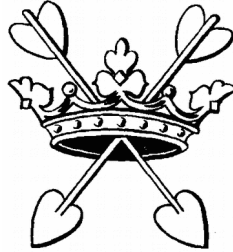


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph, Ontario)



The Anglican Catholic Church of Canada

UPDATE

March 7, 2003 - **St. Thomas Aquinas** - Doctor and Poet

April Schedule

April 6	Sunday	-	The Fifth Sunday in Lent / Passion Sunday
April 13	Sunday	-	Palm Sunday
April 17	Thursday	-	Maundy Thursday
April 18	Friday	-	Good Friday
April 20	Sunday	-	Easter Day
April 27	Sunday Easter	-	The Octave Day of Easter
April 29	Tuesday Evangelist	-	St. Mark the

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.** when the Chapel is available - please phone to confirm.

The Bishop's Bit

Cheese

"Boticelli's not a wine, you Juggins; Botticelli's a cheese" (an issue of *Punch* in 1894).

"Many's the night I've dreamed of cheese - toasted, mostly" (a character in R L Stevenson).

"I'll ask the Lord to bless me with apple pie and cheese" (Field).

"I will make an end of my dinner; there's pippins (apples) and cheese to follow" (Shakespeare).

It's strange that so basic, beloved and delectable a foodstuff as cheese, is so seldom mentioned in the Bible. Father Edward Goodwin of Mississauga once went on pilgrimage to a coaching inn in the village of *Stilton*, Cambridgeshire, England, to eat some of the famous cheese invented there by the wife of an earlier inn-keeper. With what did he wash it down?, I wonder. With a ploughman's lunch in an English pub - onions, cheese, fresh bread - a flat English ale is the customary tipple. On a cold day or in the evening, a dry red wine goes well with cheese. At a smart dinner party at night, it's port that's served with exotic cheeses.

Cheese seems to occur only three times in the Good Book. The young David is sent by his father with ten cheeses as a present to the commander of an army fighting the Philistines (I *Samuel* 17,18). When the mature David is fleeing his rebel son, Absalom, the King and his party are in part sustained by a present of cheese (II *Samuel* 17,29). *Job* thinks of himself during his own gestation as having been curdled like cheese (10,10). Which brings us to an interesting point:-

There is flexibility or inclusivity in the Hebrew words for dairy produce. One commentary says, "While butter was not unknown, the word usually means *curdled milk*". Butter milk? Curdled milk? *Curds and whey*, the early phase in cheese making? (Little Miss Muffet sat on a tuffet, eating her curds and whey.) Jael murders the fugitive Sisera by hammering a tent

peg through his temple (*Judges* 4,21). But before he fell asleep, she served him a drink of *milk* (4,19). Yet later when the prophetess Deborah sings her savage hymn of praise, partly in honour of Jael, the singer says Jael had served the fugitive "*butter* in a lordly dish" (5,25). I once heard a radio play by Dame Agatha Christie, a whodunit called *Butter in a Lordly Dish*. Incidentally, Deborah compliments Jael with the same words with which archangel Gabriel will compliment the Blessed Virgin Mary hundreds and hundreds of years later (*Judges* 5,24. *Luke* 1,28.), "Blessed art thou among women".

Cheeses are often associated with particular places. We may assume that Father Ted Bowles has eaten his fair share of *double Gloucester*. From the former mining town of *Caerphilly* in South Wales, complete with a ruined Norman castle, comes a soft crumbly cheese which goes well with breakfast marmalade. Perhaps Father Ken Kimber of Kamloops knows it well? Yorkshire boasts its *Wensleydale*, and the *Cheddar* Gorge of Somerset its you know what. Kenya used to make a *Highland Blue* and Zimbabwe a *Chipinge* Cheddar - but in the economic anarchy which "freedom" has brought to Africa, who knows what has happened to these famous foods? While *Danish Blue* is geographically imprecise, I assume that *Brie*, *Camembert*, *Gorgonzola* and *Roquefort* come from exact localities or even towns.

