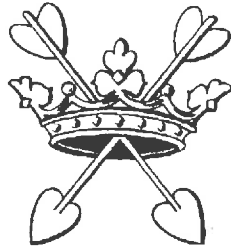


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

October 17, 2000 - St. Etheldreda

November Schedule

November 1	Wednesday	-	All Saints
November 2	Thursday	-	All Souls
November 5	Sunday	-	Trinity XX
November 12	Sunday	-	Trinity XXI
November 19	Sunday	-	Trinity XXII
November 22	Wednesday	-	St. Edmund, King and Martyr (Transferred)
November 26	Sunday	-	Christ the King / Sunday Next Before Advent
November 30	Thursday	-	St. Andrew the Apostle

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 (Red Letter Days in the Prayer Book Calendar) - the Holy Eucharist is celebrated at 7:00 p.m., 10:30 a.m. on Saturdays - when the Chapel is available!

Notes

Wednesday, November 22 - we will be celebrating our Feast of Title - St. Edmund, King and Martyr - Mass at 6:00 p.m. - reception and light lunch in Luther Village following Mass. Please join us in our celebrations, if you can.

Sunday, December 10 - The Bishop will be with us - to baptise, celebrate, and preach! A light lunch will follow. Please join us - you'll have an opportunity to visit with our Ordinary!

Desired - one white cope - if you have any leads, please let us know.

St. Etheldreda, OSB

"Now Etheldreda shines upon our days, Shedding the light of grace on all our ways. Born of a noble and a royal line, She brings to Christ her King a life more fine." The Venerable Bede

To her friends and family, this once most famous female Anglo-Saxon saint was Etheldreda. To poor people she was Audrey, and the word "tawdry" originally came from the cheap necklaces that were sold on the feast of Saint Audrey and which were believed to cure illness of the throat and neck. This was because Etheldreda had suffered from neck cancer, which she attributed to divine punishment because she was once vain enough to wear a costly necklace. She had a huge tumor on her neck when she died, but, according to Saint Bede, when her tomb was opened by her sister Saint Sexburga, her successor as abbess at Ely Abbey, ten years after her death, her body was found incorrupt and the tumor had healed.

Etheldreda was born in Exning, Suffolk, England c. 630, and died at Ely in 679. She was a woman of noble birth, the daughter of King Anna of East Anglia, and sister to Saints Sexburga, Ethelburga, Erconwald, and Withburga. She was born in a time when the religious were uncompromising in their desire for complete conversion of their lives to God. To Etheldreda prayer, the Blessed Sacrament, and works of mercy were essential features of her faith in Jesus Christ. From her youth she devoted herself to piety, purity, and humility. Though she seemed destined for the cloistered life, twice Saint Etheldreda was married and released from these unwelcome ties.

At the age of 14, Etheldreda was married to Tonbert (Tondbeht), a Gyrvian prince. Now some saints have run away from marriage when they felt called to the vowed religious life, but Etheldreda trusted in God. She accepted the wedding calmly and found that Tonbert was equally devout and was happy that they should live in continence. After three years together, Tonbert died.

For a time she enjoyed the solitude of the island of Ely, which had been part of her dowry, but for reasons of state she married again. Her second husband, Egfrid, son of King Oswy of Northumbria, was just a boy at the time. Etheldreda, though still young herself, treated him as her son or brother, rather than as a husband. She taught him the catechism and directed his spiritual growth, clearly trying to prepare him to accept a marriage of continence.

But after 12 years of this relationship, Egfrid, grown to manhood, tried to make her his wife in fact as well as in name. This alarmed Etheldreda, who then sought the counsel of Archbishop Saint Wilfrid of York. He released her from her marriage and advised her to withdraw to the Benedictine abbey of Coldingham. At last she was able to fulfill her heart's desire. She took the veil at Coldingham under Saint Ebba.

At first Egfrid tried to persuade Wilfrid to order his wife to return to him, but without success. In 672, she founded a double monastery, where the present Ely Cathedral now stands, and ruled it as abbess. Egfrid dispatched armed men to Ely in an attempt to force her to return, but the expedition was unsuccessful.

From the time she founded Ely, Etheldreda ceased to wear clothing of fine linen and dressed only in woolen garments. Except at Easter, Pentecost, and Epiphany, she washed only in cold water. Only when she was ill or on great church festivals did she eat more than one meal a day. She prayed for those who did not pray and

often kept vigil in the church from midnight until dawn. Seven years after the foundation of Ely Abbey, she died of the plague.

