

The Sodality of St. Edmund, King and Martyr

A community of

The Personal Ordinariate of the Chair of St. Peter

UPDATE

Our Monthly Newsletter



October 22, 2014 - **St. John Paul II, Pope**

NOVEMBER SCHEDULE

| | | |
|-------------|--------|--|
| November 2 | Sunday | All Souls Day |
| November 9 | Sunday | Dedication of the Lateran Basilica |
| November 16 | Sunday | The Twenty-second Sunday after Trinity |
| November 23 | Sunday | Christ the King |
| November 30 | Sunday | The First Sunday of Advent |

SERVICE TIME AND LOCATION

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

INDEX (AND SOMETIMES, NOTES AND COMMENTS)

- 1) ***Anglicanorum coetibus*** - This *Apostolic Constitution* (of Pope Benedict XVI) has been referred to on many, many occasions in this newsletter since its promulgation in 2009, and it has been suggested that many have not even read it - so here it is! (And a refresher for others) - this page.
- 2) ***ROBERT'S RAMBLINGS - BENEDICTUS*** - page 4.
- 3) ***"IT'S TIME TO WAKE UP"*** - page 5.
- 4) ***MEET CHLOE*** - page 7.
- 5) ***WHAT'S BEHIND THE UN ATTACK ON THE CHURCH? 3 of 3*** - page 7.
- 6) ***EUTHANASIA AND THE SLIPPERY SLOPE*** - page 8.
- 7) ***FROM HERE AND THERE*** - page 9.

APOSTOLIC CONSTITUTION ANGLICANORUM COETIBUS

Providing for personal ordinariates for Anglicans entering into full communion with the Catholic Church

In recent times the Holy Spirit has moved groups of Anglicans to petition repeatedly and insistently to be received into full Catholic communion individually as well as corporately. The Apostolic See has responded favourably to such petitions. Indeed, the successor of Peter, mandated by the Lord Jesus to guarantee the unity of the episcopate and to preside over and safeguard the universal communion of all the Churches, could not fail to make available the means necessary to bring this holy desire to realization.

The Church, a people gathered into the unity of the Father, the Son and the Holy Spirit, was instituted by our Lord Jesus Christ, as "a sacrament - a sign and instrument, that is, of communion with God and of unity among all people." Every division among the baptized in Jesus Christ wounds that which the Church is and that for which the Church exists; in fact, "such division openly contradicts the will of Christ, scandalizes the world, and damages that most holy cause, the preaching of the Gospel to every creature." Precisely for this reason, before shedding his blood for the salvation of the world, the Lord Jesus prayed to the Father for the unity of his disciples.

It is the Holy Spirit, the principle of unity, which establishes the Church as a communion. He is the principle of the unity of the faithful in the teaching of the Apostles, in the breaking of the bread and in prayer. The Church, however, analogous to the mystery of the Incarnate Word, is not only an invisible spiritual communion, but is also visible; in fact, "the society structured with hierarchical organs and the Mystical Body of Christ, the visible society and the spiritual community, the earthly Church and

the Church endowed with heavenly riches, are not to be thought of as two realities. On the contrary, they form one complex reality formed from a two-fold element, human and divine." The communion of the baptized in the teaching of the Apostles and in the breaking of the eucharistic bread is visibly manifested in the bonds of the profession of the faith in its entirety, of the celebration of all of the sacraments instituted by Christ, and of the governance of the College of Bishops united with its head, the Roman Pontiff.

This single Church of Christ, which we profess in the Creed as one, holy, catholic and apostolic "subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him. Nevertheless, many elements of sanctification and of truth are found outside her visible confines. Since these are gifts properly belonging to the Church of Christ, they are forces impelling towards Catholic unity."

In the light of these ecclesiological principles, this Apostolic Constitution provides the general normative structure for regulating the institution and life of Personal Ordinariates for those Anglican faithful who desire to enter into the full communion of the Catholic Church in a corporate manner. This Constitution is completed by Complementary Norms issued by the Apostolic See.

I. §1 Personal Ordinariates for Anglicans entering into full communion with the Catholic Church are erected by the Congregation for the Doctrine of the Faith within the confines of the territorial boundaries of a particular Conference of Bishops in consultation with that same Conference.

§2 Within the territory of a particular Conference of Bishops, one or more Ordinariates may be erected as needed.

