

The Parish of St. Edmund, King and Martyr

(Waterloo, Ontario)
www.stedmund.ca



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

UPDATE

February 6, 2007 - **St. Titus, Bishop and Confessor**

March Schedule

March 4	Sunday	The Second Sunday in Lent
March 11	Sunday	The Third Sunday in Lent
March 18	Sunday	The Fourth Sunday in Lent
March 25	Sunday	Passion Sunday
March 27	Tuesday	The Annunciation of the Blessed Virgin Mary

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 - **Major Holy Days** - the **Holy Eucharist** is *usually* celebrated at **7:00 p.m., 10:00 a.m.** on Saturday.

Notes and Comments

- 1) Meant for Advent, but relevant regardless - **Darkness before the dawn** - this page.
- 2) For **Robert's Ramblings** - **POLITICS AND LITTLE ELSE** - see page 3.
- 3) Some help in countering the gay agenda - **But What do I Say?** - see page 6 - the second of four parts.
- 4) Out of the mouths of babes! - **6 reasons not to mess with children** - see page 7.
- 5) Refuse to choose - women deserve better - the second of several **Pro-Woman Answers to Pro-Choice Questions** - see page 8.
- 6) **Two Mommies Is One Too Many** - see page 8.
- 7) **Claims every Catholic should be able to answer** - the first of twelve parts - see page 9.

St. Titus, Bishop and Confessor

A disciple and companion of St. Paul to whom the great saint addressed one of his letters. Paul referred to Titus as "my true child in our common faith". Not mentioned in the Acts of the Apostles, he was noted in Galatians where Paul writes of journeying to Jerusalem with Barnabas, accompanied by Titus. He was then dispatched to Corinth, Greece, where he successfully reconciled the Christian community there with Paul, its founder. Titus was later left on the island of Crete to help organize the Church, although he soon went to Dalmatia, Croatia. According to Eusebius of Caesarea in the Ecclesiastical History, he served as the first bishop of Crete. He was buried in Cortyna (Gortyna), Crete; his head was later translated to Venice during the invasion of Crete by the Saracens in 832 and was enshrined in St. Mark's, Venice, Italy.

From www.catholic.org

Darkness before the dawn

Persecution will strengthen us

As we prepare to celebrate the birthday of Jesus Christ there is surely nobody who seriously believes that Christianity is not under attack in North America. It was the author and critic Michael Medved, an Orthodox Jew, who pretty much summed it all up.

He made the point that even in a film as banal and forgettable as Alien 3, the secular establishment and its poodle that is media and entertainment managed to throw a few punches. In the movie, one of the violent sexual maniacs on a futuristic penal colony explains, "You know, we're all fundamentalist Christian here." This, of course, is in outer space.

One would have thought the eternal struggle against man-eating aliens had little to do with organized religion but apparently not. Out of context, out of place and just dumb, it nevertheless enabled another group of Hollywood types to bash their favourite foe.

And let us be specific here. Organized religion invariably means Christianity. To attack an Eastern faith or even Judaism would be seen as being politically insensitive. As for Islam, nobody in Hollywood or the Canadian movie and television business has the courage to risk a fatwa or two.

But in the final analysis it doesn't really matter. Tearing down Christmas trees, banning nativity scenes, mumbling happy holidays, preventing prayer in schools and council chambers. All the dying spasms of the liberal culture.

Now this is important. Never think that the attack upon Christianity is a sign of the decline of the victim. On the contrary. These attacks are evidence of the decline of the perpetrator. So insecure in their ideology are the atheist hordes that they try to destroy anything and everyone that reflects and exposes their weakness.

Every little victory for the secular culture is a major triumph for the Messiah whose

birthday we are about to commemorate. Just as the Church was persecuted most harshly by a Rome in massive decline. The darkness before the new dawn.

The attacks also mean that the weak and watery ones fall away, leaving the faith to serious Christians who understand they are here not to edit but to follow Christ. So the culture-friendly types, who submit to every whim of decadence, materialism in their pathetic effort to remain popular, become irrelevant.

