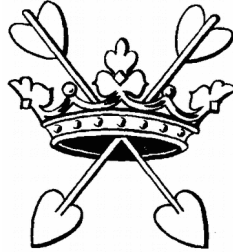


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

October 17, 2002 - St. Etheldreda

November Schedule

November 1	Friday	-	All Saints' Day
November 2	Saturday	-	All Souls' Day
November 3	Sunday after Trinity	-	Twenty-third Sunday
November 10	Sunday after Trinity	-	Twenty-fourth Sunday
November 17	Sunday after Trinity	-	Twenty-fifth Sunday
November 20	Wednesday	-	St. Edmund, King and Martyr
November 24	Sunday	-	Christ the King / Sunday next before Advent
November 29	Friday	-	St. Andrew the Apostle - 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 *usually* celebrated at **7:00 p.m.** when the Chapel is available - please phone to confirm.

Notes and Comments

1) For some sobering thoughts on the new **Archbishop of Canterbury** – see Page 7

2) **Our Title Feast Day** – November 20 – Mass at 6:00 p.m., followed immediately by a reception and dinner in “our” restaurant in the Luther Village complex. Please join us – dinner cost is approximately \$15 – with 3 choices. Let us know if you can join us – we need to tell the chef!

3) Our “next” **Sunday leaflet** is now on the Net! (Provided, of course, that I get it to Jason in a timely fashion – hopefully by the preceding Wednesday.) Have you checked out our website, recently? Past issues of **UPDATE** are there as well – back to January 2001.

The Bishop's Bit

The Future

(Ordinands and others were asked by Dr Stauffenberg to prepare papers on the history of the Christian church in Canada, which they were to read to their fellows. One person tackled the 17th century, another the 18th, and so on. A member of the Orthodox church spoke about Orthodox church architecture on the Prairies. I was asked to conclude the study day with a brief glimpse into the future. Here is my attempt to predict the 22nd century.
+RM)

Lots and lots of empty space. Relatively small populations. A high standard of living. A good chance of economic improvement. This in the United States and in Canada.

Conversely, grinding poverty. Economic depression. This in Latin America.

Nature abhors a vacuum. Much of South America is trying to escape North. To the warmer parts of the States of course. But cold Canada will do as a second best. How long before the US becomes Hispanic? Perhaps with Spanish replacing English as the official language. And what

effect will the new population have on the old assumptions about law and order, about democratic government, about the rule of law, about the subordination of the military to elected civilian government? Latin Americas' tradition of brutal regimes, financially incompetent, Left alternating with Right, coup d'etat following upon coup d'etat, does not fill one with hope for the future.

The new US will be flooded with Roman Catholic immigrants. The poor will maintain their loyalty to their church, and one suspects a fair amount of superstition will be mixed in with their catholicism. The affluent will forsake their church for the god mammon and its high priests, the liberal interpreters of secular humanism. Left wing nuns and clergy will do battle with right wing nuns and clergy, each trying by political and even by violent means to impose its own version of real Christianity upon the country.

BUT. The overcrowding in South East Asia is even greater than the overcrowding in Latin America. The grinding poverty and the economic depression are similar.

Nature abhors a vacuum. The major competitors for North America will be the Chinese, with Filipinos, Indians, Indonesians, Malays and Japanese in pursuit. Thanks to their weight of numbers the Chinese will win, with the Indians close behind. The Caucasian birthrate will have fallen so low that there is no hope of sustaining WASP numerical superiority.

The new US will be flooded with materialistic atheists. All the Chinese will maintain fierce loyalty to their own families. But among them will be many many evangelical Christians of no particular denomination or ecclesiology. Piety will be familial and congregational. There will be tensions between hard working moral Christians and para businessmen of the tong variety.

To whom then will belong the conquest, to the Latins or to the Chinese? I suspect the latter, because of their greater

commitment to the work ethic, efficiency and skill at communal living.

What then of America's northern neighbour?

Canada has cut its philosophical and psychological and cultural ties with Western Europe which spawned us. Canada has cut its ties with the Judaeo Christian tradition which spawned Western European civilization. There is nothing now to distinguish us from Americans. We shall therefore be taken over by whomever colonizes the South. True, Latins prefer Florida or California, but the Chinese can make a success of anywhere, even of the frozen north.

