

# The Parish of St. Edmund, King and Martyr

Waterloo, Ontario  
www.stedmund.ca



The Anglican Catholic Church of Canada / The Traditional Anglican Communion

## UPDATE

May 9, 2008 - St. Gregory of Nazianzus (325 - 389)

### June Schedule

June 1	Sunday	The Second Sunday after Trinity
June 8	Sunday	The Third Sunday after Trinity
June 11	Wednesday	St. Barnabas the Apostle
June 15	Sunday	The Fourth Sunday after Trinity
June 22	Sunday	The Fifth Sunday after Trinity
June 25	Wednesday	The Nativity of St. John the Baptist
June 29	Sunday	St. Peter and St. Paul the Apostles

### 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) Archbishop sends message to politicians on abortion - this page.
- 2) Hug the Earth, kill the humans - Environmentalism: the New Religion - page 3.
- 3) Robert's Ramblings - ODIUM THEOLOGICUM - ODIUM LITURGICUM - ODIUM ECUMENICUM - page 4.
- 4) Lady Day - The Annunciation of the Blessed Virgin Mary - page 6.
- 5) Our Beloved Dead - the seventh of seven parts - page 9.
- 6) The Orthodox Veneration of Mary, The Birthgiver of God - page 9.

## Archbishop sends message to politicians on abortion

*A number of Catholic MPs thumb their noses at his warning.*

Archbishop Terrence Prendergast set off a media storm over the responsibilities of Catholic politicians when he answered a question at a February 19 Theology on Tap talk in Ottawa. He said that Catholic politicians who "obstinately persevere" in supporting abortion could be denied Communion. He reiterated this Catholic teaching during an interview on Ottawa radio station CFRA on March 12.

Prendergast said he had not intended to court controversy, "But when people ask me, am I following the teachings of the church, I believe I have to uphold that. I have to remind people that they have a serious concern for other people, including the life in the womb."

The Catholic church, he said, teaches that abortion is a "grave sin" and, "So for a politician to promote this is, in a way, to be complicit in that." He said he is following canon law, which provides that those who "obstinately persevere in manifest grave sin" should not receive Communion. He called upon his fellow church leaders to remind politicians of their responsibility to end the

tragedy of "millions of lives lost in abortion" and said that Catholic clergy must tell the elected to "examine themselves as Paul the apostle says."

The archbishop said that clergy should talk to politicians who support abortion before denying them Communion to ensure they know what they are doing is morally wrong. "You have to teach them," he said on CFRA. If pro-abortion politicians persist in their immoral support for abortion, he said, "then I would have to say you're not in communion with the church. That's what taking Communion means. It means, 'I believe in what the church believes.'"

Many Catholic politicians did not like the archbishop raising the issue and attacked the prelate's comments as imposing Catholic morality on society.

Pro-life Liberal MP Paul Zed (Saint John) told the *Ottawa Citizen* he was pro-life, but added, "I also think that these guys (bishops) should mind their own business." He criticized Prendergast for entering "the political fray" and said, "It's disrespectful of them to impose a rule without understanding why politicians are making decisions that are different."

Liberal MP Mauril Belanger (Ottawa-Vanier) said he would not let the Catholic church make up his mind as an MP "I still believe it's a matter of human rights and I vote accordingly on that issue," he said. Another Liberal, Maria Minna (Beaches-East York), said the possibility of being denied Communion "wouldn't change my thinking at all. And I don't think it would for the majority of people who are 'pro-choice.' I think it's something that people have worked out in their own hearts and minds a long time ago."

Liberal Hedy Fry (Vancouver Centre), who is pro-abortion, said the archbishop was trying to "blackmail" MPs, adding: "The church is interfering in the duty of a member of Parliament or a legislator to do their jobs . . . That is totally unacceptable to me. The church should not behave like a bully."

Fry said the archbishop's comments were akin to the Catholic church treating its members like "small children," claiming that, "The church is not there to watchdog everyone's individual conscience and everyone's individual morality."

