

# The Parish of St. Edmund, King and Martyr

Waterloo, Ontario  
www.stedmund.ca

## UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

February 15, 2010 - **Ss. Faustinus and Jovita**

### March Schedule

March 7	Sunday	The Third Sunday in Lent
March 14	Sunday	The Fourth Sunday in Lent
March 21	Sunday	The Fifth Sunday in Lent /Passion Sunday
March 25	Thursday	The Annunciation of the Blessed Virgin Mary
March 28	Sunday	The Sunday Next Before Easter / Palm Sunday

### 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) The most significant news story of 2009! - **THE POPE WELCOMES DISAFFECTED ANGLICANS** - this page.
- 2) **Shall Auld Acquaintance Be Forgot?** - **ROBERT'S RAMBLINGS** - page 3.
- 3) About the Vatican's response to Traditional Anglicans - **GATHERING HOME** - page 5.
- 4) Sermon on the day of - **ST AGATHA'S PATRONAL - 2009** - page 7.
- 5) **Who should live and who should die?** - **INFANTICIDE AND EUTHANASIA** - page 8.
- 6) This group is breaking new ground both for the *Anglican Use* and the new *Apostolic Constitution* - **CATHOLICS BEING DRAWN TO THE ANGLICAN USE LITURGY** - page 9.

## THE POPE WELCOMES DISAFFECTED ANGLICANS

---

***Will October 20, 2009 be remembered as the day when the Berlin Wall of religious separation began to crumble?***

With year's end fast approaching, columnists and pundits will hold forth on what was the most significant news story of 2009. The story I nominate is unlikely to bulk large in their consideration, unlikely even to be mentioned, but I suggest that the most important story was Pope Benedict XVI's overture to disaffected Anglicans.

The story really begins a couple of years earlier, when a group of breakaway Anglicans (most had left the church after 1977 over Anglican ordination of female priests) who call themselves the Traditional Anglican Communion (TAC) petitioned Rome en masse through their primate, Archbishop John Hepworth.

The TAC, whose size is estimated at 300,000 to 500,000 souls worldwide, asked for full communion with Rome without preconditions or demands, while expressing the hope that it might be possible to retain traditional Anglican liturgy and hymnody. Their petition was cordially received at the Vatican, but for many months, there was only silence.

Then, on October 20, the response of Pope Benedict XVI was a decisive, magnanimous "Yes." The subsequently published Apostolic Constitution (*Anglicanorum Coetibus*) confirmed that TAC members will be permitted to join collectively and will be allowed to retain the liturgies and traditions "that are precious to them and consistent with the Catholic faith." Small wonder that Archbishop Hepworth called the Pope's offer "generous at every turn . . . very pastoral" and "a beautiful document."

TAC bishops and congregations will consider and vote on the Vatican's offer in a series of national and regional synods to be held early next year.

This means, in practice, that a place will be made within Catholic liturgy for Thomas Cranmer's 1662 Book of Common Prayer - considered by many to rival William Shakespeare's plays as the apotheosis of the English language. Also to be welcomed is the rich treasure of Anglican hymnody. All of this is (to paraphrase Hamlet) "a consummation devoutly to be wished," and it was greeted as such by many thoughtful Catholics and Anglicans of my acquaintance.

The immediate benefits are obvious: First, the Catholic Church will be strengthened by an influx (no one can yet say exactly how many) of committed, orthodox Christians. The priests who arrive with them will be men following Christ's instruction to leave everything behind - job security, income, pensions and, in some cases, families - to follow Him. These priests may help to alleviate, to some extent at least, what is in danger of becoming a chronic shortage of Catholic vocations.

Until 2006, I was an Anglican. By the time I left, I had grown sick of hearing colleagues whimper about the growing apostasy within Anglicanism but doing nothing about it. Well, now they can do something. Pope Benedict XVI has called their bluff. The destination was always there; now, there is a bridge to cross over. No one need jump; no one need swim. It will be fascinating to see who crosses and who stays put; those who stay put should be heard from no more.

Yet I also have reservations.

First, I worry that the liberal element within Catholicism, particularly in North America, will do all it can (which could be considerable) to frustrate this welcome initiative. There are some Catholics who

would rather move the church in the direction of Anglicanism, even Anglicanism in its death throes, than to see orthodoxy strengthened.

