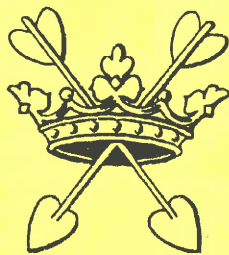


# The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

## UPDATE

January 4, 2002

### February Schedule

February 2	Saturday	-	The Presentation of Christ / Candlemas (Deanery Meeting - for details, see page 2)
February 3	Sunday	-	Sexagesima
February 10	Sunday	-	Quinquagesima
February 13	Wednesday	-	Ash Wednesday
February 17	Sunday	-	Lent I
February 24	Sunday	-	Lent II
February 26	Tuesday	-	St. Matthias, Apostle and Martyr (transferred)

### 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 celebrated at 7:00 p.m., 10:30 a.m. on Saturdays - when the Chapel is available!

Notes:

(1) This month we start a series on **The Virgin Birth** - one of the essentials of our Faith, like the Resurrection and the Ascension. As the author says in the series "Christianity would never have emerged from Judaism [without belief in the Virgin Birth]. For what Jew could have brought himself to worship as Incarnate God a man of human stock?"

(2) In an email from The Bishop - "On January 3, I leave for my sister in Zimbabwe, with trips also to friends in Holland and to Father Ball in South Africa. Not until February 10 do I get back to Ottawa. Almost immediately afterwards I go to Portland in Oregon to conduct a devotional weekend for St. Mark's."

Memorandum (December 28) from the Rural Dean

To: Members of the Eastern Canadian Deanery

From: Fr. Robert S.H. Mansfield, SSC

Deanery Meeting for Eastern Canada

Date: 2 February 2002

Agenda: 10:00: Matins, followed by Mass  
12:00: Lunch  
1:00: Meeting, Parish Reports, etc.  
4:00: Evensong  
Adjournment

Services: in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo

Lunch: in the Restaurant at Luther Village on the Park

Cost: \$20.00 per person

Host Parish: St. Edmund, King and Martyr, Waterloo

*More details to be sent out to Churches of the Deanery in early January*

The Bishop's Bit

TOUGH LOVE

(A sermon preached in Phoenix, Arizona, at the synod of an American Diocese. The Mass was that for synods. E.g. Book of Common Prayer page 324, but, of course, the American Book of Common Prayer.)

*John 14,26*, words from the gospel at this service, "The Comforter, even the Holy Spirit, Whom the Father will send in My name, He shall bring to your remembrance all that I said unto you".

Dying words, last words. Dr. Ullathorne, the Roman Catholic Bishop of Birmingham in England was anointed and communicated. He then rolled over on his stomach and said, "Now the devil can kiss my ass", and died. Dr. Gore, the Anglican Bishop of Birmingham in England, was more decorous. He murmured, "Transcendent glory, transcendent glory", and died. Cecil John Rhodes, the founder of my native land, said, "So much to do, so little done", and died. We take note of last words.

Jesus knew that next day He would die. He had so much to tell the Eleven, more than they could possibly absorb just then. "I have yet many things to say unto you but ye can not bear them now" (*John 16,12*). "But the Comforter, even the Holy Spirit, Whom the Father will send in My name, He shall bring to your remembrance all that I said unto you" (*John 14,26*). Nevertheless, Jesus did tell the Eleven a great many things on Maundy Thursday night. But we Christians take little note of Jesus' last words.

And among the last things that Jesus told the Eleven on Maundy Thursday night was this, "This is My command, that ye love one another, even as I have loved *you*" (*John 15,12*). "By this shall all men know that ye are My disciples, if ye have love one to another" (*John 13,35*). You will notice that He uses the word command, not the words suggest or recommend or ask. Command.

We note the last words of famous men. We ignore some of the final instructions of our Saviour. We ignore Jesus because we choose to do so, not because we are forgetful or absent minded. The Comforter has indeed been sent to the universal church by the Father in the name of Jesus. The Holy Spirit is among us, all round us. The Comforter has indeed been sent to each individual Christian by the Father in the name of Jesus. The Holy Spirit is within us. The Holy Spirit is here to

bring Jesus to our remembrance, and Jesus' command of Maundy Thursday night, the night on which He was betrayed and took bread, the night on which He was betrayed and took the cup.