Pro-abortion Liberal MP David McGuinty (Ottawa South), brother of Ontario Premier Dalton McGuinty, told the *Citizen* if the archbishop is interested in a "dialogue," then he would explain to him "how I've arrived at the position I've arrived at and how I believe in the separation of church and state, how I believe in the Charter of Rights and Freedoms. He is apparently unconcerned that his position is at odds with the teaching of the church to which he professes to belong.

Last year, the Ontario premier made it clear that he, too, did not think the teachings of the Catholic church applied to his role as the political leader of Canada's largest province. He said he "divided" his personal faith and his public responsibilities.

The *Citizen's* Don Butler noted that three NDP MPs (Charlie Angus, Joe Comartin and Tony Martin) refused to be interviewed for the story, noting that their support for same-sex "marriage" led to various reprisals at the parish level.

Other MPs, however, defended the right of Prendergast to uphold Catholic teaching.

Liberal MP Tom Wappel (Scarborough Southwest) said the archbishop's position was "entirely reasonable." He explained: "He's not trying to tell people how to vote. He's simply saying if you call yourself a Catholic, these are the beliefs of the Catholic church."

Conservative MP Andrew Scheer (Regina-Qu'Appelle) said the Catholic church is allowed to make up its own rules: "It is the church that determines who has access to Catholic sacraments." His Conservative colleague, Pierre Lemieux (Glengarry-Prescott-Russell) concurred, saying the Catholic church "has the right to say that those who are not publicly in communion with the church shouldn't be receiving Communion."

Fr. Alphonse deValk, editor of *Catholic Insight* magazine, told *The Interim* the Catholic church is not interfering with political decision-making, but rather is "defending and upholding the teachings of Jesus Christ in the face of the onslaught of relativism and spiritual cowardice."

He applauded the archbishop's comments, noting that few other Catholic prelates

(Bishop Fred Henry of Calgary being another) have raised the issue of the responsibility of Catholic politicians to uphold the church's teachings in their public lives. He said he hopes Prendergast can convince politicians to "put their own salvation over temporary political glory".

By **Paul Tuns** in the April 2008 issue of *The Interim*

## *Environmentalism: the New Religion*

### *Hug the Earth, kill the humans*

Yesterday, *Post* readers were moved by the image of our Prime Minister, in Poland on April 5, kneeling at the Death Wall of Auschwitz, the worst of the Holocaust extermination camps. In the museum guest book he wrote, "Lord, bless the souls of those who suffered and perished here, and deliver us from evil."

Stephen Harper's prayerful posture and traditional words of commemoration for the lost souls of a barbaric era reveal a sensibility noticeably out of sync with the religion of environmentalism that presently dominates our Culture.

The contrast was illuminated in the coincidence of Mr. Harper's expression of reverence for human life with the contempt for human life displayed by Paul Watson, Sea Shepherd Conservation Society chief. In reaction to the March 29 maritime deaths of four seal hunters, Watson declared the deaths of seals a "greater tragedy."

Publicly, discomfited, Green party leader Elizabeth May resigned from the advisory board of Sea Shepherd, but tellingly (rather like Obama with his racist pastor, Jeremiah White) wouldn't distance herself personally from Paul Watson. As a faithful adherent to their mutual church - Our Gaia of all that is Non-Human - to which she remains fully committed, May elected to stand by Watson for the sake of his "good work."

But what "good work" can compensate for Watson's advocacy of a population-decimating cap of one billion people, or calling human beings "the AIDS of the Earth?"

Watson should be a social pariah. Instead he's been touted by *Time*, that iconic pulse-taker of our culture, as an "Environmental Hero of the Twentieth Century," which speaks volumes, about the inability of our society's wildly vacillating moral compass to locate true north.

Watson is the symbol of a movement that originated in a desire to improve the planet's physical condition, but transmogrified into the zero-sum dogma of eco-spirituality, in which the object of worship is the environment, and the messianic goal its return to a pre-civilization Edenic state. In this scenario, Earth is perennial victim, mankind eternal villain, the consumption of natural resources original sin. No emotionally manipulative appeal is beyond the pale for this pagan religion's demagogues, even the shameful appropriation of racist tropes. Alpha eco-spiritualist novelist Alice Walker claims, "the Earth is the nigger of the world."