Second, it is unclear how Rome will reconcile its traditional teaching (e.g. on the invalidity of Anglican orders) with this new initiative.

Finally, it is unclear whether this rapprochement with Anglicanism is only the first step of an initiative to all orthodox Protestants; in other words, is Pope Benedict XVI signaling that the ecumenism of the 21<sup>st</sup> century is not more pointless dialogue with the decaying husks of old-line Protestantism, but rather a new beginning with any ecclesial community willing to engage with Rome on historic Christendom?

I hope this is so. If it is, then the Pope's October 20 announcement will be remembered as the day when

the Berlin Wall of religious separation began to crumble; the wall erected five centuries ago - on October 31, 1517 - when Martin Luther affixed his 95 theses to the church door in Wittenberg, Germany. If we have lived to see that breach healed, to witness the Christian church finally taking seriously Jesus' prayer that "they may be one, as I and the Father am one," then this is the most important story of 2009.

By **Ian Hunter** - professor emeritus in the faculty of law at the University of Western Ontario.

Ed note: Dr. Hunter's estimate of our numbers is probably too generous. While it's true that Cranmer's Prayer Book of 1549 is the inspiration for all other versions, pedantically speaking, the 1662 Book is a revision made by synod during the reign of King Charles II.

## ROBERT'S RAMBLINGS

---

### *Shall Auld Acquaintance Be Forgot? (Robert Burns)*

#### **"Ye are the body of Christ and members each in his part" (I Corinthians 12,27).**

Mr & Mrs George Campbell of Worcester who used to live in Montreal, have been back to Canada to visit their two sons. They were pleased to worship at St Athanasius and to renew their long friendship with Fr Oswald Slattery. Fr Henry Dickinson of Blackburn has given more service and time to all our West Coast parishes than anybody can tell. Because of health problems his travelling days may now be done, but it's good to know that three Canadians have been to visit him in his native Lancashire. Fr Keith Kirkwood of Medicine Hat, Fr David Marriott & Mrs Sonia Williams of metro Vancouver. Fr Ernest Skublics is a native of the Prairies but now lives in retirement with his English wife near Sedberg in Cumbria (where Fr Michael Shier of Vancouver went to school). They visit their daughter in Alberta where this year [2009] Fr Ernest conducted a retreat for our Western clergy. He returned to Calgary to give a course of lectures to our ordinands who participate in St Bede's.

In 2007 I had the happiness of returning to Ottawa to share in the consecrations of Bps Carl & Craig. Fr & Mrs David Walsh were my kind hosts. Afterwards on behalf of Bp Carl I instituted Fr Jim Tilley as rector of Good Shepherd Oshawa. I also went down to Bp David Moyer's parish of Good Shepherd in metro Philadelphia, where I preached at the eucharist and addressed a congregational meeting. In 2008 I

returned to retreat three different groups of clergy, Western, Central and Atlantic. In Victoria I stayed with Fr & Mrs Michael Birch, and preached at the priesting of Fr Ralph Braunstein. In Ottawa I stayed with the Reids, and preached for Fr Kipling Cooper at Holy Nativity, Barrhaven. In Halifax I stayed with the Botterills, and preached for him in St Aidan's.

In Arundel, Sussex, I met up with Mr & Mrs Stan Horrall of Ottawa. In London I met up with Mr & Mrs Raymond Mynette of Assiniboia SK. In London I met up with Zimbabwean friends who in one case now live in South Africa, and who in the other case live in Australia. In Chichester, Sussex, I met up with another Rhodie friend now from Down Under. We Zimbos are scatterlings about the world.

Three Canadians who have preached in St Agatha's Portsmouth, are Fr Raymond Ball of Toronto, Fr David Marriott, and Dean Shane Janzen of Victoria, while Bp Peter assisted at an ordination there. Mrs Cynthia Clinton of Cowansville QC came to worship in St Agatha's on a Saturday morning, bringing along her brother and sister in law from BC. Others who have shared the eucharist in that church include Bps Carl & Craig, Mr George Ferguson of Vancouver, Mr Gary Freeman, Fr Bill Ivey of Chapeau together with his daughter and son in law, Fr & Mrs Bob Mansfield of Parry Sound, Mr Geoff Mansfield, Mrs Mary McGibbon, Fr Jim Tilley, Mr Michael Trolly of Ottawa, Mrs Karen Gale of Vancouver.