It's why the United Church [of Canada] will effectively disappear within 20 years, why the Anglicans will split and their liberal wing evaporate, why the attempt to hijack genuine Catholicism is now stone dead and why solid, Orthodox churches are growing in all corners of the world.

It's not about socialism, recycling, sexual license, climate change, group hugs, self-esteem or never offending anyone. It's about truth, unchanging Scriptural absolutes, Church teaching, the undeniable facts of the virgin birth and bodily resurrection, speaking God's message even when it hurts the speaker as well as the hearer and unending love and forgiveness.

It's about doing what is right but never blurring the lines of what is wrong. About exposing sin but offering salvation. It comes at a cost but it is worth more than the world.

Have a wonderful, faithful and prayerful Christmas. Oh, and look forward to Alien 12, in which a sad group of once influential people will announce, "You know, we're all secular fundamentalists here." Then be eaten by an enormous spider from Neptune.

By **Michael Coren**

Robert's Ramblings

POLITICS AND LITTLE ELSE

"South Africa, renowned both far and wide,
For politics and little else beside"
(The poet Roy Campbell in 1928
about his own country.)

Politics, yes, and wars too. Karl von Clausewitz has told us, "War is nothing but the continuation of politics with the admixture of other measures". There were the Basotho war, two Boer wars, seven Xhosa wars and the Zulu war, though all these peoples would have described the wars as English wars. Not that the British or Dutch introduced warfare to Southern Africa. The Ndebele and the Zulus were already warriors who preyed professionally upon their neighbours, and there was the *mfecana* in the 1830's, a time of great inter tribal conflagration and movement which much reduced the population of the sub continent.

However, there is more to South Africa than politics. Sir Francis Drake circumnavigated the globe in 1580. On June the 18th sailed past the Cape of Good Hope and afterwards wrote of it, "The cape is the most stately thing and the fairest cape we saw in the whole circumference of the earth".

It is often said that whatever Anglican religious may have given to South Africa, the country gave back more to them. Below follow two lyrical paragraphs by Fr George Congreve SSJE who in 1893 was living and working in District Six of Cape Town, a squalid but lively slum where one of his brethren died from nursing victims of cholera, and where Bernard Mizeki, the martyr of Zimbabwe, was converted and baptized by the Cowley Fathers. Fr Congreve and a friend took a day off to climb Table Mountain. He wrote:

"We were scrambling through wild African wilderness at considerable height, from where we had an immense view of the ocean, and of most beautiful mountains and promontories forming bays, one beyond the other, on a day of clearest sunshine - and the delightful difficulty of hauling oneself up out of a gully, dark and wet and fringed with ferns, by the help of branches of wild geranium or protea (the strangest of plants) or some large heath - exploring among boulders fairy gardens of flowers all new to me. There was a world of living things of beautiful and strange character, which I shall soon forget, for I became confused with the wealth of beauty and wonder which every step of this wild revealed to me. I

could not help laughing to myself, standing still to see the richness of God's beautiful garden, with the making of which no man had anything to do but only God and the wild birds and insects. This spell of wonder in the African bush in view of the sea from the mountains revived me. I could walk and climb as I have not done for years.

"I could build a tabernacle-hermitage here in the wilderness, this earthly paradise, and if I could be free to dedicate my life to search out the mystery of God's work in nature, I could not even in a long life complete the observation and the arrangement of the facts of one small department, say the heath, the protea or the lily tribe. No, I shall die before I know half the plants of this Peninsula by name. Even if I could learn the names of all the two thousand kinds, what would it profit? I thank God we can never be satisfied with any created beauty which fades as we look at it. To see, as I saw in wild Africa, a created splendour which is too great for me, which I can not possess or interpret, awakens my dullness to the consciousness of a higher Splendour".

