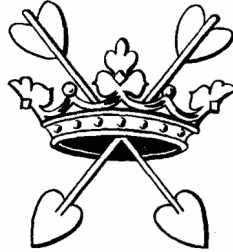


# The Parish of St. Edmund, King and Martyr

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



**The Anglican Catholic Church of Canada**

## **UPDATE**

May 9, 2003 - St. Gregory of Nazianzus, Bishop of Constantinople

### **June Schedule**

June 1	Sunday	-	The Sunday after Ascension Day
June 8	Sunday	-	Whitsunday: The Day of Pentecost
June 15	Sunday	-	Trinity Sunday: The Octave Day of Pentecost
June 17	Tuesday	-	St. Barnabas the Apostle
June 19	Thursday	-	Corpus Christi
June 22	Sunday	-	The First Sunday after Trinity
June 24	Tuesday	-	The Nativity of St. John the Baptist
June 29	Sunday	-	St. Peter and St. Paul the Apostles

### **Service Times and Location**

(1) All Services are held in the Chapel at Luther Village on the Park - 139  
Father David Bauer Drive in Waterloo.

(2) On Sundays, **Matins** is 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.

## **Notes and Comments**

1) **Sunday, June 15 - The Bishop** will be with us - confirming (**Jeff Speek**), preaching, and celebrating! A reception will, of course, follow.

2) A new hymn for **Trinity** by our Helen Glover - see page 10.

## **The Bishop's Bit**

### ***The Threefold Fabric***

Portugal Cove, Newfoundland.  
Portuguese Cove, Nova Scotia.  
Weathered rocks, seaweed, ozone, gulls.  
Tides coming and going. Lobster pots,  
fishing boats, fishermen. Hills. Houses  
perched precariously. In the  
Newfoundland cove the added attraction  
of a ferry crossing to Bell Island. Ashore  
at the right time of the year, wild flowers  
abounding: buttercup; cove parsley;  
cowslip, daisy, iris, lupin, rose. Berries  
too: bake apple a.k.a. cloud berry,  
blueberry, cranberry, partridge berry,  
raspberry, strawberry.

I have not been in a fishing village in  
Maine or Scotland or Wales or Cornwall,  
but I imagine them to be similar. Though I  
once was in the Dingle Peninsula, the  
Western-most part of Ireland, from where I  
waved at where I thought Newfoundland  
to be (as I watched fishermen rowing in  
from the now uninhabited Blasket  
Islands). And I have been on Cape Spear,  
the Eastern-most part of Canada, from  
where I waved at where I thought Ireland  
to be. At the time I didn't know to think  
thoughts of Eric the Red and St Brendan  
the Navigator.

Such configurations of earth and sea and  
sky bring memories of similar if not  
identical places along the Western  
Province of South Africa: Clovelly, Fish  
Hoek (corner), Hawston, Hermanus, Hout  
Bay (wood), Humansdorp (town), Kalk Bay  
(chalk), Millers Point, Mouille Point,  
Muizenberg (mice mountain), St James,

Simonstown. Of course the fish are  
different: galjoen, kingklip, red roman,  
snoek, yellow tail. And the recipes are  
different: red roman is cooked with sea  
water and sea weed, snoek is dried,  
yellow tail is curried with bay leaf, black  
peppers and onion and eaten cold.

In their fishing villages the coloured  
fishermen of South Africa were ministered  
to by schoolmaster/catechists known as  
*Meester*, whether Anglican or Dutch  
Reformed. I imagine them to have been  
not unlike the schoolmaster/catechists of  
Presbyterian Scotland, known as *Domini*. I  
do know that in *Grand Le Pierre*,  
Newfoundland, our Father Edward Fizzard  
was schoolmaster/catechist for many a  
long year, visited seldom by his rector,  
who had to come by sea.