This service is a votive of the Holy Ghost. We beseech His inspiration for our synod. We ask for the Spirit by taking bread and cup. Shall we next go on to betray Jesus by ignoring what the Spirit brings to our remembrance? The Spirit is here to remind us of Jesus' orders, "This is my command. Love one another."

"By this shall all men know that ye are My disciples". Not by being episcopalian and having bishops. Not by being organized and having canons. Not by being proactive and passing synod resolutions. Not by being litigious and taking one another to court. Not by being cultured and worshipping in accordance with the Book of Common Prayer.

"By this shall all men know that ye are My disciples, if ye have love one to another." And remember, if we ask God for the gift of charity, He does not give us warm loving feelings, He gives us difficult people to love. God may even give us enemies to love.

The Spirit is here. And with Him He brings this reminder of Jesus, "This is My command, that ye love one another".

By the Bishop Ordinary - The Anglican Catholic Church of Canada

### Worth thinking about

✘ He is the First and Last, the Beginning and the End!  
He is the Keeper of creation and the Creator of all!  
He is the Architect of the universe and  
The Manager of all times.

✘ Now I sit me down at school,  
Where praying is against the rule.  
For this great nation under God,  
Finds mention of Him very odd.  
If Scripture now the class recites,  
It violates the Bill of Rights.  
And anytime my head I bow  
Becomes a Federal matter now.

By a teen in Bagdad, Arizona - Thanks to Jeff Speek

✘ Intellectual dishonesty is the chief trait of the liberals. Verbose obfuscation rather than forthright answers, is their way. Jack Keene

✘ In all worlds but the liberal one, adult choices have adult consequences.

✘ Roman Catholic bishop of St. John, New Brunswick, J. Edward Troy, noted in an open letter to his Member of Parliament some time ago, "Is the church to be accused of hate-mongering for seeking to deter people from adultery, fornication, or promiscuity? Unrealistic and unfashionable, perhaps! Mocked and laughed at, maybe! But certainly not guilty of trying to stir up hatred of adulterers, fornicators, or prostitutes! Nor does the church incite hatred against homosexuals when it holds homosexual activities to be sinful. It measures actions against the teaching of Holy Scripture but it does not condemn persons, the judgement of whom is left up to God."

### The Virgin Birth - I

*CONCEIVED by the Holy Ghost: Born of the Virgin Mary.* At a time well within living memory of the martyrdoms of St. Peter and St. Paul, the belief embodied in these familiar words was already an article of Christian faith. And small wonder. For our Redeemer, Jesus Christ, though born in wedlock, was - as three Evangelists out of four expressly record - no offspring of human generation, but the fruit of a Divine creative act. True, St. John's great text (I. 13) about this was subsequently altered - according to that fiery and forthright Christian, Tertullian, by heretics. Perhaps, however, it was an accident. For the verbal change in the Greek text is only slight, and might have happened through a perfectly natural copyist's mistake. In either case, the important thing is clear. What St. Justin Martyr and St. Irenaeus and Tertullian all read in their *second-century* "Gospel according to St. John" was that the Divine Word "not of bloods (not, that is to say, through the coming together of a human pair), nor of any impulse of the flesh, nor of a husband's will, but of God was born." Exactly the same note is struck in St. Luke's narrative of the Annunciation. "How shall this be," faltered the trembling Mary, "seeing that I am a maid untouched by man?" Then came the reassuring, unambiguous answer: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; and, *for this very reason*, the holy thing that shall



be born of thee shall be called the son - of God."

These two vivid and even startling passages interlock remarkably with a third, this time from St. Mark. It is the solitary question launched by Jesus himself on the Passover crowds when his own questioners fell silent. "How do the scribes account for the Christ's being David's son? For David, speaking by the Holy Ghost, calls him 'Lord.' In what way, then, is he his son?" (XII. 35-37). At the time, our Lord left his question unanswered, hanging, a strange enigma, in the air. Its solution, we may suppose, came, in the interval between Passover and Pentecost, by the disclosure to the Eleven of the secret of the Virgin Birth. Jesus, they would then have learned, was truly David's Son - through Joseph. For St. Joseph was his mother's husband, and accepted Jesus, before his birth, for his own Son. Nevertheless, "the young Child" was Joseph's "Lord"; and, as St. Matthew's childhood stories so beautifully show, it was as such that the "just" and humble Joseph treated him. Evidently, our Lord's question here is identical in kind with that other utterance, recorded by St. John, "Destroy this Temple: and in three days I will raise it up." He meant the Temple of his body but no one, not even the disciples, understood this at the time; and even they only came to understand it when the Resurrection happened.