People who have visited me in Worthing include Fr Ball, Mrs Barbara Coulson of Ottawa, Fr Graham Eglington of Ottawa, Mr Ferguson, Archbishop Hepworth, Fr Peter Jardine of Ottawa, Fr Marriott, Mrs McGibbon, Bp Peter, Mr Trolly, Fr & Mrs Stan Sinclair of Victoria, Mrs Jill Wayne of Ottawa.

In "retirement" in the delightful hamlet of Much Marcle in Herefordshire live Fr & Mrs Peter Price. Deanne is Canajan. She was born in Toronto but completed her growing up in Vancouver. As a young Brit engineer he went to Canada to make his fortune. After an obligatory visit to cousins in Toronto he travelled across the country by motor bike. In Vancouver he found not a fortune but a wife and a vocation to the priesthood. He studied at the well known Anglican Theological College and gained pastoral experience while a student by working with the Coastal Mission travelling to isolated people on Gulf islands or up and down the coast. The central chapel of that Mission is now our picturesque St Columba's at Halfmoon Bay. A giant tree grows up through the deck of that church. The celebrant at the altar is liable to distractions. Through the east window he looks down on rocks, waves, gulls and if he's lucky on seals, whales and yachts. After ministry in BC the Prices went on to work in England, on the island of St Helena in the Atlantic Ocean, and in Wales. But so long as Deanna's mother was alive they'd return to BC and worshipped gladly at Ss Peter & Paul. On at least one occasion their son accompanied them, "I sort of half wish you two had not left here: I might have grown up Canadian".

Of course many Canadians have relatives in many parts of the world. For example, Bps Craig & Peter have cousins in Yorkshire, while George Ferguson has cousins in Northern Ireland. Whenever George came over on Fr Marriott's pilgrimages George would afterwards fly off to Belfast. Others who at different times took part in those jaunts include Mrs Karen Gale, Miss Audrey Mahaffey of Toronto, Mr Fred Norton of Sequim, Mrs Jill Wayne and me. On different occasions we went to Whalley Abbey

retreat house, in Lancashire, to Sunday service in St Mary Magdalene's Accrington in the same county, to the shrine of our Lady in Walsingham, to the cell of Mother Julian of Norwich, both in Norfolk and to Ampleforth Abbey in Yorkshire. Fr & Mrs Peter Price would always join us for the Walsingham part of the tour, as did Fr & Mrs Noel Dickson, Irishmen now retired in Wilmslow, Cheshire.

Auld acquaintance for me include of course many from Southern Africa. So each year I'm glad to attend the AGM of the Transvaal Zimbabwe and Botswana Association and the AGM of the Friends of St James, Nyamandhlovu, both of which help dioceses back home. And each Remembrance Sunday I'm glad to attend outside Westminster Abbey services for Zimbabweans. *Update* has already printed two sermons which I preached on such occasions. In 2008 I was at South Repps in rural Norfolk for a commemorative gathering of Zimbabweans. *Update* also printed the address which I gave there.

In one of his letters St Paul admits he had difficulty in remembering what he did where (*I Corinthians* 1,16). I am grateful for all the assistance I have had and still have in ever "brought to mind". What's more, Bp Peter is about his phone calls with news of you all. It's good to receive parish magazines from Kitchener-Waterloo, Medicine Hat, Oshawa, Ottawa and Vancouver, to say nothing of the *Diocesan Circular*. "I thank my God upon all my remembrance of you" (*Philippians* 1,3).

**+Robert Mercer CR**

P.S. Fr Ian Westby whose ministry has him criss crossing the border between County Durham and north Yorkshire, has twice visited some of our congregations in Newfoundland and Nova Scotia. He preached at an ordination in St John's. Fr Marriott's pilgrims have always worshipped at Aske in the private chapel of the Marquis of Zetland where Fr Ian among other places serves. +RM CR

## FROM HERE AND THERE

---

1) "Ignorance of Scripture is ignorance of Christ", Benedict XVI quoting St. Jerome, *Covenant & Communion: The Biblical Theology of Pope Benedict XVI* by Scott Hahn. In *Church Fathers*, simple public talks given to the crowds in St. Peter's Square, Benedict said of the saint, "His well known difficult hot tempered character with which nature endowed him."