Configurations of earth and sea and sky  
recall snatches from the Bible, Prayer  
Book, hymnal and poetry;-

"The sea is His and He made, it: and His  
hands prepared the dry land" (*Psalms* 95,5  
on page 7 and on page 453 of the Prayer  
Book).

"O ye mountains and hills bless ye the  
Lord. O ye seas bless ye the Lord. O ye  
whales and all that move in the waters  
bless ye the Lord: praise Him and  
magnify Him for ever" (*Benedicite* on  
page 27 of the Prayer Book. The *Song of  
the Three Children* from the *Apocrypha*).

"The God Whom earth and sea and sky,  
Adore and laud and magnify, Who o'er  
their threefold fabric reigns" (green 214).

"Appointing fishes in the sea, And fowls in  
open air to be" (office hymn for mattins on  
Thursday, from the former CR office  
book). "The fish in wave, The bird on  
wing, God bade the waters bear" (office  
hymn for mattins on Thursday, from  
*Hymns Ancient & Modern* unrevised, navy  
blue, 49).

"I must go down to the sea again, To the  
lonely sea and sky" (John Masefield).

I confess that I prefer the coast line to be

tropical: golden sands, clear calm blue water. But every Eden has its snake: on the tropical shores of Northern Australia are sea crocodiles, sea snakes, sharks, deadly jellyfish, deadly bluebottles a.k.a. Portuguese men o' war. And even the cold grey waters of the Atlantic do raise the mind to God Who reigns over the threefold fabric of earth and sea and sky.

+Robert Mercer, CR

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

### **Liturgical disillusionment -III**

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

VATICAN CITY Here is the [*third 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.

The modern religiosity of the New Age movement, the syncretism of religious pluralism and the penetration of the monistic conceptions of the world that are typical of Asian religious traditions follow the idea of a personal reality and the personal understanding that man has of himself, reaching the supremacy of the "all" over the individual.

There is no searching for a sacramental topical presentation of redemption in a dialogical and communicative manner, but a religious experience in which the subject can dissolve. The biblical religion of the self-revelation of God One and Triune is based on the fact that the Word of God is addressed to mankind who meets him in his act of grace in the Spirit. Mankind is called by name and in any situation must turn to God, who confirms him as a person in the act of fulfillment.

The purpose of the encounter with God is love, which does not dissolve or

generalize, but affirms and personalizes, in which God says "you" to each of us. People who are personal creatures do not dissolve in the divine numinous or in a personal manner. They obviously become "sons in the Son." In Christ they can, through the Holy Spirit, say to God: Abba, Father. The liturgy and therefore also the Mass have an essential and structural Trinitarian form (see Galatians 4:4-6; Romans 8).

Immanuel Kant, in his work "Religion within the Boundaries of Reason Alone" (1793), has already emptied confessions of faith of their real content and consequently also the Christian sacraments of their means for achieving grace, and he considered them to be only the symbols of the moral needs of the conscience. . . . In a number of orientations of modern psychology and sociology, the sacraments, regardless of their theological contents, were reduced to a stabilizing function for the psychic and social equilibrium.

They are considered the symbolic expression of the numinous nostalgia, linked to the mythological dimension of the conscience, rather than real means for communicating between God and mankind, established by the personal God himself through Jesus Christ and entrusted to the Church for celebration. Therefore there is not only the question of the anthropological basis of mankind's symbolic capacity, but also the even more important issue of his transcendental capacity which is expressed and achieved in the symbolism of the words and the gestures.

The only ones who can understand the liturgical language are those who understand the principal concepts of the words and the gestures in their nature of the Word of God who acts in those who believe.

One of the main reasons for which the theological in-depth study of the Eucharist and its liturgical reform have been so unfruitful, is the general situation of the faith and the difficulty in identifying the

relationship between the world and God in the intervention of the history of redemption, which achieves its eschatological summit in Christ. It is in fact from him that the ecclesial and sacramental enacting of communion of life with God begins, molded by the Incarnation.