§3 Each Ordinate possesses public juridic personality by the law itself (*ipso iure*); it is juridically comparable to a diocese.

§4 The Ordinate is composed of lay faithful, clerics and members of Institutes of Consecrated Life and Societies of Apostolic Life, originally belonging to the Anglican Communion and now in full communion with the Catholic Church, or those who receive the Sacraments of Initiation within the jurisdiction of the Ordinate.

§5 The *Catechism of the Catholic Church* is the authoritative expression of the Catholic faith professed by members of the Ordinate.

II. The Personal Ordinate is governed according to the norms of universal law and the present Apostolic Constitution and is subject to the Congregation for the Doctrine of the Faith, and the other Dicasteries of the Roman Curia in accordance with their competencies. It is also governed by the Complementary Norms as well as any other specific Norms given for each Ordinate.

III. Without excluding liturgical celebrations according to the Roman Rite, the Ordinate has the faculty to celebrate the Holy Eucharist and the other Sacraments, the Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinate and as a treasure to be shared.

IV. A Personal Ordinate is entrusted to the pastoral care of an Ordinary appointed by the Roman Pontiff.

V. The power (*potestas*) of the Ordinary is:

- a. *ordinary*: connected by the law itself to the office entrusted to him by the Roman Pontiff, for both the internal forum and external forum;
- b. *vicarious*: exercised in the name of the Roman Pontiff;
- c. *personal*: exercised over all who belong to the Ordinate;

This power is *to be exercised jointly* with that of the local Diocesan Bishop, in those cases provided for

in the Complementary Norms.

VI. § 1. Those who ministered as Anglican deacons, priests, or bishops, and who fulfil the requisites established by canon law and are not impeded by irregularities or other impediments may be accepted by the Ordinary as candidates for Holy Orders in the Catholic Church. In the case of married ministers, the norms established in the Encyclical Letter of Pope Paul VI *Sacerdotalis coelibatus*, n. 42 and in the Statement *In June* are to be observed. Unmarried ministers must submit to the norm of clerical celibacy of CIC can. 277, §1.

§ 2. The Ordinary, in full observance of the discipline of celibate clergy in the Latin Church, as a rule (*pro regula*) will admit only celibate men to the order of presbyter. He may also petition the Roman Pontiff, as a derogation from can. 277, §1, for the admission of married men to the order of presbyter on a case by case basis, according to objective criteria approved by the Holy See.

§ 3. Incardination of clerics will be regulated according to the norms of canon law.

§ 4. Priests incardinated into an Ordinate, who constitute the presbyterate of the Ordinate, are also to cultivate bonds of unity with the presbyterate of the Diocese in which they exercise their ministry. They should promote common pastoral and charitable initiatives and activities, which can be the object of agreements between the Ordinary and the local Diocesan Bishop.

§ 5. Candidates for Holy Orders in an Ordinate should be prepared alongside other seminarians, especially in the areas of doctrinal and pastoral formation. In order to address the particular needs of seminarians of the Ordinate and formation in Anglican patrimony, the Ordinary may also establish seminary programs or houses of formation which would relate to existing Catholic faculties of theology.

VII. The Ordinary, with the approval of the Holy See, can erect new Institutes of Consecrated Life and Societies of Apostolic Life, with the right to call their members to Holy Orders, according to the norms of canon law. Institutes of Consecrated Life originating in the Anglican Communion and entering into full communion with the Catholic Church may also be placed under his jurisdiction by mutual consent.

VIII. § 1. The Ordinary, according to the norm of law, after having heard the opinion of the Diocesan Bishop of the place, may erect, with the consent of the Holy See, personal parishes for the faithful who

belong to the Ordinariate.

§ 2. Pastors of the Ordinariate enjoy all the rights and are held to all the obligations established in the Code of Canon Law and, in cases established by the Complementary Norms, such rights and obligations are to be exercised in mutual pastoral assistance together with the pastors of the local Diocese where the personal parish of the Ordinariate has been established.

IX. Both the lay faithful as well as members of Institutes of Consecrated Life and Societies of Apostolic Life, originally part of the Anglican Communion, who wish to enter the Personal Ordinariate, must manifest this desire in writing.

X. § 1. The Ordinary is aided in his governance by a Governing Council with its own statutes approved by the Ordinary and confirmed by the Holy See.