The case of Englishwoman Toni Vemelli illustrates the disturbingly irrational nature of this death-friendly replacement of Christianity. In 2000, at age 27, Vemelli had herself sterilized so as to "reduce her carbon footprint" and "protect the planet." "Every person who is born," Vemelli lamented, "uses more food, more water, more land . . . and produces more rubbish, more pollution."

The West's plunging demographics suggest that, however extremist their views, Watson and Vemelli do represent an influential cultural shift. Canada's fertility rate is presently 1.54%, lower than China's one-baby 1.7%. Italy, whose fertility rate is a shocking 1.23%, "has lost a little of its will for the future," understates Rome's Mayor, Walter Veltroni.

The anti-natalist movement's guru is a philosophy professor from Cape Town University, David Benatar. In 2006 Benatar published *Better Never to Have Been: The Harm of Coming Into Existence*, which unabashedly advocates the extinction of humanity. It is always wrong to have children, Benatar claims, urging a "pro-death" view of abortion.

Is anti-natalism an historical first, a natural consequence of easy birth control? No. Cultural defeatism isn't technology dependent. In about 150 BCE, an ancient

called Polybius wrote, "The whole of Greece has been subject to a low birthrate and a general decrease of the population." His explanation: "For as men had fallen into such a state, of pretentiousness, avarice and indolence that they did not wish to marry, or if they married to rear children born to them, or at most as a rule one or two of them . . . the evil rapidly and insensibly grew."

Anti-natalists are gentler exterminators than Nazis. No gassings, no ovens, just ideology-induced suicide. The perfect world of the Nazis was *judenrein* - free of Jews. The ideal world of anti-natalists like Watson is *menschenfein* - people-free.

Wringing our hands and letting the Pope and other theological polemicists do the heavy intellectual lifting on this issue won't do. A return to the Judeo-Christian values that produced Western civilization is our best offence against the hollow purposelessness of militant secularism, the abhorrent vacuum that loves the moral cretinism of anti-natalism.

We can love the Earth without hating its inhabitants. Demonstrating reverence for the dead is not enough. Mr. Harper must institute policies that show reverence for the lives to come.

By **Barbara Kay** in the April 8, 2008 issue of the *National Post*

### Robert's Ramblings

#### ODIUM THEOLOGICUM

"Pray, dear Pop, let us love each other better than we have done. It is the will of God and mama particularly desires it" (the young Florence Nightingale to her sister in 1830).

The holy apostle John: "There are those who heard from Polycarp that John, the disciple of the Lord, going to bathe at Ephesus and perceiving Cerinthus within, rushed out of the bath house without bathing and exclaiming, "Let us fly lest even the bath house fall down because Cerinthus, the enemy of all truth, is inside". Marcion met Polycarp on one occasion and asked, "Do you recognize me?" Polycarp answered, "I do recognize you, you son of Satan". Such was the caution which the apostles and their

disciples used against holding even verbal communications with any corrupters of the truth" (St Irenaeus who had known St Polycarp who had known St John).

The holy apostle Jude: "These are they who are hidden rocks in your love feasts; shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars for whom the blackness of darkness hath been reserved for ever" (*Jude* 12, 13).

The holy apostle Paul: "I wish that they which unsettle you [about circumcision] would castrate themselves" (*Galatians* 5,12).

The Council of Nicea in 325: "Concerning those who have been excommunicated in the different provinces, let the sentence prevail which pronounces that those who have been cast out by one bishop are not to be received into communion again by any others. Inquiry should, however, be made whether they have been excommunicated through the petty jealousy or contentiousness or other such-like bitterness of the bishop" (canon 5).

St John of the Cross: "As I see them the Jesuits [of Caravaca] are not people who keep their word; and so I fancy that not only will they deviate partially from it, but they will change their minds altogether" (June 1586).

Pope Urban VIII on the death of Cardinal Richelieu: "Well, if there is a God the Cardinal will have much to answer for. If not, he has done very well" (quoted by Huxley in "*Grey Eminence*").

