, Cambridge, Ontario.

## **INDEX (AND SOMETIMES, NOTES AND COMMENTS)**

- 1) **MARY QUEEN OF HEAVEN: A QUICK APOLOGETIC** - this page.
- 2) **WHY WE ARE REACHING OUT TO ANGLICANS LONGING FOR UNITY** - page 3.
- 3) **ROBERT'S RAMBLINGS - POT** - page 4.
- 4) **WHAT IS ANTI-CATHOLIC MULTI-CULTURALISM? 4 of 4** - page 6.
- 5) **UNITY OF FAITH IN DIVERSITY OF EXPRESSION 2 of 2** - a commentary on the new Ordinariate publication - *Divine Worship* - page 7.
- 6) **WHAT'S BEHIND THE UN ATTACK ON THE CHURCH? 2 of 3** - page 8.
- 7) **THE EUCHARIST: MYSTERY OF FAITH AND LOVE** - page 9.
- 8) **FROM HERE AND THERE** - page 10.

## **MARY QUEEN OF HEAVEN: A QUICK APOLOGETIC**

Nothing is more of a hot button issue in discussions with our separated brethren than Mary.

Kimberly Hahn said in her journey to the Catholic Church there are three problems: Mary, Mary, and Mary.

So how do we dialogue with non Catholic Christians about today's feast: the Queenship of Mary?

**NCC** (non Catholic Christian) - Why do y'all say that Mary is Queen of Heaven? Don't you know that's a pagan title? That's the name the pagan people in the Old Testament times gave to their goddess. Just look it up in Jeremiah 44.17-25. That's the term they used for the goddess Astarte, and you Catholics worship Astarte you just call her Mary!

**CC** (Catholic Christian) - Whoa! Hold on there a minute. First of all we don't worship Astarte. For that matter we don't worship Mary either. We worship God alone. We honor Mary, and we sure do honor her above every other creature - including the angels. We have three words to describe the different types of religious honor. *Latria* is the worship given to God alone. *Dulia* is the honor we pay to saints and angels. *Hyperdulia* or "super dulia" is the honor we give to Mary.

**NCC** - Yes, but where do you find that in the Bible?

**CC** - Jesus points to Mary and says, "Here is your mother" and he tells us to keep the commandments and the fourth commandment is "Honor Your Father and Your Mother."

**NCC** - You're just being tricky.

**CC** - So you asked for Biblical support for the honor of Mary, and when I give it you're not happy?

**NCC** - Let's go back to Mary Queen of Heaven. I never heard of anything so crazy. Why do you imagine that this simple girl is the Queen of Heaven?

**CC**: - Do you believe that Jesus is the King of Heaven? You sing that hymn "Crown Him with Many Crowns" don't you? The "Lamb Upon the Throne"?

**NCC** - We're not too big on those old fashioned hymns, but sure, Jesus is the King of Heaven.

**CC** - And Jesus talks about "his Kingdom" and "the Kingdom of God" all the time right?

**NCC** - I guess.

**CC** - And he's the Son of David. You're still with me?

**NCC** - Sure.

**CC** - And according to Luke 1: 32-33 Jesus inherits the throne of his father David correct?

**NCC** - OK. So?

**CC** - Well, if Jesus has inherited the throne of his Father David, and he is now the King of Heaven, you have to remember that in King David's time, and in the understanding of the Jews the Queen of a Kingdom was not the wife of the King, but the Mother of the King. In David's kingdom the Queen is the Queen Mother. You can find this in the Old Testament if you like. Check out I Kings 1. Bathsheba was Solomon's mother and she reigns as the queen - *not* one of Solomon's many wives.

**NCC** - How does that connect with Mary?

**CC** - It's not that hard is it? If Jesus inherits the throne of David and is the King of Heaven, and Mary is his mother, then Mary is the Queen Mother of the restored Kingdom of David, and now that Jesus is King of Heaven that makes Mary the Queen Mother of the Heavenly kingdom.

**NCC** - That's far out! How can you spin all of that out of one little verse in Scripture?

**CC** - Let's not go there shall we? If we start talking about spinning stuff out from one verse of Scripture you may have some explaining to do don't you think?

