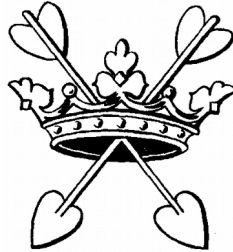


The Parish of St. Edmund, King and Martyr (Waterloo, Ontario)



The Anglican Catholic Church of Canada
(A member of the worldwide Traditional Anglican Communion)

UPDATE

September 8, 2004 - **The Nativity of the Blessed Virgin Mary**

October Schedule

October 3	Sunday	-	The Seventeenth Sunday after Trinity
October 10	Sunday	-	Harvest Thanksgiving
October 17	Sunday	-	The Nineteenth Sunday after Trinity
October 18	Monday	-	St. Luke the Evangelist
October 24	Sunday	-	The Twentieth Sunday after Trinity
October 28	Thursday	-	St. Simon and St. Jude, Apostles
October 31	Sunday	-	The Twenty-first Sunday after Trinity

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 sung at **10:00 a.m.** (The **Litany** on the first Sunday of the month), and the **Holy Eucharist** is celebrated (sung) 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) Our Ordinary's **Bit** - **The Baker Woman** - this page.
- 2) Father Reid explains Anglican Chant/Plainsong/Gregorian Chant - **You were asking** - see page 3.
- 3) Dated but relevant - **Times Abuse** - see page 5.
- 4) **ACCC Options** - Father Eglington expounds - see page 7.
- 5) Some appropriate comments on **Women's Ordination** - see page 9.
- 6) From His Holiness - **Pope's Speech Tackles Abortion, Euthanasia, Embryonic Stem Cell Research**- see page 10.

The Bishop's Bit

The Baker Woman

A sermon preached at St Athanasius, Montreal, on Mothering Sunday this year. The topic is not unsuited to this month as *September 8* is observed as our Lady's birthday.

Eighteen year old William thinks he's independent. Need his mother? Certainly not. He's grown up, smokes, drinks, drives a car. But reality is clearer when he comes in from a hefty game of hockey, "Ma, anything to eat. I'm hungry." Twenty year old Samantha thinks she's independent. Need her mother? Certainly not. She's in her second year at university. She has her own circle of friends, her own values. But reality is clearer when she says to those friends, "Hey guys, my mum has baked and sent this cake."

Down the centuries this Fourth Sunday in Lent has collected several nicknames, among them Mothering Sunday, Refreshment Sunday, Simnel Sunday, Laetare or Rejoicing Sunday, Mid Lent Sunday. As any mum can tell you, who

three times a day puts food on the family table, there is an intimate connection between mothering and refreshment, "Ma, anything to eat? I'm hungry."

Our English word *lady* derives from two old Anglo Saxon words. *Hlaf* = a loaf of bread. *Dig* = to knead dough. A lady is one who kneads dough, bakes bread, puts food on the table, feeds her family. Mary was therefore a lady. Did St Joseph, I wonder, ever ask, "What's for supper tonight, my dear?" So we sometimes talk about the Lady chapel or the Lady altar. We mean the place where she is gratefully remembered, the Lady Mary.

But we also call her *our* Lady, Notre Dame, Madonna.

Today's gospel is about the feeding of the five thousand. By a miracle Jesus feeds hungry people, even though on Lent I saw that Jesus declined to make feeding the hungry the principal part of His work. And Jesus uses this miracle of the loaves to teach about Himself. "I am the Bread of Life" (*John 6,35*). "I am the Bread which came down out of heaven" (*John 6,41*). "I am the living Bread" (*John 6,51*). In the desert of life hungry crowds search for meaning, purpose, fulfillment, love. Jesus feeds such seekers with Himself, Refreshment indeed.

