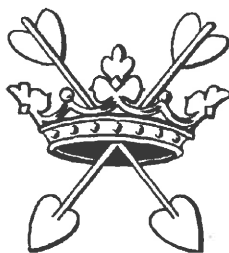


# The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

## UPDATE

August 10, 2002 - St. Laurence, Deacon and Martyr

### September Schedule

September 1	Sunday	-	Fourteenth Sunday after Trinity
September 8	Sunday	-	Nativity of the Blessed Virgin Mary
September 14	Saturday	-	Holy Cross Day
September 15	Sunday	-	Sixteenth Sunday after Trinity
September 21	Saturday	-	St. Matthew, Apostle and Evangelist
September 22	Sunday	-	Seventeenth Sunday after Trinity
September 29	Sunday	-	St. Michael and All Angels
September 30	Monday	-	St. Jerome / Clergy Day at Resurrection College
(October 1	Tuesday	-	St. Remigius / Open Day at Resurrection College)

### 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 said at 10:00 a.m. (The **Litany** on the first Sunday of the month), and the Holy Eucharist is celebrated at 10:30 a.m.

(3) On weekdays - Holy Days and Days of Obligation (Diocesan Ordo) - the Holy Eucharist is *usually* celebrated at 7:00 p.m., 10:30 a.m. on Saturdays - when the Chapel is available - please phone to confirm.

## Notes and Comments

(1) Remember these two dates: Canon Middleton will be conducting a Clergy Day on Monday, September 30, and an Open Day (for both Laity and Clergy) on Tuesday, October 1, at Resurrection College in Waterloo.

If you haven't received a brochure about this event, please contact us. Motel information is available.

(2) There are 168 hours in a week. Is one hour on Sunday available?

(3) Our website address:

[www.pwi-insurance.ca/stedmund](http://www.pwi-insurance.ca/stedmund)

## The Bishop's Bit

### FAVOURITE HYMNS

Some such as the late Archbishop Glyn Simon of Wales, dislike hymns - an unusual trait in a Welshman. Dame Rose Macaulay wrote, "After the psalm the hymn was silly, but hymns can't be helped: bishops will have them". Others again love hymns, such as Father Oswald Slattery in Montreal and Father Alan Edwardson in Thunder Bay. However small or large the congregation, the voices of these two men soar joyfully above all the rest.

Mrs Ursula Linnett of Ottawa tells me that Bishop de Catanzaro loved "*Drop drop slow tears*" (green 98) by the Puritan Phineas Fletcher, with tune by Orlando Gibbons the Anglican. We tend to dislike the Puritans: did they not kill the Archbishop of Canterbury, William Laud, on January 10? did they not kill King Charles I on January 30? did they not make using *The Book of Common Prayer* a criminal offence? We think of the Puritans as a kind of Protestant Taliban. But some were Christ-loving, neighbour-loving men of humble piety. There was Richard Baxter who gave us "*Ye holy angels bright*" for All Saints (blue 275 green 517). There was his friend John Mason who gave us "*How shall I sing that Majesty?*", my second favourite hymn (green 404).

My favourite is "*Hail gladdening Light*" (blue 33), translated from the Greek by the Reverend John Keble and set to an Anglican chant by Walford Davies. It was written in about 250 for the domestic lighting of lamps by the mother of a household. There is a less pleasing translation in

the green book (338), which begins, "*O gladsome Light O Grace*". I also like "*My God how wonderful Thou art*" (blue 3704 green 441) by Father Faber, Anglican turned RC.

It's well known round the diocese that Bishop Alfred's favourite is "*The church's one foundation*" (blue 563 green 489), written to offset the new Romish doctrine of Papal Infallibility declared by the First Vatican Council of 1870. Roman Catholics now sing this hymn happily enough. Conversely, the Papist hymn "*Faith of our fathers*" (blue 422) was written against the Church of England, though Anglicans now sing it happily enough. Who says God doesn't have a sense of humour?