**NCC** - OK. Point taken.

**CC** - Besides. The idea that Mary is the Queen of Heaven is in Scripture.

**NCC** - Now what kind of trick are you going to pull?

**CC** - Let's open our Bibles brothers and sisters to the Book of Revelation chapter 12 and verse 1. Here we see the Mother of the Redeemer who is a sign in heaven and hey look! She's crowned with twelve stars. The mother of Jesus in heaven with a crown? Sounds like a Queen of Heaven to me.

**NCC** - That's very interesting.

**CC** - Do you want to become a Catholic now?

**Fr. Dwight Longenecker** - August 22, 2014

## **WHY WE ARE REACHING OUT TO ANGLICANS LONGING FOR UNITY**

### **TRUE ECUMENISM MEANS GOING BEYOND DIALOGUE AND REPORTS, AND SEEKING TO RESTORE COMMUNION**

November this year will mark the 50<sup>th</sup> anniversary of the solemn promulgation of the Second Vatican Council Decree on Ecumenism, *Unitatis Redintegratio*. It still remains the authoritative document of the Catholic Church setting out the principles of ecumenical dialogue, though much of its teaching was expounded by St John Paul II in his encyclical *Ut Unum Sint* (1995).

Its first paragraph makes clear that the restoration of unity among Christian people was one of the major concerns of the Council. But a reading of the documents of Vatican II shows clearly that the bishops meeting in Rome did not deviate from the belief that there is only One Church of Jesus Christ and identified that Church with the Catholic Church in communion with the successor of Peter. This is made clear both in the dogmatic constitution on the Church, *Lumen Gentium*, and also the decree on ecumenism. The Catholic Church is described as "God's only flock" and it is from this "one and only Church" that other Christian communities became separated over the centuries. In a much-quoted passage *Lumen Gentium* described the Church in this way: "This Church constituted and organised as a society in the present world, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him. Nevertheless, many elements of sanctification and of truth are found outside its visible confines. Since these are gifts belonging to the Church of Christ, they are forces impelling towards Catholic unity."

In an earlier draft of that constitution the text read "This Church is the Catholic Church" but was changed to "This Church subsists in the Catholic Church". There have probably been hundreds of articles written about exactly what "subsists" means. It is usually taken to mean that the one Church of Jesus Christ "has concrete form" or is "concretely realised" in the Catholic Church. What it does not mean is that this one Church of Christ subsists in a number of different Christian communities of which the Catholic Church is one among many. It *does* mean that the Catholic Church is not totally set part from other Christian communities but recognises the active presence of the one Church in other ecclesial bodies, even if they are not yet in full communion with the Catholic Church. There is already partial communion between all the baptised which should lead by God's grace to eventual full communion.

This has been the guiding principle of ecumenical dialogue over the last 50 years. Many of us who were previously Anglicans have yearned and prayed for Christian unity, only to have our hopes dashed as more obstacles have materialised to make the prospect of that unity, for which our Lord earnestly prayed, more difficult. Everybody recognises that the recent decision by the General Synod of the Church of England to ordain women to the episcopate has dealt a serious blow to ecumenical hopes. It would be wrong, however, to see the issue of women's ordination as the only obstacle to corporate union. Other issues over marriage and

other moral questions have arisen over the years to make the ecumenical dream much less of a possibility in the foreseeable future.

It was against this background that many Anglicans, who already believed they shared a common faith, approached the Holy See petitioning to be received into full communion which led to the publication of the apostolic constitution *Anglicanorum coetibus* in 2009 and the erection of the first ordinariate in January 2011.