This makes Mary not only the Lady for Joseph and Jesus, but our Lady too, the mother for all mankind. She is the Baker Woman, the Loaf Woman, providing the Bread of life that man may eat Thereof and never die. She is the Mother of God feeding the family of man with the living Bread Who came down from heaven. Just as there is no bread without a baker, so there is no incarnation without Mary. Where the salvation of the universe is concerned, there is indeed a connection between mothering and refreshment. Where salvation is concerned not one of us is independent, not William, not Samantha. We need this mother to produce this Bread, "I am the living Bread. If any man eat of this Bread he shall live for ever. The Bread which I shall give is my flesh, for the life of the World" (*John*

6,51). The village where Jesus was born is *Bethlehem*, Hebrew for *House of Bread*.

So on Mothering Sunday we give thanks for Jesus, our Refreshment. And again we note that trusting in Jesus, which is what faith means, trust obliges us to share in the eucharist, where eating bread enables us to feed on Jesus by faith. The early church saw the feeding of the five thousand, as one way among many, of understanding the eucharist. After all, the miracle happened close to passover, "Now the passover, a feast of the Jews, was nigh" (*John 6,4*).

There was only a small amount of bread but it multiplied to feed the many. The one Christ meets the needs of all. The apostles going out to the crowds on the hillside were a picture of the church going into all the world. Gathering the scraps afterwards and collecting them together was a picture of Jesus uniting all who believe in Him. St Paul talks of the Christian church as "One bread" (*1 Corinthians 10,17*). Well, the early church saw this sentence in today's gospel as a picture of the one bread, "Gather up the fragments which remain that nothing be lost" (*John 6,12*). An old prayer has come down to us from the early church which says in part, "As this broken bread was scattered upon the mountains" - a picture of the feeding miracle - "and gathered up in one" - a picture of Christ uniting believers.

Mothering. Refreshment. Mary. Jesus. Eucharist. Missionary work. Church unity. Once you start on one Christian word, theme, picture, idea, you link up with other Christian notions, images, symbols.

But a word more about mission. The liturgy for Easter eve speaks of the church as our mother, "Dearly beloved, on this most holy night our holy mother the church keeps vigil". The epistle for today hints that the church is our mother, "Jerusalem which is above is free, which is the mother of us all" (*Galatians 4, 26*).

Now if the church is our mother, we have Refreshment to put before a hungry

world. Our place is in the kitchen. "When the world asks, "Anything to eat? I'm hungry", we answer, "Jesus is the Bread of life".

To Whom with His Father in the unity of Their Spirit be thanks for evermore. Amen.

+Robert Mercer CR

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

You were asking

Q. What is the difference between/among **Anglican Chant, Plainsong, and Gregorian Chant?**

A. What are the differences in the three types of chant? First, it bears mentioning that two of them: plainchant (or plainsong as it is also known) and Gregorian Chant are, today, terms that are used interchangeably. In truth, however, Gregorian chant is just one style of plainchant that developed in the Church of the first millennium. In technical terms, these two would be classified as monophonic unison chant, which means that there is only one line of music or one part - what we would call the "melody" in a hymn tune. Briefly, Anglican Chant differs in that, while it preserves the use of a melodic line, it adds harmonized parts (alto, tenor, bass) to provide four part harmony. All of these types of chant, single melodic line, or melody with harmonized parts, were initially developed for the Psalms where the melodic line would be repeated for each verse.

Let's look first back into the dim recesses of Church singing. In a series of articles on Great Composers of Sacred Music for the *Diocesan Circular*, in the first two submissions, I pointed out that early Church music paid homage both to Greek culture, in terms of style of music, and even more so to the worship in Jewish synagogues, from which the early Church was in many liturgical senses, a direct

offspring. The Psalms that the Christian Church has used since its inception are the same as had been in use by the Jews as their "hymns" for almost a millennium.

Unfortunately, most early Church music was lost entirely, so we have virtually no written records for the first several centuries of Christianity. Of course, musical history buffs would ask, "How could there be written records, since musical notation didn't even start until the eighth or ninth century A.D.?" What had been lost was the aforementioned libretto, specifically Christian hymn texts - other than the Psalms.