Chinese Christians will re evangelize Canada, though perhaps they will come to prefer the Western alphabet to their own alphabet when it comes to Bible reading. Simpler, more direct, if less traditional. Chinese may even get Christian prayer back on Parliament Hill.

+Robert Mercer, CR

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

The Great Lakes Deanery Convocation 2002

The Parish of St. Edmund has done it again!

From Ontario's boundaries they came.
Resurrection College the meeting place.
You weren't there? Well, that's just a shame.

Let's give the Parish a pat on the back
For all the hard work it entailed.
From Speaker, Canon Middleton, who tirelessly gave
Inspiration, with humour regaled.

For Dorothy, our pianist, who made merry sound
As the hymns issued forth with great zest.
For Scripture Readers, Paul, Duke, and John.

Sound familiar? Gospel-writers suggest?

For Carol, the greeter, the hostess, et al,
Overseeing that nothing went wrong.
For Noreen who drove all the way from fair Guelph
At dawn's light, to enroll the blithe throng.

For Father Graham, so elegant and tall
Supervising devotions and prayer.
For Dora, who took the Church Laundry home,
Wine stains soaking through every layer.

Kudos to Gary, our Mover and Shaker,
Maitre D'Everything, good guy to know.
To any forgotten, we thank you profusely.
I sat back and enjoyed the whole show!

By **Helen E. Glover**

More Interesting Stuff

There are two words in the English language that have all five vowels in order: abstemious and facetious.

There is a word in the English language with only one vowel which occurs five times: indivisibility.

Did you know that crocodiles never outgrow the pool in which they live? That means if you put a baby croc in an aquarium, it would be little for the rest of its life.

A group of geese on the ground is a gaggle; a group of geese in the air is a skein.

A "jiffy" is an actual unit of time for 1/100 of a second.

More than 50% of people in the world have never made or received a phone call.

The "sixth sick sheik's sixth sheep's sick" is said to be the toughest tongue twister in the English language . . . try it!

Thanks to **Holly Schnider**

Keep those cards and letters coming

In my last column, I apparently had the temerity to question why the "moral apologists" of the Western world never seemed to find the brutal, often unconscionable actions of tyrants like Iraq's Saddam Hussein worthy of the same level of passionate protest as they so often raise against their own governments, and in particular, the United States, when the notion of taking out said dictators is openly debated. In fact, several thoughtful readers wrote in to say, to summarize, that I was a confused, blindly militaristic, Dubya-loving nutbar who had woefully indulged my personal prejudices in this space.

Without going through my "fan" mail in detail, let me acknowledge there were a few valid points made that I would agree with; in particular, that the Saudis played a bigger role, through their financial support, in nurturing the sickening terrorism that exploded on 9/11 than the Iraqis.

Much of the criticism, however, was tiredly typical - condemning things never stated or implied (sorry, never said Arabs should be liberated "by death" or that bombs were "benevolent"), implying that if you're not avidly anti-war, you must be a jingoistic hawk (shades of "you're either with us or you're not!") and avoiding the very questions originally posed, such as, simply put: Why does the level of outrage to suffering from the moral apologists so often seem to depend most on whether blame can be pinned on the West, best of all on the U.S.?

But it was a bravely unsigned e-mail, a day after my original column ran on Aug. 20, that nicely summed up the muddled thinking that so often passes for intellectual breadth of thought today. I had no business suggesting that one state interfere in another's internal affairs, apparently, because "the concepts of 'right' and 'wrong' are subjective; i.e.,

they change from one belief system to another," wrote my anonymous friend. Thus, this line of reasoning concludes, different cultures with different values must be considered as equal when viewed globally, since the rightness or wrongness of actions is always relative to the culture.

But while social norms such as etiquette and customs are obviously relative to their cultures, the argument becomes a tangle of seductive sophistry when applied to basic moral values such as, for example, murder.

To take the concept to the ridiculous, would anyone argue that one shouldn't question the Nazis' gassing of Jews during the Holocaust because we didn't share the Nazis' belief system?