In a lecture given in 2010, Cardinal Levada, then prefect of the Congregation for the Doctrine of the Faith, made two very important points about *Anglicanorum coetibus*. The first was that it was not created in a vacuum but was a logical development of the official Anglican-Catholic dialogue over the previous 45 years. In fact, it could be described a fruit of Vatican II. The second was that this is the first time that the Catholic Church had reached out to men and women of western Christianity who desired full communion and accorded them not just a place among many, but a distinctive place within the Church. This must have important ecumenical implications which Benedict XVI was fully aware of when he described *Anglicanorum coetibus* as pointing towards that ultimate goal of full ecclesial communion between Catholics and Anglicans. The erection of the ordinariates opens new possibilities for Christian unity by offering the opportunity of

legitimate diversity in the expression of our common faith. So much ecumenical work is about dialogue and reports which, though important in themselves, cannot be a substitute for something actually happening to restore full communion. The full corporate unity of the Church is the will of Christ for which all Christians must work and pray. The ordinariate, far from making ecumenical relations more difficult, holds out a vision for a means by which the goal of unity might be realised. In a small way, those in the ordinariate are working to achieve that aim of being "united but not absorbed", a hugely important notion for the future of the Church.

We are conscious that many people are not aware of or have misunderstandings about the ordinariate that gives this prophetic vision for Christian unity. To help people understand us better, especially those in the Church of England who may be feeling that God might be calling them into communion with us, we have arranged an exploration day called "Called to be One" on September 6 for which our Holy Father, has promised his prayers. Ordinariate groups around the country are providing opportunities for anyone searching to learn a little more about our mission within the Catholic Church.

By **Monsignor Keith Newton**, Ordinary of The Personal Ordinariate of Our Lady of Walsingham - in *The Catholic Herald*, August, 2014

## **ROBERT'S RAMBLINGS**

### **POT**

No, not weed but post ordination training, or pre ordination training, come to that.

It occurs to me that members of St Edmund's in Kitchener-Waterloo, or other Canadians of the North American Ordinariate, might be interested in a difference between their circumstances and those of the UK.

Difference has been occasioned not by theology or liturgy but by geography. Former Anglican clergy being received into communion with the Bishop of Rome and the millions of others also in communion with him, are expected to do some study, properly enough I learn that in North America such clergy have devoted Saturdays to study, that by means of computers they have been in contact with tutors in Houston, Texas, and with one another. Opinions are heard, points of view are shared. A technophobe like me is grateful to have escaped such technology. My mind boggles. And I wonder

how sore eyes become or how dizzy heads become.

The United Kingdom is small enough for clergy to meet in person. We make new friends, swap experiences, share a good meal, celebrate the eucharist together, enjoy a day out. There is much laughter. Some of us are even close enough to get to venues with relative ease. In my own intake, year No 2, a group of 20, one man comes from a Scottish island, another from rural Wales, and a third from North East England. For them travel is more exacting. My group also includes an Irishman, a Japanese and an American. The last belonged not to the TAC but to another jurisdiction, the Anglican Province of America. He came to England as a padre in the US air force and was received into the Ordinariate over here. Sadly, a member of my group who did belong to the TAC, Fr Philip Penfold, died only days after his priesting. He was battling cancer throughout the course of studies but

managed to get to London from the South Coast for every study day. The Congregation for the Doctrine of the Faith in Rome and the Bishop of Arundel & Brighton kindly brought Philip's ordination forward. The first intake, year No 1, was a large one of 60 members. They were given a choice of venues most accessible to them, Buckfast Abbey in the West country, Birmingham in the Midlands or London. They have now completed their two and a half year course, whereas my lot carry on until June this year. Intake No. 4 began this past January

In addition to study days we also have a few plenary sessions for all clergy whatever intake they belong to. There are now almost 100 of us. We gather in the handsome basement of a recently refurbished Catholic church in Soho Square, called St Patrick's. A plenary is not unlike one of those regional deanery meetings we used to hold in the TAC, Canada. Remember them? Elevenses, a square meal at midday, afternoon tea; worship, an erudite lecture from a learned person; a "business" session. The treasurer, a layman from the Midlands, says we don't have enough money, that we must increase income or decrease expenses. How Anglican can you get? This is patrimony for sure. But it's encouraging to learn that Pope Benedict made a handsome donation from his own discretionary fund, that a group of supporters assist us, Friends of the Ordinariate. Their patrons include a duke and one of the Queen's cousins.