The truth is that all the Evangelists presuppose their readers' familiarity with the Virgin Birth. Neither St. John nor St. Mark trouble to record it. Indeed, St. Mark did not even refer to it, although St. John did so expressly. For St. Mark, the pioneer of the Evangelists, was concerned to record the reminiscences of St. Peter, which did not go back beyond the mission of the Baptist. But, for this very reason, his Gospel displays a unique caution, conspicuously absent from the other three, in its references to Jesus' parentage. It ignores St. Joseph. And (by what, however, is probably a pure coincidence) it alone preserves for us the fact that, in order to distinguish him from his brethren, the villagers of Nazareth used to speak of Jesus as "the son of Mary"; although, in the ordinary way, *a Jew was never named from his mother, but always from his father*. Evidently, what we have in this unique phrase of St. Mark, is St. Peter's reminiscence of an extremely local turn of speech, soon forgotten, but here rescued from oblivion. Not that this attests the Virgin Birth. But it does show that, of the five "brethren" concerned, One - and *only* One - was "the son of Mary."

This series is a reprint of a pamphlet by Douglas Edwards, CR, printed by the Church Union in 1949.

### From here and there

- ⊠ The common idea that success spoils people by making them vain, egotistic and self-complacent is erroneous; on the contrary it makes them, for the most part, humble, tolerant and kind. William Somerset Maugham
- ⊠ People who aren't afraid to roll up their sleeves seldom lose their shirts.
- ⊠ Whenever you commend, add your reasons for doing so; it is this which distinguishes the approbation of a man of sense from the flattery of sycophants and admiration of fools. Richard Steele
- ⊠ Age is a very high price to pay for maturity.
- ⊠ Office Arithmetic:  
Smart boss + smart employee = profit  
Smart boss + dumb employee = production  
Dumb boss + smart employee = promotion  
Dumb boss + dumb employee = overtime
- ⊠ A clean house is a sign of a misspent life.
- ⊠ A father was at the beach with his children when his four-year-old son ran up to him, grabbed his hand, and led him to the shore, where a seagull lay dead in the sand. "Daddy, what happened to him?" the son asked. "He died and went to Heaven," the dad replied. The boy thought a moment and then said, "Did God throw him back down?" Thanks to Nancy Freeman
- ⊠ "Dreamt" is the only English word that ends in the letters "mt."
- ⊠ A nod is as good as a wink to a blind horse.
- ⊠ "capitonym", an example:  
In August, an august patriarch  
Was reading an ad in Reading, Mass.  
Long-suffering Job secured a job  
To polish piles of Polish brass.  
(A word that changes pronunciation and meaning when it is capitalized.)
- ⊠ When someone loves you, the way they say your name is different. You know that your name is safe in their mouth. Billy - age 4

- ✘ I've always thought that good whiskey, taken in moderation as an appetizer, is the best of tonics. Eugene O'Neill in *Long Day's Journey into Night*.
- ✘ There is a nursery school/day care centre close to where I live called "Klever Kidz". How these kids will ever become clever when their first learning centre is so named is a wonder to me.
- ✘ Think like a wise man but communicate in the language of the people. William Butler Yeats.

### The True Meaning of Feasts

PASCHA [EASTER] . . . PENTECOST . . . the Transfiguration . . . the Exaltation of the Cross . . . the Nativity . . . Each year as the seasons change and the months roll by, the faithful of the Church are called to celebrate a procession of feast days which commemorate important truths concerning our Lord and our faith in Him. Some people see feasts as much-anticipated celebrations; others see them as dreaded obligations. Whether we anticipate the feasts with joy or dread or indifference, there is a tendency to see them as events. We are celebrating an event which took place in the past, an historical event which marks an important moment in the history of our faith.

Even if we look toward the feast with joy and anticipation, if we are simply looking forward to an event, we are missing the point. For in celebrating the feasts of the Church merely as historical events, important as they may be, we are losing sight of the deeper truth and richer blessings God intends the feasts to bestow.

Saint Maximos the Confessor (662 AD) understood the true reason for days and seasons in the Church: "God ordained the honoring of the Sabbath, the months and festivals, not because He wanted these days to be honored by men as days, for that would be serving the creature more than the Creator (Rom. 1:25), implying that days are naturally worthy of honor and therefore of worship themselves. But through the ordinance to honor the days, He symbolically ordained the honoring of Himself. For He, Himself, is the Sabbath, the source of rest from the cares and labors of life. He is the Pascha, the Liberator of those held in the bitter servitude of sin; He is the Pentecost, the beginning and end of all."