Abroad Holland is often associated with mild milk cheeses, *Edam* or *Gouda*, round balls of red which tempt one to play lawn bowls with them. They too go well with breakfast. But within the Netherlands there is 10 year old cheese, khaki in colour, hard as a rock, with a mighty kick to it, and coming in flat "wheels" almost the size of car wheels. I tell friends, "I pretend to visit you but I am really here for the mature cheese and mature gin." I have visited the ancient cheese market in Alkmaar.

Canada may be justly proud of its cheeses, not least Nova Scotia and

Southern Ontario. Father Jim Gibbons of Roslin lives not far from a factory. One of our members, Mr. Ron Langabeer, works in that factory. My only complaint is the *price* of all cheese, whether home grown or imported.

Jonathan Swift, Dean of one of Dublin's two Anglican cathedrals, was dismissive about cheese, "Bachelor's fare, bread and cheese, and kisses." He was wrong: cheese is for greedy gutses and for gourmets.

+Robert Mercer, CR

By **The Bishop Ordinary - The Anglican Catholic Church of Canada**

Getting sick in church

A little nine year old girl was in church with her mother when she started feeling ill. "Mommy," she said. "Can we leave now?"

"No," her mother replied.

"Well, I think I have to throw up!"

"Then go out the front door and around to the back of the church and throw up behind a bush." In about two minutes the little girl returned to her seat.

"Did you throw up?" her mother asked.

"Yes," the little girl replied.

"Well, how could you have gone all the way to the back of the church and return so quickly?"

"I didn't have to go out of the church, Mommy," the little girl replied. "They have a box next to the front door that says, 'For the sick'."

Thanks to **April MacDonald**

Tradition, Rule and Governance

Part 2

Canada is huge. But the empty spaces still echo the rasp of Stompin' Tom Connors, somewhere between gravel and tarmac, rueing the day if Canada ever abandoned the monarchy; they echo the longing of an extraordinary assembly of saintly people for the 1962 Prayer Book - an excellent revision, eminently serviceable, either liturgically or pastorally, adhering to the ancient lectionary that has served the Church for well over a millennium. Go to Grandmothers' Bay in Northern Saskatchewan you will find the same BCP prized by the Cree people, translated into heightened Cree and used regularly. But go to many other places and you will find disinherited Anglicans.

Continuing Anglicans, having put out a little from the land, are able to use the BCP exclusively whereas Anglicans who are still in dry dock vary from an exclusive use to the hole in the corner 8 A.M. on Sunday morning, to no use at all. There is a move 'back to the future' clearly evinced in the loyalty of a younger breed of clergy to the principles of BCP finely expressed in the Solemn Declaration of 1893.

You can find them strung across Saskatchewan in Bishop Burton's bailywick, all of them more traditional and more orthodox than Burton himself. They are loosely based on Fr. Crouse, who teaches in Rome and was an honorary deacon at Milan for St. Ambrose's sixteen hundredth anniversary, whose excellent care has formed the minds of some splendid rough-hewn young men.

So here we are with some very good friends and in very good heart. Is there anything useful we can say? Maybe.

1) Apostolic Tradition. The modernist package does not come from the tradition. It is a secular version of the old argument about strict justice which

garbled St. Thomas's useful distinction between ordained power and absolute power - *potentia ordinata* and *potentia absoluta*. Thus our modernist has no time for what God has already ordained. Rather, he starts anew. He imagines what God could do if God wanted and then he insists that this is what God really does want. Then he sets about doing it. He calls it 'making history'. But the distinction between God's absolute power and his ordained power is intended to vindicate the freedom of God. The point is that God does not act under any external necessity. We can discuss what he might or might not want till the cows come home. But in the end we have to go to Holy Scripture and see what he does want. God does things this way not because he has to, not because he is constrained by some necessity, but because this is the way he chooses, the way most apt for us.