The clergy are in differing situations so there are pastoral practicalities to compare. One Ordinariate priest has been appointed parish priest of a conventional RC parish which is without a single Ordinariate layman, so he has new ropes to learn, but this arrangement means that paying him and housing him is no problem. Another Ordinariate priest and his sixty Ordinariate parishioners camp out in a Catholic parish which gets two thousand communicants a Sunday, so this man offers some assistance to his hosts. But how is he to be paid? We at St Agatha's in Portsmouth own our own building so we are in quite different circumstances. Diocesan Roman Catholics are beginning to trickle over to us, either because they prefer a smaller and more family like congregation, or else because they prefer Anglican style worship. The RC cathedral of St John the Evangelist is only 600 yards away from St Agatha's so worshippers get a choice.

Another event all clergy attend is our Chrism Mass in Holy Week. As our Ordinary, Monsignor Keith Newton, is not in bishop's orders the Pope's Nuncio

to the UK, Archbishop Menini, acts on the Ordinary's behalf: he consecrates the oils for anointing the sick and for those to be confirmed (chrismated) or ordained. This service can now take place in our small "cathedral", as it were, the Church of the Assumption, also in Soho, formerly the domestic chapel of the Portuguese embassy and then of the Bavarian embassy. Then there is the occasional central evensong or Epiphany carol service, impeccably Anglican with Prayer Book psalms to Anglican chant and hymns from the green *English Hymnal*. And we have been able to make a silent retreat together at Douai Abbey which seems to be nowhere in particular and difficult to get to if you don't have a car.

Father and Mrs Newton now have an official residence behind the Assumption church, with rather too many storeys for some knees but with rooms large enough for many study groups to meet in. Formerly the London venue was Allen Hall, the Catholic seminary in Chelsea, almost on the banks of the Thames. This is on the site of St Sir Thomas More's house where King Henry VIII used to meet him, perhaps under the very mulberry tree which still grows and fruits there. We received the warmest of welcomes from seminarians and staff. The lads nicknamed us *Dad's Army* and Father Newton they called Captain Mainwaring. (Are Canadians still familiar with this TV series about Britain's Home Guard during the Second World War?) Once when we had finished a semester there we concluded it with a garden party complete with wine and a desert called Eton mess, a concoction of strawberries and meringue. Our lecturers included layfolk as well as clergy, women as well as men, Dr Caroline Farey on philosophy (who had been a consultant to a synod of bishops in Rome), Dr Clare Watkins on doctrine, and a witty and very Scots nun on canon law. The lecturer who got a standing ovation was the missionary who spoke about the Bible. Once every two months we submit an essay of two thousand words. The markers are theologians who are laymen, though on account of our grey hairs they don't actually award marks like gamma minus; they merely write comments in the margins. The man who co ordinates all this is the learned Dr Stephen Wang, senior Catholic chaplain in the university of London.

In short, I am happy to report that our Brit experience is good.

**Monsignor Robert Mercer CR**

## **WHAT IS ANTI-CATHOLIC MULTICULTURALISM? 4 of 4**

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

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

### **Counterrevolution vs. the counterculture**

Can we salvage and nourish in contemporary human minds the traditional culture that the multiculturalists are so cleverly trying to destroy? I believe that we can. There is one problem, however. The very fact that we have to think about the question of how to retain and nourish true culture means, to a large extent, that we have already lost it. Since intellectual culture is like a "second nature," to consciously have to cleave to it means that it is not had as it should be had. The reason why culture must be possessed as a "second nature," is on account of the fact that culture is the manner in which a human being responds to the truth of order. A cultured soul is one whose response to order is natural and instinctive. The cultured soul is one which can both appreciate the refined breadth and depth of order, along with responding properly to the specificity and exact worth of being.

Such precise responses to the specificity and refinement of reality are normally the result of an inheritance passed from generation to generation as a deposit of truths and attitudes and adaptations to those truths. This deposit is normally expressed in art, customs, festivals, manners, and behaviors. This inheritance is not merely "behavioral information." It is the silent spiritual communication of the generations. It says "do this and you shall be right."