After Dean Lockyer had been presented to a Pope, King George I asked the Dean if the Pope might turn Anglican "No your Majesty, His Holiness has most excellent church preferment and a most desirable bishopric and I had nothing better to offer him" (quoted by Elizabeth Longford in "*The Oxford Book of Royal Anecdotes*").

Archdeacon Henry Manning of Chichester about a non Juring or "Continuing" church for himself and other Tractarians: "Might they not get hold of a sympathetic colonial bishop and start a free [Anglican] church? Manning would have none of it "No, three hundred years ago we left a good ship for a boat. I am not going to leave the boat for a

tub" (quoted in Robert Gray's life of Manning).

Robert Cecil, third Marquis of Salisbury: "No lesson seems to be so deeply inculcated by the experience of life as that you should never trust experts. If you believe the doctors, nothing is wholesome; if you believe the theologians, nothing is simple; if you believe the soldiers, nothing is safe".

Oscar Wilde: "In the English Church a man succeeds not through his capacity for belief, but through his capacity for disbelief. It is the only church where the sceptic stands at the altar and where St Thomas is regarded as the ideal apostle".

### ODIUM LITURGICUM

"Clergy of all lands and all ages have an apparently incurable passion for liturgical innovation, being seldom happy if they are not altering the form of worship which they have inherited" (Dickenson in "*Monastic Life in Medieval England*").

Dean Inge of St Paul's in his published diary: "I can and do pray when I enter into my chamber and shut the door but in the midst of howling and caterwauling I can not." "Melodies heard are sweet but those unheard are sweeter". Quite right, John Keats, they are. If I believed I shall listen through all eternity to the seraphim blowing their loud uplifted trumpets, it would almost deter me from the practice of virtue. They turned the Nicene Creed into an anthem; before the end I had ceased to believe anything. "Use not vain repetitions" (*Matthew* 6,7). For ten minutes today the choir repeated the words, I wrestle and pray". Are we quite sure the Deity enjoys being serenaded?" But then God as Absolute Beauty appears to have meant little to the Dean. When Queen Mary suggested he might enjoy the beauty of his cathedral he replied, "Indeed not, ma'm, I find it irksome".

"After the psalm [107] the hymn was irritating and silly, but hymns can't be helped. Bishops will have them." (Rose Macaulay in "*Told by an Idiot*").

"When one has read Frere's sarcasm in regard to the Roman canon, which according to him has been carved up and disfigured . . . we must admit that we have difficulty in restraining our own sarcasm in the face of the product of his efforts . . . Any further commentary would be needless

cruelty" (Louis Bouyer in *Eucharist*, about the second Superior of CR).

Canon John Rowland of Cape Town, himself no mean reformer: "Liturgical reformers are sent to ensure we suffer outside times of persecution" (in a letter to me in 1971).

### ODIUM ECUMENICUM

"For the majority of English people there are only two religions, Roman Catholicism which is wrong, and the rest, which don't matter." (Duff Cooper in *"Old Men Forget"*).

The holy apostle John: "If any one cometh to you and bringeth not this gospel, receive him not and give him no greeting" (*II John* 10).

The holy apostle Paul: "I have delivered Hymenaeus and Alexander unto Satan that they might be taught not to blaspheme" (*I Timothy* 1,20).

"When suave politeness, tempering bigot zeal, Corrected "I believe" to "One does feel."" (*Ronald Knox in Absolute and Abitophel*)

+Robert Mercer CR

### **The retired, Third Bishop of The Anglican Catholic Church of Canada**

### *The Annunciation of the Blessed Virgin Mary*

This year, 2008, has had Easter Day fall on 23 March. The earliest day of the year on which Easter can occur is 22 March and that happens rarely. Indeed I think it was 93 years ago that Easter fell on 23 March. The last date on which Easter can occur is 25 April and that, too, is a rare occurrence. This year we did not commemorate either St. Patrick or St. Joseph and some other saints because their "day" fell in Holy Week. And then in Easter Week there were no observances either but the Feast of the Annunciation - Lady Day - on 25 March was transferred to the Tuesday after the Octave day of Easter. This feast is too vital to the Christian religion to be omitted entirely. Lady Day does not just put our thoughts on the mother of Jesus but the primary focus, I think, is on the Incarnation of our Lord.