Below follows a lyrical paragraph written by Fr Francis Blake CR about Sekhukhuniland in the Transvaal, where he had been living and working. *Sarie Marais* is the best known Afrikaans folksong, composed by a Boer prisoner of war. "O bring me back to the old Transvaal, there among the mealies (maize) and the green thorn tree".* Pierneef, quite my favourite artist, painted not only Cape Dutch homesteads but also Transvaal landscapes. Fr Blake was now back in Johannesburg, which the travel writer H V Morton described as an, "imitation Chicago built upon the ruins of Sodom and Gomorrah." Fr Blake wrote:

"It was a thrilling experience to be out in the early morning on the veld: to watch the sun come up with a rush over the Loulou Mountains in the east; to see the storm clouds gather on the summer afternoons, only for them to be swept away and the much needed rain to fall somewhere else; to notice the lovely changing colours of the kopjes and the distant hills with the prevailing blues and purples of the Transvaal on winter evenings after cloudless days. At night there was the brilliant

expanse of the stars, the names of many of which I learned but have now forgotten. There I could know all the phases of the moon, but now when living in Johannesburg I hardly know what the moon is doing on any particular night. Those of CR who will be called to die in this part of the world may be glad that their bodies will be laid within the graveyard at Jane Furse under the open skies".

A friend reminds me that it is the many and varied peoples of South Africa who are its chief delight. He's right of course. But it's people, not landscape and climate, who practise politics, and politics with an admixture of other measures.

*In the parade after the coronation in 1953 bands played this tune along with other Commonwealth melodies such as *Waltzing Matilda* and the *Maple Leaf Forever*.

+Robert Mercer CR

The retired, Third Bishop of The Anglican Catholic Church of Canada

From here and there

1) My basic ecclesiology is this: The church is the bishop, the priest and the lay people working together - **The Most Reverend Metropolitan Philip** - The Antiochian Orthodox Christian Archdiocese of North America

2) **PACE Christians** - those who attend church for "Palms, Ashes, Christmas, and Easter".

3) A **Grace** from a way back - at a Church camp (Artaban) just outside Bolton, Ontario in the '50s:

Be present at our table, Lord.
Be here and everywhere adored.
Bless these thy gifts and grant that we,
May feast in Paradise with thee.

Sung to various tunes: a favourite is VERBUM SUPERNUM (Blue hymn book #237). One variation of this grace dates back to 1741.

4) **legalistic redundancies:**

"rest, residue and remainder"

"free and clear"

"last will and testament"

5) An Italian friend of mine in Philadelphia told me this story. A boy about 12 wanted a special kind of bicycle for Christmas. His grandmother had a statue of the Sacred Heart on one side of her bedroom, and one of Our Lady on the other side. The boy knelt down and prayed to Our Lord: "If you get me this bike for Christmas, I promise I will be a good boy for a whole year." When he got up he looked at the eyes of the statue of Our Lady and realised he couldn't possibly keep his promise, so he knelt down again. "If you get me this bike, Jesus, I will be a good boy for six months." Again he stood, and again Our Lady seemed to reproach him, so he tried again. "If you get me this bike for Christmas, Jesus, I'll be a good boy for three months." All happened as before; he knew he couldn't do it. Finally, he put the statue of Our Lady in the closet, and knelt down again. "Jesus, if you ever want to see your Mother again, get me that bike!"

From the introductory message, January 2007, in the *Intercession Paper of the Guild of All Souls* by **The Rev. Canon Barry E. B. Swain, S.S.C.**, Superior-General. (The message, of course, continues about being quite careful not to use prayer to nag God nor to try to force him into doing what we would wish!)

6) When the devil can't make you bad, he makes you busy.

7) He who dares not offend cannot be honest. **Thomas Paine**

8) Proposal for a simplified income tax form:
a - How much money did you make last year?
b - Mail it in.

9) **Q:** What do you do if you're attacked by a troupe of circus performers?
A: Go for the juggler.

10) **The Defilers** - a novel by **Deborah Gyapong** of our Ottawa Cathedral - published by Castle Quay Books in 2006 - a very good read and available at your local book store! Among others, Deborah has

received the 2005 Best New Canadian Christian Author Award.