2) Apostolic Rule and Governance. Rule and service are not incompatible. Ruling is also a service. This is beautifully summed up in the latin original of the second collect for the day at Matins - *cui servire, regnare est*: whom to serve is to rule. Cranmer's lovely but misleading translation 'whose service is perfect freedom' was surely influenced by Luther's supposition that ruling and serving are mutually exclusive and even incompatible - a supposition that has bedeviled Protestantism ever since.

Luther observed that the Papacy of his day was neither serving nor ruling properly. Its rule could not be called a service. He therefore distinguished (without intending to separate) the institutional church, from the invisible church. There can't be any ruler of the spiritual church since it is invisible, and you can't rule what you can't see. Its only ruler is Christ in heaven. The temporal, institutional church can be ruled, since it is a temporal thing; but it must be ruled by the temporal power, the powers that be. But if you take this line, it follows that there is no such thing as a spiritual jurisdiction which can be claimed by the Pope or the clergy. The enormous error of

the Papacy, said Luther, was that it had tried to conform itself to the wrong form of Christ: to Christ the ruler in heaven, instead of Christ on earth in the form of a servant. It turned Christianity upside down, and it is in this sense that he maintained that the Pope is antichrist.

Well, if all this is true, if ruling and serving are incompatible, if the Church can only serve and not rule, if the Pope cannot rule because he is the servant of the servants of God; then you surrender human society entirely to power - that is, to the realm of unredeemed human nature. Luther's logic led straight to the benevolent despot, and eventually to the acceptance by the Evangelical Lutheran Church, despite the protests of Niemoeller and Bonhoeffer, of Nazi totalitarianism.

Exit then the ancient liberties of the clergy, which in the Middle ages at least left the church with enough spiritual authority to stand up to the secular arm.

And enter the compliant Cranmer who wrote to Edward VI: 'You are the supreme ruler on earth of this English and Irish Church, under whom, as under Moses, a place may be left in which I have some part of the Spirit and a great care and administration of many committed to me.'

Talk about giving hostages to fortune. We simply have forgotten how to rule. So much so that Parliament still has to hold the ring between warring factions in the Church of England. But Parliament cannot stop the Church of England bleeding to death. Before that happens let those who want both 1) and 2), those who want Apostolic rule and governance and who accept Apostolic tradition have their freedom.

We are not optimists. Many of us wear the maniple of tears and sorrow. We do not believe that the best of all possible worlds is approaching at so many miles per second; but that what is arriving are fantastically new opportunities of choice and decision, for which we have been fore-prepared by the wisdom of God in a mystery.

By **The Reverend Michael Shier, SSC**, Rector of The Parish of St. Peter and St. Paul, Vancouver, B.C. - second of two parts.

Christ - the only Way

For both Jews, and gentiles

LOUISVILLE, Kentucky - Christians have a responsibility to proclaim the gospel to all people, including Jews, Southern Baptist Theological Seminary President R. Albert Mohler Jr. said during a spirited debate on MSNBC's "Donahue" August 20, 2002.

Mohler joined a Messianic Jew, a rabbi and host Phil Donahue in debating the issue of Jewish evangelism - a subject that came to the national forefront when the U.S. Conference of Catholic Bishops issued a statement rejecting the need for Jewish people to embrace Jesus as the Messiah.

Donahue, a Roman Catholic, and Rabbi Shmuley Boteach hotly contested any contention that Jews should be evangelized. Donahue called such thinking "intolerant" and "arrogant," while Boteach went one step further in calling Mohler a "spiritual Neanderthal."

But Mohler and Michael Brown, a Messianic Jew, grounded their answers in Scripture. Donahue began the show by joking that "all we have to do is convince the Southern Baptists" to follow the Catholics' lead. In fact, the first few minutes were a mini-debate between Donahue and Mohler.

Donahue began by asking Mohler if the Southern Baptist Convention's 16 million members believe that Jews can go to heaven.