§ 2. The Governing Council, presided over by the Ordinary, is composed of at least six priests. It exercises the functions specified in the Code of Canon Law for the Presbyteral Council and the College of Consultors, as well as those areas specified in the Complementary Norms.

§ 3. The Ordinary is to establish a Finance Council according to the norms established by the Code of Canon Law which will exercise the duties specified therein.

§ 4. In order to provide for the consultation of the faithful, a Pastoral Council is to be constituted in the

Ordinariate.

XI. Every five years the Ordinary is required to come to Rome for an *ad limina Apostolorum* visit and present to the Roman Pontiff, through the Congregation for the Doctrine of the Faith and in consultation with the Congregation for Bishops and the Congregation for the Evangelization of Peoples, a report on the status of the Ordinariate.

XII. For judicial cases, the competent tribunal is that of the Diocese in which one of the parties is domiciled, unless the Ordinariate has constituted its own tribunal, in which case the tribunal of second instance is the one designated by the Ordinariate and approved by the Holy See. In both cases, the different titles of competence established by the Code of Canon Law are to be taken into account.

XIII. The Decree establishing an Ordinariate will determine the location of the See and, if appropriate, the principal church.

We desire that our dispositions and norms be valid and effective now and in the future, notwithstanding, should it be necessary, the Apostolic Constitutions and ordinances issued by our predecessors, or any other prescriptions, even those requiring special mention or derogation.

Given in Rome, at St. Peter's, on November 4, 2009, the Memorial of St. Charles Borromeo.

ROBERT'S RAMBLINGS

BENEDICTUS

"When I served on the staff of the Congregation for the Doctrine of the Faith under Cardinal Ratzinger he took an interest in how I was adjusting to my new duties. I recall that when he would see me he would usually make two comments: he would always remark on how beautiful our Dominican habit is, and then he would playfully say, "You know I am not a Thomist". And I would smile, "Yes, your Eminence, I know that" (Fr Brian Mulcahy OP in *Benedictus* P399).

"The normative theologians are the authors of Holy Scripture. This statement is valid not only with reference to the objective written documents which they left behind but also with reference to their manner of speaking, in which it is God Himself Who speaks" (Benedict quoted by Scott Hahn in

"Covenant & Communion: the Biblical Theology of Pope Benedict XVI" p71).

"Ignorance of Scripture is ignorance of Christ" (St Jerome quoted by Benedict p20 of Hahn). "Read the divine Scriptures frequently; may your hands never set the Holy Book down" (St Jerome quoted by Benedict in *Church Fathers* p139). "St Jerome the well known difficult hot tempered character with which nature endowed him" (Benedict in *Church Fathers* p133).

"Leading men and women to God, the God Who speaks in the Bible: this is the supreme and fundamental priority of the church and of the successor of Peter" (Benedict p43 of Hahn)

"The Pope is not an absolute monarch whose thoughts and desires are law. On the contrary: the Pope's ministry is a guarantee of obedience to Christ and His Word. The Pope must not proclaim his own ideas, but rather constantly bind himself and the church to obedience to God's Word, in the face of every attempt to adapt it or to water it down, and every form of opportunism" (Benedict p21 of Hahn).

"The early church did not set herself against Israel, rather, she believed herself, in all simplicity, to be Israel's rightful continuation" (Benedict quoted Hahn p167). "Spiritually we are Semites" (Pope Pius XI quoted Hahn p102).

"Psalm 22 which Jesus prayed on the cross is a *today* psalm. There is a formula to the *today*. The believer recounts in prayer his desperation in the face of certain death. He recalls crying out for help and deliverance and vowing to sing of God's goodness in the congregation if he is delivered. The *today* psalm accompanied by an offering of unleavened bread and sometimes wine, is the fulfilment of his vow". (Benedict quoted Hahn p172). "My praise is of Three in the great congregation; my vows will I perform in the sight of them that fear Him" (*Psalm 22,25*).

"Rome must not require from the East with respect to the doctrine of primacy more than has been formulated and lived in the first millennium" (Benedict quoted Tracey Rowland in *Ratzinger's Faith* p100).

Re Anglicanism: "Jesus did not found a Catholic party in a cosmopolitan debating society, but a Catholic Church to which He promised the fullness of truth. A body which reduces its Catholics to a

party within a religious parliament can hardly deserve to be called a branch of the Catholic Church, but a national religion, dominated by and structured on the principles of liberal tolerance, in which the authority of revelation is subordinate to democracy and private opinion" (Benedict quoted by Rowland p99).