What can be done, then, to form a new generation, immune to multiculturalism, because immersed in the fresh springs of Catholic culture; which, by the way, is the authentic form of "Western" culture. The first thing to remember in this regard is the most fundamental. True "culture" is, in its origins, that which surrounds the "cult." The true "cult," of course, has at its core an act of sacrifice to God. An organic culture then, one not artificially engendered, is one which develops out of man's response to the reality of this act of sacrifice. The most primordial forms of culture, then, are those actions, behaviors, attitudes, and art forms which surround and constitute our participation in the act of sacrifice.

According to this view, culture is not man's way of

expressing inner states of consciousness, as has been suggested by Pope John Paul II in the course of his philosophical career. Rather, it is man's response to an objective reality outside himself, which is not dependent at all upon his will but upon the will of God. True and authentic culture, as opposed to a "culture" stemming from purely human concepts and needs, is an adequate response to the very specific character of the Holy Sacrifice. True culture must be ultimately based upon God's revelation of a form of worship acceptable to Himself and one which is a fitting response to the specificity of the Divine Nature.

The first thing that must be done to rebuild a culture which has, ostensibly, left the hearts and minds of men, is to place within young hearts an intimate awareness of the rhythms and values inherent in the Holy Sacrifice of the Mass. This means a cultivation of the proximate and remote externals, such as ceremony and festival, which convey to human minds, dependent as they are upon physical perception, the inner secret of the mysteries being celebrated. Culture can only be regained, when the individual and collective imagination is placed under the yoke of the Good, the True, and the Beautiful.

After the initial conquest of the imagination, the cultivation of the soul must extend to the intellect. Ultimately, the intellect must come to the defense of this vision of the Good, the True, and the Beautiful if it is to be sustained. The most perfect way to cultivate the intellect is to have it engage itself with meditation on the philosophical and theological truths which underlie and surround the Holy Sacrifice. With this, intellect, imagination, and sensation can be welded together to form an organic whole, a unified outlook on the world. Such a unified outlook, armed with the intellectual arguments, can easily withstand the flaccid and unsubstantial concepts of the multiculturalists.

Finally, those who would possess and cultivate Catholic culture, must identify with those who have possessed and cultivated it in the past. Since culture is meant to be a "second nature" for the mind, an habitual imaginative and intellectual affinity or, perhaps, a connaturality must be established between the intimate lives of our predecessors in

the Faith and our own innermost lives. We must "sympathize with" giants upon whose shoulders we stand. I believe that such an agenda can be realized in families, small communities, and in schools dedicated to the integral Catholic Faith. We

must know what it means to be Catholic. We must be Catholic, unabashedly, again.

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

## **UNITY OF FAITH IN DIVERSITY OF EXPRESSION 2 of 2**

### **Liturgical book for the personal ordinariates established under the Apostolic Constitution, *Anglicanorum coetibus***

#### ***Divine Worship: The Order of Solemnization of Holy Matrimony***

While *Divine Worship* attempts to preserve a consistency with the Prayer Book tradition, the process of elaborating and approving these texts for Catholic worship did require some modification of the marriage rite so as to ensure a closer conformity to Catholic doctrine and canonical form. The rubrical directory which introduces *Divine Worship: Order of Solemnization of Holy Matrimony* makes clear, for example, that the celebration of Marriage between two baptized persons ordinarily takes place during Mass because of the intimate connection of the sacrament with the Paschal Mystery of Christ. The self-offering of Christ for the Church actualized in the Eucharist is understood the shape and foundation of the marital covenant which is actualized in the consent of the spouses to give themselves to each other, a perspective underscored by explicit reference to *The Catechism of the Catholic Church*.

The very first element of *Divine Worship: Order of Solemnization of Holy Matrimony* is the Admonition and Scrutiny in which the ends of marriage are rather forthrightly proclaimed and the persons to be married are publicly asked about any impediments to their marriage. Even when celebrated during a nuptial Mass, the rite begins with this Admonition and Scrutiny and only if no impediment is alleged does the Mass continue. The Rite for the Solemnization of Holy Matrimony follows the Liturgy of the Word and consists of the Profession of Intention, the Exchange of Consent, and the Blessing and Exchange of Rings. Mirroring the Roman Rite, the Nuptial Blessing occurs after the Eucharistic Canon and the Lord's Prayer and is completed in the exchange of the Peace. The texts for the Solemnization of Holy Matrimony during Mass also include a Final Blessing of the couple and the congregation.

