

# 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

July 14, 2007 - St. Bonaventure

### August Schedule

August 3	Friday	St. Stephen the Martyr
August 5	Sunday	The Ninth Sunday after Trinity
August 6	Monday	The Transfiguration of Our Lord
August 12	Sunday	The Tenth Sunday after Trinity
August 15	Wednesday	The Falling Asleep of the Blessed Virgin Mary
August 19	Sunday	The Eleventh Sunday after Trinity
August 24	Friday	St. Bartholomew the Apostle
August 26	Sunday	The Twelfth Sunday after Trinity
August 29	Wednesday	The Beheading of St. John the Baptist

### 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) **Monthly Parish Lunch** - Immediately following Mass, on the fourth Sunday of each month (not necessarily the last Sunday!) we meet for lunch and chatter in 'our' restaurant - Martin's.
- 2) Wonder why we're celebrating **St. Stephen the Martyr** in August? Very simple - our Chapel was not available on December 26! In the missal, August 3 is in fact a black letter day - *The Invention of St. Stephen*.
- 3) About The Episcopal Church - **The Principles of Arrogance** - this page.
- 4) For **Robert's Ramblings - Be steadfast** - see page 3.
- 5) **Claims every Catholic should be able to answer** - the fifth of twelve parts - see page 6.
- 6) The truth about UNICEF - **Remove the mask!** - see page 7.
- 7) Almost everything you wanted to know about - **The Asperges** - see page 8.
- 8) The notion of hate crimes is incompatible with justice - **The Injustice of Hate Crimes Legislation** - see page 9.
- 9) Good news - **Latin Mass revived** - see page 10.

## The Principles of Arrogance

Anyone following events in The Episcopal Church (TEC) can observe certain unwavering principles of change that have been propagated, in one form or another, by those leading the charge of revolutionary innovation. I would summarize these principles as follows:

The Bible may offer guidance in some areas of life, but any scriptures that vary from current sociological and political presuppositions should be ignored as relics culturally conditioned by a now-antiquated cultural world view. We are therefore no longer bound by the authority of holy scripture, the teaching of the apostles, or the practice of catholic Christendom over the centuries. Gender no longer matters. The revolutionary changes we seek are matters of human rights and social

justice. We in The Episcopal Church are better informed than those who went before in discerning God's hidden plan for his Church. The Holy Spirit guides us and sets us free from the past, so all we do will be consistent with the will of God. If some in our church resist our prophetic changes, we will push the change ahead anyway to demonstrate the rightness of our views. Eventually the rest of the Anglican Communion will recognize our wisdom and imitate us.

If any reader thinks I've just outlined how the 2003 General Convention rationalized its consent to the consecration of V. Gene Robinson and "winked" at the blessing of homosexual unions, think again. The principles just outlined did not first appear in 2003. Rather they are the exact principles The Episcopal Church acted on when it approved the ordination of women to the priesthood and episcopate in 1976. A close examination of the principles will reveal that several run contrary to classical Anglican formularies, and others reveal nothing more than American arrogance.

These principles emerged with clarity in 1973 just after the General Convention in Louisville declined to authorize the ordination of women to the priesthood. On July 29, 1974, the principle of "push ahead anyway" was activated when 11 female deacons were ordained to the priesthood in Philadelphia, in defiance of the General Convention and contrary to the Constitution and Canons.

How did the church respond? The 1976 General Convention (Minneapolis I) was persuaded that the illegal ordinations in Philadelphia, and four more in Washington, were prophetic rather than defiant. By the margin of a hair's breadth, the 1976 convention consented to a minor change in the canons that allowed the ordination of women as priests and bishops.

But contrary to recent assertions of Bonnie Anderson, the new president of the House of Deputies, that change was only pushed through because it was understood that the ordination of women would be permissive only, never mandatory. No bishop or diocese, we were assured at the time, would ever be forced to adopt this new practice which was contrary to the theology of holy orders held by many in our own church, and also flew in the face of Roman Catholics and Orthodox with whom we were actively pursuing ecumenism.