Of course, it's far easier to stand on the sidelines, mentally abstaining due to supposed "cultural relativity," than to, for example, expend moral outrage on the slaughter of innocent people by their own leaders in places like Kosovo or the obscene treatment of women in many Arab countries. It is far easier, it turns out, to point the finger at the West, and most often the U.S., and scream against the repression of the "hawkish police state" they live comfortably within, freely launching their short-sighted diatribes. But, blind militaristic nutbar that I am, I digress.

The lesson of 9/11 is, perhaps more importantly than ever before, a reminder of the folly of half-measures and appeasement when confronted by a truly dangerous enemy. The signs were there. The first bombing at the World Trade Center in 1993. The bombings of U.S. embassies in Africa. The attack on the USS Cole. Former President Bill Clinton's failure - in fact, reluctance - to effectively strike back was one of the signposts on the terrorists' road to 9/11.

Now, whether the world wishes it to be or not, a megalomaniac who fired Scud missiles into heavily populated Israeli cities during the Gulf War to cynically try to provoke a counter-attack, hoping to

divide Arab support for the U.S.-led ouster of his armies from Kuwait, a dictator who has massacred his own people and thumbed his nose at the UN's insistence that he open his borders to weapons inspectors, continues his quest to acquire nuclear weapons.

If Saddam had nukes when he invaded Kuwait, the outcome very well could have been far different.

The anniversary of 9/11 should remind us, whether the apologists like it or not, that some things - like a safer world - are still worth fighting for.

By **Paul Schneiderei** - Tuesday, September 10, 2002 - The Halifax Herald Limited

From here and there

a) Losing a loved one is often difficult, and can be more devastating for those who are unable to attend funeral services. With that in mind, a Toronto-based website offers a different approach by providing Internet viewing systems for funeral homes throughout the world. Online-Funeral offers funeral homes the ability to provide websites for families to allow relatives and fiends to view real-time coverage of visitations. From **Network World Canada**

b) The great high of winning Wimbledon lasts for about a week. You go down in the record book, but you don't have anything tangible to hold on to. But having a baby - there isn't any comparison. **Chris Evert Lloyd**

c) A conscience is what hurts when all your other parts feel so good.

d) For every action, there is an equal and opposite government program.

Almsgiving

The Basic Principle

The principle to be observed in giving of all kinds (dues and alms) is that it should be sacrificial. That is the motive our Lord commends. Remember the widow, and the mites she cast into the treasury of the Temple. Small as it was, it was all she had, and our Lord praised her, not those who gave out of their abundance and still had plenty left!

We give thee but thine own,
Whate'er the gift may be:
All that we have is thine alone,
A trust, O LORD, from thee.

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

Worth thinking about

1) On **Mercy Killing**: True compassion doesn't involve murder or assisted suicide. "True compassion doesn't mean killing the patient. True compassion doesn't mean killing your loved one. It means coming alongside them to provide physical and spiritual comfort." **Jonathan Imbody**

2) Unrepented sin, which includes unrepented indulgence in illicit sexual activity - homo or hetero - is an express ticket to hell, and permissiveness or polite, politically correct 'tolerance' in these regards is not loving. **Charles Moore**

Psychiatrists Letter to the US Conference of [Roman] Catholic Bishops - II

Your excellencies:

In our practice, we have seen many boys who suffered from distant father relationships, lacked hand/eye coordination and subsequently were subjected to humiliating teasing from

peers because of their inability to play sports. These and other factors lead to feelings of male inadequacy and loneliness and later to homosexual attractions. The sooner these problems are addressed in therapy, the more hope there is for a full recovery.

For example, a 26-year-old client had experienced severe peer rejection as child and teenager because of his inability to play sports. In addition, his father was distant, and his mother overly dependent. At age 10 he began to experience same-sex attractions which intensified in his adolescence.

Fortunately, as a faithful Catholic he never gave into the temptations to act on these feelings. During therapy he was able to identify the causes of his same-sex attraction, to forgive those who had hurt him, and to develop a stronger and comforting relationship with God the Father and St. Joseph as another loving father, Jesus as his loving and accepting friend at every life stage and Our Lady as a cheerful giving mother. As the emotional pain was resolved, his male confidence grew, his same-sex attraction diminished markedly and later resolved. He came to realize that he was not homosexual, but a man who had been wounded emotionally in many relationships from early in his life and who could be healed.