Mrs Rowland herself comments: "The problem for Anglo Catholic ecumenism in the present era is not so much that of the theology of the Petrine office but more significantly the decision of the Anglican communion to ordain women and to take fuzzy positions on questions of sexual morality. It may be, however, that strong evangelicals within Anglicanism will come to find themselves more comfortable within the Catholic Church precisely because Catholic moral teaching is more clearly recognizable as consistent with Scripture than practices which are tolerated within the high church branches of their own church. Post conciliar Catholics are not neglectful of Scripture" (Rowland p99).

"The Rome correspondent of the Catholic magazine, the *Tablet*, has been suspended after comments he allegedly made about the Pope Emeritus on *Facebook*, in which he referred to the Rat's funeral" (brief news report in the *Catholic Herald* March 28, 2014. Mr Robert Mickers frequently contributed to the *Tablet*). "Roughly speaking, those who consult the Catholic press in England are divided between the readers of the *Tablet* ("Progressives") and those of the *Catholic Herald* ("Conservatives")" Fr Aidan Nichols OP in *Catholics of the Anglican Patrimony* p73.

Monsignor Robert Mercer CR

"IT'S TIME TO WAKE UP"



Early this summer we celebrated a wedding that included several family members visiting here from Mosul, Iraq. It was wonderful to welcome them and to celebrate such a joyous occasion together. A week later they had returned home to Mosul. Within

days of their return the notorious Islamic terrorist group known as The Islamic State [ISIS or *Da'ish*] overran the area and issued orders that all Christians in Mosul must renounce their faith or be "put to the sword." The Islamists systematically

targeted the Christians' homes and businesses, marking them with a red (Arabic letter *noon*, equivalent to the letter N). This stands for *Nasara* (Nazarenes), pejorative word for Christians used by some Muslims. The region of Mosul once played a prominent role in Christian history. In the first and second centuries the Assyrians, who are to this day the local indigenous population, were among the first people to embrace Christianity. The early Church thrived in the region and many theologians, Church Fathers and Saints, including St. Mari, St. Ephraim the Syrian and St. Isaac of Nineveh, are associated with this area. Now, there are no Christians left in Mosul.

I inquired about the people we had met and was told that they were forced to close the family business they had operated for nearly 150 years and to abandon their home. They took only a couple of suitcases and personal items and drove out of town. At an ISIS checkpoint, the terrorists confiscated their identity papers, passports, driver's licenses and other personal papers. They handed over their suitcases and other belongings. They were robbed of their jewelry and their car. They were told that all their possessions now belonged to the Islamic State. The family was ordered to walk away from town. They joined a procession of nearly three thousand fellow Christians forced out of Mosul that day. Fortunately they found temporary refuge in a Christian village out of range of the Islamic terrorists and are safe for the time being. The Islamic State terrorists, as we know, are still making advances in the region and the sizable Christian population there remains at risk.

The Islamic State uses the red as a mark of shame; we must make it a symbol of pride, honor and hope. Persecuted Christians should know that we stand in solidarity with them. Our brothers and sisters should not be forced to abandon the land of our faith's birth. Here at St. George we have printed post cards with the symbol to display on the doors of our homes and in the windows of our cars. We have printed t-shirts to express our solidarity with our persecuted co-religionists. These may be small displays of solidarity on our part, given the enormity and tragic nature of these unfolding events, but it does give us the opportunity to make known this story of catastrophe.

As the persecution of Christians in Mosul unfolded, I was baffled that it wasn't receiving greater media attention. I did see an occasional "ticker tape" news item scroll along the bottom of my TV screen, but no in-depth reporting. How could the threat of beheading a population because of their religion go unreported in the 21st century?