Saint Bede wrote a long hymn in praise of Etheldreda who, judging from the number of churches dedicated to her and calendars containing her name, must have been the most revered of all Anglo-Saxon women saints. This is partly due to the number of miracles that resulted from her intercession, which made Ely an important pilgrimage site.

In art, St. Etheldreda is crowned, holding a crozier, book, and a budding staff. Etheldreda is the patroness of Cambridge University, and those suffering from throat and neck ailments.

From For All the Saints website

The Traditional Anglican Communion (TAC)

From the Preamble of the Concordat of the TAC:

"Determined to maintain the unbroken continuity of our tradition within the One, Holy, Catholic and Apostolic Church of Jesus Christ from its inception to the present day, especially as expressed in the precepts of the Ecumenical Councils of the Undivided Church;

Established in our particular identity of history, character and purpose within the constant tradition of the Church from its arrival in the British Isles in the earliest Christian centuries, and as expressed in its traditional formularies . . ."

TAC member bodies:

The Anglican Church in America
Diocese of Central America and Mexico (ACA)
Missionary District of Puerto Rico (ACA)
Missionary District of Colombia (ACA)
The Anglican Catholic Church of Canada
The Anglican Church of India
The Orthodox Church of Pakistan (Anglican)
The Traditional Anglican Church (England)
The Church of Ireland (Traditional Rite)
The Anglican Church in Southern Africa (Traditional Rite)
The Anglican Catholic Church in Australia
The Church of Torres Strait
The Continuing Anglican Communion in Zambia
The Church of the Umzi Wase Tiyopiya [Africa]
The Traditional Anglican Communion in New Zealand

The Bishop's Bit

THE QUEEN'S ENGLISH

Some of us may love our mother tongue, but we can not pretend it to be phonetic. Foreigners, Americans, even colonials with British ancestry, have problems with surnames and place names when visiting the British Isles or reading British books.

Mainwaring is pronounced Mannering. Crespigny is pronounced Cripny. Beauchamp is Beechm. Beswick is Bezzick. And my guess is that Champneys is Cheems. As to Featherstonhaugh, it's not huff, how, hor or ho. No, it's Fanshaw. Even common nouns can have their snares. Conduit is pronounced cundit. Constable is pronounced cunstable. And who would guess that fracas is frack ah? Oh, and bastard is a perfectly respectable word, not a curse, provided you pronounce it correctly. You need to know this when reading

lessons in church.

Going places? Well, remember that burgh at the end of a town's name may be either burrer or bruh. Chopgate is pronounced Chop yat. Southwark is Suth ik. Gloucester is Glostir. Leicester is Less tir, or perhaps it's ta. But don't be bamboozled by the smart set, who will tell you that Stiffkey is Stookey and that Pontefract is Pumfrit. The locals, the natives, pronounce these two words exactly as spelt.

In the south of England there is the neutral vowel, a soft grunt, that is not one of the five vowels recognized in English grammar; it hovers fleetingly among a and i and u. Not that it matters, because you clip off or you swallow the last syllable of a place name. This last syllable is almost silent. Take Birmingham, for example. You stress Birm. You go quiet with ing. You say hm so softly that it sounds like mm. Bir ming mm. We do the same with London so often that we fail to notice that we really say Lun dn.

In the North? You note I spell it with a cap. The North is a world of different sounds. Newcastle is no longer New car sil. It's now New cass il. Honey is hinny. Cup is coep. And in the North you do not swallow or go silent on the last syllable of place names. In the south Battyford would be Batty fid (provided you made the i into a soft grunt). But in the North Battyford is indeed Batty ford, with the last syllable as heavily stressed as is the first syllable. In the south you say York sh. But in the North you are definite about York shuh!

Further north still is Scotland. It has its own words, its own pronunciations, its own accents, and in Gaelic its own language. On first arriving in Glasgow you are unlikely to understand a word you hear. I shall be silent about English in the northern kingdom, except to say r is rolled, it is not pronounced ah; and to say that in shire, this syllable is very heavily stressed. You stress it more than you stress the preceding syllables. In Renfrewshire, for example, shire is the sound others must hear. (In London it would be the sound that others must not hear.)