"Southern Baptists, [along] with other Christians, believe that all persons can go to heaven who come to faith in the Lord Jesus Christ," Mohler said, "[T]here's no discrimination on the basis of ethnic or racial or national issues."

Donahue then asked, "So a good Jew is not going to heaven?" "All persons are sinners in need of a savior," Mohler responded. "Jesus Christ is the sole mediator. The gospel, we are told by the apostle Paul, comes first to the Jews and then to gentiles. Salvation is found in his name and in his name alone through faith in Christ, and [through] that faith alone."

Not satisfied with the answer, Donahue asked another question: Who's more likely to go to heaven - a Nazi or a "good Jew" killed in a concentration camp?

"The gospel is not just for the worst of us, the gospel is for all of us," Mohler said. "The Scripture tells us the hard truth that all have sinned. That Nazi guard is going to be punished for his sin and it will be judged as sin. His only hope would be the grace of God through Jesus Christ our Lord. The profound truth of the gospel is that the salvation that can come to any person who comes to faith in Christ, can come to that Jew who was killed and to that guard who does the killing. That's the radical nature of the gospel."

Donahue responded that while Southern Baptists have "many wonderful members," Mohler's views are full of anti-Semitism and prejudice. "If the church had just come up with this in the 20th century as a novel idea, perhaps it should be subjected to such a critique," Mohler said. "But this is a gospel that has been received from the Lord Jesus Christ himself, who said he came first of all for the people and children of Israel and then also for the gentiles. He himself declared that he is the Way, the Truth and the Life and that no man commeth to the Father but through him. He spoke as a man born of the Jewish race, but he was also the Son of God."

Brown, who was a drug user until becoming a Christian as a teenager, agreed. "My goal is not to convert Jews to Christianity," said Brown, president of ICN Ministries, a Pensacola, Florida-based evangelistic outreach with a focus on "Israel, the Church and the Nations."

"My goal is to get Jews [and] gentiles to recognize who the Savior is. . . . Jesus came as a Jew to fulfill what was written in Moses and the Prophets. If he did it, Jews should believe in him. If not, throw the whole thing out. If Jesus is not for Jews, he's not for anybody."

Boteach, a radio host and author of "Judaism for Everyone," strongly disagreed with both Mohler and Brown.

"Rev. Mohler, however intelligent of a scholar he may be, he is a spiritual Neanderthal with repulsive, revolting views," Boteach said. ". . . This is the modern equivalent of spiritual terrorism. You would think that we would have progressed to some sort of racial harmony and tolerance - especially after September 11."

Boteach later asserted that, "If Jesus were alive today I think he would take Rev. Mohler and Dr. Brown to court for character assassination. They took the Prince of Peace and made him into the torturer-in-chief." Donahue took Mohler to task again, saying that he has made God into an "egomaniac" who tells people, "You better pray to me or I'll show you what trouble really is."

Mohler, though, responded by saying his views are founded in both the Old and New Testaments.

"God declared this to Moses in the covenant at Sinai," Mohler said. "He spoke very much about the fact that there was an order to have no gods before him. Jesus Christ is the fulfillment of that law."

Donahue asserted that Mohler's views were arrogant, arguing that the Crusades began with similar beliefs.

But Mohler said he has a duty to proclaim the gospel message. "It would be [arrogant] if this was our message," Mohler answered. "But if that is what the Son of God said himself, if that is the truth, then it would be hateful and it would be intolerant not to tell you what we believe to be the truth. I cannot

compel any person to believe in Christ, but I do have the responsibility with gladness and joy to share the good news of the gospel, knowing that all who believe in the Lord Jesus Christ shall be saved whether Jew or gentile."

Boteach, obviously upset at Mohler's answer, then asked a series of questions.

"Rev. Mohler, are you allowed to think?" Boteach asked. "Because you sound like a broken record. You have been repeating this mantra since the show started. Does your religion allow for independent thought? Are you allowed to have a heart? Can you feel for people? Do you know that Jews have been turned into lampshades and bars of soap and ashes? . . . You are a liability to Christianity."