Since the beginning of the civil war in Syria, I was aware of the deliberate targeting of Christians. Through our Church sources and relatives, as well as our own visits to the region, we have firsthand knowledge of churches, monasteries, cemeteries and shrines being desecrated and destroyed by fanatic Islamists seeking the eradication of a Christian presence in the Near East [Mesopotamia and Greater Syria]. We have accounts of bishops, priests and nuns being kidnapped, tortured and executed. We know of crucifixions taking place during Holy Week. Now we see a major city, and indeed a whole region, being de-Christianized. Still, it's not worthy of attention, much less in-depth analysis, by our news media. Why? Commenting on the fate of Christians in Iraq, one European journalist noted that, "We ignore too many things and, even more indefensibly, we pretend not to see many things." Last month in Lebanon a French journalist explained to me that "Christianity is no longer a point of reference when we report a story." I guess he meant that we don't really count. One observer wondered if such silence would prevail if some other religious group were being persecuted. Actually, this question was answered just a few weeks ago when the Islamic State branded a small religious minority as heretics and blasphemers and threatened them with extinction. The Yazidi were forced from their villages in northern Iraq and marched out into the wilderness to die. Overnight, the world media clamored to their defense and even the U.S. came to their aid with air-drops of food and water. While we pray for these innocent victims of hatred, lamenting their plight, and applaud attempts to rescue them, we wonder where a similar outcry was on behalf of Iraqi Christians who, just weeks prior to this, were faced with the same religious genocide?

In his book, *The Global War on Christians*, the journalist and Boston Globe reporter, John L. Allen Jr., attempts to answer this perplexing question. Drawing from his decades of experience as an international religious editor and reporter, Mr. Allen states that the persecution of Christians is the "most dramatic religion story of the early 21st century, yet one that most people in the West have little idea is even happening . . . Christians today indisputably form the most persecuted religious body on the planet, and too often its new martyrs suffer in silence." Mr Allen warns, "It's time to wake up."

His book should be read by anyone interested in the plight of Christians in the wake of the tragic social and political upheaval now sweeping across the Near East. Here at St. George we will continue to do what we can to make their story known, give

them a voice and support them in any way possible. They are our sisters and brothers in the faith. We ask God to protect and defend them and to bless us as we advocate on their behalf.

By **Father Timothy Ferguson, Pastor of St. George's, Boston**, in the October 2014 issue of **The Word**, the monthly magazine of The Antiochian Orthodox Christian Archdiocese of North America

MEET CHLOE:

Planting more positive seeds in 11 years than most human beings do in a lifetime.

During the month of October we celebrate Down Syndrome Awareness Month. Since the birth of my beautiful daughter Chloe in 2003, I have become very aware of characteristics and behaviors these amazing individuals with an extra chromosome possess.

Shortly after Chloe's birth and Down Syndrome diagnosis we were told all the things Chloe could not do. After our family connected to awesome families and professionals in the field of Early Intervention we soon began to see all the incredible things Chloe could do.

She has planted more positive seeds in 11 years than most human beings do in a lifetime.

When Chloe was born I was a city Police Officer. I had spent almost 20 years dealing with misguided people trying to hurt and deceive others in our lost culture of death. As I watched Chloe grow and spread her bright light, I have often asked God what I did right to be blessed with such a pure child who will never intentionally hurt anyone and who is not capable of malice or evil.

During my career as a Police Officer I never recall an individual with Down Syndrome being arrested or sought after for committing a crime. I have never seen a news story of a person with Down Syndrome involved in a heinous act.

Chloe and individuals like her are filled with unconditional love, kindness, and empathy. I would go so far as to suggest that if the world were filled

with people with an extra chromosome we would see a dramatic drop and probable ending to crime, hate, war, prejudice and violence.

I speak and present frequently to large groups of students, professionals, families and community members, and I tell them if I want to see someone who is disabled, broken and in need of intervention I just go to the mirror.

Chloe meets frequently with policymakers and leaders to show the abilities and purity of children with Down Syndrome. She has shown countless people that all life is a priceless, precious gift to be embraced, protected and cherished.

I recently asked an elected official this question: "How do you know Chloe and individuals like her are not looking at the rest of us and thinking 'What is wrong with these humans who are filled with anger, violence, hatred, depravity and despair and why can't they fix themselves'?" Who are the truly defective, broken, disabled ones in our culture of death?

During Down Syndrome Awareness Month, please take time to connect with one of these very special, unique people.

Hebrews 13:2 "Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it."

By **Kurt Kondrich** - www.lifesite.news - October 20, 2014

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

Pot Calls Kettle Black

Continuing a defensive stance has not been effective. The Catholic laity should demand that the United Nations look to its own failures to protect children. Even Neil MacFarquhar, a reporter for the *New York Times*, had to admit in an article

published in 2011 that the United Nations needs to "focus serious attention on addressing sexual crimes" by those involved in the peacekeeping missions globally: "But the question that diplomats, advocates and even some officials ask is why the efforts still lag in terms of investigating accusations and, making sure those who send troops and

contractors abroad hold them accountable."