2) **Good Samaritan**

A Sunday School teacher was telling her class the story of the Good Samaritan. She asked the class, "If you saw a person lying on the roadside, wounded and bleeding, what would you do?" A thoughtful little girl broke the hushed silence, "I think I'd throw up."

### 3) "We've Been Patient Enough"

Speaking with *LifeSiteNews.com* (LSN) after the Vigil for Life Mass last week, Lexington Bishop Ronald Gainer said that the Church has been "patient enough" with outspokenly pro-abortion Catholic House Speaker Nancy Pelosi.

LSN questioned Bishop Gainer on whether Pelosi should be denied communion due to her public stance as a 'pro-choice' Catholic. While acknowledging that it was up to her local bishop, the Lexington prelate did say that "something should be done."

Pelosi's latest salvo claiming to support abortion and yet be a faithful Catholic came in a December Newsweek interview. "I am a practicing Catholic," she said, while suggesting that this made the U.S. bishops uncomfortable. "I practically mourn this difference of opinion," she said regarding her conflict with the Church over abortion, "because I feel what I was raised to believe is consistent with what I profess, and that is that we are all endowed with, a free will and a responsibility to answer for our actions." She added: "And that women should have that opportunity to exercise their free will."

Reacting to Pelosi's stance, Bishop Gainer said, "to make these public statements is a betrayal of our Catholic faith and discipline." The bishop noted that her position was a "contradiction" and stressed that "our Church is clear on what the teachings are regarding the sanctity of life, on the inviolability of human life."

On the question of denying Pelosi communion for her betrayals, Bishop Gainer said he understood that such actions on the part of the Church are often spun to make a martyr of those denied communion, by falsely painting the Church as being heavy-handed.

Nevertheless, he said, "the bishops have an obligation to stand up for the Church's teaching and when we have such a broad and public consistent denial of our Church's moral position it would seem to indicate that we've been patient enough and something should be done."

Bishop Gainer noted more than once that such actions were the responsibility of Pelosi's local bishop. "I'm grateful that we're in Kentucky where certainly our national senators have been very pro-life - we're blessed," he added.

Pelosi's bishop, Archbishop George Niederauer of San Francisco, did publicly correct the House

Speaker after the Newsweek interview. "It is entirely incompatible with Catholic teaching to conclude that our freedom of will justifies choices that are radically contrary to the Gospel - racism, infidelity, abortion, theft," he said in a column for his diocesan newspaper. "Freedom of will is the capacity to act with moral responsibility; it is not the ability to determine arbitrarily what constitutes moral right."

By **John-Henry Westen** - January 26, 2010 - on *LifeSiteNews.com*

### 4) Some Aussie 'english':

<i>G'd day mate</i>	- Pleased to make your acquaintance.
<i>He's blotto</i>	- Inebriated beyond capacity to stand up.
<i>Rack off</i>	- Your presence is no longer required.
<i>Fair dinkum</i>	- Of course I'm telling the truth.
<i>Bloody oath!</i>	- I'm in total agreement with you.
<i>Your shout</i>	- If you value your well being you should buy the next drink.
<i>Give it a go ya mug</i>	- Are you perhaps incapable of performing this act?
<i>You drongo</i>	- You really are a rather dimwitted person.

5) "Read the divine Scriptures frequently; may your hands never set the Holy Book down. Learn here what you must teach". St. Jerome writing to a priest, quoted by Pope Benedict in *Church Fathers*.

### 6) It looks weird, but believe it or not, you can read it!

I cdnuolt blveiee taht I cluod aulacly uesdnatnrd waht I was rdanieg. The phaonmneal pweor of the hmuan mnid aoccdrnig to rscheearch at Cmabrigde Uinervtisy, it deosn't mtttaer in waht oredr the ltteers in a wrod are, the olny iprmoatnt tihng is taht the first and last ltteer be in the rghit pclae. The rset can be a taotl mses and you can still raed it wouthit a porbelm. This is bcuseae the huamn mnid deos not raed ervey lteter by istlef, but the wrod as a wlohe. Amzanig huh?

## GATHERING HOME

---

There has been very big news out of Rome, this past week, for all English-speaking Christians - regardless of denomination, as I have realized from much email. (The reader may recall that I am myself a Roman convert, from Anglicanism, and thus a natural recipient of such mail.)