11) **Divided We Stand** - a book by **Douglas Bess** - originally published in 2002 and republished in 2006. "Not for the faint of heart. The fundamental question this work raises is whether the Anglicans who are committed to traditional Catholicity, and those who are committed to a more 'congregational' or reformed faith, can ultimately move forward as a faithful, viable, and forceful witness in one body." I did like the quote in the book of our first ACCC Bishop - Carmino de Catanzaro - "I am a Catholic first and an Anglican second."

12) A new book by **Father Arthur Middleton** - **Prayer in the Workaday World** - published last month! Father Middleton is Emeritus Canon of Durham Cathedral and Tutor at St. Chad's College, and among other things is a Patron of the Society of King Charles the Martyr. From the back cover of this new book:

"Real prayer consists of three essential constituents - oral or bodily prayer, prayer of the mind, and prayer of the heart or 'of the mind in the heart', and if one or the other constituent is absent it is not prayer at all. This book is not just about theory it is also about the practicalities of prayer."

Canon Middleton will be conducting a retreat for TTAC priests in the UK, later this year. Many will recall that Father presented addresses to the Great Lakes Deanery in the Fall of 2002, in Waterloo.

13) **Irritating/amusing phrases:**

"I would like to take this opportunity to . . ." - why not just take it, as in "I take this opportunity . . ."?

"Please repeat it again" - unless it's the third time!

"At this point in time" - why not just "now"?

"A uniqueness of their own" - just as bad as: "almost unique", "extremely unique"!

"enclosed please find" - why not, "enclosed

is"?

"Are Father, who art in heaven . . ."

"The Lord be with ya"

"faithful Episcopalians" - faithful to what?

"airport security" - not unlike Microsoft Works, government organization, double solitaire

14) **Liturgical Gesture** That the actions of the Mass may be performed with the greatest reverence, propriety, and dignity, the rubrics regulate in detail the posture, movements, and gestures of the Celebrant. The general principle underlying these minute directions seems to be, not merely that the priest should act efficiently, decorously, and reverently, but also that when he stands at the altar as the representative of Christ he should lay aside, as far as possible, all individual peculiarities, and even the smallest idiosyncrasy, exaggeration, or affectation which might attract attention to himself, and withdraw it from the great Act in which he is engaged. Hence the rubrics concerning the position of the Celebrant's hands, the movements of his eyes, and the various liturgical gestures, aim at eliminating not only what savours of irreverence, indifference, or carelessness, but also all mannerisms or extravagances even of an apparently "pious" character. The rubrics keep the priest's movements, his looks, and his voice, within due bounds - they are laws of restraint. They are rules which aid the priest's personal sanctification, as they constitute a very real spiritual discipline. It is no small act of self-training and self-control, day after day, for example, to genuflect quite erect, or to hold one's outstretched hands parallel to one another and not extended beyond the width of the shoulders, as the rubrics require.

From ***The Celebration of the Mass: A Study of the Rubrics of the Roman Missal*** - fourth printing, in 1956 - by **The Rev. J.B. O'Connell**

The above reminds me of a comment by a Parish Priest, years ago - "We Anglicans have a paucity of rubrics in the *Book of*

Common Prayer and must defer to our Roman brethren to determine how to celebrate Mass correctly." His favourite was The Rev. Adrian Fortescue (1874 - 1923).

But What do I Say? - (2 of 4)

The gay-activist movement is finding its way into more and more schools - promoting destructive behavior under the guise of tolerance. How can you ensure that the truth gets a fair hearing?

Human sexual design

The answer is that they already know something important about their own nature. That's why you can explain to them that the principles of morality aren't arbitrary. We need to live a certain way because we are *designed* to live that way. Human nature is not a mishmash, but a design.

