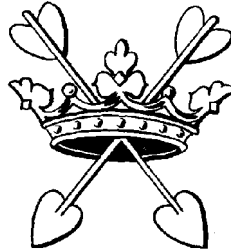


The Parish of St. Edmund, King and Martyr

(Waterloo, Ontario)



The Anglican Catholic Church of Canada
(A member of the worldwide Traditional Anglican Communion)

UPDATE

August 15, 2006 - **The Assumption of the Blessed Virgin Mary / The Falling Asleep of the Blessed Virgin Mary / The Dormition**

September Schedule

September 3	Sunday	The Twelfth Sunday after Trinity
September 8	Friday	The Nativity of the Blessed Virgin Mary
September 10	Sunday	The Thirteenth Sunday after Trinity
September 13	Wednesday	Holy Cross Day
September 17	Sunday	The Fourteenth Sunday after Trinity
September 21	Thursday	St. Matthew the Apostle
September 24	Sunday	The Fifteenth Sunday after Trinity
September 29	Friday	St. Michael and All Angels

Service Times and Location

(1) All Services are held in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo.

(2) On Sundays, **Matins** is sung at 10:00 a.m. (The **Litany** on the first Sunday of the month), and the **Holy Eucharist** is celebrated (sung) at 10:30 a.m.

(3) On weekdays - **Major Holy Days** - the **Holy Eucharist** is *usually* celebrated at 7:00 p.m., 10:00 a.m. on Saturday.

Notes and Comments

1) **Electronic UPDATE!** If you received this 'issue' by snail mail and would prefer to receive it by email (our preference), please let us know.

2) **The Messenger Journal.** Did you enjoy the second issue of The Journal? Have you sent us a contribution, yet? (We distribute about 100 copies.)

3) Our **Parish Picnic** is set for **September 10**, immediately following Mass, at Waterloo Park - just a hop, skip and a jump away.

4) **Deanery Meeting.** The Parish is hosting the meeting - from Evensong (7:30), Friday, October 20, to Evensong (4:00) October 21. Please mark your calendars.

5) **The unacceptable speech** - to university students - this page.

6) Comments about the state of The Anglican Communion by The Bishop of Recife - **'Heresy and Schism'** - see page 3.

7) For **Robert's Ramblings** - **Windy Worthing** - see page 5.

5) Commentary on - **THE AGNUS DEI** and **THE PRAYER FOR PEACE** - from a booklet entitled **The Ceremonial of High Mass** - see page 7.

6) **Abortion rights: A form of discrimination?** - lengthy, but worth the read - see page 7.

The unacceptable speech

Imagine what one might have to say in a commencement speech in 2006 that would require an apology.

Imagine what one might have to say in a university graduation address that would cause walkouts and booing.

Imagine what one might have to say to

shock graduates into fits of crying.

Well, you don't have to imagine any more.

It happened last month at the University of St. Thomas in St. Paul, Minnesota.

What happened? I mean, what could possibly happen on a college campus today that would evoke such reaction? What kinds of speech have university students not already been exposed to in the course of their academic careers?

Get ready, if you haven't heard.

Ben Kessler, an honors graduate and an all-American football player who plans to become a priest, was forced to apologize for his speech because he criticized his fellow students for being selfish and morally unaccountable.

Kessler blasted graduates for promiscuous sex. He blasted the university's policy of allowing unmarried faculty and staff to shack up together during school trips. He blasted students for participating in a recent food fight.

In other words, agree with Kessler on specifics or not, the distinguished senior given the 2006 Tommie Award in a vote by students, staff and faculty talked about morality. He was met with catcalls, obscenities, profanities and vulgarities. And Kessler was the one to apologize.

The Rev. Dennis Dease, the president of St. Thomas, said he told Kessler that his remarks were "not appropriate" for the commencement exercise. Maybe. Maybe not. But judging from the hostile reaction from his classmates, one could easily deduce that perhaps these students should have been exposed to such ideas earlier in their schooling.