As mentioned, the style of singing the Psalms in the early Church derived originally from the Jewish practice; however, in the first few centuries, different "schools" of Church singing (and also, it should be noted, methods of celebrating the Divine Mysteries) developed. As we are part of what might broadly be called "the Western Church," let us restrict our consideration to the west only. The different schools in the west were: Ambrosian, Gallican, Mozarabic, Gregorian and Old Roman. Just as the liturgical practices of the first three schools were largely subsumed into the practices of the centralized authority of the Church about Rome, so too were the styles of music. Tiny bits of the Gallican and Mozarabic survive, and, through its continued use by the Church in Milan, most of the Ambrosian endures. The *Canadian Psalter, Plainsong Edition* still includes the Ambrosian Chant for the Te Deum Laudamus, on page 41.

While there is not complete agreement as to whether the sources of Gregorian and Old Roman Chant share the same root, it is generally acknowledged that Gregorian Chant became the only official chant of the Roman Church sometime between the 11th and 13th centuries, having also absorbed the Old Roman Chant.

Acknowledging that Gregory the Great was Pope at the end of the sixth century; and that there was no written musical notation until the ninth century, and then

no agreement on pitch for another century or two, one might reasonably ask how the name Gregorian Chant was attached to this enduring style of plainchant. Well, this article is supposed to be about the differences in types of singing, so I hesitate to launch into an intriguing bit of history. It is most uncertain that Gregory actually had much to do at all with respect to the development of the style of plainchant that bears his name. He is, however, a key figure in terms of the rise of the medieval papacy, not necessarily because he was attempting to centralize power in his own office. Rather, several crises, Church growth and evangelization (not least with his sending Augustine of Canterbury to England), and his genuine care all served to ensure his respect for posterity. He first coined the term, for himself, "servant of the servants of God," a term still used by Popes today. It is perhaps not surprising that his name was first attached to the particular style of plainchant.

Initially, all of these chants were developed for use with the Psalms; however, the inclusion of Canticles for what we now call the Daily Offices, and, parts of the Mass (Kyrie, Gloria, Creed, Sanctus, Benedictus, Agnus Dei) followed on, as did the Minor Propers of the Mass (Introit, Gradual and Tract or Alleluia, Offertory and Communion).

At the risk of becoming a little too technical here, it should be pointed out that there are three different types of melodic styles of plainchant: syllabic, in which each syllable of text is set to a single note; neumatic, in which two to a dozen notes accompany a syllable; and melismatic, in which single syllables may be sung to dozens of notes. Most of the Psalms in the Canadian Psalter are syllabic, or else very simple neumatic (only two or three notes to a syllable). Some of the Canticles in the same Psalter are slightly more complex neumatic, including the aforementioned Ambrosian Chant version of the Te Deum. The more complex neumatic and melismatic versions of plainchant are very beautiful

indeed, but are quite difficult to sing well.

Anglican Chant, that uniquely English form of singing Psalms and Canticles, clearly shows its roots in plainchant. Indeed, it can quite properly be called "harmonized plainsong." When considering just the Psalms and Canticles, both plainchant and Anglican Chant share certain characteristics: the halves of each verse are comprised of "recitation notes" - a series of syllables on the same note, and then "inflection," or "mediation" and "termination"; each half verse is "pointed" which is where the melody changes on particular syllables. As mentioned, our Psalter, because it is mostly "syllabic" has very simple pointing for the Psalms. The Canticles, however, are mostly neumatic and therefore a little more complicated in their pointing. In contrast, the Psalms in the Anglican Chant Psalter are not easily sung without practice, as the pointing is more obscure than in the plainsong Psalter. Against that, many of us grew up singing the Canticles to a variety of Anglican Chant settings. That is why, at Synods and Deaneries, we use plainsong for the Psalms and Anglican Chant for the Canticles. Musicians might scoff at our using such a mixture; but it provides the best combination for us to make a joyful (and not unpleasant) noise when we meet so infrequently!