It's well known round the diocese that one of Bishop Crawley's favourites is the seventh century "*Christ is made the sure Foundation*" (blue 348 green 170) sung not to the plainsong but to the tune by William Purcell. The Bishop also loves "*Sing of Mary pure and lowly*" (blue 807), written by Father Palmer when a new young priest in Thunder Bay in 1919, before he joined SSJE. One of the differences between Crawley and me is that he prefers the tune *Hermon* for this, whereas I prefer the Beethoven *Ode to Joy*, but since the Bishop fixes the music for synods, he wins the argument. At any rate, Fr Palmer's hymn (for which Bishops Crawley and Wilkinson own the copyright) is as neat a summary of the Dominican rosary as you could find. RC's are now found singing it.

Mr John Cotterell who visits us each year from Scotland loves the 17<sup>th</sup> century "*My God I love Thee; not because*" (blue 664 green 80). Hymns can be ecumenical in their appeal. The late Gordon Wayne of Ottawa loved to sing "*Ye holy angels bright*" (blue 375 green 519). Mr Athelstan Riley, the author, took the words from the Divine Liturgy of St John Chrysostom which describes Mary as "higher than the cherubim, more glorious than the seraphim".

As Father Shier observed in Vancouver's *Traditional Anglican*, it is from good hymns that we learn sound doctrine. Bad hymns, in my submission, are hymns which the congregation sings to itself about itself, exhortations set to music. In this category I place the well known "*Fight the good fight*" and the equally well known "*Soldiers of Christ arise*". Hymns should adore God, thank God or set out God's mighty acts of love for us. We can be grateful to the Reverend Charles Wesley for sound catholic and apostolic doctrine expressed in many

many fine Anglican hymns.

+Robert Mercer CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

### From here and there

- a) A little girl came to her father with a puzzled look. "Daddy? Do all fairy tales begin with Once Upon A Time?" She asked. "No, there is a whole series of fairy tales that begin with If Elected I Promise," he replied.
- b) A little boy was in a relative's wedding. As he was coming down the aisle, he would take two steps, stop, and turn to the crowd. While facing the crowd, he would put his hands up like claws and roar. So it went, step, step, ROAR, step, step, ROAR, all the way down the aisle. As you can imagine, the crowd was near tears from laughing so hard by the time he reached the pulpit. When asked what he was doing, the child sniffed and said, "I was being the Ring Bear."
- c) While working for an organization that delivers lunches to elderly shut-ins, I used to take my four-year-old daughter on my afternoon rounds. She was unfailingly intrigued by the various appliances of old age, particularly the canes, walkers and wheelchairs. One day I found her staring at a pair of false teeth soaking in a glass. As I braced myself for the inevitable barrage of questions, she merely turned and whispered, "The tooth fairy will never believe this!"
- d) The skill of writing is to create a context in which other people can think. Edwin Schlossberg
- e) Progress always involves risks. You can't steal second base and keep your foot on first. Frederick Wilcox
- f) Many people take no care of their money till they come nearly to the end of it, and others do just the same with their time. Johann Von Goethe
- g) He who would leap high must take a long run.

### Almsgiving

#### IV - HOW MUCH?

So far, I have spoken only of the duty to contribute to the cost of keeping the church going and paying the priest. The problem is how much ought Christians to contribute? That I know of, there are at least two ways of determining it, and one necessary principle to follow. One is to take ten percent off the top of your yearly income and divide it by twelve and give that amount. Another method is to give one dollar a week for every thousand dollars of earned income; e.g., if you make \$40,000 a year, you give \$40 a week, and so on. If ever you look with envy at the buildings which Baptists and Mormons are able to build, know that we could do the same if we gave as they do, ten percent and even more! I know Evangelicals who, in addition to their tithe, give their income tax refund to their church as well! This is something you have to settle with your conscience, and on your knees, in the presence of Christ "who (as the Christmas Offertory Sentence says) though He was rich, yet for your sakes He became poor, that you through His poverty might become rich".

From a pamphlet by the Bishop Suffragan - The Right Reverend Peter D. Wilkinson, OSG - The Anglican Catholic Church of Canada - the fourth of six parts.