Kessler wasn't insulting anyone. He wasn't demeaning. He wasn't misusing his platform to score cheap political points like so many of today's commencement speakers. He was simply reminding his

friends and peers that we live in a world of right and wrong - of moral absolutes.

You can debate right and wrong, but you cannot deny they exist.

Though I haven't been able to find a complete transcript of Kessler's speech, I have seen video excerpts. What shocked me was not the content of Kessler's words but those of the vicious epithets hurled at him by graduates whose consciences might have been pricked by what he said.

We don't know much about right and wrong in America any more. We don't know much about morality or from where it originates. We don't know much about the Bible. But nearly everyone reading this column today is probably familiar with at least one verse. You may even be shouting it at me right now. You may have thought about it when you first read about Kessler or heard about his terribly offensive speech.

That one popular Bible verse is "Judge not, that ye be not judged." You'll find it in Matthew 7:1. It's a popular verse because fools believe it suggests Jesus didn't want nor require us to discern right from wrong - good behavior from bad behavior. But that meaning can only be taken by reading the verse out of context from the rest of the passage and the rest of the Bible. In that same passage Jesus instructs us on how to judge good people from evil people.

In fact, He commands us to do just that.

Personally, I don't think Kessler is the one who should be apologizing. I think the president of that phony Catholic university ought to be apologizing. I think the students who heckled and cursed Kessler should apologize. I think the American academic elite - both secular and religious apparently - who teach students to tolerate evil and reject everything that is righteous and holy should apologize.

Ben Kessler is going to be a blessing to many people throughout his life. He's

going to perform good works with the best of motivations. He's going to serve God to the best of his ability.

The fact that he is the one who is publicly apologizing in the spring of 2006 should be a warning to us all that we live in perilous times.

By **Joseph Farah** - June 3, 2006 on *WorldNetDaily.com*

'Heresy and Schism'

In recent years, as the growing doctrinal and ethical crisis has made painful inroads into Christendom (and the Anglican Communion in particular), a public debate has emerged over which is "better" or "worse": heresy or schism? The very existence and terms of the debate itself reveal the tragic nature of the moment in which the Church finds herself. Both heresies and schisms are negative, damaging and ultimately destructive. The Church of Jesus Christ came into being for truth and unity. Heresies and schisms amount to a blunt negation of the very principles which the Lord held in His heart. They are, evidently, expressions of sin. Viewed from this angle, the debate over which is "the lesser evil" serves only to demonstrate the reality of the abyss we've come to.

Heresy is not different from schism. Heresy is schism. Schism means a break from unity, the rupture of the Body. We may classify schisms in two categories: a) Formal Schism, and b) Material Schism.

Formal Schism implies the abandoning and mutilation of the institution to create another, or other dissident institutions. In this case, there may well be some discussion as to the validity of such an extreme step. For instance, it might be asked if there weren't in fact some justification for this radical attitude, or whether it arose merely as the consequence of sectarianism, power struggle, or personal ambition. When a group is unjustly

expelled from a given institution, or is compelled to withdraw on account of an unsustainable and insurmountable situation of oppression, one is hardly able to classify such an act as "schism".

Material Schism occurs when a faction that maintains formal ties with a given institution, remaining within it, breaks de facto with that institution's characteristic tenets and fundamental beliefs. We may imagine, for example, those who inherit a pharmacy, who, while keeping the same building, name and decor, decide to sell fabrics instead of medicine. Despite its appearance, for all intents and purposes the shop is in fact a fabric store. A deep rupture has occurred in terms of identity and purpose. This grave rupture is not with the institution itself, but with all that the institution represents. This is a material schism.

In Provinces and Anglican Dioceses, we may maintain the same old paroquial buildings with their traditional layout, their traditional symbols, vestments, and nomenclature, so that there is an appearance of unity. However, if what we understand by these marks of Anglicanism has nothing to do with and in fact opposes the consensual historical understanding of the same, then we are faced with a false, indeed a most unreal situation. Today's heretics - the Post Modern revisionists - insist in maintaining formal ties with the institution, thus preserving an external formality, while importing a content that is the very negation of the edifice itself. In other words, the Church is being undermined and assaulted from within: the advent of a new Trojan Horse. The heretics, therefore, are no different from the schismatics; they are just a different type of schismatic.