Thanks to **The Very Reverend Carl Reid**, Dean of the Cathedral of the Annunciation of the Blessed Virgin Mary, Ottawa, for providing the answer.

Times Abuse

The New York Times on January 12 printed a breathtaking review of sex abuse of minors in the Catholic Church. Its bottom line, after rehearsing many anecdotes and speculations about Catholic clergy abuse of minors, is that 1.8% of priests ordained from 1950 to 2001 have been accused.

Time will tell how accurate the article's numbers are - one former Baltimore priest has pointed out that the numbers it lists for the Archdiocese of Baltimore are twice

what Church offices have reported. But whether exaggerated or not, it's a depressing article.

But then, to focus on the evildoers in any profession, pulling stories from decades ago, would look devastating. For instance, do a Nexis search - a keyword search of the Nexis database of American news sources - for stories about teachers guilty or accused of molestation, and you don't have to go back to the 1930s to find thousands of cases. Every month, you'll find hundreds.

You'll also find a marked difference in the language.

When writing about priests, the paper feels free to use a broad brush and demeaning language. We hear about a "rigid episcopal hierarchy" that was so odious that the healthy people left the priesthood. Those who stayed in the priesthood in the 1970s were likely to be "theologically conservative, gay or maladjusted." Priests were idiots in the old days. They "emerged from their near-cloistered seminaries and stood blinking at a world changing around them."

The stories about accused teachers are very different. There is no concern, for instance, that perhaps the atmosphere at universities where teachers are formed is too permissive about sex, that the culture sends too many value-neutral signals about sex or that pornography has predisposed young male teachers to objectify sex. There is no concern about a "teacher sex-abuse crisis" that is "inherent in a system that doesn't take sex seriously "

Yet it seems to us that such a case could be made much more convincingly than the tortuous intellectual twists explaining how a stance against illicit sex has caused illicit sex. But even the Times itself has to comment on the clear meaning of two of its statistics.

The majority of abuse cases occurred in the 1970s and 1980s, the Times reports. The abuse came at the height of the

sexual revolution, a time when many American Catholics rejected Church teachings about sex, not at a time when they were rigidly insistent on them. Pope John Paul II has pointed out the connection between the rejection of Church sexual teachings in word and the violation of them in action.

He sees what the New York Times can't: that sex abuse comes from the rejection of sexual mores.

The majority of the abuse was homosexual, the Times reports. The Times research merely corroborates what Church teaching already knew: Homosexual tendencies are often accompanied by other sexual problems.

The evidence is all around us. Among homosexual Web sites, for example, the highest-rated sites (by an overwhelming margin) are sites featuring "twinks" - homosexual slang for teen-age boys.

To even a casual observer of the homosexual subculture, it is no surprise that these men are more likely to have sex with underage boys. They celebrate it. The conclusion should not be difficult to reach. The exclusion of men with homosexual tendencies from the ordained ministry is essential to the welfare of children. That's the position the Vatican has consistently upheld. In the end, we can be grateful for the Times data, even if we have to reject its conclusions. The Times says: "[A]lthough the problem involved only a small percentage of priests, it was deeply embedded in the culture of the Catholic priesthood."

We would rephrase that.

Yes, the problem involved only a small percentage of priests, and yes, it pointed to a much larger problem - the problem of a homosexual subculture embedded within certain Catholic seminaries. This in turn is intimately linked to a larger problem embedded in society at large: sexual license.

Until that larger problem is admitted and

addressed, we won't make progress against abusers everywhere they lurk, mostly outside of parishes.

Editorial in the **National Catholic Register** - Jan. 27 - Feb.1, 2003

From here and there

a) A man who uses a great many words to express his meaning is like a bad marksman who, instead of aiming a single stone at an object, takes up a handful and throws at it in hopes he may hit. **Samuel Johnson**

b) '**sycophant**' - n. - servile flatterer, toady, parasitic person.

c) Anglicans have replaced the catechism with a menu. **Robbie Low**

d) A pastor goes to a nursing home to visit an elderly parishioner. As he is sitting there, he notices a bowl of peanuts beside her bed and takes one. As they continue their conversation, he can't help himself and eats one after another. By the time they are through visiting, the bowl is empty. He says, "Mrs. Jones, I'm so sorry, but I seem to have eaten all of your peanuts."