### Worth thinking about

1) The Christian Church is neither a private club nor a public service, nor is its doctrine merely a mutable collection of ideas and teachings. It is the living body of a person whom Christians believe is God, the creator of the universe, who became a man, suffered, died, and rose from the dead for the salvation of humanity. His teachings and moral principles, articulated in Holy Scripture and through the oral tradition passed directly to His apostles, and preserved by the Church for two millennia, are fixed and finished. No alteration of essential Christian doctrine is possible. Charles Moore

2) Young people need not just education or the prospect of material success, but a spiritual, imaginative vision that motivates them to make sacrifices to build good things. Phillip Johnson

## Unbelievable!

### PRESBYTERIAN DENOMINATION REAFFIRMS SUPPORT FOR ABORTION

Columbus, Ohio – The nation's largest Presbyterian denomination yesterday affirmed the unrestricted right to abortion as long as the unborn child is too young to survive outside the womb. After that, abortion is still acceptable, but only in limited circumstances and with pastoral and medical counselling, said a statement adopted by delegates to the General Assembly of the Presbyterian Church (U.S.A.) at the Greater Columbus Convention Center. Some delegates called the statement a reasonable compromise but opponents viewed it as a step backward.

The measure, the result of two years of study, passed 394-112 with four abstentions. Once an unborn child is viable, it said, abortion is permissible only to preserve the life and health of a woman, to avoid fetal suffering or in cases of rape or incest.

"We affirmed the fundamental right to (abortion) prior to viability," said Judy L. Woods of Indianapolis, moderator of the denomination's advisory committee on litigation and a convention delegate. "But after viability, we have said that although there is still a right to choose, that choice has to be undertaken after prayer and pastoral consultation . . . and only in certain circumstances."

Pro-life advocates deemed the late-pregnancy restrictions toothless and said they can be easily evaded. "This allows for so many exceptions; there's no way for the church to counsel that any late-term abortion would be objectionable," said Terry Schlossberg of Burke, Virginia, executive director of Presbyterians Pro-Life.

Di Lupton of Olathe, Kansas, a board member of Presbyterians Pro-Life, agreed. "The adopted statement opens up a lot of categories that are not medically founded and don't speak to the value of the life," she said. Also, Lupton objected to the delegates' vote to retain payment for late-term abortion in the church's medical-benefits plan.

The Rev. Joanne Sizoo, a Cincinnati pastor and chairwoman of the denomination's advocacy committee for women's concern, said the statement made yesterday "maintains our moderately pro-choice position in the Presbyterian Church and sees matters related to abortion as matters to be decided in consultation with the physician, her

family and her pastor."

From the Columbus Dispatch - June 22, 2002

## Gone up in smoke

Bankrate.com, a personal finance Web site in Palm Springs, Florida, recently published an article summarizing odd (and unsuccessful) tax write-offs. Herb Wakefield, an accountant in Raleigh, North Carolina, sent in a story involving a Pittsburgh man who owned a furniture business. After years of trying to sell off his furniture store, the man gave up and paid an arsonist to burn it down - generating a \$500,000 insurance payment. The man reported the benefit on his income tax return but, said Wakefield, "along with taking the proper deductions for the building, its contents and the usual business expenses, he also deducted the \$10,000 consulting fee he had paid the arsonist." An audit uncovered the crime, and both the store owner and the arsonist found themselves in jail. The "consulting fee" was disallowed, and another \$6,500 was charged for additional taxes, penalties and interest.

From Advisor's Edge

## Should we let tradition be damned?

When the Anglican diocese of New Westminster voted 63 per cent in favour to create a liturgy blessing same sex unions, and when Bishop Michael Ingham gave this decision his approval, the diocese ceased to be part of what every Anglican claims (in the Creed) to be a member of, namely, " . . . one holy, catholic and apostolic church."

These words occur in the Nicene Creed, and are referred to in Article 8 of the 39 Articles of Religion. But what are such ephemera in the face of a 63-per-cent majority of the Canadian diocese of New Westminster?

At the 1998 Lambeth Conference, the assembled bishops of the worldwide Anglican communion, after much consideration and debate, voted overwhelmingly not to do what Bishop Ingham has said he will do; but what is the collective wisdom of the Anglican communion to a trailblazer like Michael Ingham?

Thirteen Canadian Bishops (less than one-third) quickly issued a statement deploring the New

Westminster decision. But most Canadian bishops preferred silence, perhaps forgetting Dante's dictum about the hottest places in hell being reserved for those who in times of moral crisis strive to maintain their neutrality. The Archbishop of Toronto, Terence Finlay, came out supporting "a local option." But it was the Bishop of Fredericton who issued the most cogent response: "By acting unilaterally, the serious danger is that the divisions and polarization experienced in the Diocese of New Westminster now become the property of the church as a whole."