#### ***Divine Worship: The Order of Funerals***

As is made clear in the directory which accompanies these texts, the Eucharist is the heart of the Paschal reality of Christian death, for in that sacrament the Church offers to the Father the saving sacrifice of Christ and commits to the earth the body of the dead person, the seed of the body that will rise in glory. In this way the directory underscores that the funeral of a baptized person is normally celebrated within the context of a Funeral Mass.

Whereas the Roman Rite speaks of the prayers for the Commendation of the Dead, *Divine Worship* celebrates the Absolution at the Bier. This title warrants some explanation, so as to avoid a misunderstanding of the term "absolution". The ritual directory insists upon the fact that the prayers of Absolution at the Bier are a sacramental. This element is not to be understood as a purification of the dead, much less as effecting a remission of sins, but rather as the last farewell of the Christian community prior to committing the mortal remains of the dead to the earth. "Absolution" understood as purification and forgiveness of sins flows rather from the Eucharistic sacrifice.

When examining the texts themselves, one notes that they preserve the eloquent cadence of traditional English. The adjustments introduced into the text demonstrate the Holy See's concern that this beautiful language also express the fullness of Catholic faith, particularly here in the expiatory nature of Christ's sacrifice as applied in the funeral liturgy to the specific soul of the deceased person. The Anglican sources often lacked explicit prayers for the soul of the deceased, preferring a first-person plural form of supplication, praying for the faithfully departed in general with almost a passing reference to the deceased. The commission sought to maintain the centrality of the prayer of supplication for the specific soul of the deceased without compromising the structure or literary integrity of the Anglican sources.

## **Conclusion**

Much more can be said about specific examples of Anglican liturgical patrimony present in these rites for Baptism, Marriage, and Funerals. The preceding is merely an overview of *Divine Worship: Occasional Services* in order to highlight the richness of these texts and their conformity with Catholic faith and practice. The Holy See has made these rites available for the spiritual nourishment and sanctification of her sons and daughters coming into full communion from Anglican backgrounds. In doing so, the Church has also given eloquent expression to a fundamental principle for the ecumenical movement: the unity of faith which is at the heart of the communion of the Church does not require a rigid uniformity of expression. This insight

of "unity of faith in diversity of expression" is the hermeneutical key to Benedict XVI's Apostolic Constitution *Anglicanorum coetibus* and, in some manner, reflects the communion that the liturgy itself forges among the members of the Body of Christ. The incorporation of Anglican liturgical patrimony in the Catholic Church, an act historic in itself, offers a mutuality of enrichment which guarantees the authenticity of the faith, invests our liturgical expression with the sure authority of that faith, and redounds to the glory of God, the source of communion and focus of our sacramental worship.

**Monsignor Steven Lopes**, Official of the Congregation for the Doctrine of the Faith - June 12, 2014

## **WHAT'S BEHIND THE UN ATTACK ON THE CHURCH? 2 of 3**

### **Recent Events Highlight UN's Progressive Culture**

Although Sandberg's Committee on the Rights of the Child report has gotten the most publicity because it is the first to directly attack the Church in this way, the truth is that the report is just the latest in a long series of UN reports designed to make abortion an international right, and increase world-wide support for same-sex behavior. A report issued last month by the United Nations Educational, Scientific, and Cultural Organization (UNESCO) entitled "Teaching and Learning: Achieving Quality for All," is described by C-Fam in a report released last week as suggesting that the purpose of educating children is not simply to increase literacy, but also to teach them "where and how to have an abortion" and to be more accepting of same-sex behavior.

The UNESCO report decries that "in many parts of the world, people remain intransigent in their attitudes toward homosexuality." The truth is that many countries struggle with these new UN requirements to teach tolerance of homosexuality in their school curriculum while sodomy and homosexuality continue to be outlawed in their countries.