It is the easiest thing in the world for the

Church - set as she is in the midst of the world - to lose sight of her own distinctive character and vocation in the world. The pressure of the secular 'worldly' environment is constant and formidable. Under this pressure, members of the Church and oddly enough those in positions of authority are strongly tempted to an abandonment of the values and vision which are foreign to the world's way of thinking and uncomfortably inconsistent with the Church's standards. Thus we see and hear of some bishops of the Anglican Church (and some Roman Catholics, too) taking on the values of the world.

We are Traditional Anglicans and we need to apologise for absolutely nothing in being so. As Traditional Anglicans we are meant to recall the Anglican Church to the calling God has for us.

The official Anglicans - the Canterbury Club - I call it, have forgotten their past by embracing the values of the present day world. In so doing we can see the chaos and confusion they present to the world. In allowing remarriage in Church after divorce they reject the plain words of our Lord in Mark 10. And so as a result we have the spectacle of bishops with 2 or 3 living wives. The Bishop of North California is 4 times 'married'. If it is so with bishops, then what about more junior clergy. Similar rejection of Scripture and Tradition presents us with priestesses and women 'bishops'. And now we face same-sex 'marriages'. What next? They present a culture of death in the attitude to abortion - another departure from Christian Tradition. If we cannot (and we should not) accept these things we are told we must be tolerant. I do not regard tolerance as a virtue but tolerant and well-meaning non-Christians see Christianity as an evil force because Catholic Christianity is intolerant of evil.

The yearly remembrance of the Annunciation to Mary and her agreement is the start of the Incarnation of our Lord Jesus Christ. Catholics, such as we are, make two fundamental assertions about this belief: 1) God the Son became man; and 2) he remains man.

It is important to stress this because a few years ago a survey of the beliefs of the clergy in the U.K. revealed that only 58% of the male clergy and 33% of the female clergy believed

it. That level of unbelief goes a long way to explain why the Church in the U.K. is in the shape it is. This belief is very particular - at a particular time in world history, the second Person of the Holy Trinity united human nature to himself in the womb of Mary of Nazareth and thus by a process of human birth came into this world as true God and true man. Having passed in this human nature through growth, suffering death, resurrection and ascension, he is still man and will remain man forever though his human nature is transformed and glorified to a degree that exceeds anything we ourselves experience.

In the Nicene creed which we have just repeated together we say "incarnate by the Holy Ghost of the Virgin Mary and was made man". Does it matter if Jesus was born of a virgin as the creed says? This seems to cause the liberals to hesitate. I suppose in an age like ours - obsessed by sex - virginity itself is seen as a miraculous rarity. But it is an odd fact that just as human scientific progress makes virgin birth possible, people are most unbelieving of Almighty God's ability to achieve the same.

The openness of Mary to the Word of God and the power of the Holy Spirit allows God to become man in Jesus Christ. For believers it is both a physical reality in history and also a spiritual image of how Christians have revealed Jesus in the world ever since by their words and actions. If God did not become man in Jesus Christ then it is high time to close the churches. It is no use to say Jesus was a good man. If he is not the Son of God he is a deceiver and so are we his followers. If he is God made man then the Church has the supreme mission of offering salvation through Jesus, the road to eternal life in him. There is no middle ground.

We cannot ignore Mary's role in this. She had a real part to play - and it was not a fiction - in the process by which God became man. And let us be firm in what this means. Mary had to be willing and courageous to do this for God. Yet she remains God's creature as we are. That Jesus Christ is God and man is the foundation of Mary's dignity and the greatest of her titles is that which was proclaimed at Ephesus in 431 - Mother of God. When devotion to Mary is belittled I think that must be due to a misunderstanding of the majesty and splendour of God himself. When people have

a low view of God they fear setting Mary above him. But if we are prepared to recognise in their fullness the dignity and glory of Mary, without hesitation or restraints, we shall be in a position to form some remote idea of the superexceeding glory of God. For Mary, Queen though she is of heaven and our mother through Christ, is a creature when all is said and done - though the greatest of all God's human creatures and endured with great graces. But still she is infinitely exceeded by her Creator.