All catechistic activities related to baptism, confirmation and first Communion are devoid of meaning and disappointing to parents, priests, [ecclesiastics] and scholars alike, because they do not manage to transmit a relationship with a living God deeply rooted within the person and in the person's ethicality, rationality and spirituality. Tensions and incurable contrasts between the ecclesial magisterium and their image of the world, presumably molded by science, are thereby generated in many adults.

Only that which appears possible to a rationality reduced to natural fortuitousness seems credible to them. The current death of a man who died 2,000 years ago appears, however, as the symbolic topical presentation of the moral image of Jesus. The Real Presence can only mean the firm intention to follow his example when eating a piece of bread as an oblation and an experience of communion that is merely of a sentimental nature.

From the **ZENIT International News Agency**

### **From here and there**

a) A couple of '**clerihews**':

Sir Humphrey Davy  
Abominated gravy.  
He lived in the odium  
Of having discovered sodium.

Sir Walter Layton  
Has a passion for alteration.  
Would to God someone could alter  
Sir Walter.

b) I don't need time. What I need is a deadline. **Duke Ellington**

c) Never attribute to malice that which can be adequately explained by stupidity. **Hanlon's Razor**

d) Eat it today, wear it tomorrow.

e) The fool doth think he is wise, but the wise man knows himself to be a fool. **William Shakespeare**

f) I always thought that someone who shopped till they dropped was mall-adjusted. **Lesley North**

g) "Buy and save" brings to mind another contradictory phrase often encountered when shopping: "new AND improved". **Karen Specht**

### **Absent Allies - II**

#### ***On Conservative Avoidance***

#### **BAD EXCUSES**

It may therefore be worth briefly examining each excuse. None of them work. None of them come close to working.

First, a biblical truth can never be lost, because it is God's truth, and he does not lose them. To act as if a Christian teaching should not be held and (when appropriate) fought for because some official body has overruled it gives that body authority over Scripture. At this point, you have not simply made a tactical judgment, you have turned against God's own instructions.

And further, you have set a dangerous and unstable precedent. Even if the biblical truth at issue seems to you a minor one, you have parked on a steep slope, put the car in neutral, and let off the emergency brake. Take your foot off the brake for a second and down you go. Trade places with someone who has not your training or experience or persistence, and you will soon see him careening out

of control down the hill.

Second, the excuse that depends upon an idea of "imperatives" divides the Christian teaching in a way it cannot be divided. Our compromising friends seem to mean by "Gospel imperative" any truth obviously bearing on our salvation, thus leaving the rest up for discussion. They will fight over Christology (they claim), but not over ecclesiology, morality, or anything else they call un-imperative.

But to the biblical writers, and to the formative theologians of Catholicism, Orthodoxy, and Protestantism alike, every revealed truth is a part of the web or structure of the Christian revelation. Christianity builds us a home, and homes require not only foundations but also buildings on top of them. Some truths may be more foundational than others, as being the truths upon which the others logically and metaphysically are built. This does not make these truths more *imperative* than the others, so that you must accept them but may equivocate on or deny the others. A foundation without a building on top of it is not yet a house, much less a home.

You cannot obey the first two commandments as "Mosaic imperatives" and ignore the others. The last eight follow logically from the first two and show us how to live them. In fact, the first two would not be much use to us if we did not have the others to tell us what they mean. In the same way, if the Bible teaches male headship, it does so because that is the only way we are to - and presumably the only way we can - live out the "Gospel imperatives" in a historical community of men and women.

The third excuse, that an innovation is "not a trench I want to die in," fails for the same reason. Any trench Scripture digs for us is one to die in, even if the trench is now in enemy territory. God has ordered us into the trenches, and it is our job to jump in without complaining about his choices. We must remember that we do not know his strategy. Not to die in your trench is desertion, and in the army you

may get shot for it. We have no idea what future victory may be won because we stayed in the trenches and died when prudence said to retreat, or whether God will send in new soldiers and overwhelm the enemy just when we are about to die.