On the other hand, as we mentioned above, the exit of a group of members from an institution in virtue of an unsustainable situation of oppression (caused by material schismatics), cannot justly be called "schism" (formal). Much less, when a group is expelled from that institution

illegally, illegitimately and unjustly, as is happening in various parts of the Anglican Communion (so, for example, in the case of the Diocese of Recife), where the victims are faithful supporters of the See of Canterbury, upholders of the Articles of Religion and staunch defenders of the Resolutions of the Lambeth Conference.

We must, therefore, insist on the false character of the dilemma concerning "the lesser of two evils", and point to the fact that there exist diverse forms of schism, including the heresy of Material Schism. We all desire the continuance of the Anglican Communion but we are living in a time where geographical factors are becoming increasingly less important, and where today's real boundaries are of an ideological nature, with differences so great and so opposite that they become irreconcilable. We are, in fact, two churches under one roof. An institutional realignment is as urgent as a fresh theological definition in the form of a Covenant. History demonstrates that within Anglicanism there have arisen certain exceptions in terms of institutional form. As I put it to the Archbishop of Canterbury when I met with him in Lambeth Palace last year: "If Your Grace wishes to save the Anglican Communion, be willing to enlarge existing exceptions and to create new ones." Clearly, insistence on a rigidity of form (geography + canons), coupled with a cultural relativism, will only accelerate the process of disintegration. Such a situation will be difficult to evade if we are left with politicians and without true statesmen.

In Brazil we live with the harsh reality of being unknown and on the periphery, while the Province invoked for our destruction the type of "autonomy" alleged by Sadam Hussein in his crushing of the Kurds. And so we look on anxiously, not only with respect to the uncertain destiny of the Anglican Communion, but especially, with regard to the lack of unity in action and courage to take necessary and non prolongable decisions on the part of defenders of the truth in the old Provinces

of the Anglo-Saxon world.

At this time of Pentecost, we invoke the Spirit of Truth, who leads us into all truth. Unity without Truth is not Unity at all.

By the Anglican Bishop of Recife, Brazil -
Robinson Cavalcanti

Robert's Ramblings

Windy Worthing

In the general vicinity there have been stone age men making flint tools, ancient Britons, Romans, Anglo Saxons, Vikings and Norman French. But the town of Worthing *per se* is relatively new by British standards. In the general vicinity there were sheep grazing the Downs, which are really Ups; there were agricultural fields; there were a few fishermen on the coast; and some way inland there were in the middle ages the villages of Broadwater and Tarring, each with its church and churchyard, pub, and village green.

Archbishops of Canterbury had a residence in Tarring, where they could break their journeys when travelling to Europe by horse and ship. The remains of this house, grandly named the Palace, are still to be seen, though if you ask any locals for more exact information about the history of the building, nobody seems to know or care. It is said that St Thomas à Becket of Canterbury (1118 - 1170, feast day December 29) stayed there, and introduced the fig tree to the general neighbourhood, where figs do well, as do bay trees, camellias and fuchsias. The fig is now one of the heraldic symbols of Tarring, and is generously displayed on the kneelers of Tarring parish church.

As the 18th century was turning into the 19th, sea air and sea bathing became fashionable for good health. Some miles to the East the Prince of Wales (Regent during the long mental illness of his father King George III) and his disreputable pals had also taken to the seaside, but they were

more into ruining health with wining, dining, wenching, drug taking and gambling on horses and on the boxing ring. For all his faults "Prinny" had impeccable taste, and his new town of Brighton became famous for the elegance of its Georgian buildings, above all for the palace he built for himself. As royal residences go, it's really quite small but oh what a delight it is to the eye! It's a fantasy, on the outside it looks like something from India; on the inside the decor is fanciful Chinese. Brighton now has two universities, many respectable citizens and much culture, but it has never quite thrown off its Regency reputation as the place for dirty weekends.