St. Maximos the Confessor proclaims what we must never lose sight of. The celebration of feast days is not about events, it is about a Person. It is not the recognition of a truth, it is the honoring of the Incarnate Truth. The feasts are not merely a means to know about Christ; they are a means to know Christ Himself.

In the Gospel of John, Christ makes this proclamation to His apostles: "I am the way, and the truth and the life" (John 14:6). Truth is not a body of knowledge. Truth is not the accumulation of facts. Truth is a Person. To know the truth is to know Christ.

Ultimately, everything we do in the Church has as its end knowing Christ. We are not seeking information; we are seeking a relationship. In celebrating the feasts of the Church, we come to know Him - His life, His love, His sacrifice. In a mystery we experience these things directly. If we allow the feasts of the Church to become mere events, we will lose sight of their importance and purpose.

Again, in the Gospel of John, Christ proclaims: "Ye shall know the truth and the truth shall set you free" (5:32). It is not mere knowledge that sets us free, it is a person. As St. Maximos writes: "He is the Pascha, the Liberator of those held in the bitter servitude of sin."

As God in His love and mercy appoints days and seasons for us in His Church, let us not see them as mere events, but rather see them as encounters - encounters with Him who sets us free.

Yes, we have reason to celebrate in the Church. Because of His mercy, He has given us the means to know Him. What greater reason for joy! What greater reason for celebration! We feast not to remember Him, we feast with Him. How can we not rush, then, to His house with joy.

By The Very Reverend Stephen Rogers in a recent issue of *The Word* magazine, a monthly publication of The Antiochian Orthodox Christian Archdiocese of North America (!)

### Signs you have grown up:

1. Your potted plants are alive. And you can't smoke one of them.
2. You keep more food than beer in the fridge.

3. 6:00 a.m. is when you get up, not when you go to sleep.
4. You hear your favourite song on an elevator.
5. You carry an umbrella. You watch the Weather Chanel.
6. You go from 130 days of vacation time to 7.
7. Jeans and a sweater no longer qualify as 'dressed up'.
8. You're the one calling the police because those darn kids next door don't know how to turn down the stereo.
9. You don't know what time Taco Bell closes anymore.
10. Your car insurance premiums go down and your car payments go up.
11. You feed your dog Science Diet instead of McDonald's.
12. Sleeping on the couch makes your back hurt.
13. You no longer take naps from noon to 6:00 p.m.
14. Eating a basket of chicken wings at 3:00 a.m. would severely upset, rather than settle, your stomach.
15. A \$4.00 bottle of wine is no longer 'pretty good stuff'.
16. You actually eat breakfast foods at breakfast time.
17. "I just can't drink the way I used to", replaces "I'm never going to drink that much again."
18. Over 90% of the time you spend in front of a computer is for real work.
19. You don't drink at home to save money before going to a bar.
20. You read this entire list looking for one sign that doesn't apply to you.

Thanks to Caroline Loveday

### Traditionalists Man-centred?!

#### A SHORT PROVOCATION

I can imagine the impact of this headline on the editor as he reaches for his blue pencil: "There must be some mistake, surely? This Antipodean whipper-snapper can't possibly be accusing *us* of the basic error of the Scotts, Brownings, Griswolds, Peers, Finlays, Spongs and Lois Wilsons. We are not the blighters who have imagined God in our own images!"

Quite. And, no, that's not what I had in mind. But I do worry about, and wonder at, and am puzzled by, the Traditionalists' apparent, general nervousness about nature. There seems to be a particular uncomfortableness with the natural world, agriculture and anything that can be swept under the umbrella of "ecology" or "the Greens". These all seem to be thought to be matters that are of peculiar concern to "modernists", "liberals", "NewAgers", secular humanists, the NDP and left-wing fellow-travellers. A concern about the Creation seems to be regarded as the slippery-slope to the many doctrinal aberrations of our day, an opening of the door to pantheism, and even to a resurgent paganism.