But, laws against abortion and homosexuality have not stopped UNESCO from promoting their pro-abortion and pro-same sex policies in the past. In 2012, Maria Casado, director of UNESCO's presence at the University of Barcelona, Spain called for a national registry of doctors who refuse to perform abortions. According to LifeSiteNews,

Casado expressed opposition to restrictions to abortion in Spanish law and called for a more stringent definition of conscientious objection for doctors - claiming that her goal is to "respect rights in a democratic society, women's rights as well as doctor's rights . . . When conscientious objection is transformed into a collective stance for ideological reasons, it turns into civil disobedience," naming the Catholic Church as responsible insofar as it promotes conscientious objection to abortion.

And, while one of the goals of UNESCO and the Committee on the Rights of the Child has been population control through abortion and contraception, there is no other entity at the United Nations that has worked as ruthlessly for population control as the United Nations Population Fund (UNFPA). Exposed by Steven Mosher, president of the Population Research Institute, as being a direct participant in China's coercive one-child policy, UNFPA is an international development agency that "promotes the right of every woman, man and child to enjoy a life of health and equal opportunity." Three core areas of UNFPA's work focus on reproductive health, gender equality, and population and development strategies. The main focus is on increasing access to contraception and abortion by working directly with governments throughout the world.

Population control supporters Bill and Melinda Gates have assisted the efforts of UNFPA through the Gates Foundation. Recipients of the prestigious UNFPA Population Fund award in 2010, Bill and Melinda Gates have donated more than one billion dollars to family planning groups - including the



UNFPA; International Planned Parenthood Federation; CARE International - an organization that works with the UN to lobby for legalized abortion in several African nations; Save the Children - a major promoter of the population control agenda; and the World Health Organization - an organization that forcibly sterilized thousands of women in the 1990s under the pretense of providing tetanus vaccination services in Nicaragua, Mexico and the Philippines.

Sharing the same ideology as the UN, Bill and Melinda Gates view population control as the key to the future. For Bill Gates, "there is no such thing as a healthy, high population growth country. If you're healthy you're low-population growth . . . As the world grows from 6 billion to 9 billion, all of that population growth is in urban slums."

At an international women's health conference called "Women Deliver" last May in Kuala Lumpur, Melinda Gates promised to expand access to family planning and promised to raise \$4 billion to supply contraceptives, particularly Depo-Provera, to 120 million more women. Co-sponsored by the UNFPA, UNWomen, UNAIDS, the Bill and Melinda Gates

Foundation, and others including the World Bank and the World Health Organization, the "Women Deliver" conference included a presentation by the late-term abortionist LeRoy Carhart who was there to instruct others on how best to expand abortion services. Participants also heard presentations from Princeton University's most famous abortion proponent and euthanasia advocate, Professor Peter Singer.

It is likely that the United Nations will continue its commitment to expanding access to abortion and contraception, and removing the taboos that surround homosexuality throughout the world. The Catholic Church is one of the few remaining barriers to this expansion. There will be continued attacks and the Church needs to prepare for them as the United Nations will continue to attempt to diminish the authority of the Church by resurrecting old clergy abuse cases and inflating statistics on past misdeeds by priests.

By **Anne Hendershott** (Professor of Sociology and Director of the Veritas Center at Franciscan University in Steubenville, Ohio) - February 10, 2014 on [www.crisismagazine.com](http://www.crisismagazine.com)

## **THE EUCHARIST: MYSTERY OF FAITH AND LOVE**

To "live" the holy Mass means to pray continually, and to be convinced that, for each one of us, this is a personal meeting with God. We adore him, we praise him, we give thanks to him, we atone for our sins, we are purified, we experience a unity with Christ and with all Christians.

We may have asked ourselves, at one time or another, how we can correspond to the greatness of God's love. We may have wanted to see a program for Christian living clearly explained. The answer is easy, and it is within reach of all the faithful to participate lovingly in the holy Mass, to learn to deepen our personal relationship with God in the sacrifice that summarises all that Christ asks of us.

Let me remind you of what you have seen on so many occasions: the succession of prayers and actions as they unfold before our eyes at Mass. As we follow them, step by step, our Lord may show us aspects of our lives in which each one of us must improve, vices we must conquer, and the kind of brotherly attitude that we should develop with regard to all men.