At the Annunciation Mary said to Gabriel "Behold the handmaid of the Lord, be it unto me according to thy word" (Luke 1. 38). Even when she could not understand Jesus' sayings - as when she and St. Joseph found him in the Temple - she kept all these sayings in her heart as she did with what the shepherds made known to her what was said to them by the angel (2. 17). She was the servant of the Word; such was her relationship to God.

Mary shows us an attitude of intercession, that is praying for others as she did at the wedding in Cana. "They have no wine." (John 2. 3) Similarly we have no wine - that is we are in spiritual and temporal need. Of course our blessed Lord already knows it. The nature of Mary's intercession is not to call her Son's attention to some emergency he did not notice; nor is it to plead or beg on our behalf in order to 'win' our Lord to our side.

He *is* on our side. Mary unites herself with the compassion and mercy of our Lord and to give her human voice to his infinite loving kindness. Mary says to men and women - to us - whatever he says to you do it (John 2. 5). The main ministry of Mary - the perfect servant of her Son is to incline *our* hearts to receive her Son's sayings. There is no revelation of Mary as separate from the revelation of Jesus; there is no religion of Mary alongside the religion of Jesus. Mary does not give us cover when we as sinners appeal to her - as if to escape the Son's justice we go to his mother's mercy. The blessed Virgin Mary is our merciful mother; but her mercy is nothing but a share in the mercy of our Lord, which is still greater, for in Christ alone is absolute mercy. Much more could and has been said but let me conclude: our praise of Mary goes, before all, to the humble obedient servant of the Lord. We add our voices to Christian generations to join in fulfilling the words "From henceforth all

generations shall call me blessed." (Luke 1. 48) and so we say: Blessed Mary, pray for us that we may be made worthy of the promises of Christ.

By **The Rev. Raymond Ball** - sermon preached at *St. Edmund's* on Easter II, 2008

### *From here and there*

1) The *Divine Office* consists, in the English Prayer book, of the services of Morning and Evening Prayer, commonly referred to as *Matins* and *Evensong*. *Matins* (in this usage) corresponds to the breviary Matins, Lauds, and Prime; *Evensong* to Vespers and Compline: Terce, Sext, and None are not represented. **Ritual Notes**, Eleventh Edition, 1964

2) What part of "Thou shalt not . . ." didn't you understand? **God**

3) In view of the rising tide of de-Christianization in the Western World and consequent Islamization of European culture, many Christians are questioning the fundamental tenet of Christianity, namely the Divinity of Jesus Christ.

Many ask themselves if it makes sense to believe that a young Jewish carpenter who lived 2,000 years ago and . . .

- i) preached a message his own people refused to accept,
- ii) was betrayed and abandoned by his close associates,
- iii) died between two thieves like a common criminal,

and yet claimed to be the Son of God?

In view of the proselytizing zeal of Muslims in the West, it's high time for Christians to re-evaluate, re-affirm and re-invigorate their certitude in the Divinity of Jesus Christ.

**Dominic de Souza**

4) A new annual report from *Planned Parenthood* shows the nation's largest abortion business has made over \$1 billion in income for the first time in its history.

### **5) Court Prevents Hospital From Killing**

The family of Samuel Golubchuck won a

victory on Wednesday [February 13] when a court issued an injunction preventing Grace General Hospital in Winnipeg from removing Samuel Golubchuk's life support and killing him. His family has been arguing with hospital officials who claim he is too far gone to receive proper medical care.

Grace Hospital will not be allowed to remove the respirator, dehydrate, or starve Golubchuck while the family presents more evidence at a trial.

Samuel Golubchuk is an elderly Jewish man who is on life support. His children are strongly opposed to removing him from a ventilator and feeding tube and have cited Jewish law which forbids such actions depriving people of their right to life.