By **David Mills** - This article first appeared in the April, 2002 issue of *Touchstone: A Journal of Mere Christianity*. Their website is: [www.touchstonemag.com](http://www.touchstonemag.com). Mr. Mills is a senior editor. This is the second of four parts.

### **Diner Lingo**

Just like its predecessor (Latin) the "language of diners" is becoming a dead language. Very few contemporary diner employees use the colourful slang that was once so much a part of the diner experience. But don't fret: with a polishing up of your diner lingo, you'll be able to speak to your server in his or her native tongue. Here is a sample of some of the lingo used during a time when the diner was king:

**Belch water:** Seltzer or soda water

**Blue-plate special:** Meat, potatoes, and veggies served traditionally on a blue plate

**Bossy in a bowl:** Beef stew

**Bowl of red:** A bowl of chili con carne

**First lady:** Spareribs (a reference to Eve being made from Adam's rib)

**High and dry:** A plain sandwich without butter, mayo, or lettuce

**Irish turkey:** Corned beef and cabbage

**Life preservers:** Donuts

**Throw it in the mud:** Add chocolate syrup

**Zeppelins in a fog:** Sausages in mashed potatoes

From the March 2003 issue of **Airlines** (picked up on a West Jet flight)

### **Fundamentalist Interpretation**

Fundamentalist interpretation starts from

the principle that the Bible, being the Word of God, inspired and free from error, should be read and interpreted literally in all its details. But by "literal interpretation" it understands a naively literalist interpretation, one, that is to say, which excludes every effort at understanding the Bible that takes account of its historical origins and development. It is opposed, therefore, to the use of the historical-critical method, as indeed to the use of any other scientific method for the interpretation of Scripture.

The fundamentalist interpretation had its origin at the time of the Reformation, arising out of a concern for fidelity to the literal meaning of Scripture. After the century of the Enlightenment, it emerged in Protestantism as a bulwark against liberal exegesis. The actual term "fundamentalist" is connected directly with the American Biblical Congress held at Niagara, New York, in 1895. At this meeting, conservative Protestant exegetes defined "five points of fundamentalism": the verbal inerrancy of Scripture, the divinity of Christ, his virginal birth, the doctrine of vicarious expiation and the bodily resurrection at the time of the second coming of Christ. As the fundamentalist way of reading the Bible spread to other parts of the world, it gave rise to other ways of interpretation, equally "literalist," in Europe, Asia, Africa and South America. As the 20<sup>th</sup> century comes to an end, this kind of interpretation is winning more and more adherents, in religious groups and sects, as also among Catholics.

Fundamentalism is right to insist on the divine inspiration of the Bible, the inerrancy of the Word of God and other biblical truths included in its five fundamental points. But its way of presenting these truths is rooted in an ideology which is not biblical, whatever the proponents of this approach might say. For it demands an unshakable adherence to rigid doctrinal points of view and imposes, as the only source of teaching for Christian life and salvation, a reading of the Bible which rejects all questioning and any kind of critical

research.

The basic problem with fundamentalist interpretation of this kind is that, refusing to take into account the historical character of biblical revelation, it makes itself incapable of accepting the full truth of the Incarnation itself. As regards relationships with God, fundamentalism seeks to escape any closeness of the divine and the human. It refuses to admit that the inspired Word of God has been expressed in human language and that this Word has been expressed, under divine inspiration, by human authors possessed of limited capacities and resources. For this reason, it tends to treat the biblical text as if it had been dictated word for word by the Spirit. It fails to recognize that the Word of God has been formulated in language and expression conditioned by various periods. It pays no attention to the literary forms and to the human ways of thinking to be found in the biblical texts, many of which are the result of a process extending over long periods of time and bearing the mark of very diverse historical situations.