In Wales it's not only the diphthongs but also the letters that catch you out. Dd is th, f is v, ff is f, ll is hl, and w is a vowel pronounced u. Y is also a vowel and is pronounced, as far as I can make out, in three different ways, as in the place name Ynysybwl, Un iss ie bull. Not all Welshmen are proficient in their native tongue, but it is a living language, the speech patterns and grammar of which effect even the English of English speaking Welsh. For example, in almost every word it is the second last syllable that is stressed. The last syllable has a rising inflexion. It is this practice of down and up that makes Welsh English so sing song to our ears.

Ireland, that land of melancholy and beauty and violence and wit? Again, there's south and north, and there's Erse. But proper nouns are even more baffling than in England. The boy Sean is Shorn, the girl Siobhan is Shore bin, the town of Dun Laoghaire is Dun Leary, and the Prime Minister of Eire's real title is Taoiseach pronounced Tea shock, which means the Leader.

It was in the reign of Elizabeth I that attempts were first made to introduce standard or Queen's English to the realm. Not all attempts succeed, thank Heaven (though we are glad the *BCP* has survived for us). In the reign of Queen Elizabeth II we can still have fun with potayto and tomarto, or is it tomahto? This red neck Rodeezhun revels in the vagaries of our mother tongue (and in the sounds of the *BCP* and the Authorized Version).

+Robert Mercer CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

Take Any Word!

Take any word from the dictionary, alter it by adding, subtracting or changing one letter and supply a new definition. Here are some examples:

Sarchasm: The gulf between the author of sarcastic wit and the reader who doesn't get it.

Reintarnation: Coming back to life as a hillbilly.

Giraffiti: Vandalism spray-painted very high.

Innoculate: To take coffee intravenously.

Karmageddon: It's like, when everybody is sending off all these bad vibes, right? And then, like, the Earth explodes and it's like a serious bummer.

Glibido: All talk and no action.

Dopeler effect: The tendency of stupid ideas to seem smarter when they come at you rapidly.

Intaxication: Euphoria at getting a refund from the IRS, which lasts until you realize it was your money to start with.

From the Washington Post

The Catholic Church

The Christian Creed includes a profession of belief in the Holy, Catholic Church. The word "catholic", which means by derivation "throughout the whole", and so "general" or "universal", is not found in the New Testament. By the second century, however, it had begun to be necessary to distinguish between the true Church which held fast to the Apostolic Faith, though it was already widely dispersed, and certain groups of professing Christians who, by reason of their heresies, were not "of the Church". The word "catholic" was then taken into use to denote the "whole" Church, in the twofold sense of "related in all its parts" and "consistently sound in the Faith". "The Catholic Church" thus meant "The Church, which retains the uncorrupted Faith committed to it by Jesus Christ through the Apostles, as distinct from all heretical groups which treat corrupt versions of that Faith". Every member of the Catholic Church was by virtue of his membership a "Catholic", while heretics were not "Catholics", since they had no place in the Catholic Church.

To the Roman Catholic of to-day who says, "Exactly! That is our position in the face of all other professing Christians", it must be pointed out that the original use of the term had nothing whatsoever to do with being in communion with the See of Rome, apart from the fact that all local groups of orthodox Christians, being "Catholic", were in communion with one another. Not only so, but the new word was first used in the Eastern part of the Church; and it was first introduced into the Creed by the East. It did not find its way into the Western Creed until the fifth century.

From a book by The Rev. Oscar Hardman entitled *But I am a Catholic* published by S.P.C.K. in 1959.

From the Deacon's Desk

DOMINUS IESUS

A recent document from the Vatican, 'Dominus Iesus', has got many leaders of the non-Roman parts of the Christian Church, including the Archbishop of Canterbury Dr. Carey, in quite a tizzy. They seem to feel that they have somehow been let down. Here they have been for some time congratulating themselves that at long last the Church of Rome is coming round to their point of view that all Christian denominations are in fact part of the one Universal True Church of Christ. In some cases moreover that some other non-Christian religions are just as valid routes to God as is Christianity.

The release by Cardinal Ratzinger at this time of this document has really upset them. But the fact is that this document does not propose some new teaching of the Church but is just an honest attempt to state the real position as it has existed at least since the mid-sixteenth century, and to deflate the overly optimistic expectations of some Ecumenists.

From very early times the Roman Church has taught that "There is no Salvation outside of the Catholic Church". This is of course a position which cannot be substantiated by reference to scripture and so is denied

by other Christians. Our Article XVIII of the XXXIX Articles (BCP Page 705) is very clear on that point, as it is against Religious Pluralism. ". . . for Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved".

Submitted by The Reverend Mervyn Edward Bowles

The Fat Lady Has Sung?