Michael (not his real name) was a seminary student when he came into treatment for same-sex attractions. He gradually understood that the origins of the same-sex attractions arose from a very negative body image which he had had from the time he was a young boy because he had been overweight.

He was regularly picked on by his peers in elementary and middle school because of his physical appearance. He has intense loneliness in peer relationships from his childhood and adolescence. During his several years in therapy, he worked at trying to forgive his peers who ridiculed his physical appearance. He also attempted to reject the culture's

obsession with physical appearance, and began to thank God for his masculine gifts and body image.

He also meditated upon the Lord being at his side as his best friend in elementary and middle school. He benefited by reflecting that his body is a temple of the Holy Spirit, in addition to asking for a certain sense of detachment, and by being thankful for his God-given body. Finally, he also worked out physically to prevent more weight gain. Slowly his masculine identity and body image improved. His deep inner loneliness lessened through a profound sense of being loved by the Lord.

The catechism of the Catholic Church states that homosexuality's "psychological genesis remains largely unexplained" (#2357). While it is understandable that the writers of the catechism would not wish to make a definitive statement about a question which is at the center of such a contentious public debate, this statement does not accurately reflect what is known about homosexuality.

There is ample evidence that same-sex attraction has many different causes. These lead to significant childhood and adolescent emotional pain and psychological problems. Among males these could include a weak masculine identity, social isolation and loneliness, peer rejection or a poor body image and in females, a mistrust of male love or a weak feminine identity. No one can say "this is the cause" for same-sex attraction as though there were a single cause, but an individual can come to understand the origins of his or her own same-sex attractions through insight gained in therapy.

Men and women experiencing same-sex attraction may rightly feel that they "have always felt different," but that doesn't mean they were born that way. Children are born either male or female, but they have to learn what it means to be a man or a woman. They have to identify with - and be accepted by - their same-sex

parents and peers. If they are going to grow up psychologically healthy they have to feel safe and comfortable with their masculinity or femininity. If, for whatever reason, they fail to pass successfully through this essential developmental stage, they may in adolescence develop same-sex attractions.

There has been a massive campaign to hide this information from the general public and from those who sincerely wish to be free from same-sex attraction. In 2000, Dr. Robert Spitzer of Columbia University, who had been instrumental in the removal from the American Psychiatric Association's diagnostic and statistical manual of homosexuality as a diagnosis in 1973, was challenged by men and women healed of their same-sex attractions that change is possible.

Spitzer interviewed 200 men and women claiming to have achieved significant change and found that 60% of the males whom he studied identified themselves as heterosexual five years after their treatment ended. Most of those who were successful also participated in faith-based support programs.

While there are numerous reports of substantial change through therapy alone, programs which rely on God or which are specifically Christian provide significant help in dealing with the compulsive behaviors, loneliness and lack of confidence that accompany SSA. This should come as no surprise to Catholics who already know the power of Christ's healing love. To those who wish to be free from same-sex attraction it can be said with confidence that God didn't make them that way and he wants them to be free. The good news is that SSA attraction can respond to therapy and that membership in a support group such as Courage can help a person to find healing and freedom.

The road to freedom, however, is long and arduous. For many individuals, it is often accompanied by other serious psychological problems and addictions.

Three recent well-designed studies (Ferguson, Herrell and Sandfort) have shown that persons with SSA suffer from other psychological problems at a rate substantially higher than those without SSA. Some of these problems, such as pathological narcissism and borderline personality disorder are very difficult to treat.

Additionally, men with SSA are more likely to suffer from substance abuse problems, sexual paraphilias, and sexual addiction. Such problems complicate recovery. Also, men with SSA are more likely than other men to have a history of childhood sexual abuse (CSA). While arriving at an exact percentage is difficult, some experts suggest that about 16% of all men have experienced CSA. Several studies of men self-identified as homosexual revealed that 40% had a history of CSA. Given the high level of long-term psychological problems associated with a history of CSA, it is not surprising that men with SSA have numerous problems.

There are other serious problems which need to be addressed. For example, sexual harassment exists at certain seminaries. Any Catholic institution which knowingly tolerates sexual harassment - heterosexual or homosexual - betrays the moral teaching of Christ and contributes to the suffering of others. It also risks incurring financial liability.

For the **Catholic Medical Association** by: Richard P. Fitzgibbons, M.D., Peter Rudegeair, M.A., Eugene F. Diamond, M.D.