The priest draws near to the altar of God, "of God who gives joy to our youth." The holy Mass begins with a song of joy, because God is here. It is the joy that is shown, together with love and gratitude, as the priest kisses the altar, symbol of Christ and reminder of the saints - a small surface, sanctified because this is where the sacrament of infinite worth is made present to us

The *Confiteor* makes us aware of our unworthiness, not an abstract reminder of guilt, but the actual presence of our sins and weaknesses. This is why we repeat Kyrie, eleison, Christe, eleison: Lord, have mercy, Christ, have mercy. If the forgiveness we need had to be won by our own merits, we would only be capable of a bitter sadness. But, because of God's goodness, forgiveness comes from his mercy, and we praise him - Gloria!: "for you alone are the holy one, you alone are Lord, you alone, O Jesus Christ, are the most high, with the Holy Spirit in the glory of God the Father."

**Saint Josemaría Escrivá de Balaguer** - founder of *Opus Dei*

## **FROM HERE AND THERE**

### **1) Confused about CR?**

**Monsignor Robert Mercer CR** is a member of The *Community* of the Resurrection, whereas **Father George Nowak CR** (the Pastor of St. Mary, Our Lady of the Seven Sorrows, in Kitchener) is a member of The *Congregation* of the Resurrection. The two have met – a few years ago at a reception and information meeting, in Waterloo, organized by St. Edmund's, shortly after *Anglicanorum coetibus* was promulgated.

The Community of the Resurrection was founded in 1892 as an Anglican religious community for men. Its mother house is in Mirfield, England.

The Congregation of the Resurrection was founded in 1836 as a Catholic 'Institute of Consecrated Life' for men. Its mother house is in Rome.

### **2) "Fight the Dictatorships of our age with the Gospel."**

It is difficult to discern in today's political life a will to promote common good. The law rather aims at supervising a maximal permissiveness, as it offers to each and all to assuage their passions while at the same time seeking to minimise consequences for others, thus avoiding to make too many disgruntled persons. A new mankind is being shaped which brushes aside all of those who stand in its way or are burdensome: unwanted or crippled children, elderly people, social misfits where are to be found so many young people who will find but in alcohol, drugs or suicide an answer to their misery. Society is serenely assured to be well within its rights and will restrict itself to record the fact into soulless statistics, thus concealing behind anonymous figures those who are its own victims and who are not to be mentioned.

Even as societies jettison man, should not man jettison these societies and choose anew man and his good? Preach the Gospel to every creature! That is Christ's answer.

From the Sermon for the Ascension by the **Father Abbot of Fontgombault**

### **3) We need better palliative care, not assisted suicide**

Federal Minister of Health **Rona Ambrose** says Canadians don't need assisted suicide and euthanasia when it comes to dying, but better palliative care, something she says she wants to make a priority.

"I think the starting point for me is that we still don't have the best elderly care and palliative care yet," Ambrose told CBC. "So let's talk about making sure we have the best end-of-life care before we start talking about assisted suicide and euthanasia."

Ambrose's comments come at a time when Quebec has recently passed legislation to allow assisted suicide under the name of 'medical aid in dying', and the Supreme Court is about to hear a case that seeks to grant Canadians the right to kill themselves with assistance.

Added to this is the Canadian Medical Association passing a resolution recently allowing physicians to follow their conscience in deciding to provide or withhold euthanasia to a patient within the bounds of legislation. Dr. Chris Simpson, the head of the association, recently stated that euthanasia is an "appropriate" choice when all else fails.

Ambrose said the federal government can do much to help palliative care initiatives.

"While some people think, 'leave it to the other jurisdiction,' I'm a big believer in national initiatives. I think the federal government has a huge amount of knowledge, capacity, power, authority to act within the health care system," she said.

**www.lifesitenews.com - September 16, 2014**

**Gary S. Freeman**

102 Frederick Banting Place  
WATERLOO Ontario N2T 1C4

519-886-3635 (Home)

519-747-5323 (Fax)

gfreeman@pwi-insurance.ca or StEdmund@pwi-insurance.ca  
800-265-2178 or 519-747-3324 (Office)