



The Annunciator

Newsletter of the Anglican Use Sodality
of the Annunciation of
The Blessed Virgin Mary

Canadian Deanery of St John the Baptist

Personal Ordinariate of the
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This month's issue is just a tad late, as my wife and I have just completed a nearly 5,000 km driving journey to various points in the Maritime Provinces. At the top of the list was to visit relatives in the Sydney, Cape Breton area, and chiefly Barb's aunt, Sister Carmelita MacDonald.

"Aunt" Carmie is a nun of the Congregation of Notre Dame of Montreal (CND), having entered the Order straight out of school, along with one of the girls from the house next door—they grew up just half a block from the Convent. Sadly, the Holy Angels Convent is now closed, and the remaining few dozen or more sisters are all living in a splendid retirement home. They, and the others living there who wish to worship with them, are too numerous for the prayer room that was set aside for them, so the theatre has been somewhat permanently commandeered for celebration of the Divine Mysteries.

It was there, with permission of Bishop Dunn of the Diocese of Antigonish, that I celebrated Mass for the sisters, their chaplain and a few visitors—perhaps some 40 people in all.

And, as much as these octogenarian nuns might be broadly classified as "Vatican II" nuns, having taken off their habits in 1969, and being in favour of married clergy (even if they did persist in referring to Barb as "the wife"), they are nonetheless quite clearly souls who have spent their lives in prayer and service. How refreshing it was to see elderly people who were quite at peace; very unlike the typical retirement facility in Ottawa, where an unfortunate percentage of the residents are unhappy, agitated, and certainly not at peace.

I must also share that I've now learned some new, or should I say, *different* forms of expression for common English phrases. I knew something was up as we were driving around the Cabot Trail on a splendidly sunny day, and those spots where one might pull over to take in the stunningly breathtaking views were not called "lookouts" as is common elsewhere in North America, but rather "lookoffs".

What other charming variations? Well, the sun doesn't "come up"; it "gets up". One doesn't "set off" fireworks; one "puts off" fireworks. And then there is a term that has many variations across Canada. Here in southern Ontario, if one owns a summer building on a lake or river outside of built up areas, it is called a "cottage". The same in northern Ontario is called a "camp". In Newfoundland, a "cabin". Perhaps the biggest stretch, though, is Cape Breton where they are called "bungalows".

One quickly discovers why when driving around Sydney and other communities; all of the older houses are two storey buildings—not a bungalow in sight. Their cottages, however, are pretty much all one storey—bungalows indeed. We visited one where Barb's step-uncle took us out in his motor-boat (not sure if they have another name for that) with Sister Hazel (Aunt Carmie's lifelong friend in CND), after which we ate a mess of delicious crab legs, left over from the night before...

Fr. Carl

May they rest in peace.

Two long time members of our community died this past month. On July 12, Mary Roberts, one of the original founding members died; and, on July 26, Paul Allah, a faithful 8am Sunday member until ill health prevented his presence, also died. Rest eternal grant unto them, O Lord. And let light perpetual shine upon them.



PRAYERS FOR THE PERSECUTED CHURCH

Life in Restricted Nations

(From the Voice of the Martyrs web site)

AFRICA: Modern-Day Victims of Forcible Slavery Tortured

Sources: CBN News, Assist News

From the west coast of Africa to the deserts of Sinai, Bedouin tribes are conducting a human trafficking trade on a massive scale. According to CBN News, the trade reaps millions of dollars and deals with human misery. It could be stopped, but so far no one has dared.

"Philip," one Eritrean torture victim, explains how he lost the sensation of his hands: "It was a result of the accumulated torture but mainly because (both) of my wrists were tied up so tightly. (As I was hung) from the ceiling for three days, the blood was cut off from my hands...."

A 35-year-old Eritrean woman named Segen, who is five months pregnant, speaks of her own horrific experience. The news reporter interviewing her said that you could hear the strain in Segen's voice as she recounts what took place: "They are asking for money every minute and they hit us.... They hang us the way (Jesus) was hanged...."

These are just two examples of this widespread modern-day slavery, kidnapping and torture trade in the Sinai desert. Shahr Shoham, director of Physicians for Human Rights, has documented more than 1,300 cases of torture. And the vile treatment of these victimized refugees is considered diabolical. Thankfully, there are survivors who have eventually made it to Israel. (To learn more about the hardships facing fellow believers in Eritrea, go to the [Eritrea Country Report](#).)