Fundamentalism also places undue stress upon the inerrancy of certain details in the biblical texts, especially in what concerns historical events or supposedly scientific truth. It often historicizes material which from the start never claimed to be historical. It considers historical everything that is reported or recounted with verbs in the past tense, failing to take the necessary account of the possibility of symbolic or figurative meaning.

Fundamentalism often shows a tendency to ignore or to deny the problems presented by the biblical text in its original Hebrew, Aramaic or Greek form. It is often narrowly bound to one fixed translation, whether old or present-day. By the same token, it fails to take account of the "re-readings" (relectures) of certain texts which are found within the Bible itself.

In what concerns the Gospels,

fundamentalism does not take into account the development of the gospel tradition, but naively confuses the final stage of this tradition (what the evangelists have written) with the initial (the words and deeds of the historical Jesus). At the same time fundamentalism neglects an important fact: the way in which the first Christian communities themselves understood the impact produced by Jesus of Nazareth and his message. But it is precisely there that we find a witness to the apostolic origin of the Christian faith and its direct expression. Fundamentalism thus misrepresents the call voiced by the gospel itself.

Fundamentalism likewise tends to adopt very narrow points of view. It accepts the literal reality of an ancient, out-of-date cosmology, simply because it is found expressed in the Bible; this blocks any dialogue with a broader way of seeing the relationship between culture and faith. Its relying upon a noncritical reading of certain texts of the Bible serves to reinforce political ideas and social attitudes that are marked by prejudices - racism, for example - quite contrary to the Christian gospel.

Finally, in its attachment to the principle "Scripture alone," fundamentalism separates the interpretation of the Bible from the Tradition, which, guided by the Spirit, has authentically developed in union with Scripture in the heart of the community of faith. It fails to realize that the New Testament took form within the Christian Church and that it is the Holy Scripture of this Church, the existence of which preceded the composition of the texts. Because of this, fundamentalism is often anti-Church; it considers of little importance the creeds, the doctrines and liturgical practices which have become part of Church tradition, as well as the teaching function of the Church itself. It presents itself as a form of private interpretation which does not acknowledge that the Church is founded on the Bible and draws its life and inspiration from Scripture.

The fundamentalist approach is

dangerous, for it is attractive to people who look to the Bible for ready answers to the problems of life. It can deceive these people, offering them interpretations that are pious but illusory, instead of telling them that the Bible does not necessarily contain an immediate answer to each and every problem. Without saying as much in so many words, fundamentalism actually invites people to a kind of intellectual suicide. It injects into life a false certitude, for it unwittingly confuses the divine substance of the biblical message with what are in fact its human limitations.

From a booklet entitled **The Interpretation of the Bible in the Church** by The Pontifical Biblical Commission - written in 1993.

## **Hospital Charts**

### ***Actual writings!***

1. Patient has chest pain if she lies on her left side for over a year.
2. On the first day the knee was better, and on the second day it disappeared.
3. The patient is tearful and crying constantly. She also appears to be depressed.
4. The patient has been depressed since she began seeing me in 1993.
5. Discharge status: alive but without my permission.
6. Healthy appearing decrepit 69 year old male, mentally alert but forgetful.
7. The patient refused autopsy.
8. The patient has no apparent history of suicides.
9. Patient has left white blood cells at another hospital.
- 10 Patient's medical history has been remarkably insignificant with only a 40 pound weight gain in the past three days.
11. The patient has waffles for breakfast and anorexia for lunch
12. She is numb from her toes down
13. While in ER, she was examined, x-rated, and sent home.
14. The skin was moist and dry.
15. Occasional, constant, infrequent headaches.



16. Patient was alert and unresponsive.
17. Rectal examination revealed a normal size thyroid.
18. I saw your patient today, who is still under our care for physical therapy.
19. The patient was to have a bowel resection; however, he took a job as a stock broker instead.
20. Skin: somewhat pale but present.
21. Patient has two teenage children, but no other abnormalities.