However, Mohler said that his beliefs are the bedrock of orthodox Christianity and that the Jewish people have a special place in God's plan. "I am fully aware that neither the Roman Catholic bishops nor the leaders of the Southern Baptist Convention have any power to send any soul to heaven or to hell," he said to Boteach. "The question comes down to what the gospel really is. What you assaulted in your language there is classical Christianity as taught by the apostles and handed down by the church. "I believe that God has a distinctive purpose for the Jewish people and that Christians are called to be friends to all, and especially to the Jewish people with a sense of indebtedness. At the same time, we are to bear witness to the gospel, believing that God is going to do a remarkable thing in bringing many, many Jewish persons to faith in Christ."

By **Michael Foust**

Worth thinking about

Does the Enlightenment's view of Christianity make sense? The Enlightenment's trust in human reason, along with the fashionable evolutionary assumption that the present is wiser than

the past. It concludes that the world has the wisdom, and the church must play intellectual catch-up in each generation in order to survive. From this standpoint, everything in the Bible becomes relative to the church's evolving insights, which themselves are relative to society's continuing development (nothing stands still), and the Holy Spirit's teaching ministry is to help the faithful see where the Bible doctrine shows the cultural limitations of the ancient world and needs adjustment in light of latter-day experience. Same-sex unions are one example.

From an exposition by **J.I. Packer**

Believe it or not

A Charlotte, NC, lawyer purchased a box of very rare and expensive cigars, then insured them against fire among other things.

Within a month having smoked his entire stockpile of these great cigars and without yet having made even his first premium payment on the policy, the lawyer filed claim against the insurance company.

In his claim, the lawyer stated the cigars were lost "in a series of small fires."

The insurance company refused to pay, citing the obvious reason: that the man had consumed the cigars in the normal fashion.

The lawyer sued . . . and won!

In delivering the ruling the judge agreed with the insurance company that the claim was frivolous. The Judge stated nevertheless, that the lawyer held a policy from the company in which it had warranted that the cigars were insurable and also guaranteed that it would insure them against fire, without defining what is considered to be unacceptable fire, and was obligated to pay the claim.

Rather than endure a lengthy and costly

appeal process, the insurance company accepted the ruling and paid \$15,000.00 to the lawyer for his loss of the rare cigars lost in the "fires."

NOW FOR THE BEST PART . . .

After the lawyer cashed the check, the insurance company had him arrested on 24 counts of ARSON!!!! With his own insurance claim and testimony from the previous case being used against him, the lawyer was convicted of intentionally burning his insured property and was sentenced to 24 months in jail and a \$24,000.00 fine.

The Commonitorium

This is a passage from the 5th century document by St. Vincent of Lerins - Chapter 4 of The Commonitorium.

(1) I have continually given the greatest pains and diligence to inquiring, from the greatest possible number of men outstanding in holiness and in doctrine, how I can secure a kind of fixed and, as it were, general and guiding principle for distinguishing the true Catholic Faith from the degraded falsehoods of heresy. And the answer that I receive is always to this effect; that if I wish, or indeed if anyone wishes, to detect the deceits of heretics that arise and to avoid their snares and to keep healthy and sound in a healthy faith, we ought, with the Lord's help, to fortify our faith in a twofold manner, firstly, that is, by the authority of God's Law, then by the tradition of the Catholic Church.

(2) Here, it may be, someone will ask, Since the canon of Scripture is complete, and is in itself abundantly sufficient, what need is there to join to it the interpretation of the Church? The answer is that because of the very depth of Scripture all men do not place one identical interpretation upon it. The statements of the same writer are explained by different men in different ways, so much so that it seems almost possible to extract from it as many opinions as there are men. Novatian

expounds in one way, Sabellius in another, Donatus in another, Arius, Eunomius and Macedonius in another, Photinus, Apollinaris and Priscillian in another, Jovinian, Pelagius and Caelestius in another, and latterly Nestorius in another. Therefore, because of the intricacies of error, which is so multiform, there is great need for the laying down of a rule for the exposition of Prophets and Apostles in accordance with the standard of the interpretation of the Church Catholic.