The children also say that their father would oppose the stopping of lifesaving medical care if he could express his treatment wishes.

Alex Schadenberg of the Euthanasia Prevention Coalition\* told *LifeNews.com* he's delighted by the news.

"We need to demand that Grace General Hospital not take this case further and agree to leave Samuel Golubchuk and his family alone, as they spend time with their father as he experiences the final part of his life," he said.

Schadenberg also challenged the College of Physicians and Surgeons of Manitoba on a statement the group issued giving doctors the sole power to end life-sustaining treatment even when a person may regain consciousness and the family opposes the decision.

He told *LifeNews.com* the statement will "lead to cases, such as Terri Schiavo, where the person is not dying but is intentionally withheld fluids and food in order to cause their death. This would amount to euthanasia by omission on demand."

By **Steve n Ertelt** - *LifeNews.com* Editor - February 13, 2008

\* <http://www.euthanasiaprevention.on.ca>

6) This above all: to thine own self be true, \ And it must follow, as the night the day, \ Thou canst not then be false to any man. **William Shakespeare**



7) There is a wonderful mythical law of nature that the three things we crave most in life - happiness, freedom, and peace of mind - are always attained by giving them to someone else.  
**Peyton C. March**

### **Our Beloved Dead - 7 of 7**

**13) The Faithful who have departed this life, whether they are in Purgatory or Heaven, pray for us.**

The Scripture authority for this is abundant in both the Old and New Testaments. In Jer. 15:1, God speaks of Moses and Samuel interceding before Him, and twice in Ezek. 14, Noah, Daniel and Job are mentioned as intercessors of great power with God. In the Book of Revelation similar mention of the prayers of the Saints is oft-repeated (Rev. 5:8; 6:10). It is not necessary to go further into this subject as no reputable theologian of the Church anywhere in the world has questioned it for fifteen hundred years.

**14) We may ask the prayers of the Blessed Dead whether they be in Purgatory or reigning with Christ in Heaven.**

We have seen that they are spectators of our struggles (Heb. 12:1), that they are acquainted with our present life and needs, and that they do actually pray for us. If these things be true, it would be unnatural not to ask them for the help of their prayers.

This practice has been followed by Christians, as Dr. Darwell Stone has showed in his book, *The Invocation of Saints*, since the second century. From that time until the present there has been an unbroken tradition of asking the prayers of the Saints, and it has been for at least sixteen hundred years the universal practice of every part of the Catholic Church both east and west, the only exception being the protestant element in the Anglican Church.

Discussing this subject of invoking the Saints, our own Bishop Forbes of Edinburgh warns us that "to despise or condemn the universal consent of the whole Church, is a thing perilous to the last degree."

Just as we ask the prayers of God's people on earth, we ask the prayers of God's people who have passed into the life beyond. We pray for

them that they might have light and peace and the bliss of the Beatific Vision in Heaven. They pray for us that we may have those things, temporal and spiritual, which will help us on the way to the same heavenly country. And both we and they pray in that "Communion of Saints," in which we declare our belief as often as we repeat the Apostles' Creed.

**15) The Church teaches that the Blessed Saints, although in Heaven, cannot enjoy the full consummation of their bliss until after the General Resurrection.**

We have seen that "the spirits of just men made perfect" (Heb. 12:22, 23) enter Heaven immediately. But a disembodied spirit, even though it be made perfect and be in Heaven, is an incomplete being. Man is made up of body and soul, and both are destined for the perfection of the heavenly life. It, therefore, stands to reason, that the body, as well as the soul, is to enjoy God, and that the one cannot have the highest perfection of joy until it is reunited to the other.

The body which on earth shared in the warfare for God and for righteousness is also to have its share in the peace of God in Heaven. This cannot come to pass until the body is raised up in the general Resurrection at the last day. It is this crown of all human joy, this perfection of all human service to God, that we pray for whenever we say, "Thy kingdom come." It was the contemplation of this consummation, so devoutly to be wished, that brought the glad cry from the heart of the Beloved Disciple, "Even so, Come, Lord Jesus" (Rev. 22:20).