Yogi Berra once said, "It ain't over 'til the fat lady sings" and "It ain't over 'til it's over". Well folks, it's time to face the facts, Western Civilization is finished. For those of us with traditional moral and religious values, it has been a painful experience. For most Americans though, living in their busy little cocoons, it doesn't matter.

They have no clue as to what is going on. And they don't want to have a clue. The Right to Life Movement is dead in the water. National Right to Life once battled to end all abortion. Then after the Supreme Court ruled in Webster, they tried to ban second and third trimester abortion. Then they (we) lost in the June 28 Supreme Court decision, which by 5-4 refused to ban partial-birth abortion. And now National Right to Life has announced that they are going to sponsor House Bill HR 4292, which will ban post birth abortion. That's right, a three-judge panel in New Jersey ruled that if a child is born and the mother did not intend to give birth, the child is not afforded protection under the law.

We are entering the final phase of the victory of the New World Order and the rise of Antichrist. Anyone speaking out against sodomites, racial and class demagogues, or the welfare state (which has destroyed the black family unit, taxed women out of their homes, and destroyed private initiative) is demonized as hateful and will soon find such "hate speech" to be illegal.

And of course too many of our 'religious leaders' are photo-op-seeking socialists rather than prophets. We have seen Vatican II used as an excuse to feminize the clergy, for nuns to shun their habits and for priests to play with the Liturgy. (One can seldom attend Mass without seeing the priests changing a few words here and there to suit their own whims.) Divorce is rampant, and 'sin' is a generic concept that really means 'not being nice'.

DeToqueville predicted that America would collapse once people realized they could vote themselves money from the public treasury. So as our bishops abandoned their prophetic office to become political cronies and socialist do-gooders they, together with the two political parties, have destroyed everything that this country once stood for: independence, self-reliance, moral values, and freedom from government intrusion. They have been oblivious to the fact that Christ called individuals to charity, not Caesar.

Believing the ends justify the means, the American bishops made a devil's bargain with the U.S. government during the advent of 'The Great Society' to accept US taxpayer money for their 'charitable work' in exchange for not preaching the Gospel to those receiving assistance. They have thus helped to destroy families in low-income households by removing the need for fathers, while ignoring the spiritual vacuum that is the cause of so many social pathologies. Consummate socialists, the bishops think people should get money whether or not they work (just like bishops). They insist the government take money (by force if necessary) from the working family and wag the finger at those who dare resent it. And they perpetuate racism by constantly dredging up the past, encouraging this generation's minorities to consider themselves perpetual victims, and non-minorities to feel perpetually guilty.

Many times, in my letters (in print and online), I have spoken out on these issues. I have come to the realization that few people care. Those who do want to egg on a few radical prophet types while they won't raise a peep (except to pat them on the back privately). Everyone is concerned with his or her own interests.

Sorry to say, this country is finished. Western and Christian Civilization is a memory. I have been angry and chided for being too hard. Witnessing the collapse of all I hold dear in the face of mass apostasy and apathy has saddened me and put me in a foul mood. Thus the hard edge to some of my writings.

The good news is that as Christians, we believe that life has overcome death. We believe Christ overcame death and so will we. Out of the ashes of this culture, we look for the return of Christ. As persecution comes to the remnant, which is inevitable, we must pray and work to touch lives on an individual basis. I heard a priest say, from the pulpit, " Things are not that bad, most people are good". As I look around at the crime, the breakup of families, the greed and apathy, the acceptance of abortion and sodomy, the masculinization of women and the feminization of the clergy, a lost generation of teens, a decadent and obscene popular culture, etc., etc., I wonder what planet this guy came from. Like most Americans, he probably stays too busy to notice.

We now have become deaf to the cries of the prophets. Pope John Paul II is considered a nice guy, but we don't really take his words to heart. Many of our bravest souls, once prophets to the masses, have to live private lives of prayer and goodness, their voices no longer 'relevant'. Our culture has made its choice: personal peace and prosperity at any price, abandonment of virtue and self-sacrifice for hedonism and barbaric utilitarianism. Like lemmings, intoxicated by wealth and pop culture, we rush toward judgement.

The blood of the martyrs is the seed of the Church. And, much to the dismay of the neo-pagans there are many Christians left. We are the weeds in the garden of their New Age paradise. It will take a considerable amount of effort to extricate us from your plans. Even so, come Lord Jesus.

May the prayers of our dear Blessed Mother Mary and the peace of our God the Lord Jesus Christ be with you always.