(3) Now in the Catholic Church itself we take the greatest care to hold that which has been believed everywhere, always and by all. That is truly and properly 'Catholic,' as is shown by the very force and meaning of the word, which comprehends everything almost universally. We shall hold to this rule if we follow universality [i.e. oecumenicity], antiquity, and consent. We shall follow universality if we acknowledge that one Faith to be true which the whole Church throughout the world confesses; antiquity if we in no wise depart from those interpretations which it is clear that our ancestors and fathers proclaimed; consent, if in antiquity itself we keep following the definitions and opinions of all, or certainly nearly all, bishops and doctors alike.

(4) What then will the Catholic Christian do, if a small part of the Church has cut itself off from the communion of the universal Faith? The answer is sure. He will prefer the healthiness of the whole body to the morbid and corrupt limb. But what if some novel contagion try to infect the whole Church, and not merely a tiny part of it? Then he will take care to cleave to antiquity, which cannot now be led astray by any deceit of novelty. What if in antiquity itself two or three men, or it may be a city, or even a whole province be detected in error? Then he will take the greatest care to prefer the decrees of the ancient General Councils, if there are such, to the irresponsible ignorance of a few men. But what if some error arises regarding which nothing of this sort is to be found? Then he must do his best to

compare the opinions of the Fathers and inquire their meaning, provided always that, though they belonged to diverse times and places, they yet continued in the faith and communion of the one Catholic Church; and let them be teachers approved and outstanding. And whatever he shall find to have been held, approved and taught, not by one or two only but by all equally and with one consent, openly, frequently, and persistently, let him take this as to be held by him without the slightest hesitation.

Thanks to **Ted Smith**

Written for the First Day of March

March didn't come in like a lion,
Nor a playful, frisking lamb,
But rather like a tired old ewe,
Or maybe a cranky bedlam.
 The wind blew coldly,
 Clouds filled the sky,
 The sun shone brightly,
 Flurries started to fly.
 Dame Nature's cupboard
 Was opened up wide,
 Her bounteous hodgepodge
 Dropt on the outside.
Winter's supposed to end this month.
Wiarton Willie predicted this fact.
Springtime is coming and Easter too;
March is teasing, just trying to distract!

By **Helen E. Glover**

Liturgical disillusionment - I

Criteria of entertainment applied to
the Liturgy, with bad results.

VATICAN CITY Here is the [*first of four parts of the*] address of professor Gerhard Ludwig Müller of the University of Munich delivered during a videoconference organized September 28, 2002, by the Vatican Congregation for the Clergy. On October 1 John Paul II appointed him bishop of Regensburg.

After almost 40 years of a renewed liturgy, in many countries the euphoria of the liturgical movement has been replaced by disillusionment. This disappointment and frustration is becoming even deeper. Some take refuge in exasperated activism. The constant creation of new prayers should awaken the attention of the participants.

The members of the clergy often try to attract the interest of a bored generation with entertaining initiatives, for example, inviting the children to come to Mass wearing their carnival clothes or attracting people who have little to do with faith and with the Church through rock and pop concerts, for which the liturgy is only the exterior setting.

A profound discrepancy can be found between the official liturgy and the lack of reception of its deeper meaning. In [Middle] European countries participation in the Sunday eucharistic celebrations is drastically reduced. Many appear unaware that this is an encounter with Jesus Christ, who has offered us the gift of the Eucharist so that we may reach God in communion with the crucified and resurrected Lord, who is the reason for our lives and makes sense of them.