In 1798 Princess Amelia, the youngest of the King's thirteen children, was unwell. Clearly the seaside was what she needed. But Brighton was too rakish for a refined and delicate young maiden, so she came to Worthing instead. Where the royals led, the sycophantic classes followed. Worthing also became fashionable, though in a much more restrained way. Worthing also grew its terraces of Regency town houses with their lovely lines and perfect proportions. But Worthing had no church. It didn't even have a high street. Godly Anglicans of the evangelical sort therefore built St Paul's and named its street Chapel Street, still the main road of the town. The church was of course built in the classical style, and inside its decor emphasized the necessity of preaching the gospel to the *beau monde*, lest they perish for ever. The parish was maintained by pew rents, that's to say parishioners rented their pews for a year. Woe betide anybody who sat in your pew! Since servants ought not to worship with their betters, even though both workers and their employers shared the same Saviour, the people of St Paul's in 1858 built Christchurch 500 yards away for the lower orders. This second church was the first bit of exciting new gothic revival architecture in the town.

In latish Victorian times Worthing lost its reputation for respectability. Bad drains led to typhoid. Thirteen hundred people became ill. Three hundred died. Tourists

stayed away in droves. Secondly, the town became infamous because of mob violence. Lasses from the Salvation Army came in large numbers from London, dressed in poke bonnets and long dresses of blue serge. They marched and counter marched in the working class streets. Alarmed that their pubs might be closed, a Skeleton Army was formed to protest. There is something in sinful man which enjoys thuggish behaviour. Think of yobbos at soccer matches, smashing shop windows, looting from the same shops, setting motor cars on fire. Think of rentacrowd, allegedly demonstrating in favour of greenpeace and against President Bush, but in practice behaving like football hooligans. The Skeleton Army enjoyed the same misbehaviour. In honour of the coronation of King Edward VII they even led an all out assault on the police force.

An Anglican clergyman, the Rev John Woods, had much success as an instigator of mobs. But in his case the Sally Army was not the target. It was the new parish of St Andrew (where my sister was to worship in due course), which in his opinion was much too "high". Unfortunately for Mr Woods one of the magistrates was a parishioner. The yobbos may have had their fun but Mr Woods was arrested for incitement and defamation, and fined.

Things quietened down after his departure, thanks perhaps to sports clubs, other forms of recreation, better schooling, the theatre, and in due course the radio and silent movies. Worthing was respectable once more. Holiday makers returned. Fine Edwardian homes were built. Mr Oscar Wilde even came here in 1893 for some peace and quiet in which to write *The Importance of Being Earnest*. One of his characters is named after the town, to whom Lady Bracknell addresses her famous lines, "To lose one parent, Mr Worthing, may be regarded as a misfortune; to lose both looks like carelessness".

Brits now holiday abroad in search of the

sun. The town is slightly seedy: city fathers do little about Georgian and Edwardian architecture. Big houses are turned into apartments or care homes for the aged. Retirement is the principal industry. Not for nothing is the town called God's Waiting Room. There is too much litter in the streets. Britain is not as clean as Canada. There are now too many churches. St Paul's itself is closed. Broadwater and Tarring have been absorbed by Worthing. "But God is working His purpose out as year succeeds to year, and the earth shall be filled with the glory of God as the waters cover the sea" (blue 271, green 548). Meanwhile, I enjoy living here.

+Robert Mercer CR

By The retired, Third Bishop of The Anglican Catholic Church of Canada

From here and there

1) Q. You cite opposition to the death penalty as a key tenet of the Church of Liberalism. Yet Pope John Paul II stated that the death penalty should be rarely, if ever, applied: only "in cases of absolute necessity." How do you square this with your assertion that "adoration of violent criminals" is the main factor behind opposition to the death penalty?