By Jack Keene of Ridgeland, Mississippi - the Editor of the *Southern Papist Perspective*

From here and there

- Anyone can do any amount of work provided it isn't the work he is supposed to be doing at the moment. R. Benchley
- Legal abortion = assisted suicide = euthanasia = the 'right' of 'society' to eliminate whomsoever they deem 'non-viable'. M. Blaydoe
- At a dinner party one should eat wisely but not too well, and talk well but not too wisely. W. Maugham
- It is not enough to have a good mind. The main thing is to use it well. R. Descartes
- Isn't it funny how everyone wants to go to heaven provided they do not have to believe, think, say, or do anything the Bible says.
- Patience serves as a protection against wrongs as clothes do against cold. L. da Vinci
- The reason there are so few female politicians is that it is too much trouble to put makeup on two faces. M. Murphy
- Ritual and Ceremonial: Rites are the customary form of words used in services of the Church. Ceremonies are the actions which show by outward and visible signs the meaning which the worship conveys. These two may be explained by an illustration from everyday life - two people meet, they say, "How do you do?" It is the customary 'rite' of greeting. They shake hands. This is the recognized 'ceremonial' which symbolizes their mutual salutation. So when we meet God in his church we greet him with both rite and ceremony. I. Caudwell
- To hold a thing true, while simultaneously regarding contradictory beliefs as also true, is not to be tolerant. It is to be illogical and, ultimately, idiotic. T. & V. Byfield

A Response to 'Dominus Iesus'

What is all this about the pope saying we are not what we ought to be? Roman Catholics are no longer to call Anglicans a sister church.

Well, as you might imagine, there is a for and an against. The for is this. It is hardly surprising that the pope disallows the use of 'sister church' of Anglicans. He warned the Archbishop of Canterbury not to abandon the universal catholic practice in ordination. One of the very things that made us sister churches has been abandoned by an action which is much both more papal and more secular than anything the pope could have invented.

So having given the warning what was the pope supposed to do when Anglicans acted unilaterally? Stick his head in the sand and not notice? So that's the for.

And does it apply to us anyway? It certainly doesn't rumble me in the way it obviously got under the Archbishop of Canterbury's skin. But then I believe things the Archbishop doesn't. I would happily do as did one of our members trying to fulfil her religious duties in far off Kazakhstan, who hearing herself referred to as a protestant, threw out her chest and declaimed 'No, No, No, I am a Catholic'. After that she received all due Christian courtesy. That seems to be the right spirit. I don't need to be a sister, as it were, to identify with the Church Universal. As an Anglican Catholic the identification is already as clear as can be.

What about the against? The against is this. The pope argues that he is the only successor to Peter the apostle. You can see that if this is true, if he is the only successor to Peter, then it's all quite logical that you have to be in communion with the pope to be in communion with Peter. And that's what he means. But that puts a lot of us quite orthodox Catholic Christians outside.

I guess there are people who think it doesn't matter if you are in communion with Peter. But the point is that Peter and the apostles are not just dead and buried. They are very much alive. They are living members of the Body of Christ which spans heaven and earth. We sing of them on feasts of the apostles when we recall that 'the church is governed by those same rulers whom thou hast appointed in thy stead and shepherds of thy people'. Those rulers are the apostles not the bishops. The bishops and the pope to boot do no more than share the governance with them.

Nevertheless the other very obvious flaw in the argument that only the popes are successors to Peter is that for hundreds of years all bishops were understood to be successors of Peter, and you were in communion with Peter by being in communion with your bishop. The exclusive restriction of Peter to the pope has no theological justification and is really a secular development.

And thereby hangs a tale. For if there is a power problem in the papacy there is also one in Anglicanism. Call it papalism or secularisation, it comes to much the same thing.

The sovereignty of synods when they act against apostolic tradition is a papalism. And abuse of power. Governing the church by one man one vote is papalism. It's all very well to run a democracy by one man one vote. But it's no use when you are handing on sacred truth. And the lauding of democracy takes no cognizance of the fact Greek civilisation was destroyed in the 4th century BC by democracy gone mad, or what we might call a democratic papalism. Anglican synods beware. On the other side the Roman church's proclamation of doctrines that cannot be found in scripture or early tradition, however religious those doctrines may be, verges so close to secularisation as to be frightening.

There is in fact more sisterliness between Anglicans and Romans than we like to think. Ecumenical efforts could well look at the nasty things we hold in common instead of trying to paper over cracks.