In his *Times* article, MacFarquhar described a 2011 case in which "hundreds of Haitians protested in support of a teenage boy who said he was sexually assaulted by peacekeepers from Uruguay on a United Nations base, eliciting a furious rebuke from Haiti's president and an apology from Uruguay."

The *Times* article charges that human rights experts and some member states fault the United Nations for leaving too much of the job of enforcing its zero tolerance policy to others. Worse, MacFarquhar charges that "[i]ndividual cases and any disciplinary action are rarely made public." The *Times* also points out that the United Nations has been recalcitrant in responding as "senior officials defend the numbers as improving and argue that publicly shaming member states would make finding peacekeeping troops more difficult. Going into a blame and shame approach is counterproductive because this requires a mind-set change, said Susanna Malcorra, head of the logistics end of (UN) peacekeeping."

Of course, as the most recent report issued by the UN Committee on the Rights of the Child, the UN has no problem in attempting to "shame" the Catholic Church by dredging up unsubstantiated allegations of priestly pedophilia. In contrast, the sexual abuse by UN peacekeepers continues. A report published last September in the United Nations own News Center described serious misconduct by its UN peacekeeping troops -

including sexual abuse - in Mali.

More than a decade ago, the *Christian Science Monitor* suggested that "Wherever the UN has established operations in recent years, various violations of women seem to follow." It seems that these violations also include sexual abuse involving young men and girls. The *Christian Science Monitor* concludes that these violations have included a prostitution ring in Bosnia involving peacekeepers, UN staff members in West African withholding aid such as bags of flour from refugees in exchange for sexual favors, Jordanian peacekeepers in East Timor accused of rape, peacekeepers in Somalia accused of sexual abuses, and Moroccan and Uruguayan peacekeepers in Congo accused of luring youth into their camps with offers of food for sex.

Perhaps it is now time for the Church - including the laity - to stand up to the bullying by the various committees of the United Nations - including the Committee on the Rights of the Child. It is time to expose the real agenda of the United Nations - most notably the UNFPA - to expand the lucrative contraceptive and abortion industry throughout the world, and remind others that the true protector of children remains the Catholic Church.

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

EUTHANASIA AND THE SLIPPERY SLOPE

YOU CAN'T KILL JUST ONE

When abortion was made the law of the land, critics predicted that the number of "procedures" would multiply across America, that many would treat it as a form of birth control, and that millions of unborn babies would die.

"Nonsense," said abortion supporters. Abortion would be just for the "hard cases" so that a woman would be safe from so-called "back-alley abortions." Abortion supporters accused pro-lifers of using a "slippery slope" argument. Okay - 40 years later which was right? Well, it's pretty obvious: fifty-six million unborn children have been legally aborted since *Roe v. Wade* in 1973, precisely what pro-lifers predicted. Sometimes the slope actually is slippery.

Now let's talk about euthanasia, also known as assisted suicide, which is making headlines here in

the U. S. with the decision of a "vibrant" but terminally ill 29-year old Oregon woman to take her own life.

Will her decision be another step down the slippery slope? Let's look at what is happening in the Netherlands, which legalized euthanasia, supposedly just for the "hard cases." Critics there warned the pressure to kill would spread throughout society, that the so-called "right to die" would become a "duty to die," and that many people not thought to be at risk would face the final kindness of euthanasia.

What happened? According to the *Daily Mail*, the number of those euthanized in Holland has risen by 151 percent in just seven years, from just under 2,000 to nearly 5,000, with most of the "cases"

involving people with cancer. Ninety-seven people, however, were helped to die by their doctors because they had dementia.

"What we are seeing in the Netherlands," says Dr. Peter Saunders, Campaign Director of Care Not Killing, "is 'incremental extension', the steady intentional escalation of numbers with a gradual widening of the categories of patients to be included."

What Saunders calls an 'incremental extension' is, I think it's fair to say, a slippery slope! The *Daily Mail* also reports that in 2012, 14 people with "severe psychiatric problems" died by lethal injection. Last year, the number was 42. Similar statistics are coming to light in Belgium and Switzerland. "The lessons are clear," Saunders says. "Once you relax the law on euthanasia or assisted suicide, steady extension will follow as night follows day."