The North American media have downplayed it, and focused coverage on the pettiest controversial points: "Is the Pope a homophobe?" "Was the Archbishop of Canterbury blindsided?" "Does this mean Catholic priests can now marry?" and other such questions, to each of which the answer is, very obviously, no. (In England, it was rather more front-page.)

What happened? In a sentence, the Vatican announced arrangements by which traditionalist Anglican congregations, in all the English-speaking countries, may apply and be received into communion with the Roman "universal" or Catholic church. (The word "catholic" means universal.)

One crucial point: that this was not an instance of the Vatican "poaching." For many years, since the Anglican communion started coming to pieces over the issue of female ordination in the 1970s, traditional Anglicans have been appealing to Rome for just what Rome finally offered: to be in full communion while also being allowed to keep their distinctive liturgical forms (founded in the magnificent Book of Common Prayer), and to "grandfather" several of their received customs, such as married priests.

This is not a "merger." Nothing is immediately changed for practising Catholics.

Indirectly, however, the reception of these traditional Anglicans will create very exciting possibilities for all English-speaking Catholics on the "liturgical" front: for the traditional Anglicans retain, in intensely beautiful English, a liturgy that is actually more "catholic" in spirit and form than the rather crass and now dated "contemporary translations" Rome mistakenly approved at the end of the 1960s, in the depths of the post-Vatican II meltdown. Those old Anglicans can help us recover our own more reverent liturgical traditions.

And of course, the announcement creates a precedent, that may well prove significant for other congregations of Protestant "traditionalists" now appealing to Rome. But the view down that road is unforeseeable.

This is also, incidentally, the opposite of a hostile takeover. That many "mainstream" Anglicans, who bought (often sleepily) into the various post-modern "reforms" in their church, may have their noses out of joint is unfortunate but unavoidable. It was they, not the traditionalists, who set about reversing Christian teachings and customs going right back to Christ. And many of them, who now regret what they did as they harvest the squalid consequences, will also in the course of time "cross back over the Tiber" - for the only alternative is continuing to drift away from Christianity entirely.

The same comment goes for moans (from places like the New York Times) about how this sabotages ecumenical negotiations between Romans and Anglican/Episcopalians going back to the 1960s. Those talks were like the "roadmap to peace" in the Middle East, i.e. a joke of ever-increasing staleness. They were for all practical purposes obviated the moment Canterbury started abandoning all her surviving catholic traditions, thus herself moving farther away from Rome.

The real schism-healing ecumenical conversation is anyway not happening in the north of Europe, but in the east, between Catholics and Orthodox. After that comes the American conversation, between Catholics and Evangelicals. "Mainstream Protestantism" no longer comes into this, for it is now dying out.

For the longer run, it is ever more obvious that the conflict will not be between Catholics and Protestants, as it was for centuries after the Reformation. The real conflict today is becoming more and more like that in the late Roman Empire - between Christians and lions - as an increasingly self-confident atheist force within society, controlling the courts, seeks ever stricter ways to suppress any kind of religious expression, through ever more intrusive and absurd "human rights" jackbooting.

This, paradoxically - or rather, not paradoxically at all in view of 2,000 years of Christian history - is in turn fueling Christian unity, via the notion that we might as well hang together, since we are all going to hang. It is an idea well expressed in this remark I received from a thoughtful Baptist gentleman about the announcement in Rome:

"I have wondered what it would look like if we all could come back together in one church. It would invite persecution, I would think. Ultimately, that is an upside."

Again, I must stress to my non-Christian readers that the faithful Christians among them do think differently, about most things, and so the categories into which secular questions are sorted do not apply to religious questions. We don't think humans are in control of the universe. We think God is, and that what is interesting about it will unfold, not because we have a plan, but because He does.

And that goes for all Christians, not only Catholics - for whom the pope in Rome is the legitimate heir of Peter, but therefore also the mere servant of a Lord whose directions are the final ones.

By **David Warren** - October 26, 2009 in *The Ottawa Citizen*

## ST AGATHA'S PATRONAL - 2009

---

My text is from the *Te Deum*: "The noble army of martyrs praise Thee".

The consecration prayer used in this church goes back at least to Vicar Charles Coles, 1911 - 1954. The prayer goes back to St Augustine of Canterbury who brought it to England in 597. He brought it from St Gregory in Rome, where it had been used since about 350. The prayer is a long one and consequently our minds tend to wander. Often we fail to notice that among other things the prayer makes this request, "Also to us sinners Thy servants, who trust in Thee, grant some part and fellowship with Thy holy martyrs, with Agatha".