In addition, what the Bedouin tribesmen demand from the Eritrean victims' poor families is an unattainable amount. "The ransom fees can go up to \$40,000 for an individual and even \$50,000," the news report states. "And until the ransom fees (are) paid, the people will not be released." Shahr surmises that "the financial burden on the families is devastating." Many of the cap-

tured Eritrean refugees, like Segen and Philip, are Christians. Sadly, many don't survive.

May God mightily intervene on behalf of these Eritrean believers who are going through much tribulation while fleeing persecution in their own troubled country. Ask the Lord to place a hedge of protection around them and their families, keeping them safe from the evil one who roams about like a roaring lion, seeking whom he may devour. Pray that their perpetrators will experience an encounter with the Living God so they will have the opportunity to turn from their wicked ways...and instead discover the joy of serving Him and His people as instruments of blessing.



NOTICES, NEWS & REMINDERS



- **Feast Days** this month: In **Tuesday, August 6** is the feast of **The Transfiguration of the Lord**; **Thursday, August 15** is the feast of **The Assumption of the Blessed Virgin Mary**. Also, **Saturday, August 10** is the feast of **St Lawrence**; and, **Saturday, August 24** is the feast of **St Bartholomew**—on Saturdays, we have already scheduled services. Please see the back of this issue for service times.
- **Address correction:**
Please correct your copy of the parish directory address for (Fr.) Doug and Carolyn Hayman to read:
44 Sophia Street
Johnstown ON K0E 1T1
- **Parish Picnic**—Sunday, August 18 at Fr. Carl and Barb's at 6541 Michelangelo Court in North Gower, following the 10AM Mass that day. Fr. Carl's brother David has hung up his barbeque tongs, so we shall be reverting to our earlier practice of pot-luck.



Michael's Musings

As I mentioned in last month's article, much of my time during the last two months has been spent read-

ing books by or about Joseph Cardinal Ratzinger, now Pope Emeritus Benedict XVI. It's been an interesting journey, to say the least. The wide variety of Benedict's work - his breadth of vision - takes one's breath away. In putting together a readings course on Benedict (as part of my graduate studies) it was necessary to choose only a tiny part of his writings. Some of the ones I chose, such as *Jesus of Nazareth*, I was already familiar with, but wanted to explore more deeply. Others, even such well known books as *The Ratzinger Report*, I had not read previously.

Benedict is a brilliantly accessible writer; although he wrote a lot of specialized academic works, he also wrote a great deal for general audiences. Indeed, he became the first Pope to do a book length interview, *Light of the World*, in which he answers questions about faith and the modern world. What follows are a few suggestions, if you want to explore more deeply the mind of the Pope who gave us *Anglicanorum Coetibus*. Most of the books mentioned below are available from the Ottawa Public Library.

To begin with, Benedict has an interesting, and inspiring, personal story. His little book *Milestones* recounts the first five decades of his life, ending with his appointment to the Holy See as Prefect of the Congregation for the Doctrine of the Faith. I found his account of growing up during the Nazi regime and World War II to be most insightful, for two reasons. First, Benedict provides a fascinating look at the life of a Catholic family who hated Nazism, and how God preserved them through that peril. Secondly, he is able to stress just how crucial the role of the Catholic Church was in standing up to totalitarianism. The evils of the Third Reich strengthened the young Ratzinger's faith that the Catholic Church, which crossed borders and claimed that there was such a thing as absolute truth (contra a truth based on a national or racial mythology, or any other political principle), was necessary to avoid a repeat of these dark times. Ultimately, when he warned of a "dictatorship of relativism", he knew exactly where this was capable of leading.

George Weigel also provides helpful background on Benedict's life (drawing heavily from *Milestones*) and gives an insightful analysis of his thought in *God's Choice* - one of a number of books written in 2005 that sought to explain the papal election, and to examine where the Catholic Church was likely to be headed. Another, more in depth analysis of Benedict's thought is given in Fr. Aidan Nichols' book *The Thought of Benedict XVI*. He gives a background on the theological and philosophical environment of Bavaria, where Ratzinger was raised, as well as chapters that explore the various episodes of his career, such as early studies in Augustine or Bonaventure, his contribution to the Sec-

ond Vatican Council, or his writing of *Introduction to Christianity*.

Introduction to Christianity is a longer book, and requires close attention, but if you're looking to read some first class theological writing, this is an excellent choice. He focuses on the Apostles' Creed, giving a robust defense of faith in the modern world, making reference to contemporary philosophy and literature. He provides a wonderful analysis of just what the doctrine of the Trinity means for philosophy, especially how the Christian understanding of God changed the way the world understood the essence of reality, that the concept of "relationship" was no longer viewed as a mere accident, but - since it was found in God - came to be seen as fundamental to what it meant to exist. With this development we gain what we understand by the concept of "person".