Thanks to **Jack Keene** - this is the second of two parts.

David Holloway on Rowan Williams, the new Archbishop of Canterbury

Calvin warned Christians when faced with "open enemies of the truth". They must be careful of "the heat of contention". But they must not "appear to flatter by keeping silence." Many Evangelicals have been silent following the

announcement that Rowan Williams is to be the next Archbishop of Canterbury, a man known for his heterodox teachings with regard to basic Christian sex ethics. Others have made muted or ambiguous statements that *de facto* concede the principle - namely that encouraging sexual immorality is a secondary issue over which Christians are at liberty to disagree. Others have given a positive welcome.

Mark Ashton, Richard Bewes, Jonathan Fletcher, Angus Macleay, Hugh Palmer, Vaughan Roberts, William Taylor and myself (all incumbents of larger churches) sent an *Open Letter* to the Prime Minister that publicly opposed the appointment. This was on the grounds that regarding homosexual behaviour Rowan Williams was flying "in the face of the clear teaching of the Holy Scriptures and the resolutions of the Lambeth Conference 1998." Tony Blair courteously replied, particularly remarking that "his appointment has been warmly welcomed by many leading Evangelicals in the Church".

Perhaps someone is asking: "have we not got this all out of proportion? Is not the Archbishop of Canterbury designate kind, caring, pastoral and orthodox in other areas?" Many have said so. But all pastors or shepherds besides being kind and caring also have to fight the wolf (John 10.12). And wolves, we are told, can come in the form of those within the church who "distort the truth" (Acts 20.30).

On sex in general Rowan Williams has views that are neo-liberal. He dispenses both with the "simple traditional biblical" teaching and the "conventional wisdom of the right-thinking, liberal-minded person of today." He then says: "Our main question about how we lead our sexual lives should be neither 'Am I keeping the rules?' nor 'Am I being sincere and non-hurtful?' but 'How much am I prepared for this to signify?'" (*Open to Judgement*, pp161-167). That is a good example of some of his theologising (and not just in the areas of moral or social ethics). He

denies biblical orthodoxy; he also denies the old liberal orthodoxy; and trying to be generous to both positions, he then builds a third neo-liberal way that, whatever else it may be, is another non biblical way.

What, then, are his views on homosexual sex in particular? He says: "I recognise I am in the minority, so I am cautious of making this a great campaigning issue. [But] I am not convinced that a homosexual has to be celibate in every imaginable circumstance" (Interview, *Anglican Media* Sydney). Why does he hold this position? He answers: "I think my own developing sense over the last twenty years has come partly from being spiritual director to people of the homosexual orientation I did come to a point where I could no longer say the biblical account answers all the questions we have or want to ask" (Interview, *Anglican Media* Melbourne).

So how does Rowan Williams handle the "biblical account". He says:

"We read neither with a kind of blind and thoughtless obedience to every word of scripture, as if it simply represented the mind of God, nor do we read with that rather priggish sensibility that desires to look down on the authors of scripture as benighted savages. We read with a sense of our own benighted savagery in receiving God's gift, and our solidarity with those writers of scripture caught up in the blazing fire of God's gift who yet struggle with it, misapprehend it, and misread it" (*Open to Judgement*, 159)

The net result of all this is that Rowan Williams is now one of the intellectual leaders associated with gay apologetics in the Church world wide. While not campaigning himself, he thus lends great weight to those who are campaigning. For example, he lends his name to the biannual journal *Theology and Sexuality* as a member of its editorial board. In the current edition (March 2002) the first three articles are "Men, Muscles and Zombies"; "A Place for Porn in a Gay Spiritual Economy"; and "Finding God in the Heart-Genital Connection: Joe

Kramer's Erotic Christianity". "A Place for Porn" is itself utterly pornographic, while "Finding God" is about workshops and retreats that even other gay scholars think are "excuses for sexual orgies" (p41).

The cameo of the church in Thyatira (Revelation 2.20) makes it quite plain that "teaching" that "misleads my servants into sexual immorality" is a doctrinal line in the sand. It is not a secondary matter. The good Christians of Thyatira were "tolerating" such teaching; and the risen Christ condemned them. That is why there must be prayer either for a real change in the thinking and teaching of Rowan Williams or else for him, somehow, still not to become Archbishop.