Alas, I fear that the bishop's warning comes rather late in the day.

Already ECUSA (the U.S. Episcopalian Church) has sundered over this and related issues, with whole congregations leaving to join a schismatic group called Anglican Mission in America (AMiA). J. I. Packer, the most influential Anglican theologian in Canada, recently called the Anglican Mission "... a tragic but necessary response to a tragic and unreformable situation in ECUSA."

After the New Westminster vote, it was reported that 12 priests, representing about 30 per cent of parishioners in the New Westminster diocese, walked out. They sent a letter to the Archbishop of Canterbury indicating their refusal to "... compromise the Gospel message," or to accept Bishop Ingham's "compromise" proposal for "alternative episcopal oversight."

The letter pointed out that the New Westminster initiative had been accomplished "... with the support of Michael Peers, primate of the Canadian church." The authors claimed that clergy who failed to fall in line had been threatened with revocation of their licences. "We thus find ourselves in an impossible position in regard to our diocese, our archbishop, and our primate."

The letter concluded: "For the sake of the Gospel of Jesus Christ and those committed to our charge, we would request that you intervene."

Archbishop George Carey's response was weak tea and milquetoast. While conceding that he was "deeply saddened" that New Westminster should so openly flout the Lambeth resolution (to say nothing ~ and His Holiness's letter did say nothing ~ of scripture or two millenniums of Christian teaching), all Archbishop Carey could promise to do was to raise the matter at a forthcoming Primates meeting.

Archbishop Peers refused to convene an emergency

meeting of the Canadian House of Bishops, but issued a statement so dithering as to accomplish the singular feat of making Archbishop Carey's letter seem resolute. And there the matter sits.

Canadian Anglicans will want to ask themselves several questions:

Does any of this matter?

Was there something left in Canadian Anglicanism that had not already been compromised or apologized into irrelevance?

Is it not perhaps fitting that moral bankruptcy should accompany the Anglican Church's impending financial bankruptcy?

All will eventually reach their own decisions about all of this. But some are not waiting. One faithful Anglican emailed as follows: "One can minimize the significance of what has happened in New Westminster, the words of the Primate and the Bishop of Toronto, and the pathetic response of the Archbishop of Canterbury, but there will be a concrete fallout from all this: People will leave the Anglican Church . . . I cannot be identified with a church that so obviously just accommodates to moral fashions of the times."

By Ian Hunter, professor emeritus in the University of Western Ontario law faculty, in the Globe & Mail (Toronto, Ontario), Tuesday, July 2, 2002

### *Things I've Learned From Noah's Ark*

- i) Don't miss the boat.
- ii) Plan ahead. It wasn't raining when Noah built the Ark.
- iii) Stay fit. When you're 600 years old, someone may ask you to do something really big.
- iv) Don't listen to the critics: just get on with the job that needs to be done.
- v) For safety's sake, travel in pairs.
- vi) Speed isn't always an advantage. The snails were on board with the cheetahs.
- vii) Remember that we are all in the same boat.
- viii) Build your future on high ground.
- ix) Remember the Ark was built by amateurs, the Titanic by professionals.
- x) No matter the storm, When you are with God, there's always a rainbow waiting.

From The Golden Years

## *A Babel of Prayers and our great High Priest*

Think of it. Every moment petitions, thanksgivings, confessions and prayers of many kinds are being offered to the Father in a variety of languages, dialects and idioms, using all kinds of good and bad syntax, grammar and vocabulary. And each and every prayer must take one route and one route only, it must go through the One Mediator, the Lord Jesus Christ, in order to reach the Father.

For Jesus, the great High Priest, receives, understands, purifies and perfects each and every prayer (for he knows by the Spirit the intention of those who pray) before he joins it to his own constant Prayer to the Father in the eternal Spirit.

It is only because He is Man (perfected and glorified Man) as well being God (of one substance with the Father and the Spirit) and is One Person, made known in two natures, that Jesus is able to be the heavenly High Priest to receive, interpret, purify and perfect the continuing prayers of His people from all around the globe and from many diverse cultures and language groups.