Among the works I read this summer were three different book length interviews with Benedict, written over the course of thirty years. *The Ratzinger Report*, written during the 1980s, goes into detail about various crises faced by the Catholic Church. Although some of the details have changed, most of the book is as relevant today as then. I've mentioned before that the man who would be Pope had a tremendous optimism about the future of the Church, despite his concerns about the present.

While the *Report* focuses primarily on the interior life of the Church, and in a way that is likely to primarily interest Catholics, *Salt of the Earth* and *Light of the World* (both written with German journalist Peter Seewald) are books that are written to be very much of interest to those outside of the Church. It is fascinating to watch the progression between the two (Peter Seewald wrote another book with Ratzinger in between the two, called *God and the World*, which I have not yet read), in terms of the tone of the interview. At the beginning of *Salt of the Earth*, Seewald admits that he had left the Catholic Church years before, although he still seems to have maintained a lively interest. His questions are those of a genuine seeker; he admits, right from the start, to being deeply touched by Ratzinger's humility and grace, as well as his deep intelligence - he gives the sense that he's found someone of whom he can and may ask anything. This searching attitude continues in *Light of the World*; he is not afraid to present his subject (now the Pope!) with difficult questions, both about his papacy, and the relationship of the Faith to the world - but he does so with a new confidence. At the end of the preface, Seewald calls Benedict a "servant of the Church, a great giver who completely exhausts himself in his giving". More importantly, he said that in listening to the Pope and sitting beside him, "a radiance from the light of the world becomes visible, from the face of Jesus

Christ, who wants to encounter each one of us and excludes no one.” In other words, to read this book is to be let in on a life changing encounter with a servant of Christ.

In past articles, I have already written a fair bit about *Jesus of Nazareth*, Benedict’s last major work, but I do want to stress again the significance of this book. It strikes an excellent balance between academic and devotional material, partly in that he emphasizes so strongly that the Christ spoken of in the Creed is exactly the same Jesus of Nazareth we know from history. In other words, Jesus can be studied in a way that is both critical and worshipful.

Perhaps I should also mention Pope Francis’ first encyclical, *Lumen Fidei* (“The Light of Faith”), in that it was written primarily by Benedict. It recapitulates a great deal of what he wrote about faith over the course of his life, especially about the life of the people of Israel, and of Our Lady, but put together in one place, especially for the Year of Faith. The publication of this encyclical was an act of humility on the part of both Benedict and Francis, and serves to illustrate the unity and continuity of the See of Peter. Whatever differences Benedict and Francis may have in style or personality, they are one in faith.

I want to end by providing a bit of a progress report, as I prepare to begin work as a missionary with Catholic Christian Outreach later this month. A week and a half

speaking to you (you can also check us out online at <http://www.cco.ca/>.) However, I want to take this opportunity to stress, once again, that what we need more than anything else is prayer – most importantly that God will bless what we’re doing as a ministry, and that he will allow Rebecca and I (along with the now six-month old Robert) to be a faithful missionary family.

Michael Trolly

Religion or science: what is the basis for the pro-life view?

by [Murray Vasser](#) Tue Jul 30, 2013 09:58 EST

July 29, 2013 ([LiveActionNews](#)) - One of the most shocking conversations I have experienced occurred on a train. I was in the lounge car, watching the sun rise as we glided through the gritty precincts of Los Angeles. Sitting next to me was a young man, about my age, who was an atheist. We had become entangled in a debate on religion, and I was pressing him to concede the reality of objective moral values. “Surely,” I argued, “You would admit that the Holocaust was truly evil.” “Well,” he responded, “You have to see it from the German point of view. They thought the Jews were a real threat. They told them to leave, and the Jews insisted on staying.”

Years ago, I might have written this young man off as a psychopath. I am afraid, however, that he is really quite normal.

A few months before the train ride, I had a similar experience at my church. I was teaching a class of junior high students, most of whom had grown up in the church. During the lesson, I showed a clip from a WWII era film depicting a German officer mistreating a Jewish man. After the clip was finished, I asked the class to help me compile a list of all of the truths which we could perceive about the event. We quickly assembled a list describing the actions that the officer had taken. After a stretch of silence, I added one more item to the list: “These actions were wrong.” Before I had finished writing this statement, one of the students corrected me. “That’s not a truth,” he confidently asserted. “It’s an opinion.”

I turned around to see the class nodding in agreement. “So you mean you don’t believe this statement is true?” I asked, pointing to what I had just written. “No, it’s an opinion,” someone else answered.