Sadly, truthfully, we now know little about the events of Agatha's life and death. Tales are told but they may be fiction. There are so many saints it is impossible to know about them all, to remember them all, to commemorate them all. And of those who are commemorated, very very few get mention in the consecration prayer. But by 350 Agatha is mentioned in that prayer, the very heart of Sunday worship. By 350 she is remembered by name in Rome, capital city of the whole Roman empire. By 350 respect for her had spread northwards from her native island of Sicily to the centre of the then known world. She must therefore have existed, and the circumstances of her death must have been remembered. Our ignorance now does not necessarily mean that the citizens of Sicily and of Rome were ignorant in the 3<sup>rd</sup> and 4<sup>th</sup> centuries.

We can wish that the Christians of Sicily had kept better records. Perhaps they did. And perhaps those records perished along with their owners in one of the persecutions inflicted upon Christians by the state. If lives were being lost, and lost in sadistic tortures, it is possible that papers were also being lost.

Our dear Father John, to whom we all owe so much, loves to parody himself, and we enjoy the joke. He denies that our Lady was saying her rosary when the angel appeared to her. He claims that as a good member of the Church of England, our Lady was

studying the *English Missal*. I hope for her sake she was not. The *English Missal* is an excellent compilation. For one thing, it contains the Prayer Book service. For another it contains the long consecration prayer brought to England by St Augustine in 597. But our Lady might have found in it a collect for young women martyred for Jesus' sake, such as our St Agatha.

The collect goes like this: "Who among Thy manifold gifts of power hast bestowed even upon the weakness of women the victory of martyrdom". The weakness of women? Of eleven men who might have stood at the cross on Good Friday, ten had run away. But says St John, "There stood by the cross of Jesus His mother, His aunt and Mary Magdalene" (*John* 19,25). Women may not have the shoulders and the biceps for heaving sacks of coal, but weakness is not what we associate with Deborah the prophetess (*Judges* 5), Judith in the Apocrypha (*Judith* 13), the Queen of Sheba, Queen Boudicca, Empress Helena, Queen Elizabeth I, Miss Florence Nightingale, Nurse Edith Cavell, Lady Thatcher, St Edith Stein, the Jewish philosopher and Carmelite nun who perished in one of Hitler's extermination camps, the women of the French underground, the British women parachuted into France to assist them.

"Time would fail me to tell" (*Hebrews* 11,32) of the strong women who made possible the catholic revival throughout the Anglican Communion. Of the Misses Dolling and their fellow workers in this parish, whose pictures are up on the wall of the Lady chapel. Of Mrs Joan Maunder and her fellow workers who made possible the restoration of this church. Of Dr Margaret Hewitt, Mrs Anne Gill and Sister Angela Mary and their fellow workers who formed Women Against the Ordination of Women. Of the strongest of all organizations in Africa which no archbishop, no synod would ever dare controvert, the Mothers Union. Of Dictator Mugabe's strongest opponents, WOZA, Women of Zimbabwe Arise. Flung into louse infected jails without bedding, sanitation, water or food, beaten till the flesh is taken from their bodies, yet back to the streets they return

for more democratic, non violent protest. The weakness of women? I wonder if the author of that collect had ever met any women. I'd say that women are strong by nature and that God's strengthening grace makes them stronger still.

I said earlier that we have no surviving details about St Agatha. I said earlier that few saints get mentioned in the consecration prayer. But along with Agatha are mentioned several other female martyrs. "To us sinners be pleased to grant some part and fellowship with Thy martyrs, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia." We have lots of detail about Perpetua, an aristocrat, and Felicity her slave. The Christians in Carthage did keep good records and those records survived. We know the distressing facts about what happened to them in 203, the 3<sup>rd</sup> century, the century in which Agatha is also thought to have died. And Sicily is not far from Carthage in North Africa. I read just a few sentences from a long report:

"The martyrs marched from the prison to the amphitheatre, their faces joyful yet dignified. The women were stripped, placed in a net. Perpetua's brother was thrown to a leopard. The mob watched the sword being plunged into their bodies. Perpetua guided the fumbling hand of the

novice gladiator to her throat".