For wherever we are and whatever we are, we pray as Christians only in one basic way - to the Father through the Incarnate Son and with the Holy Spirit.

This agreed and stated, a case can be made for saying that therefore any kind of praying and any kind of public worship is fine as long as it is sincere and rightly intended. Surely, it can be argued, such prayer will be perfected and purified by Jesus our Mediator and High Priest, and so why bother with seeking for perfection here below? Let us be user-friendly and easy going and just have a good time with the Lord!

Yet, the great merits of our exalted Prophet, Priest and King, the Lord Jesus Christ, should be no excuse for our offering the very best to the Father in His Name.

This means that from our hearts, as purified by the Spirit, should arise godly notions and determinations; and from our lips should come forth the very best form of words that we are capable of uttering to the One who is our Creator, Redeemer and Judge.

The language we use should be dignified and appropriate (obviously from within our culture and language) for the address of a sinner to his eternal Judge, a scholar to his heavenly Master, an adorer

to the Adorable Infinite and Eternal One, a creature to his eternal Creator, a human being before the LORD God, the Holy Trinity.

And, further, we need to distinguish between what is acceptable and appropriate as common prayer (in the congregational assembly) and private prayer. In the former the language has to be such as to become the prayer of all present and thus has to be of the very best quality to serve as such.

The reason why millions use in common prayer in the assembly either ancient languages for the Divine Liturgy or classical older forms of living languages for public worship is that they judge these to serve best in terms of an excellent liturgy offered to the Trinity that seeks to do true honor to the Father and the Son and the Holy Ghost, one God.

Private prayer, as inspired and energized by the indwelling Spirit of Christ, is not governed by the same principles as public prayer for it is a movement of the soul directly to the Lord Jesus and so can be without form and grammatical structure. Obviously, private prayer should never be used as a model for public prayer or vice versa. Yet in praying with others - in the family, in the Bible study group - there is a very good case to be made for using a public form of prayer - e.g. the Litany or the Daily Office or Compline.

By The Reverend Dr. Peter Toon

## *Let's see if I understand how America works lately . . .*

If a woman burns her thighs on the hot coffee she was holding in her lap while driving, she blames the restaurant.

If your teen-age son kills himself, you blame the rock 'n' roll music or musician he liked.

If you smoke three packs a day for 40 years and die of lung cancer, your family blames the tobacco company.

If your daughter gets pregnant by the football captain you blame the school for poor sex education.

If your neighbor crashes into a tree while driving home drunk, you blame the bartender.

If your cousin gets AIDS because the needle he

used to shoot heroin was dirty, you blame the government for not providing clean ones.

If your grandchildren are brats without manners, you blame television.

If your friend is shot by a deranged madman, you blame the gun manufacturer.

And if a crazed person breaks into the cockpit and tries to kill the pilots at 35,000 feet, and the passengers kill him instead, the mother of the deceased blames the airline.

I must have lived too long to understand the world as it is anymore. So if I die while parked in front of this computer, I want you to blame Bill Gates, OK?

Thanks to Jason Freeman

### *The Elephant in Our Church Sanctuaries*

George Orwell once wrote that he lived in an age when stating the obvious was the first duty of intelligent men. I believe that activists and lay people are rising up and carrying out prophetic work in the culture because pastors and priests by and large are not carrying out a prophetic calling in their pulpits. I speak as a former pastor and my critique includes my own years of pulpit ministry.

Who will doubt, for instance, that we live in a sex-saturated society? Hollywood, TV, books, magazines, music videos, and advertising have been spewing out a gospel of unrestrained sexual indulgence for decades. Pre-marital sex has practically become the norm among adolescents, abortions have risen dramatically as a result, and homosexuality is not only tolerated, but is quickly becoming "normal" as an accepted cultural lifestyle. And now certain academics are beginning to defend the acceptability of inter-generational sex (pedophilia). And nobody questions that Christians, too, are influenced negatively by these immoral "norms". Nevertheless, in the face of rampant anti-moral trends, it is my observation that pastors and priests, rarely, if ever touch on issues of sexual morality from the pulpit.