And where are we in all this? Well we need to be content with being a very little sister, so little that we are probably not noticed at all. Fortunate to have so little power that we can hardly be accused of abusing it. Fortunate to have Bishop Mercer's synods as a model. Though whether you could run a Vatican Council like he runs a synod is another matter. What is needed in the modern church is a lot more holiness and a lot more understanding. I would hope that we could contribute.

A sermon preached by The Reverend Michael Shier, SSC on Trinity XIII, 2000, at St. Patrick's, Pitt Meadows, B.C.

Worth thinking about

- ⊗ Unless we are faithful to God through His Son, we are being faithful to the Adversary. There are absolutes!
- ⊗ How easy it is and dangerous to forget that "we do not wrestle against flesh and blood, but against principalities, against powers, against the ruler of darkness of this age, against spiritual hosts of wickedness . . ." (Ephesians 6:12). How comforting to know that we do not contend against these powers alone, but that we are surrounded by "ministering spirits", that is, the heavenly host of angels.
- ⊗ The more the honour and love of Christ grows among men, the more esteem and honour for Mary grows, for she brought forth for us so great, but so compassionate a Lord and Redeemer. U. Zwingli
- ⊗ If you listen to the 'pro-choice' arguments, they are not talking about when life begins. They are talking about a woman's right to choose. The pro-lifers are talking about a baby's right to live. J. Keene
- ⊗ You can not make a universal claim like "for us men and our salvation he came down from Heaven" and then say that it is only true for Christians. D. Mills

Dangerous Redefinitions

ARE NEWBORNS "PERSONS"?

It sounds like the baby shower from hell. As cake and punch are passed around, a doctor runs medical tests on a month-old baby. If he passes the tests, the guests welcome the child to the human community. But if the baby fails - if he has, say, Down's syndrome, or cerebral palsy - the parents bid him a sad farewell.

And then, the doctor snuffs out his life.

Believe it or not, a Princeton professor thinks parties like these would be a good idea. This is a tragic illustration that the killing of a month-old child - once absolutely unthinkable - has become a debatable moral question.

In an article entitled "Killing Babies Isn't Always Wrong", philosopher Peter Singer writes: "Perhaps, like the ancient Greeks, we should have a ceremony a month after birth, at which the infant is admitted to the community. Before that time", he says, "infants would not be recognized as having the same right to life as older people".

This means that if the child is considered "defective" in some way, the parents would presumably have a different kind of ceremony - one that ends with the child being admitted, not to the human community, but to a grave.

This is morally acceptable, Singer says, because newborns, while indisputably human, are not really persons. They don't become persons, and acquire a right to life, until weeks or even months after birth because they lack "self-awareness".

Extreme beliefs, yes, but Singer is hardly alone in espousing them. As far back as 1972, University of Colorado philosopher Michael Tooley was saying that fetuses and infants are non-persons who "do not have a right to life".

American University philosopher Jeffrey Reiman agrees. He maintains that infants do not "possess in their own right a property that makes it wrong to kill them". I could go on and on. But suffice it to say that people who wish to destroy handicapped or just plain unwanted newborns have influential supporters. And they're

getting more and more aggressive.

Well, we can't say we weren't warned. In the 1960s, as the abortion movement gained momentum, critics warned that the logic of abortion would lead directly from the womb to the cradle: babies already born would become the next targets.

These critics have been proven right. Three decades after *Roe v. Wade*, influential voices are clamouring for out-and-out infanticide.

The reasoning behind it - that newborns are somehow less than human - is already seeping into society. Witness the rash of "dumpster babies" - newborns thrown out by their mothers.

If this nation ever condones infanticide, we will be destroying the very principle that is at the heart of Judeo-Christian concepts of human rights and equality, namely, that it's always wrong to deliberately kill innocent human beings.

Florida Congressman Charles Canady is among those trying to prevent this dangerous redefinition. He has introduced a bill called the "Born Alive Infants Protection Act". Now, I know the abortion issue has been around a long time, and people get weary of it. But I urge you to learn more about this bill, and you can do so by visiting our BreakPoint webpage (www.breakpoint.org).

A bill like this is a vital and important protection against those hideous "baby showers" that Peter Singer proposes - celebrations that end only in death.

By Chuck Colson of Prison Fellowship Ministries

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Please note: The complete text of *Declaratio Dominus Iesus* may be obtained from zenit.org/english/default.htm - click on "Documents" in the left-hand column.