From *Our Beloved Dead*, a booklet by **The Rev. S.C. Hughson, O.H.C.** - published for *The Guild of All Souls* in 1950

### **The Orthodox Veneration of Mary, The Birthgiver of God**

The seedless birth of Christ can and could be denied only by those who deny the Gospel, whereas the Church of Christ from of old confesses Christ "incarnate of the Holy Spirit and of the Virgin Mary." But the birth of God from the Ever-Virgin was a stumbling stone for those who wished to call themselves Christians but did not wish to humble themselves in mind and be zealous for purity

of life. The pure life of Mary was a reproach for those who were impure also in their thoughts. So as to show themselves Christians, they did not dare to deny that Christ was born of a Virgin, but they began to affirm that Mary remained a virgin only *until she brought forth her first-born son, Jesus.* (St. Matthew 1:25)

"After the birth of Jesus," said the false teacher Helvidius in the 4th century, and likewise many others before and after him, "Mary entered into conjugal life with Joseph and had from him children, who are called in the Gospels the brothers and sisters of Christ." But the word "until" does not signify that Mary remained a virgin only until a certain time. The word "until" and words similar to it often signify eternity. In the Sacred Scripture it is said of Christ: *In His days shall shine forth righteousness and an abundance of peace, until the moon be taken away.* (Psalm 72:7) but this does not mean that when there shall no longer be a moon at the end of the world, God's righteousness shall no longer be; precisely then, rather, will it triumph. And what does it mean when it says: *For He must reign, until He hath put all enemies under His feet?* (1 Corinthians 15:25). Is the Lord then to reign only for the time until His enemies shall be under His feet?! And David, in the fourth Psalm of the Ascents says: *As the eyes of the handmaid look unto the hands of her mistress so do our eyes look unto the Lord our God, until He take pity on us.* (Psalm 123:2) Thus, the Prophet will have his eyes toward the Lord until he obtains mercy, but having obtained it he will direct them to the earth? (Blessed Jerome, "On the Ever-Virginity of Blessed Mary.") The Saviour in the Gospel says to the Apostles (Matt. 28:20): *"Lo, I am with you always, even unto the end of the world."* Thus, after the end of the world the Lord will step away from His Disciples, and then, when they shall judge the twelve tribes of Israel upon twelve thrones, they will not have the promised communion with the Lord? (Blessed Jerome, op. cit.)

It is likewise incorrect to think that the brothers and sisters of Christ were the children of His Most Holy Mother. The names of "brother" and "sister" have several distinct meanings. Signifying a certain kinship between people or their spiritual closeness, these words are used sometimes in a broader, and sometimes in a narrower sense. In any case, people are called brothers or sisters if

they have a common father or mother, or only a common father or mother; or even if they have different fathers and mothers, if their parents later (having become widowed) have entered into marriage (stepbrothers); or if their parents are bound by close degrees of kinship.

In the Gospel it can nowhere be seen that those who are called the brothers of Jesus were or were considered the children of His Mother. On the contrary, it was known that James and others were the sons of Joseph, the Betrothed of Mary, who was a widower with children from his first wife. (St. Epiphanius of Cyprus, *Panarion*, 78.) Likewise, the sister of His Mother, Mary the wife of Cleopas, who stood with Her at the Cross of the Lord (John 19:25), also had children, who in view of such close kinship with full right could also be called brothers of the Lord. That the so-called brothers and sisters of the Lord were not the children of His Mother is clearly evident from the fact that the Lord entrusted His Mother before His death to His beloved disciple John. Why should He do this if She had other children besides Him? They themselves would have taken care of Her. The sons of Joseph, the supposed father of Jesus, did not consider themselves obliged to take care of one they regarded as their stepmother, or at least did not have for Her such love as blood children have for parents, and such as the adopted John had for Her.

Thus, a careful study of Sacred Scripture reveals with complete clarity the insubstantiality of the objections against the Ever-Virginity of Mary and puts to shame those who teach differently.

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