Many forms of devotion have also been lost to the extent that the liturgy is no longer based on a profound life of faith and hence cannot provide results. The "table of the Word of God" ("[Sacrosanctum Concilium](#)," No. 51; "[Dei Verbum](#)," No. 21) has never been so richly laid out for the faithful as it is today. But knowledge of the Bible, not to speak of a lively knowledge of the Scriptures, has reached a terrifyingly low level even in Protestant circles.

It is with reason that there are complaints concerning increased uncontrolled liturgy. The judgment of so-called spontaneous liturgy, altered and with a reduced meaning, even denies a number of truths of the faith, this due to a lack of understanding of the essence of the ecclesial liturgy.

Omissions and mistakes in the doctrine of God, in Christology and in ecclesiology cause both a crisis and the defeat of the liturgy, from the moment that interior law is no longer decisive, but the criteria of entertainment are instead applied.

The liturgy in the Christian sense should not provoke romantic feelings, setting off social and political actions nor should it involve people in a pseudo-religious sense, but rather strengthen the faithful. The point of the liturgy is not to make us feel good, causing us to feel happy and allowing us to forget daily matters for a moment.

The liturgy derives from faith in the living God and in his Son Jesus Christ, instrument of redemption, who gives us eternal life (see John 17:3). The liturgy is the sacramental synthesis of the Church, instrument of the intimate union with God and of the unity of all mankind ("[Lumen Gentium](#)," No. 1).

From the **ZENIT International News Agency**

Only in Canada?

Dear Editor:

Canadians are becoming more Americanized in almost every way, except the most important one. Unlike Americans, we seem to have forgotten God and Christianity. It amazes me that the American politicians have not figured out why their country is not as powerful, respected and patriotic as Canada. Do they not realize it may be that they are not as politically correct as we?

For example, at their memorial service after Sept. 11, they mentioned God, sang hymns and said prayers for the victims and their families. In Canada, we knew better and never let a mention of God mar our remembrance service. Every day, President George W. Bush is on TV, asking for God's help. What a wimp. Why doesn't he take the example of our prime minister, who has been in politics for so

much longer? You don't hear him whimpering like that.

One of the American padres was shown on TV distributing Holy Communion. Is that politically correct? How many people were offended by seeing this? He should be posted to Canada, so our padres could show him how to conduct himself without mentioning anything offensive, such as religion or Christianity.

Americans should also take a lesson from us in bilingualism; they only make speeches in one language and don't waste billions on duplicating every piece of information into two languages. When are they going to take our example and do things the politically correct way?

If I have been politically incorrect and offended anyone - TOUGH!

Jim Ryan, in a letter to the editor, **Halifax Chronicle Herald**

"Good to see" Department

Pope Restates Strong Defense of Life, Opposition to Euthanasia

VATICAN CITY - Pope John Paul II on Monday outlined a fresh defense of the "dignity" of human life, denouncing abortion and euthanasia and saying human cloning reduces humans to mere objects.

In his annual speech to Vatican-based diplomats, the pope called the right to life "the most fundamental of human rights."

"Abortion, euthanasia, human cloning, for example, risk reducing the human person to a mere object: life and death to order, as it were!" he said.

"When all moral criteria are removed, scientific research involving the sources of life becomes a denial of the being and the dignity of the person," he said.

The Pope has long voiced opposition to

abortion and euthanasia: in a 1995 encyclical, he declared they were both crimes that no laws can legitimize.

The Vatican has more recently voiced condemnation of cloning and research using stem cells from human embryos.

Vatican spokesman Joaquin Navarro-Valls, for example, called the recent claims that a cloned baby had been born "an expression of a brutal mentality, devoid of any ethical and human consideration."

The Vatican is expected to issue a document, possibly this week, touching on cloning, abortion and other issues that clash with the Roman Catholic Church's moral teaching. The document, drawn up by the Congregation for the Doctrine of the Faith, is intended as a guideline for Catholic politicians.

From the **Associated Press**; January 13, 2003

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Enclosures:

The Diocesan Circular
The Annunciator
International Anglican Fellowship - Lent
2003 Newsletter