Catholic Christian Outreach



of training begin on August 15, after which I will report to my placement as part of the national headquarters staff. Unfortunately, it will be necessary for me to be away from church on August 18 for a CCO retreat day for new staff (sadly missing the parish picnic this year). I’m grateful to Sr. Phoebe for agreeing to fill in on organ that day.

Some of you have asked how the process of support raising is going. We are very thankful to God that I have now raised the minimum that I need in order to be able to start work on time. I am grateful to everyone who has donated, and to those who are supporting us in other ways. We are continuing to pray for additional support, especially as CCO subsidizes the salaries of new staff during their internship period, so I will be required to have some additional funding in place by spring. If anyone else is interested in partnering with us in this exciting ministry, I would be very happy to



“It’s true from the Christian perspective,” interjected another, “But obviously the soldier doesn’t believe it’s true, so it’s just an opinion.”

I pressed the question further, but not a single student in the junior high youth group believed that the statement I had written was objective truth. Later that day, I presented the same lesson to the high school youth group and received a similar response.

What is happening here? It is really quite simple. From a very early age, these students, along with the young man on the train, have been taught to believe that science is the only means to establish objective truth. Therefore, since moral claims cannot be empirically verified in a laboratory, they are viewed merely as subjective constructs of human societies.

The articulations of the young man on the train are therefore not as unreasonable as one might at first suppose. In fact, they are quite logical. Provided, of course, that naturalism is true. But what if naturalism is not true? What if reality consists of more than the particles described by physics? In the final analysis, therefore, moral questions cannot be separated from religious ones.

This is why I cringe when I hear pro-lifers say that their views against abortion are founded on science and not religion. What they should say instead is that their views against abortion are neither more nor less religious than their views against rape, child abuse, and infanticide. Science can demonstrate that all of these various actions damage another human being, but science itself cannot tell you whether it is right or wrong to damage another human being. Therefore, while science certainly undergirds one’s beliefs about the content of these actions, any question about the morality of these actions transcends science.

In short, I do not believe abortion kills an innocent human being because of my religion. I believe abortion kills an innocent human being because of science. But I believe it is wrong to kill an innocent human being because of my religion.

Murray Vasser is a 27-year-old science teacher and theology student who does not believe that people should be allowed to kill babies. He blogs here: <http://murrayvasser.blogspot.com>

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Calendar of Services for August 2013

SUN. AUGUST 4 (TRINITY X—18th IN OT)	9:30 AM 10:00 AM	Mattins Sung Mass
TUE. AUG. 6 (TRANSFIGURATION OF OUR LORD)	8:00 AM 8:30 AM	Mattins Low Mass
Wed. Aug. 7 (Sixtus II & Companions)	4:45-5:15PM 5:30 PM 6:00 PM	Sacrament of Reconciliation Evensong Low Mass
SAT. AUG. 10 (LAWRENCE)	7:45-8:15AM 8:30 AM 9:00 AM	Sacrament of Reconciliation Mattins Low Mass
SUN. AUGUST 11 (TRINITY XI—19th IN OT)	9:30 AM 10:00 AM	Mattins Sung Mass
Wed. Aug. 14 (Maximilian Kolbe)	4:45-5:15PM 5:30 PM 6:00 PM	Sacrament of Reconciliation Evensong Low Mass
THUR. AUG. 15 (ASSUMPTION OF THE BLESSED VIRGIN MARY)	8:00 AM 8:30 AM	Mattins Low Mass
Sat. Aug. 17 (Feria)	7:45-8:15AM 8:30 AM 9:00 AM	Sacrament of Reconciliation Mattins Low Mass
SUN. AUGUST 18 (TRINITY XII—20th IN OT)	9:30 AM 10:00 AM	Mattins Sung Mass
Wed. Aug. 21 (Pius X)	4:45-5:15PM 5:30 PM 6:00 PM	Sacrament of Reconciliation Evensong Low Mass
SAT. AUG. 24 (BARTHOLOWMEW)	7:45-8:15AM 8:30 AM 9:00 AM	Sacrament of Reconciliation Mattins Low Mass
SUN. AUGUST 25 (TRINITY XIII—21st IN OT)	9:30 AM 10:00 AM	Mattins Sung Mass
Wed. Aug. 28 (Augustine of Hippo)	4:45-5:15PM 5:30 PM 6:00 PM	Sacrament of Reconciliation Evensong Low Mass
Sat. Aug. 31 (Aidan)	7:45-8:15AM 8:30 AM 9:00 AM	Sacrament of Reconciliation Mattins Low Mass