Thanks to **Bob Allan**

### **God is Not Indifferent to Sin**

ROME - February 13, 2003: It is not possible to remove God's judgment and punishment from the Christian faith, because to do so would mean that God is indifferent to evil, says Cardinal Joseph Ratzinger.

According to the prefect of the Congregation for the Doctrine of the Faith, "God combats evil and for this reason, as judge, he must also punish to do justice."

Cardinal Ratzinger clarified this point when directing a "lectio divina" (sacred reading) in the Church of Santa Maria in Transpontina on the Via della Conciliazione, near the Vatican. The newspaper *Avvenire* published extensive passages of the cardinal's meditation Tuesday.

The reflection was focused on the biblical Book of Jonah, the prophet who refused to preach in Nineveh, as God had requested. When Jonah set sail for Tarshish, he was thrown into the sea and swallowed by a great fish. Three days later, he was delivered alive on dry land.

According to Cardinal Ratzinger, one of the great errors of believers today is to "feel at ease with sin."

As a result, the heart "becomes blind, ceases to seek God, does not desire grace, and does not feel any repentance." Malice follows, which explains the outrages of Hitler, Stalin, Pol Pot and their

cohorts, the cardinal said.

It must not be forgotten that "Christ did not come because everything is good and is under the reign of grace, but because the call to goodness and repentance is totally necessary," the cardinal stressed.

In order to be credible in proclaiming God, "Christians must be the first in the path of penance," which is a sign of conversion, Cardinal Ratzinger continued.

He added: "Conversion never ends," since it entails a constant struggle against one's sins: sloth, self-complacency, the quest for power, conformism, aggressiveness and arrogance.

Thanks to **Zenit.org**

### **Whatever happened?**

*"The great duty of the Church is to call us all back to the adoration of God.*

*The Church's chief duty, as it is its chief privilege, is to adore God, whose glory is revealed in the face of Jesus Christ our Lord. This is ever her first duty, and never has it been more pressing than at this moment in the world's history.*

*The Prayer Book is our instrument of public worship. I am devoted to the Prayer Book. Life teaches a man to revere it more and more as a treasure of priceless value."*

By **The Primate of All Canada** [The Church of England in Canada - now The Anglican Church of Canada] in his charge to the 16<sup>th</sup> Session of General Synod, Winnipeg, 1946.

Thanks to **Brian Munro**

### **A License to Clone**

#### ***A Requirement to Kill***

It is becoming increasingly clear that the

bio-anarchists leading the charge to Brave New World want a virtually unlimited license to engage in human cloning. The proof is in the legislation they keep trying to pass.

It is bad enough that in Washington, senators Orin Hatch, Republican of Utah, and Dianne Feinstein, Democrat of California, have introduced the Human Cloning Ban and Stem Cell Research Protection Act of 2003 (S. 303), which would permit the creation of human clone embryos for research, requiring their destruction after the fourteenth day of development. But the much more radical license that bio-anarchists seek is embodied in state legislation introduced beneath the radar of the national media.

If these bills ever became law, researchers could create human embryos for the purposes of experimentation, implant them, and allow them to gestate through the ninth month of pregnancy, by which point they would have to be exploited for research and killed.

New Jersey was the first state whose legislature attempted to create this broad cloning license. The bill - S. 1909 - was a sneaky piece of legislation. Its ostensible purpose was to permit stem cell research on embryos left over from in vitro fertilization. But lurking in the text, clearly discernible upon careful reading, was a more sweeping agenda.

First, the legislation would have explicitly authorized the manufacture of human embryos via the cloning procedure known as somatic cell nuclear transfer (SCNT). Second, unlike the Hatch-Feinstein bill, the legislation would not have proscribed the implantation of clone embryos into a woman's womb. This is important, because if an act is not illegal, it is legal. Finally, the legislation would have made the "cloning of a human being" a "crime of the first degree."