The result is often almost humorous. A good, orthodox priest goes to a rural Canadian parish and speaks and acts in the same way as an urban conservative Pentecostal preacher in the USA. He speaks about the same things, and avoids the daily concerns of the local population as they seek to win their living. That they seek to win that living too often from nature, and not with it, seems to concern him not at all. It is not only Pastor Hagee of San Antonio Texas who inveighs against "Tree-huggers" and all manifestations of collectivist and "anti-progressive" thought. You see this sort of thing also in the often admirable writing of the Byfields in their several magazines. Somehow, orthodoxy is seen as an individualistic thing. Perhaps this flows from a certain Continuing attitude, which, I sometimes think, has a lot in common with that of the Pilgrim Fathers, from whom has stemmed so much of the ideas of taming nature, and the inevitability of progress, not to mention "manifest destiny". The idea of a peculiar people, ranged against preponderant thought can be very seductive, comforting. I am not surprised by the coincidence of attitude in some spheres between orthodox Anglicans, in the Continuing spectrum, and elsewhere, and American Baptists and Pentecostals. Fortunately, this coincidence is often for the good, as in the case of opposition to



abortion or concern for the Persecuted Church, or for the consequences of the complete divorce of Government from religious thought and precept. Yet I remain troubled by it in the case of nature, the created order of our God. "To your tents, O Israel!" is not really a productive principle when applied to living on a planet made by our Lord God. We are all in it together, from natural pasture, to the ozone layer, to urban man. Similarly, to be wise to the folly and conceit of much that travels under the word "community", cannot lead us to reject all collectivity. Even the Church is not just a collection of autonomous individuals. To leave nature outside the Church is as wrong-headed as to insist on individual autonomy and private judgment within it.

Why am I so uneasy? Principally, I suppose because I see the anthropocentric view, with which we rightly disagree in our approach to God, being applied by us still to His Creation. And I see the cult of progress, which we rightly condemn when applied to the perfectability of man, lauded and applied to the relation between man and the rest of the natural order. The still prevalent idea seems to be that nature can be made perfect by our rational thought and efforts. It is there for our exploitation. Somehow, these strike me as thoughts of the post Enlightenment Age, just as assuredly as the idea of a man-made perfect society. And they are thoughts just as scary. There is, perhaps, a thread running from the Anabaptist excesses of John of Leyden and the Kingdom of the Saints at Munster through "Animal Farm" to the attitude that the Creation is subsidiary to man and devoid of all spiritual value?

We do live in a created order, the cosmos, and presumably we do want to hand it on unimpaired to our posterity, just as much as the Doctrine, Sacraments and Disciplines of Christ. (Solemn Declaration, 1893, BCP page viii.) And surely we do not need to be persuaded of the degradation of the earth. But do we see religion, the Christian religion, as having anything to do with the reversal of that degradation and with providing spiritual and ethical underpinnings and energy for that work? Do we see all this as the concern of the Post Christians, perhaps? I hope not, for surely what we require is a world view that is not man centred, but centred on the divine relation between God and Creation. God, man and the cosmos are all linked, and man and the cosmos are interdependent, and both are dependent on God. The whole world is properly seen as *embedded in God*.

In the West we have denied the relation between God and the entirety of Creation, and we have separated the created order from the divine reality.

We have proceeded further, and we have removed the spiritual nature, even spiritual value, from the Creation, other than man, thus leaving only material processes and "resources" to be exploited with the help of any and every scientific and technological "advance". We have separated religion from the natural order. And now, we traditionalists, I fear, tend to be frightened of any attempt to link them again because of a resurgence of paganism, and an interest in nature, and in the divinely created forces and order of nature, by people who are openly hostile to Christianity as the religion of the Enlightenment and modern exploitive capitalism, of agribusiness, genetic engineering and the rest. There is a welter of confusions and fears on both sides to be cleared up. Yet, surely, we should be encouraged by the interest in nature and the environment in our modern world, and seize upon it as a great missionary opportunity.

Perhaps we might begin by resolving to end the division between the natural world and ourselves, so that we can talk to those concerned for the natural world, so that we can take to them the true Christian world-view in which salvation, or reconciliation with God, is cosmic as well as personal in scope, including not only human beings but also everything else in the universe. Let us begin by having the humility to see humanity as but a microcosm of the macrocosm of the whole created order.