The human design goes all the way down and all the way up. At the bottom of the ladder, in the cells, we find molecules for storing instructions, molecules for carrying messages, even molecules for repairing other molecules - everything for a purpose. At the top of the ladder, in our physical, emotional and intellectual powers, design is equally evident. The function of hands is to manipulate objects; the function of fear is to warn; the function of minds is to know and plan. Everything in us has a purpose; everything is *for* something. At some level this is plain even to children, though of course they do not have words to express it.

To make proper use of a designed thing, we have to know how it works. That involves knowing its purpose - what it's *for* - as well as knowing how each feature contributes to the fulfillment of that purpose. In the body, the heart is for pumping blood; each valve, nerve and chamber does its part so that pumping will be achieved. In an automobile, the motor is for getting the car to go; each cylinder, piston and shaft contributes in its own way to propulsion. No sensible surgeon tries to make the heart pump air instead of blood. No sensible driver puts honey in the crankcase of his car, or bolts eggplants to the axles instead of wheels.

The reason is simple: when you thwart a thing's design, it either works badly, stops working or breaks. Something goes terribly wrong.

The same is true of the human design.

Take the sexual powers. Like everything else in us, they are part of our design. You don't have to be a Christian to see that they have purposes, and you don't have to be a Christian to see what they are: one is to bond men and women; the other is to make new life. Nor must you be a Christian to see that these two purposes go hand-in-hand: although the bonding of a man and a woman is wonderful in itself, it also motivates them to stay together and raise the new life they have made.

All of the other features of the sexual design revolve around these purposes. The most important such feature is that men and women are *complementary*. It's not just that they're different - it's that their differences are *coordinated* in such a way that each contributes what the other lacks. In every dimension - physical, emotional and intellectual - they fit like hand and glove; they "match." This applies to both the *procreative* purpose of making babies, and the *unitive* purpose of bonding the partners together.

First think of the procreative purpose. Procreation takes two sexes. It takes both of them, not only to make the child but to raise and teach him. To make him, both are needed because the female provides the egg that the male fertilizes. To raise him, both are needed because the female is better designed for nurture, the male for protection. To teach him, both are needed because every young one needs two models, one of his own sex, one of the other. Neither Mom nor Dad is dispensable.

As to the unitive purpose, it takes both sexes for the sexual union to be *fulfilled*. True sexual union is more than intense sexual attraction leading to intercourse. There is something in male emotional design to which only the female can give completion, and something in female emotional design to which only the male can give completion. When the two come

together, they balance each other.

Complementarity of male and female is the reason why the sexual desire of the man is normally for the woman, and that of the woman is normally for the man. Each seeks the other; each longs for something that cannot be found in self or what is self-like.

By **J. Budziszewski** - the second of four parts

6 reasons not to mess with children

A little girl was talking to her teacher about whales.

The teacher said it was physically impossible for a whale to swallow a human because even though it was a very large mammal its throat was very small.

The little girl stated that Jonah was swallowed by a whale.

Irritated, the teacher reiterated that a whale could not swallow a human; it was physically impossible.

The little girl said, "When I get to heaven I will ask Jonah".

The teacher asked, "What if Jonah went to hell?"

The little girl replied, "Then you ask him".

—
A Kindergarten teacher was observing her classroom of children while they were drawing. She would occasionally walk around to see each child's work.

As she got to one little girl who was working diligently, she asked what the drawing was.

The girl replied, "I'm drawing God."

The teacher paused and said, "But no one knows what God looks like."

Without missing a beat, or looking up from her drawing, the girl replied, "They will in a

minute."

A Sunday school teacher was discussing the Ten Commandments with her five and six year olds.

After explaining the commandment to "honour" thy Father and thy Mother, she asked, "Is there a commandment that teaches us how to treat our brothers and sisters?"

Without missing a beat one little boy (the oldest of a family) answered, "Thou shall not kill."

The class had been photographed, and the teacher was trying to persuade each student to buy a copy of the group picture.

"Just think how nice it will be to look at it when you are all grown up and say, 'There's Jennifer, she's a lawyer,' or 'That's Michael, he's a doctor.'"