The key to understanding the dangerous scope of this legislation is its definition of the term "human being":

As used in this section, "cloning a human being" means the replication of a human individual by cultivating a cell with genetic material through the egg, embryo, fetal and newborn stages into a new human individual.

Since, under S. 1909, implantation of a clone embryo would be legal, and only the cloning of a "new human individual" all the way through the "newborn" stage would be illegal, the bill would have authorized the gestation of a human clone fetus for any period up through nine months. To avoid criminality, presumably the fetus would have to be aborted, at latest, just before birth.

This bill passed the New Jersey Senate without a dissenting vote. From there, it went to the New Jersey Assembly (A. 2840), where despite warnings about its implications the Health and Human Services Committee passed it on to the Assembly floor. Only when the odious details began to become publicly known did the sponsors withdraw it. And even then, the governor and some state newspaper editorials criticized opponents as standing against medical progress.

Perhaps it was all a big mistake. Perhaps the authors of the New Jersey bill never really meant to authorize clone implantation and gestation through the ninth month. If so, a significant number of New Jersey legislators voted for legislation they did not understand.

But now, that lame excuse won't wash. A Democratic state senator from El Paso named Eliot Shapleigh has just introduced S.B. 1034 into the Texas senate. It's a bill with language almost identical to that of New Jersey's discredited S. 1909.

Like the New Jersey bill, S.B. 1034 purports to be about embryonic stem cell research. Like the New Jersey bill, it would authorize the creation of embryos through SCNT without banning the implantation of clone embryos into a woman's womb. Instead, just as in New Jersey, the bill would outlaw only "the replication of a human individual by

cultivating a cell with the individual's genetic material through the egg, embryo, fetal, and newborn stages into a new human individual."

One bill with this enabling language might be written off as an aberration. But two?

It seems there is a method to this madness, but my call to Shapleigh's office went unreturned. Obviously, the time has come for the media to show a little skepticism about the supposedly benign human cloning agenda, and find out who it is that wants such a breathtakingly radical cloning license, and why.

By **Wesley J. Smith** - a senior fellow for the Discovery Institute. He is the author of "Culture of Death: The Assault on Medical Ethics in America." Posted on the Pro-Life Infonet - visit their website: [www.prolifeinfo.org](http://www.prolifeinfo.org)

### **Paeon to The Holy Trinity**

Three in one and one in Three,  
Praise the Holy Trinity.  
God the Father, God the Son,  
God the Spirit, Three in One.  
Loving, caring, yet unseen,  
Steadfast rock on which to lean.  
Three in one and one in Three,  
Praise the Holy Trinity.

God the Father, God of Love,  
Creator of the skies above,  
Earth below, the ocean's swell,  
People who on earth do dwell;  
Forests, plains, the mountains tall,  
Creatures great as well as small,  
All of these, His world thereof,  
Praise the Father, God of Love.

Jesus Christ, our Saviour Lord,  
Virgin born, by all adored.  
Teach us how to follow Thee  
As of old in Galilee.  
Died to save us from our sin,  
Rose again, o'er Death to win.  
Let us praise with one accord  
Jesus Christ, our Saviour Lord.

God the Spirit, Holy Ghost  
Worshipped by the heav'nly host,  
Comforter of all our woes,  
Counsellor against our foes.  
Bringing wisdom for this life,  
Fortitude in troubled strife,  
Godliness, and that's foremost.  
Praise the Spirit, Holy Ghost.

Praise the Holy Trinity,  
Three in one and one in Three.  
Let your praises then resound  
To the skies, and then rebound.  
Let these plaudits float on high  
Spreading as they reach the sky.  
Joining with the heav'nly host,  
Father, Son and Holy Ghost.

Amen.

(Tune: ST. GEORGE, #307 Book of Common Praise)

By **Helen E. Glover** - April 2003

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#### **Parish email:**

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#### **Enclosures:**

The Diocesan Circular  
The Annunciator  
The Traditional Anglican  
The Messenger