A. I agree with the pope. I also believe that it is an "absolute necessity" to execute cold-blooded murderers, rapists, and child molesters. As your own question indicates, opposition to the death penalty is not a "key tenet" of even Catholicism. That would be a difficult position to maintain inasmuch as God himself commanded the Israelites to go to certain cities and kill every living thing. If memory serves, the pope was also opposed to abortion. Liberals are not. How would you explain opposition to the death penalty for heinous murderers, but not for innocent children?

From an interview of **Ann Coulter** about her newest book - *Godless: The Church of Liberalism*

2) Justice will not be served until those who are unaffected are as outraged as those who are. **Benjamin Franklin**

3) One of my greatest pleasures in writing has come from the thought that perhaps my work might annoy someone of comfortably pretentious position. Then comes the saddening realization that such people rarely read. **John Kenneth Galbraith**

4) **Affirming Laudianism**, much like another organization in the Anglican Church, does not expect its members to have any firm beliefs or doctrinal commitments - worth a visit - www.affirming-laudianism.org.uk

5) Anyone who suggests that there is any sort of moral equivalence between democratic, civilized, rule-of-law Israel and the terrorist, suicide-bombing, bloodthirsty Hezbollah, Hamas, and their fellow-travelers and sympathizers, has lost their moral compass and touch with reality. **Charles W. Moore**

6) In God and His Church there is no division between the living and the departed, but all are one in the love of the Father. Whether we are alive or dead, as members of the Church we still belong to the same family, and still have a duty to bear one another's burdens. Therefore just as Orthodox Christians here on earth pray for one another and ask for one another's prayers, so they pray for the faithful departed and ask the faithful departed to pray for them. Death cannot sever the bond of mutual love which links members of the Church together. **Bishop Kallistos Ware**

The Ceremonial of High Mass

THE AGNUS DEI and THE PRAYER FOR PEACE

Bowing in adoration, the Priest recites - and the choir at High Mass sings - a hymn to Our Lord, the Agnus Dei. It is the first

formula of the Mass that is addressed to Our Lord himself, and calls him by his sacrificial title of "Lamb of God." This hymn was introduced by Pope Sergius I at the end of the seventh century, in order to occupy the time taken by the breaking of the consecrated Bread for distribution at the Communion - in his own words, "at the time of the breaking of the Lord's Body." In its original form, the same petition was sung twice, the third and slightly different petition being added at about the time of the Norman Conquest, in the churches of France. About the same period, the variation for use in Masses of the Dead was also introduced in France, again with a third, and slightly different, petition after the first two similar ones. At each of the three petitions of the hymn, the Priest beats his breast in penitence before the Lamb that bore our sins in his own Body on the tree. The Agnus Dei is an act of worship and petition addressed to Our Lord in his Eucharistic presence. The last petition ("Grant us thy peace") links it to the preceding greeting and is again taken up in the following prayer, in which the Priest, before receiving the Blessed Sacrament, prays for the peace of the Church. At the High Mass, the ceremonial Kiss of Peace follows, so that the same theme recurs through this part of the rite. Although the primitive practice of greeting with the Kiss of Peace was not at first in its present position, the order of the prayers as we have them is much improved.

From *The Ceremonial of High Mass* by Priests of the Society of the Holy Cross, and available from The Convent Society

The Seven Ecumenical Councils

The Seventh Ecumenical Council

Held in Nicea, Asia Minor in 787 under Empress Irene. 367 Bishops were present.

It centred around the use of icons in the Church and the controversy between the iconoclasts and iconophiles. The iconoclasts were suspicious of religious art;

they demanded that the Church rid itself of such art and that it be destroyed or broken (as the term "iconoclast" implies).

The iconophiles believed that icons served to preserve the doctrinal teachings of the Church; they considered icons to be man's dynamic way of expressing the divine through art and beauty. The Iconoclast controversy was a form of Monophysitism: distrust and downgrading of the human side of our Lord.

The Council's proclamation - "We define that holy icons, whether in color, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord and Savior Jesus Christ, that of our Lady the Theotokos, those of the venerable angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they should be kissed and that they are an object of veneration and honor, but not of real worship, which is reserved for Him Who is the subject of our faith and is proper for the divine nature, . . . which is in effect transmitted to the prototype; he who venerates the icon, venerated in it the reality for which it stands."