A small voice at the back of the room rang out, "And there's the teacher, she's dead."

A teacher was giving a lesson on the circulation of the blood. Trying to make the matter clearer, she said, "Now, class, if I stood on my head, the blood, as you know, would run into it, and I would turn red in the face."

"Yes," the class said.

"Then why is it that while I am standing upright in the ordinary position the blood doesn't run into my feet?"

A little fellow shouted, "Cause your feet ain't empty."

The children were lined up in the cafeteria of a Catholic elementary school for lunch. At the head of the table was a large pile of apples. The nun made a note, and posted it on the apple tray:

"Take only ONE. God is watching."

Moving further along the lunch line, at the other end of the table was a large pile of chocolate chip cookies.

A child had written a note, "Take all you want. God is watching the apples."

Pro-Woman Answers to Pro-Choice Questions

What if she just doesn't want it?

It's more complicated than that. We can address each of her concerns working together for peaceful solutions.

Guttmacher Institute statistics show that there are reasons, often financial or emotional, why a woman feels she must have an abortion. We must work toward the systematic elimination of the reasons that coerce women into an abortion.

We oppose abortion in all cases because violence is a violation of basic feminist principles.

Adoption is one way to affirm the early feminists' position on voluntary motherhood. If a woman chooses not to parent, there are a variety of adoption options that she can explore (open or closed, direct or indirect updates with photos). She should know, for example, that agencies in some states offer more comprehensive benefits (for example, compensation for lost scholarships, housing and other living expenses, health care, moving expenses, etc.) to birth mothers.

What if she has every resource and all the support and still doesn't want it?

We don't always know at the beginning how things will turn out. Many women report that their feelings change throughout the pregnancy.

Two-time Emmy award winner and FFL's Honorary Chair Patricia Heaton said, "Women experiencing an unplanned pregnancy also deserve unplanned joy."

Feminism demands justice for all, especially those most vulnerable.

Women are capable of overcoming the unexpected, and making nonviolent choices. We need to support their life-affirming choices - including adoption options as well as marital or single parenthood.

By **Serrin M. Foster**, President, *Feminists for Life* - www.feministsforlife.org

Two Mommies Is One Too Many

A number of social conservatives, myself included, have recently been asked to respond to the news that Mary Cheney, the [US] Vice President's daughter, is pregnant with a child she intends to raise with her lesbian partner. Implicit in this issue is an effort to get us to criticize the Bush Administration or the Cheney family. But the concern here has nothing to do with politics. It is about what kind of family environment is best for the health and development of children, and, by extension, the nation at large.

With all due respect to Cheney and her partner, Heather Poe, the majority of more than 30 years of social-science evidence indicates that children do best on every measure of well-being when raised by their married mother and father. That is not to say Cheney and Poe will not love their child. But love alone is not enough to guarantee healthy growth and development. The two most loving women in the world cannot provide a daddy for a little boy - any more than the two most loving men can be complete role models for a little girl.

The voices that argue otherwise tell us more about our politically correct culture than they do about what children really need. The fact remains that gender matters - perhaps nowhere more than in regard to child rearing. The unique value of fathers has been explained by Dr. Kyle Pruett of Yale Medical School in his book *Fatherneed: Why Father Care Is as Essential as Mother Care for Your Child*. Pruett says dads are critically important simply because "fathers do not mother." *Psychology Today* explained in 1996 that "fatherhood turns out to be a complex and unique phenomenon with huge consequences for the emotional and intellectual growth of

children." A father, as a male parent, makes unique contributions to the task of parenting that a mother cannot emulate, and vice versa.

According to educational psychologist Carol Gilligan, mothers tend to stress sympathy, grace and care to their children, while fathers accent justice, fairness and duty. Moms give a child a sense of hopefulness; dads provide a sense of right and wrong and its consequences. Other researchers have determined that boys are not born with an understanding of "maleness." They have to learn it, ideally from their fathers.