We have much to learn from the Eastern Church in this area, as in much else, I dare say. We might all benefit from a study of the Eastern approach to the liturgy as "the transfiguration of nature, not just human nature, but all nature, through the living symbolism of the sacramental act, which unites man and woman, this present world and paradise, earth and heaven, the sensible and intelligible dimensions of Creation in its totality, and, ultimately, the Creation and the Uncreated." (Fr. Vincent Rossi: *Sacred Cosmology in the Christian Tradition* in *Sourozh*, A Journal of Orthodox Life and Thought, Number 82, November, 2000, page 12)

Our worship cannot be limited to the horizon of the individual soul, but must encompass the whole world, else we shall assuredly be mired in that anthropocentric attitude which despises nature, and denies it a spiritual place in the work of the Creator. It would be a great shame for Christians to abandon the whole realm of nature to the pagans!

By The Reverend Graham Eglington, York and  
Credit Mission - St. Mark, Toronto

### The Dash

I read of a reverend who stood to speak  
at the funeral of a friend.  
He referred to the dates on her tombstone  
from the beginning ... to the end.

He noted that first came the date of her birth  
and spoke of the following date with tears.  
But he said what mattered most of all  
was the dash between those years.

For that dash represents all the time  
that she spent alive on earth.  
And now only those who loved her  
know what that little line is worth.

For it matters not how much we own;  
the cars ... the house ... the cash.  
What matters is how we live and love  
and how we spend our dash.

So think about this long and hard.  
Are there things you'd like to change?  
For you never know how much time is left.  
You could be at dash mid-range.

If we could just slow down enough  
to consider what's true and real  
and always try to understand  
the way other people feel.

And be less quick to anger  
and show appreciation more  
and love the people in our lives  
like we've never loved before.

If we treat each other with respect  
and more often wear a smile ...  
remembering that this special dash  
might only last a little while.

So when your eulogy's being read  
with your life's actions to rehash,  
would you be proud of the things they say  
about how you spent your dash?

Copyright 1998 by Linda Ellis - thanks to Caroline  
Loveday

### Assisted Suicide: A Medical Oxymoron

A patient falls ill in one of Voltaire's philosophical

tales and the author observes: "Despite the  
attention and ministrations of the leading medical  
doctors of Europe, he survived."

This is the sardonic wit we should apply to a debate  
today: Should a physician who has sworn to do no  
harm be allowed, legally, to help a patient kill  
himself with prescribed lethal doses of  
barbiturates? This is not about Dr. Kevorkian, the  
infamous Dr. Death, now serving a prison term for  
murder. The courts finally would not accept his  
oxymoronic euphemism of "assisted suicide." (You  
can wound the language as well as the person.)

Physicians in Oregon, however, can become  
doctors of death under state law, having received  
the imprimatur of the people in a statewide  
referendum. But such doctors still need the help of  
the feds. Federal law trumps state law in the  
administration of drugs under the Controlled  
Substances Act, which governs powerful  
prescription drugs like morphine that alleviate  
pain, but which can also kill.

Loophole-lovers, aware of the problem, sought a  
federal accomplice for "assisted suicide" in Oregon  
and found one in Janet Reno, the attorney general  
in the Clinton administration. She gave them a  
pass, promising not to prosecute. John Ashcroft,  
who replaced her, has reversed that, and a federal  
judge has stayed his decision, at least temporarily.

There are two issues here. One is philosophical in  
its consideration of life and death issues. The other  
is legalistic and constitutional, whether a state's  
rights in this matter should supersede federal  
authority. Like most of our most complex  
decisions, liberal and conservative attitudes conflict  
and overlap. Black and white reasoning is  
simplistic and inadequate. There are shades of gray  
in both arguments. (There's no rainbow here.)

Certain professors of medicine argue that when a  
patient is dying in great pain, and chooses to end  
both pain and life, a doctor in good conscience  
should be able to relieve the agony and abide by the  
patient's wishes. But even if the doctor doesn't  
intend for a patient to die, he can accidentally kill if  
he administers dosages high enough to alleviate  
excruciating pain.

Hence, John Ashcroft's policy could make doctors  
fear prosecution, curtailing their ability even to  
prescribe the necessary dosages for pain  
medication. Consider what you would want for  
your mother or father, your child or your husband  
or wife, or even yourself, when pain drains human



dignity in those last hours of life.

On the other hand, no one should be licensed to kill. This is the argument of a coalition of groups that have contended vigorously against such laws in state legislatures, and includes many doctors and nurses as well as hospice workers, disability rights activists, pro-life supporters and various defenders of the poor. They argue that the sanctity of life is paramount and worry about the potential for abuse of patients who are most vulnerable to pressures of family, the cost of care, psychological guilt, and the work of "do gooders" who consider themselves to be saviors or saints in reducing suffering.