You may say that a sermon should begin with a text from Scripture. To make a change I am ending with Scripture. St John tells us that the risen glorified body of Jesus, which could pass through walls, which could appear and disappear, was nevertheless marked with the marks of His passion. "Thomas, reach hither thy finger and see My hands. Reach hither thy hand and put it into My side" (*John* 20,27). The Book of *Revelation* tells us the same thing in a different way. "I saw a Lamb standing as though it had been slain" (5,6).

Scripture does not tell us that the martyrs retain the marks of their passion, but perhaps they do. St John says in his *First Letter*; "It is not yet apparent what we shall be but we know we shall be like Him" (3,2). The Advent hymn sings, "With what rapture, with what rapture, gaze we on those glorious scars". Perhaps we shall gaze not only on the scars of Jesus but also on those of Felicity, Perpetua and Agatha.

But one thing is certain. In the hereafter we shall indeed know that "The noble army of martyrs praise Thee".

**+Robert Mercer CR**

## INFANTICIDE AND EUTHANASIA

---

### *Who should live and who should die?*

It seems that negative attitudes toward people with disabilities have recently grown from the theoretical ideas of Peter Singer, of Princeton University, that it is acceptable to kill disabled infants, into the actual practice of allowing infants with disabilities to be euthanized. In any other time in history this was known as the crime of infanticide. It is now becoming viewed as "dying with dignity."

Last year the Netherlands, which has allowed euthanasia and assisted suicide for many years, approved the Groningen Protocol. The Groningen Protocol is a criteria that dutch physicians follow to allow them to euthanize infants with disabilities and not be prosecuted.

Many people were shocked that the Netherlands had not only accepted euthanasia for competent adults, but also infants with disabilities, who could not ask to be killed.

The judgement call on whether a child should live or die is solely based on the attitudes of the physician or parents toward the possible quality of life of the

individual. These acts of infanticide have been justified by people who believe that it is acceptable to kill infants who are born with significant disabilities because their lives will either be filled with constant suffering or without human meaning.

The fact is that most of the infants that have been euthanized under the Groningen Protocol are children born with spina bifida, a condition that can be successfully treated, often resulting in a "normal" life for the person.

Just ask Darrell Thomas in London Ontario who was born 50 years ago in Winnipeg Manitoba with spina bifida. His mother was told that he would be severely disabled and yet Darrell has lived an active normal life. Darrell recently said to me: "Thank God I was born in Canada 50 years ago and not the Netherlands today."

Not all children will live as active a life as Darrell, but who are we to judge who should live and who should die?

Last week the Royal College of Obstetricians and Gynaecologists in Britain requested that they not only be permitted to allow natural death to occur by not providing life-sustaining medical treatment, but that they also be allowed to euthanize infants born with disabilities.

There is a huge ethical difference between allowing natural death to occur by not providing extraordinary medical treatment, as compared to intentionally causing the death of an infant with disabilities. To withdraw or withhold medical treatment that may or may not provide benefit for a person is not euthanasia but rather accepting the limits of life.

We must reject the slide into the quality of life ethic that is promoted by the philosopher Peter Singer because this ethic dehumanizes people, granting

them the status of personhood only when they have a certain level of utility or cognition. This philosophy represents the worst form of eugenics, an ethic that like Peter Singer, believes that we should eliminate the weak and the vulnerable for the sake of the "happiness" of society as a whole.

The Royal College of Obstetricians and Gynaecologists needs to return to an ethic of caring for the most vulnerable. They must commit to not only protecting the lives of children with disabilities but also to provide basic medical care to all of their patients.

Once we determine who should live and who should die the only question remaining is who should live.

By **Alex Schadenberg**, Executive Director of the **Euthanasia Prevention Coalition** – [www.epcc.ca](http://www.epcc.ca).

## CATHOLICS BEING DRAWN TO THE ANGLICAN USE LITURGY

---

When the Vatican recently announced the reception of Anglican communities into the Catholic Church it was a dream come true not only for Anglo-Catholics seeking their own pastoral provision, but also for many Roman Catholics with Anglican backgrounds.

Over the last thirty years there has been a quiet but steady trickle of Anglicans into the Roman Catholic Church. In the American province of the worldwide Anglican Communion, "The Episcopal Church," it began with alterations to the Book of Common Prayer in 1979 and increased with the ordination of female clergy, along with the widespread acceptance of homosexuality.