Saunders says assisted suicide is impossible to control. That seems pretty clear. And who is next? Well, protectors of human life are worried about trends - shall I say "the slippery slope"? - in Great Britain, where it is not yet legal. But a bill is being considered this fall to make it law. Saunders, who also represents the Christian Medical Fellowship, points to a 2005 study from the House of Lords that estimated that a Dutch-type law in Britain would

lead to more than 13,000 cases of euthanasia *annually*. And assisted suicide advocates are doing all they can to make it a reality in the country.

Exit International has actually opened a euthanasia "club" in London. At this "club," members pay to attend workshops on suicide methods and to access certain online information. Saunders says, "[These] activities present a real and present risk to vulnerable members of the British public." Indeed they do.

Of course, all this is happening because people have swallowed the false worldview that we control our lives, and that our lives only have meaning if we're happy and healthy and protected from suffering.

But there's a reason every Christian tradition condemns euthanasia and suicide. God is the author of life. Our lives - and our bodies - are not our own. We're stewards of them. And every human life taken intentionally undermines the dignity of *all* human life. In other words, every life discarded is one more step down the slippery slope. We see it in the Netherlands. Let's pray we don't see it here.

By **Eric Metaxas** - www.BreakPoint.org on October 16, 2014

FROM HERE AND THERE

1) Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented. **Elie Wiesel**

2) A lawyer died. At the same moment, the Pope also died. They arrived at the gates of heaven at the same moment. They spent the days in orientation, and as they're getting their heavenly vestments, the Pope gets a plain white toga and wings, like everyone else, and the lawyer gets much finer apparel, made of gold thread, and Gucci shoes.

Then, they get to see where they're going to live. The Pope gets what everyone else gets, a replica of a Holiday Inn room, and the lawyer gets an 18-room mansion with servants and a swimming pool.

At dinnertime, the Pope receives the standard meal, a TV dinner, and the lawyer receives a fine and tasty banquet, served on silver platters.

By this time, the lawyer is beginning to suspect that

an error has been made, so he asks one of the angels in charge, "Has there been some kind of mistake? This guy was the Pope, and he gets what everyone else gets, and I'm just a lawyer and I'm getting the finest of everything?" The angel replied, "No mistake, sir. We've had lots of Popes here, but you're the first lawyer we've ever had."

3) Bishop: Christians look to Rome over Islamist threat

Prominent **Anglican Bishop Michael Nazir-Ali** has said the Catholic Church must use its global power to protect Christians threatened by Islamic militancy and secularism.

In a talk to the Personal Ordinariate of Our Lady of Walsingham at St. Patrick's church in Soho Square the former Bishop of Rochester said that with the rise of Islamic militancy, Christians were now looking to Rome as the leading voice against Islamism. He said they included Evangelicals who in the past would never have thought about Rome.

"So the Catholic Church has both a great opportunity and also a great responsibility," he said. *The Catholic Herald*, October 10, 2014

4) We need better palliative care, not assisted suicide.

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

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

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

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

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

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

5) A relationship unsoured

"Allowing Anglican patrimony to flourish could be a charter for the future." These words were spoken by an evangelical Anglican bishop last week - yet, intriguingly, they do not refer to the Church of England or the Anglican Communion. The **Rt Rev Michael Nazir-Ali**, former Bishop of Rochester, was signalling his strong support for The Personal Ordinariate of Our Lady of Walsingham and its equivalents in North America and Australia - structures created, as our readers will know, by Benedict XVI. The Pope Emeritus understood that incorporating Anglican "patrimony" into the Catholic Church would enable many former Anglicans to pursue their spiritual mission in communion with the Holy See - but also as part of worldwide Christianity.

Bishop Nazir-Ali is unique among Anglican bishops in grasping the ecumenical impulse represented by the ordinariate, which need not and must not sour relations with the Church of England. The bishop, who resigned his see in order to train Christian missionaries, is a formidable opponent of both secularism and Islamism. His acknowledgment that Benedict XVI's project brings Christians closer together in a time of crisis should encourage us to nurture the ordinariate and its beautiful liturgy, truly one of the fruits of the Holy Spirit. *The Catholic Herald*, October 10, 2014

Gary S. Freeman

102 Frederick Banting Place
WATERLOO Ontario N2T 1C4
519-886-3635 (Home)
519-747-5323 (Fax)

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