But set aside the scientific findings for a minute. Isn't there something in our hearts that tells us, intuitively, that children need a mother and a father? Admittedly, that ideal is not always possible. Divorce, death, abandonment and unwed pregnancy have resulted in an ever-growing number of single-parent families in this culture. We admire the millions of men and women who have risen to the challenge of parenting alone and are meeting their difficult responsibilities with courage and determination. Still, most of them, if asked, would say that raising children is a two-person job best accomplished by a mother and father.

In raising these issues, *Focus on the Family* does not desire to harm or insult women such as Cheney and Poe. Rather, our conviction is that birth and adoption are the purview of married heterosexual couples. Traditional marriage is God's design for the family and is rooted in biblical truth. When that divine plan is implemented, children have the best opportunity to thrive. That's why public policy as it relates to families must be based not solely on the desires of adults but rather on the needs of children and what is best for society at large.

This is a lesson we should have learned from no-fault divorce. Because adults wanted to dissolve difficult marriages with fewer strings attached, reformers made it easier in the late 1960s to dissolve nuclear families. Though there are exceptions, the legacy of no-fault divorce is countless shattered lives within three generations, adversely affecting children's behavior,

academic performance and mental and physical health. No-fault divorce reflected our selfish determination to do what was convenient for adults, and it has been, on balance, a disaster.

We should not enter into yet another untested and far-reaching social experiment, this one driven by the desires of same-sex couples to bear and raise children. The traditional family, supported by more than 5,000 years of human experience, is still the foundation on which the well-being of future generations depends.

By **James C. Dobson** - founder and chairman of *Focus on the Family* - December 12, 2006

Claims every Catholic should be able to answer - 1 of 12

Freedom of speech is a great thing. Unfortunately, it comes at an unavoidable price: When citizens are free to say what they want, they'll sometimes use that freedom to say some pretty silly things. And that's the case with the 12 claims we're about to cover. Some of them are made over and over, others are rare (though worth addressing). Either way, while the proponents of these errors are free to promote them, we as Catholics have a duty to respond. Hopefully, this special CRISIS Magazine e-Report will help you do just that. These errors are widespread, and it's our responsibility to correct them. So, at long last, I present to you 12 claims EVERY Catholic should be able to answer.

1. "There's no such thing as absolute truth. What's true for you may not be true for me."

People use this argument a lot when they disagree with a statement and have no other way to support their idea. After all, if nothing is true for everyone, then they can believe whatever they want and there's nothing you can say to make them change their minds.

But look at that statement again: "There's no such thing as absolute truth." Isn't that,

in itself, a statement that's being made absolutely? In other words, it applies some rule or standard to everyone across the board - exactly what the relativists say is impossible. They have undone their own argument simply by stating their case.

The other problem with this statement is that no relativist actually believes it. If someone said to you, "There is no absolute truth," and you punched him in the stomach, he'd probably get upset. But by his own creed, he'd have to accept that while punching someone in the stomach may be wrong for him, it might not be wrong for you.

This is when they'll come back with an amendment to the original statement by saying, "As long as you're not hurting others, you're free to do and believe what you like." But this is an arbitrary distinction (as well as another absolute statement). Who says I can't hurt others? What constitutes "hurt"? Where does this rule come from?

If this statement is made based on personal preference, it means nothing for anyone else. "Do no harm" is in itself an appeal to something greater - a sort of universal dignity for the human person. But again, the question is where does this dignity come from?

As you can see, the further you delve into these questions, the closer you come to understanding that our concepts of right and truth are not arbitrary but are based in some greater, universal truth outside ourselves - a truth written in the very nature of our being. We may not know it in its entirety, but it can't be denied that this truth exists.

By **Deal Hudson**, Editor, **CRISIS** Magazine

Gary S. Freeman

102 Frederick Banting Place
Waterloo, Ontario N2T 1C4

(519) 886-3635 (Home)
(800) 265-2178 or (519) 747-3324 (Office)
gfreeman@pwi-insurance.ca