"That's O.K," she says. "They would have just sat there anyway. Without my teeth, all I can do is suck the chocolate off and put 'em back in the bowl." Thanks to **Bridget Speck**

e) The easiest way for your children to learn about money is for you not to have any. **Katherine Whitehorn**

f) **Creation of Angels** - The holy scriptures do not mention exactly when the angels were created, but the Church in its holy tradition, through the writings of its holy fathers, chiefly St. John of Damascus, St. John Cassian, St. Basil the Great, St. Gregory the Theologian, St. Ambrose of Milan, St. Dimitri Rostov, St. Dionysios the Areopagite, all of them believe that they were created from "nothing" prior to the sensible material

world and prior to humans. The angels were created by God to glorify Him and contemplate Him, "when the stars were created, all my angels were glorifying me and praising me" (Job 38:7). It is the Logos of God, Who created them because, "for by Him were all things created, that are in heavens, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers, all things were created by Him and for Him". (Colossians 1:16).

g) Consider this:

* if Barbie is so popular, why do you have to buy her friends?

* if ignorance is bliss, why aren't more people happy?

* the early bird gets the worm, but the second mouse gets the cheese.

h) *Anglican Mainstream* is a well-intentioned group of serious-minded Evangelicals. But it is a group which seems to have no tactical ability, strategical sense or basic ecclesiology. It claims fidelity to scripture as its salient principle - and yet many of its members have already departed from scripture in the matter of remarriage of divorced persons and the ordination of women. In the first instance they are ignoring one of the most categorical dominical injunctions, and in the second they are setting aside Pauline texts arguably more comprehensive and definitive than those against homosexuality. **Geoffrey Kirk**

i) Opposing the LesBiGay agenda makes one a conservative not necessarily an orthodox churchman. **Peter Toon**

j) The curse of Protestantism is division. The very nature of its origins, self-understanding and approach to the Word of God are inherently schismatic. . . . Nearly half a millennium down the road, the cry '*sola scriptura*' is not quite so convincing. Disbelief, up to the highest levels, is rampant and interpretation is a matter of personal, parochial or diocesan opinion. . . . The translation and

interpretation of Holy Scripture is the task of the Church brought into being by the same Holy Spirit who inspired the written Word. The protesters who broke with Rome cannot have foreseen the fissiparous nature of their enterprise. In rejecting the authority of the Pope the Western reformers did not abolish autocracy but rather set in train a process the logical end of which is that every man is a pope in his own parish or in his front room. From an article by **Robbie Low** in the August 2004 issue of *New Directions*

k) What part of "Thou shalt not . . ." don't you understand? **God**

l) Sign outside St. Cyril of Alexandria's Catholic Church, Galveston, Texas: 'Staying in bed shouting, "Oh God!" does not constitute going to church!'

ACCC Options!

It is a common-place amongst pollsters, commentators and social observers, religious and anti-religious, that while adherence to and interest in organized Christian religion in our western society continues to plummet, interest in and self-confessed awareness of spirituality runs at very high levels, especially amongst the young. This is so even in the USA despite the apparent contradiction posed by the success of big-box evangelical churches. Also amongst the young in particular, the Christian religion seems to be regarded as antithetical to "real spirituality" because it is "restrictive", "patriarchal", misogynist, and has a long history of "promoting violence and hatred".

What has happened is that the sphere of "religion" has shrunk, and that of "spirituality" has expanded. "Religion" used to refer to the whole of the human encounter with the divine, but has shriveled away to something like mere "church-going". "Spirituality", meanwhile has come to indicate and to include anything and everything relevant to an individual's contemporary experience of the sacredness inherent in nature and

mankind. According to David Tracey: "[This spirituality] is creation-centred but not pagan, sexually alert without being pornographic, holistic without being sentimental, and personal without being private". ("The Spirituality Revolution", Brunner-Routledge, 2004.)