In fact people have lamented to me that they do not know of a single clergyman who has the courage to address moral issues in his preaching. Now to be fair, such men are not totally lacking, but their number is far from legion. My own brother who regularly attends Mass made the following comment, "Most homilies are so watered down,

and so tailored to offend absolutely nobody, that at the end there is little substance left to help anybody".

Why do pastors and priests avoid addressing moral concerns? Perhaps it's a bit like the proverbial elephant in the living room; everybody knows he's there, but few have the courage to lead him out. And yes, at the risk of being simplistic, I believe the elephant in the church sanctuaries must be met by the courage of the ministers. Shepherds must preach with great clarity and boldness on sexual immorality, adultery, homosexuality, abortion, and the beauty of God's good gift of sex. Believers will be strengthened by truthful biblical content, be encouraged to embrace its hope for daily life, and be better equipped to parent their children. Thousands will escape the snares of sexual immorality with its attendant diseases and heartbreak, marriages will endure, giving children a refuge in which to be nurtured, and Christians will have truthful, accurate answers for their friends and neighbors. Lastly, and of great importance clergymen, of all stripes will escape the charge of being unfaithful watchmen with blood on their hands (Ezekiel 33).

Thirty years ago Francis Shaeffer saw Europe as an arid, decaying culture, virtually bereft of Christian truth and morality. He warned that this situation was coming to North America as well. He called the church to biblical fidelity as the only possible preventative to what had happened in Europe. Tragically, I think his call went largely unheeded.

Does the culture need aggressive activists in our day and age? Perhaps it does. But the far greater need is for prophets to take their place in the pulpit. Every sincere Christian should encourage, support, and pray for bold proclamation from their minister. For we must have bold pastors and priests who fearlessly, relevantly, and lovingly give all of God's word to a needy people who will in their turn be salt and light to our darkening culture

Frankly, we don't have much time. Night is coming.

By The Reverend Royal M. Hamel

### *"Good to see" Department*

" . . . Receiving the sacrament is the ultimate expression of our Catholic faith, an intensely personal matter between communicant and Almighty God. An unworthy communion,

willfully made, is a serious matter . . .

"A person who publicly defines himself at any given time as supporting or practicing activities contrary to Church teaching in a serious matter is not entitled to receive Holy Communion.

"This would apply, for example, to a married person openly living in or advocating adultery. Similarly, persons who openly declare that active homosexuals should be able to receive Communion take a position which is contrary to the teaching and discipline of the Universal Church . . .

"The Church's view on sexuality I have explained many times before. It is clear and unequivocal, and derives from natural moral law, which we believe is unchanging. Such moral law governs all people everywhere, in precisely the same way, regardless of the circumstances under which they live. God made Adam and Eve, not Adam and Steve, and important consequences follow from this . . .

"Although human weakness is universal and God's mercy infinite, the path to happiness and heaven for a Catholic does not lie in seeking to re-interpret what is right and wrong."

From an address by George Pell, Roman Catholic Archbishop of Sydney, May 19, 2002

### *Kenilworth*

When Dora Vidler said she was taking me to Kenilworth I didn't really know what to expect. All I could think of was Kenilworth Castle in Warwickshire, memorialized by Sir Walter Scott in a novel of that name. Kenilworth Castle was one of the greatest royal fortresses in the English Midlands, covering some seven acres. Its roots go back to early Norman times, with successive kings enlarging and adding improvements. The remaining walls still bear scars from missiles hurled by giant catapults during the 13<sup>th</sup> Century 6-month siege. Happier times came later, and Kenilworth Castle was the scene of exciting tournaments still portrayed by Hollywood in fine style.

The Castle's most flamboyant times came when Queen Elizabeth; Good Queen Bess, bestowed it on her favourite, Robert Dudley, Earl of Leicester, who made further additions and alterations. One of the world's most expensive parties was given for the benefit of the Queen, lasting 19 days at a reported cost of 1,000 pounds a day - which in those days would have exceeded the total royal revenue.

Banquets catering 300 different dishes, fireworks, dancing, music, entertained the guests. One day the Queen's returning from a hunting expedition, was greeted by a mermaid rising from the lake (impersonated by an 11 year old boy actor), while classical deities rode on a model dolphin.