We are, indeed, talking about a church defining issue. It is also of great social importance. In the wider world the legitimising of homosexual sex has been a motor for the destabilizing of the whole of western sexual culture. That destabilization has led to the belief that sexual drives need unfettered expression; the systematic deconstruction of the "married family"; abortions; sexually transmitted diseases; and single parents. The resulting outcomes, as social science is now confirming, are dire for children (especially), but also for adults and society at large. For the church to grant further legitimacy would surely be wicked. Rather the church needs to speak the truth (in love) about Christ, the gospel and his way of living.

The Church of England is being placed in an impossible position. Its canons require that a Bishop (or Archbishop) must "teach and uphold sound and wholesome doctrine and banish and drive away all erroneous and strange opinions" (C18). But the Archbishop of Canterbury designate seems himself a source of "erroneous and strange opinions". For these are defined by "the Holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular such doctrine is to be found in the 39 Articles of Religion, *The Book of*

Common Prayer, and the Ordinal" (A5). The Ordinal, however, also imposes a duty on every Priest/Presbyter also to "drive away all erroneous and strange doctrines contrary to God's Word." Pray for those of us who are seeking to fulfil that duty.

By **The Rev. David Holloway**, the Vicar of Jesmond Parish Church, Newcastle, UK.

FFL is getting through the media filter!

When was the last time you heard good coverage about anything pro-life in the mainstream media?

Below is a transcription of the FOX News coverage of FFL President Serrin Foster's lecture at the University of San Diego last April:

With "Feminists for Life" in the pop-up window behind the anchorwoman, she says, "The 30th anniversary of Roe v. Wade is coming up. And there is a polarized debate over whether we should have legal abortions or make a change to make it illegal. FOX News reporter Pete Fuentes is live at the University of San Diego."

Reporter: "I thought all feminists were pro-choice which means they are for abortions. Now tonight I found something different. An organization called Feminists for Life hit campus with their take on pro-life."

(Film begins with beautiful images of a fetus developing in the womb - thumb sucking, etc.) "A niche has emerged in the abortion issue. Feminists for Life is an organization that tries to solve the problems which drive women to abortions. (Cut to interview with FFL President Serrin Foster.)

Serrin: "Our part in the abortion debate is - once someone is pregnant - what can we do to make a difference for her."

(Cut to Serrin's lecture showing hundreds of students listening, and a baby in front of the camera.) Foster asks the audience, "How many of you are aware that the early American Feminists worked to outlaw abortion in this country?"

Serrin Foster is president of Feminists for Life. The national organization targets college students because the biggest segment of the population that have abortions are people like these. (Shows students in audience.)

Serrin: "One out of five women who have an abortion are college women. It is a direct reflection that we have failed women - in particular on college campuses."

Reporter: "Foster offers something called pregnancy kits, or a list of resources of people to call for health and day care, or help in college studies, or a place to live." (Shows materials from the Women's Resource Committee in San Diego.)

NOW rep: "Feminism is the social and political equality of women and men."

Reporter: "Cindy Marzoff of the National Organization for Women says this message of feminist movement by its message is misleading."

NOW rep: "By opposing a woman's right to control her own body, that's not feminism because that is not really about equality. If women can't control their body she is not free and if she is not free she is not equal."

Reporter: "Meanwhile pro-lifers like Serrin Foster support all pregnancies even in cases of rape. (Video shows a happy woman looking at her newborn child.) Foster believes Americans should refuse to choose between women and children."

Foster: "I think we should concentrate on making abortion unthinkable because every woman deserves better than an abortion."

"Now Feminists for Life says telecommuting - and of course computer and the Internet - have made it easier for [pregnant] students to attend school." (Reporter Fuentes holds up FFL brochures.) "Brochures like these spell out the options that students have to keep their baby. We are live at the University of San Diego. Fox 6 News."

Anchor: "People are going to want to know how to get those brochures." They discuss how to reach FFL.

FFL is getting through the media filter, and changing hearts and minds of those at highest risk of abortion!

Serrin will return to USD in November to moderate a Pregnancy Resources Forum. FFL's website is:

www.feministsforlife.org/

From **FOX News**

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Enclosure:

The Diocesan Circular