The strongest argument against the Ashcroft decision, it seems to me, is that doctors would be inhibited from prescribing necessary doses of morphine to eliminate pain because they fear prosecution. The attorney general has specifically said - and assured the Oregon Medical Association - that excessive scrutiny of doctors' prescriptions for morphine use would not be initiated by the federal government.

In states that have outlawed assisted suicide, such as Michigan, Louisiana and Rhode Island, the evidence shows that doctors have actually increased their use of morphine in alleviating pain.

There's a persuasive argument for states' rights, since Oregon voters twice affirmed by wide margins their decision to approve of "assisted suicide." But the attorney general based his decision on an 8-0 U.S. Supreme Court decision (*United States vs. Oakland Cannabis Buyers' Cooperative*) that California could legalize medical marijuana, but that such legalization could not prevent the federal government from enforcing federal law that disallows the use of marijuana. The court convincingly backs up John Ashcroft's decision.

The spectre of death hovers close over us as we mourn those who died at the World Trade Center and the Pentagon, and now the hundreds of Dominicans who died in the crash of another airliner in New York City. Fear of death assumes a new urgency in the age of terrorism. The values that sanctify life seem all the more precious.

Ultimately, "assisted suicide" is not so much the slippery slope as the complete contradiction of the ancient physicians' oath to preserve life - and to insure that death be not proud.

By Suzanne Fields - a nationally syndicated

columnist

### *So . . . You're Intolerant!*

Well so was He.

Jesus more than "offended" the moneychangers; He "intolerantly" threw them out of the Temple. He said "mean-spirited" and "hurtful" things to people - *hypocrites, brood of vipers, sons of Hell*, etc. He was more than "insensitive" to unrepentant sinners; He warned that Heaven would not be "inclusive" of them.

The war between good and evil is not just between the Church and the World; it's being waged inside churches, where the voices of iniquity have found a booming echo. Those voices speak beguilingly of "tolerance" and "diversity": Premarital Sex? "Why kids can't help it." Abortion? "Women must be free to choose." Homosexuality? "Diverse strokes for diverse folks." Porn? "Lighten up." Adultery? "Be understanding." Assisted suicide? "Be compassionate." Moneychangers in the Temple? "Hey, people need to make a living."

But the forces of libertinism don't want to be tolerated; they're now demanding and getting approval. If you don't go along with the crowd, *you* won't be tolerated. You will nonjudgementally be judged to be "intolerant" - and banished to Outer Darkness to wail and gnash your teeth. This is what's happening in many Christian churches today. We at the NEW OXFORD REVIEW, an orthodox Catholic monthly magazine, refuse to throw Christ out of the Temple. If you're willing to stand up for Jesus in the face of accusation - or if you need your backbone stiffened - subscribe today!

An advertisement for the NEW OXFORD REVIEW (Room 1003, 1069 Kains Ave., Berkeley CA 94706) that appeared in the December 2001 issue of *Touchstone* (another orthodox Catholic monthly journal)

### *Mental Hotline*

Ring, ring, ring . . .

"Hello, and welcome to the mental health hotline.

If you are obsessive-compulsive, press 1 repeatedly.

If you are codependent, please ask someone to press 2 for you.

If you have multiple personalities, press 3, 4, 5, and 6.

If you are paranoid, we know who you are and what you want. Stay on the line so we can trace your call.

If you are schizophrenic, listen carefully and a small voice will tell you which number to press.

If you are manic-depressive, it doesn't matter which number you press, no one will answer.

If you are dyslexic, press 9696969696969696.

If you have a nervous disorder, please fidget with the pound key until a representative comes on the line.

If you have amnesia, press 8 and state your name, address, telephone number, date of birth, social security number, and your mother's maiden name.

If you have post-traumatic stress disorder, slowly and carefully press 000.

If you have a bipolar disorder, please leave a message after the beep or before the beep. Or after the beep. Please wait for the beep.

If you have a short-term memory loss, press 9.

If you have a short-term memory loss, press 9.

If you have a short-term memory loss, press 9.

If you have low self-esteem, please hang up. All operators are too busy to talk to you.

... and have a nice day."

Thanks to Jack Keene

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The Annunciator  
The Epistle