No doubt, not everyone would agree with that summary, and there will be need to discuss the implications and challenges of this phenomenon later on. But for now, let's notice one aspect of its significance. Church people are apt to react by circling the wagons, and mentally dividing the world into sheep and goats, and condemning all the goats as pagans, pantheists, panentheists and more. And those without a grip on these terms tend to wring their hands, lament the absence of "young people" and speak of "remaining faithful" (a dangerous concept usefully discussed by Abp. Hepworth in the latest issue of "The Messenger"). There are uncomfortable parallels in the way we have reacted to disorder and worse in the "official" Anglican churches on this continent.

This leads me to the options facing the ACCC. The first is to be a holding pen for the faithful of the Anglican Way who ARE church people and who realize, either instinctively or by a reasoned process, that a privatized spirituality is, in the end, utterly self-centred and destructive, and as bad as no spirituality at all, and as bad as the abandonment of orthodox belief.

One can desire to construct and to be in a holding pen for a number of quite, indeed radically, different reasons, which include the following, at least:

1. To provide a place for dispossessed Christians of the Anglican Way until they can realign with other such folk in North America (and here the parable of the Labourers in the Vineyard is very apposite), or with an Anglican jurisdiction abroad, whether an existing one or one to emerge from the wreckage of the Anglican Communion. Just now, realignment with other jurisdictions is hot, and already the Primates of Kenya,

SEAsia, Rwanda, Nigeria, Central Africa and the Southern Cone are exercising jurisdiction in North America: colonisation in reverse, as it were.

2. To provide a place for dispossessed Anglicans until some arrangement can be made with Rome or the Orthodox and the sheep in the pen can be delivered safely home to authentically orthodox Christianity. This, of course, involves giving up on the Anglican Way, and at least accepting the Council of Trent.

3. To provide a place for dispossessed Anglicans to regroup and to re-educate themselves in readiness for re-launching and rebuilding the Anglican Way in Canada.

4. To provide a place for church-going in accordance with the BCP and orthodox faith and order until it is no longer needed, either because of a miraculous change in circumstances or because the sheep have all ultimately dropped off this mortal coil.

5. To provide a comfort zone for those who wish to worship with the BCP, and particularly in a form with traditional Anglo-Catholic additions, re-arrangements and ceremonial.

You will readily see here profound differences of intent and purpose. They need to be explored, discussed and refined. And we need to consider the alternative, that to think in terms of a holding pen for people who are already church-goers is the wrong approach altogether, especially if we want to rebuild the Anglican Way and a genuine Christian spirituality.

By **The Rev. Graham C. Eglinton**,
Chancellor of The Anglican Catholic
Church of Canada

Women's Ordination

I believe that to ask the question "What is the effect of women's ordination on salvation?" is to ask the wrong question,

or at least to begin at the wrong place. It is an error, I think, to present Christianity as primarily a "salvation religion," in which all the ultimate questions have to do with the salvation of man. Rather, it would be more accurate to describe Christianity as a religion focused on glorifying God the Father, through God the Son, and by God the Holy Ghost.

It was to glorify the Father that our Lord Jesus Christ became incarnate, and while our salvation is a wonderful part of the glory that the Son raises up to the Father, to continue our Lord's work as his Body, we ought to begin at the same place as he did in his earthly ministry - by concentrating on the Father's, now our Father by adoption and grace, glory.

Thus, when we get to the question of ordaining women, we ought not to be asking, "Will God condemn me if I am wrong?" but something more like "How do we glorify the Father consistent with revelation, the ministry of our Lord, and the Holy Ghost inspired faith and practice of the undivided Church?"