During the 17<sup>th</sup> Century Civil War, Cavaliers versus Roundheads, Kenilworth Castle was, to quote Stanley Holloway in a famous monologue - "one o' the ruins that Cromwell knocked abaht a bit." So badly, in fact, that following the war it was dismantled and never again inhabited.

Visitors are still attracted to it, and fascinated by the 'well-manicured' Knot Garden at a lower level. From the castle grounds the intricate pattern of the flower beds can easily be seen, and the sweet smell of lavender bordering the beds wafts upward to the higher level. The gaunt ruin of the castle stands, a symbol of devastation, war, bloodshed, revelry, tragedy, and emanates an aura of sadness and sorrow.

To get back to Kenilworth, Ontario. Have you ever experienced lying on the deck of a sailboat moving with the wind, the only sound being the gentle lapping of the water against the side of the boat? The feeling is one of absolute tranquility. This is the way I felt on leaving Kenilworth, Ontario. A sign by the Roman Catholic Church says 'Lourdes Grotto'. Behind the Church a broad, grassy footpath leads to a well-tended glade about the size of a fairly large chapel. A small statue of St. Joseph with the Child greets the visitor, and other statues, tubs of flowers and seats are placed around the perimeter. The glade is surrounded by lush, deciduous trees as well as lofty, whispering pines, and the grass resembles a thick, plush carpet. At the far end is a stone grotto surrounded by hostas and impatiens, where a gurgling of water babbles continuously. In an elevated niche on the left side of the stonework stands a beautiful statue of the Blessed Virgin Mary, while a small child, Bernadette, kneels on the stonework paying homage. Kneelers for visitors are placed before the shrine.

Everything is immaculate, not a scrap of litter anywhere - just a beautiful, well-loved, well-cared-for place of reverence. Sitting there in this cocoon of trees with the pines sighing gently, sounds from the highway were almost obliterated. A feeling of peace and the presence of a Higher Power overwhelms the senses.

A little way beyond, a winding avenue contains the Stations of the Cross. Each Station is marked by a



picture hanging from a tree. Yet, glass covering the pictures remains undamaged by weather or vandals. At the end a small hillock contains an effigy of a crucified Christ on the Cross. What love and care went into the creation and goes into the upkeep of the Lourdes Grotto.

It is truly a place of serenity and tranquility which infuses the entire body - so very different from the Kenilworth across the ocean in England. How we wished it were nearer so that we could recapture that feeling over and over again. Kenilworth, Ontario is truly a place well worth visiting.

By Helen E. Glover

### *There's No Such Thing as a Mercy Killing*

Sometimes, in spite of my own perfectionist's resistance, I can't help but feel moments of great satisfaction about the positive changes brought about by the disability rights movement. And then along comes a newspaper story about a so-called mercy killing.

The murderer is almost always a distraught care-giving relative who couldn't take it any more. The killer's communities and defense attorneys rally around them by describing those they killed with the most deeply dehumanizing terms in the lexicon of victim-blaming. They were sufferers, they were helpless, they were hopeless, they were burdens.

Most depressing and outrageous is when the press goes along for the ride by giving this viewpoint the first bit of credence. The latest example is the story of Carol Carr, 63, who was charged with two counts of murder last month for shooting to death her two sons, Andy Byron Scott, 41, and Michael Randy Scott, 42. Both men had Huntington's disease and were living in an Atlanta-area nursing home.

The Chicago Tribune published a commentary in defense of Carr's alleged actions. Lewis Whittington wrote of the "nightmarish" existence of living with a "degenerative" disease. And what a parallel living hell it is, he said, to have to be the one who lives with them, who has to bathe them and move their limbs and dispose of their bodily waste.

When he talks about people with degenerative diseases, he's talking about me. I have muscular dystrophy. I need someone every day to help me bathe and move my limbs and dispose of my bodily waste. And when he talks about family members

who can't give them the help they need, he's talking about me too. My mother loves me dearly as I love her. She would do anything for me. But she's in her seventies and she just can't do everything I need.

So do I deserve a bullet in the brain?

The hell Whittington described is a hell of our own creation. I live in my own condo and a state program pays for people to assist me at home under my direction. My situation is light years away from hopeless. Hope comes in many forms. For me it comes in the form of those who come to assist me. Everyone deserves these options that bring hope, whether it's pain management or technology that facilitates communication or whatever.