Abortion rights: A form of discrimination?

Can support for abortion rights involve a form of discrimination? The question deserves careful examination. What is discrimination? It is to treat equals differently, based on insignificant differences, such as skin color or age. To avoid the charge of discrimination, then, supporters of "abortion rights" need to show that there is a significant morally relevant difference between two classes of human beings: pre-born humans who may now be legally killed by an abortion and post-born humans who may not be legally

killed. Is there?

Consider the human being in the womb carefully. Picture her two minutes before birth, then picture her two minutes after birth. Isn't she the same human being in both cases? While pre-born she is called a "fetus"; after birth she is called a baby. Changing the name changes nothing in reality. If she is not a real human being, a small person, before birth, how can the process of birth, the movement from one location to another, transform her from a non-person to a person? And if she is a small person after birth, why wasn't she also a person just before birth, when she was in a different location?

Every born baby was once a pre-born baby. Each of us was once a pre-born baby in our mother's womb and every pre-born baby now in her mother's womb will, if not killed by an abortion, become a born baby and later an adult. We are talking about a continuum of human life, one phase before birth, the other after, the same human being in both, a real human person in both.

But what does our law say, the law that grounds "abortion rights?" It says to those in the born part of the continuum, "You count. You are a real human being, with full moral and legal rights. We will protect you. We will guarantee your right to continue living." And it says to those in the other part of the continuum, the pre-born part, "You don't count. Killing you to remove you from where you are now is perfectly legal. It is protected by what we call abortion rights."

So, "abortion rights" are based on the legal doctrine that says to some human beings "you count" and to others "you don't count." That sounds like discrimination. "Born humans count, pre-born humans don't count." "Human beings with feature x count; human beings without feature x don't count." That surely is discrimination. Haven't we been there before? Aren't we trying to move beyond this now, to put this kind of injustice behind us? But then why the born/pre-born form of discrimination?

"But doesn't a woman have a right over her own body?" Her own body, yes; not the body and the person of another. All rights are limited. And the primary limit of all rights concerns the rights of other persons, particularly the right of another person to continue living. If the exercise of certain rights that I ordinarily have, say over my home and my property, endangers the lives of others, then the exercise of these rights must be limited accordingly. My right to drive my car is above all limited by the rights of all persons who might be affected by how I drive my car. If the child in the womb counts as a real human being, then no one - including the mother of that child - has the right to have that child killed.

"Before birth he was entirely dependent on his mother, while after birth he is far more independent." True, but what does degree of dependency have to do with being a person or not being a person? A 35-year-old victim of a tragic car accident lies in an ICU, very much dependent on life-support systems. Is he less of a person on that account, or less deserving of our care and concern, or of a right to full legal protection?

"Before birth she was inside the woman, now she is outside, on her own." Again true. But what does location have to do with being a person or with having moral and legal rights?

"Aren't pro-lifers trying to impose their religious views on the rest of society?" No, it is not a matter of religious views. It is a matter of a simple and basic human right, the right to be recognized and accepted as a full human being, and to be given the corresponding legal protection. "A born baby counts as a person." This is not a religious doctrine but a common sense judgment made by all people, religious and non-religious alike. "A pre-born baby counts as a person." This should be seen as a common sense judgment of the same kind.

"If Roe v. Wade is overturned an important human right will be taken away." On the

contrary, the Roe decision stripped a whole segment of human beings of their most fundamental right, the right to continue living. Overturning Roe is the first step towards doing what we should have been doing all along: recognizing pre-born human beings as full human beings. Overturning Roe is the first step towards saying to pre-born babies "you count." It is about granting true legal rights, not taking them away.