Springfield Missouri is home to about four Episcopalian parishes and two continuing Anglican parishes. There was one small Traditional Anglican Communion (TAC) parish about ten years ago, but it was later disbanded and the chapel sold. That being said, there are currently no Anglican parishes within the city that are interested in entering the emerging Anglican Ordinariates within the Roman Catholic Church.

However, that does not mean Springfield is lacking individuals with Anglican backgrounds who have taken interest in accepting the pope's offer. That being the case, a few pioneering Christians are starting their own prayer group in Springfield, with the intent of eventually forming an Anglican Use parish under the pastoral care of the soon to be Anglican Use ordinary bishop. They've named their group simply "Anglican Use Catholics of Springfield

Missouri."

They have made their presence known to the Anglican Use Society, and are seeking direction from officials within that organization. They have also made their presence known to the diocesan bishop of the "Anglican Church in America," the provincial affiliate of the TAC. Likewise, they have notified their local Roman Catholic diocesan bishop of their intent.

The group is small but diverse. Shane, the group's coordinator, simply felt a calling. He and his wife are former Evangelicals, turned Episcopalians, who eventually converted to the Roman Catholic Church about ten years ago. After putting up a group page on Facebook, he immediately received the support of over a dozen friends, many of whom live in or near Springfield. The emerging group has received interest from diverse people. One is a former Episcopalian who is without a church home at this time. An active Episcopalian couple has also expressed interest.

The rest of the group consists of Roman Catholics who have become disillusioned with the current vernacular celebration of the contemporary mass, and are now seeking something more traditionally "Catholic" but simultaneously have no interest in the Traditional Latin Mass. The group also has some Baptists who have expressed interest, and even a few Evangelicals from other Protestant traditions.

The initial intent of the group is to gather for prayer.

The first prayer meeting, using the Anglican Office, will be held in either January or February of 2010. They hope to meet weekly in Springfield, either in a chapel or else in a public room set aside at a local library. Once established in a regular prayer setting, they hope to grow significantly with God's blessing.

Those within the group who are not currently in the full communion of the Catholic Church will obviously use this time for personal reflection on the prospect of conversion and whether or not that's the right decision for them. All however, are welcome to join in prayer, regardless of where their faith journey eventually leads them.

Already, an Anglican Use Catholic priest in Kansas City has graciously offered to drive one-hundred-sixty miles to celebrate mass with the Springfield group once in a while. The Anglican Use Society has also offered much help in the way of communication and advice.

The group hopes to receive more help as soon as the Anglican Ordinariates are established, and an ordinary bishop is assigned to a region that covers them. In the mean time, the group works in cooperation with others. Roman Catholics continue to receive the sacraments in their diocesan parish until such a time that the Springfield group eventually gets their own priest.

Non-Catholics within the group might continue to go to their respective churches for Sunday services until ready to convert, or else some might consider the Springfield group their "place of worship" for a time. It is hoped that things will work out in such a

way that non-Catholics within the group will be received into the Catholic Church together, under the Anglican Use rite, at such a time when the ordinary bishop is established and can provide the needed pastoral provision.

In some ways the Springfield group is breaking new ground both for the Anglican Use and the new Apostolic Constitution. Traditionally, Anglican Use parishes have been created when a group of Episcopalians (Anglicans) decide to convert together, usually with an Episcopalian priest who guides them and is himself ordained as a priest in the Roman Catholic Church. The Springfield group is different in the sense that it's starting from scratch, on its own, having no more than a few former Episcopalians to get it started, two of which are already members of their local diocese within the Roman Catholic Church.

The remaining members are both Catholics and non-Catholics who have no Anglican background, but have expressed an interest in the Anglican Use liturgy. What's happening in Springfield demonstrates that one doesn't need to follow the traditional model to start an Anglican Use parish. Where there is a will there is a way. Individuals who desire to have the Anglican Use Liturgy in their area, can work toward attaining it, if they are just willing to meet together, seek God's will, and pray.

By **Shane Schaetzel** on **Catholic Online** - December 15, 2009. Shane is a 4<sup>th</sup> degree Knight of Columbus in the Diocese of Springfield.

**Gary S. Freeman**  
102 Frederick Banting Place  
Waterloo, Ontario N2T 1C4  
519-886-3635 (Home)  
519-747-5323 (Fax)  
gfreeman@pwi-insurance.ca  
800-265-2178 or 519-747-3324 (Office)