But it makes me wonder how we ever reached the level of enlightenment necessary to create such programs when we are still capable of treating people like the Scott brothers with such profound contempt. When they need help, we shrug and say it's a family responsibility. When it's too much for the family, we offer no alternatives but surrender to a nursing home or death. No wonder they perceive themselves as hopeless.

And then we mock their memories by dismissing their deaths with the disdainful oxymoron of mercy killing. We say killing a human being is murder but killing them is something less.

How demoralizing it is to be reminded just how unwelcome people with disabilities still are in our culture. We should use the death of the Scott brothers to dedicate ourselves to creating the kind of supportive society where no one is ever made to feel like a burden.

By Mike Ervin in the Chicago Sun Times, July 21, 2002 - posted on the Pro-Life Infonet internet newsletter ([www.prolifeinfo.org](http://www.prolifeinfo.org))

### *Tooth Phone*

Reports say that British engineers have developed a tooth phone - a tiny transducer and radio receiver that can be implanted through routine dental surgery.

Researchers claim the size of current microchips makes a fully functional phone feasible (say that quickly three times). The transducer would transmit the signal through bone resonance - no one could listen in.

*The Insider* has a few concerns:

- 1) There is nothing in the phrase "bone resonance" that sounds remotely comfortable.
- 2) It would show poor form to appear to be sucking your fingers every time you had to dial a number.
- 3) People tend to avoid those who walk down the street apparently talking to invisible friends and business associates.
- 4) "Routine" and "dental surgery" really shouldn't be in the same sentence.
- 5) The ringing.

From *The Insider* - an *itbusiness* publication

### *The Wolf Inside the Catholic Church*

#### AD RIPS THE EPISCOPAL CHURCH

Editors of the *New Oxford Review*, a Roman Catholic magazine based in Berkeley, California have taken out a full-page advertisement in THE WEEKLY STANDARD a Washington-based conservative magazine that rips The Episcopal Church saying that the same type of liberal Christians who run the Episcopal Church can be found in the Catholic Church in the U.S. The "middle management" of the U.S. Church is riddled with dissenters, it says.

"If Catholics want to see what the Catholic Church would look like if liberal Catholics get their way, all they need do is look at the Episcopal Church, which incarnates the wish list of liberal Catholics; approval of shacking up, abortion, and homosexual unions; priestesses and out-of-the closet homosexual priests; junking the doctrine of the indissolubility of Marriage; New Age (neo-pagan) rituals; etc."

If in, say, 1970 you asked if all of this could happen in the staid Episcopal Church, almost every

Episcopalian would have said, "Never!" Alas, it's happened. Could it happen in the Catholic Church? We Catholics have faith that the "Gates of Hell" will never prevail against Christ's true Church, but they could prevail in, say, the U.S. and Europe, just as they prevailed in North Africa.

Sadly, the same type of liberal Christians who run the Episcopal Church can be found in the Catholic Church in the U.S. The "middle management" of the U.S. Church is riddled with dissenters.

How should loyal Catholics relate to such people? Should we seek common ground with them? Dialogue with them? In the Episcopal Church over the past decades there were many fine Christians who took this falsely charitable approach. They said, let's talk with these earnest, if somewhat loosey-goosey Episcopalians. And, you know, pretty soon those fine, kind-hearted Christians weakened under the pressure of the Zeitgeist. And then they were devoured.

There's a huge lesson for Catholics to learn here: You just can't pow-wow with liberal Catholics, because they come to any negotiating table from a position of massive strength. They don't just represent themselves. They're of the same ilk that overran the Episcopal Church and numerous other Protestant denominations. And they have the full force of secular Western culture - the Zeitgeist - behind them. In this world, when the lambs lie down with the wolves, the lambs are devoured.

Trust us! We've seen it happen. Our magazine, the *New Oxford Review*, started out in the Episcopalian (or Anglican) tradition.

In 1981 NEWSWEEK predicted that, like John Henry Newman, we would become Roman Catholic, which we did in 1983. And now we must contend against the same dark forces that prevailed in the Episcopal Church, but now in the Catholic Church, so must you!...We don't dialogue with dissenters - we annihilate them (intellectually only, of course).

By David W. Virtue

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