If the being in the womb is to count as a real human being, a small person, from what point on should he count and be given the full legal protection that the rest of us have? As a start, as a bare minimum beginning, we must recognize the reality of the child in the third and second trimesters. Pictures of the child in these phases show that he is clearly a baby, almost indistinguishable from a born baby - a baby who is merely a bit smaller and less developed. If a born baby counts as a real person, a second and third trimester baby in the womb surely does too. Not to recognize this is discrimination.

In a Friend of the Court Brief presented to the U.S. Supreme Court before its January 22, 1973 Roe v. Wade decision, a group of over 200 medical doctors presented the case for the reality of the child in the womb. Among their most significant statements are the following: "By the end of the seventh week we see a well proportioned small scale baby." And, "After the eighth week no further primordia will form; everything is already present that will be found in the full term baby." Shouldn't this well proportioned small scale baby count just as much as a somewhat larger, but still small, born baby?

What, after all, are the differences between a small scale baby in the womb and a born baby? There are four: size, level of development, environment and degree of dependency; we can remember them with the acronym SLED. The pre-born baby is smaller, less developed, in a different environment and more dependent, when compared to a born baby. Surely these

differences are morally insignificant among born human beings. Are they not equally insignificant when comparing these born human beings and pre-born human beings?

The pre-born baby should count in our minds, and in our laws and social policies, also for another very important reason. Abortion typically involves dismemberment of the child, a horribly painful procedure if there is a functioning nervous system. There certainly is in a new-born baby, and the third trimester baby can surely not be imagined as any different in this respect. But indications are that it may go back much further. For instance, Vincent J. Collins, MD, says that "functioning neurological structures [nerves and brain centers] necessary for pain sensation are in place as early as 8 weeks, but certainly by 13 ½ weeks." Shouldn't we care about terrible pain? Shouldn't we protect potential victims of such pain? Shouldn't these small babies count and be protected from the horrible possibility of such horrendous pain? We have legal protection for cats and dogs against the infliction of this kind of pain; why not for human babies?

The small baby in the womb should count as a real person, just like the rest of us. What does that mean for the question of exceptions? Should a ban on the abortion killing of a small child in the womb allow for certain exceptions, such as pregnancy due to rape and incest? To answer this question let us recall our main thesis: the child in the womb should count in the same way that any other child counts. Do we make exceptions similar to the proposed rape and incest exception for born babies? Clearly we do not. We protect all babies, no exceptions. If we say to the baby conceived in normal circumstances "you count," but then say to the baby conceived in horrible circumstances "you don't count," are we not back to discrimination? Can we kill one person in an effort to try to help another?

If the reality of the child in the womb as a

full human being is as evident to common sense as I am claiming here, how is it that we have missed seeing this and allowed this child to be legally killed? The answer is not hard to find. We first decide that abortions are sometimes "necessary" and so should be allowed; and once allowed, the other human being involved in the pregnancy, the woman, can make the decision as to when they are "necessary." In order to be able to say that abortions should be allowed when the woman judges that they are "necessary," we need to legitimize them, to make the choice to abort a true right. And the only way to do that, to create a true right to abortion, is to say that the being in the womb doesn't count. Note the sequence in the procedure. We do not first ask whether or not the being in the womb is a real human being who counts and then decide our abortion policy accordingly. Rather, we first decide that abortions are sometimes "necessary," and so need to be legitimized, and then decide that the being in the womb doesn't count. Imagine such a procedure applied to born persons! But we need not imagine it. History provides untold examples where the killing of human beings is "legitimized" by first deciding that the killings (or other mistreatments) are "necessary" and then deciding that the victims "don't count" as full human beings.

Again, overturning Roe is the first step towards saying to pre-born babies "you count." It is about granting true legal rights, not taking them away.

By **Stephen D. Schwarz** (Ph. D., Harvard) - Professor of Philosophy at the University of Rhode Island

Gary S. Freeman

102 Frederick Banting Place
Waterloo, Ontario N2T 1C4

(519) 886-3635 (Home)
(800) 265-2178 or (519) 747-3324 (Office)
gfreeman@pwi-insurance.ca

Parish website:

www.pwi-insurance.ca/stedmund