I believe that the ordination of women is a very serious error, premised on similar grounds of secular "rights theory," relativism, and sentimentality as the more recent dispute about homosexual activity. I believe that it is disobedient to God and his revelation and that it does not give glory to the Father consistent with the Incarnation of our Lord, regardless of the personal intentions of the practitioners. My concern for the practitioners, then, is not, first of all, their condemnation, but rather the fact that the focus has shifted from God to man in the process of introducing this innovation into the life of the Church. I certainly pray that God in his mercy does not condemn them, but even assuming that my fervent hope in God's mercy towards them is correct, nothing important changes. The action is still wrong on biblical and historical grounds, and I cannot in conscience ignore it, table it for the moment, or act as if it were a matter of indifference.

It is works righteousness to worry about

the least requirements for salvation. On the other hand, the biblical doctrine of salvation by grace through faith calls on us to offer our best and our all, to submit all of our lives and thoughts, to the glory of God, not as a price, but as the imitation of Christ. This difference puts those of us who cannot accept the ordination of women in conscience in a very hard place. We cannot participate in actions that we believe in conscience to be contrary to the glory of God, so we are effectively excommunicated from the fellowship of those who ordain women - not because we believe that they are damned, but because it would be damning for us, or at least contrary to our Christian profession, to act in a manner we believe contrary to the Father's glory.

The Father's glory is never a "secondary" issue, nor can it be. Recent efforts to construct coalitions by excluding the question of the ordination of women from the agenda will fail. On the one hand, many such efforts suffer from the well-intentioned, but naive misunderstanding of what the word "communion" means. If we cannot receive the Holy Communion together in good conscience, we are not in communion. On the other hand, there have been a few distressing attempts to use guilt over "causing divisions" that have been employed to try to force a working acceptance of the ordination of women as the cost of "moving forward" in some sort of "common cause." This is a technique perfected in the General Convention, and it sounds a lot like "new boss - same as the old boss."

As Americans, we focus too often on the utilitarian - how do we get saved? Our discussions will bear more fruit, however, if we redirect our attention to God's glory first, since, after all, he who seeks to save his life shall lose it.

By **The Rev. Dr. Louis Tarsitano**, St. Andrew's, Savannah, Georgia

Pope's Speech Tackles Abortion, Euthanasia, Embryonic Stem Cell Research

LOURDES, FRANCE - Despite his failing health and suffering from complications of Parkinson's disease, Pope John Paul II spoke to more than 300,000 people over the weekend at a Mass in France. He told them to continue to oppose practices such as abortion, euthanasia and embryonic stem cell research that destroy human life.

"I appeal urgently to all of you, dear brothers and sisters, to do everything in your power to ensure that life, each and every life, will be respected from conception to its natural end," the Pope said. "Life is a sacred gift, and no one can presume to be its master."

The Pope has repeatedly spoken out against abortion and euthanasia, but his comments also applied to human cloning and embryonic stem cell research.

They were delivered just days after British officials gave university researchers the go-ahead to clone unborn children with the express purpose of killing them for their stem cells.

Expanding on the Catholic Church's pro-life policies on assisted suicide and euthanasia, the Pope in March said that removing the feeding tube of a disabled patient is immoral and amounts to "euthanasia by omission."

Pope John Paul II also said that the lexicon used to describe such patients - as being in a "vegetative state" was degrading and inhuman.

That's the kind of language that has been condemned by supporters of Terri Schiavo and doctors who say she is not in a state of PVS, but is disabled and able to breathe on her own without artificial respiration.

"A man, even if seriously sick or prevented in the exercise of its higher

functions, is and will be always a man . . . [he] will never become a 'vegetable' or an 'animal,'" the Pope said. "The intrinsic value and personal dignity of every human being does not change depending on their circumstances."

Providing food and water to such patients should be a natural thing to do and "morally obligatory," but not considered extraordinary measures, the Pope added.

"In particular, I want to emphasize that the administration of water and food . . . always represents a natural means of preservation of life, not a medical treatment."

By **Steven Ertelt**, LifeNews.com Editor, on August 16, 2004

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