Consequently, after witnessing the firestorm unleashed by the 1976 convention, as individuals and whole parishes began to head for the door, the House of Bishops issued a pastoral letter in October, 1977, "On The Matter of Conscience," which said in part:

"We have sought to recognize that many were dismayed because of General Convention's action concerning the ordination of women . . . We do affirm that one is not a disloyal Episcopalian if he or she abstains from supporting the decision or continues to be convinced it was an error. We call for careful avoidance of any kind of pressure which might lead either an advocate or an opponent of the action to offend against his or her conscience. The Minnesota Convention sought to permit but not to coerce. We affirm that no members of the Church should be penalized for conscientious objection to, or support of, the ordination of women. A vivid personal example is the Presiding Bishop himself. He has acknowledged his inability thus far to affirm such ordinations."

Despite such assurances, the principles of revolutionary change outlined here took deep root in The Episcopal Church and now hold TEC in an iron - and apparently unbreakable - grip. They are the operative principles behind many of the actions of some of our bishops and others since Minneapolis I.

So it should have been no surprise when Minneapolis II (2003) consented to the consecration of a man living in a homosexual partnership, and tacitly approved the ongoing practice (of many years) of priests and bishops publicly endorsing homosexual conduct and blessing homosexual relationships. While that same 1977 pastoral letter said "this Church confines its nuptial blessing to the union of male and female," and that the bishops "agree to deny ordination to an advocating and/or practicing homosexual person," arguing that "In each case we must not condone what we believe God wills to redeem," the gay-rights lobby continued its unrelenting assault on The Episcopal Church. Its goal was to force acceptance of not only homosexual "orientation" but also of homosexual conduct, and to demand further that such conduct be not only tolerated but also blessed by the church.

This badgering wore down the resistance and

carried the day when the 2003 convention consented to the consecration of a man who in many dioceses not many years before would have been deposed for immorality. The Episcopal Church had swallowed the "gay-rights" lure hook, line, and sinker.

Why the surprise? Have we lost our minds, or only our memories? Have Episcopalians forgotten that at least one of the "Philadelphia 11" illegally ordained to the priesthood in 1974, Carter Heyward, was a lesbian? The same Dr. Heyward, described in a Sept. 10, 1981, Episcopal News Service article as "an openly avowed lesbian priest on the faculty of the Episcopal Divinity School in Cambridge, Mass., who has done much to speak out for justice for gay/lesbian people in the Church and elsewhere," concelebrated at the altar during the consecration of Bishop Barbara Harris, in 1989.

So the outcry over Gene Robinson's consecration rings hollow, and comes too late. Let's tune up our memories. The principles of revolutionary change that reached full bloom at Minneapolis II were planted at Minneapolis I, where credulous Episcopalians either knowingly - or unwittingly - planted the seeds of destruction for apostolic faith and order in this part of God's Church.

Though many will continue to deny it, the principles used to justify the ordination of women as priests and bishops, when watered and cultivated, grew into the justification for homosexual priests (and bishops) and for homosexual "marriage." Those who cannot see the clear connection and progression are, I suspect, simply blinding themselves to the plain, glaring facts of history.

**The Very Rev. John R. Spencer** - Vicar of St. Francis' Church, Dunlap, Ill. - June 6, 2007

### **Robert's Ramblings**

#### ***Be steadfast***

"Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (*I Corinthians 15,58*).

The word *stable* comes from a Latin word meaning to *stand*. The word *steadfast* (also spelt

steadfast) comes from an Anglo Saxon word meaning to *stand*.

At the ordination of a deacon the bishop prays over him, "that he may continue ever *stable*". A Benedictine monk takes a vow of *stability*. St James thinks little of an *unstable* man (*James* 1,8). As does St Peter (*II Peter* 3,16). Hebrews and Peter encourage us to be steadfast (*Hebrews* 6,19 and *I Peter* 5,9).

Using different imagery, but teaching us the same thing, our Lord warns us, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God" (*Luke* 9,62).

The most famous slum priest of St Agatha's in Portsmouth was Robert Dolling from 1885 to 1895. The founder of the parish, Robert Linklater, didn't stay all that long, but he had already worn himself out doing twelve years in an equally appalling parish, St Peter's, London Docks. Fr Dolling's successor in Portsmouth, George Tremenhare, gave sixteen years to St Agatha's. And his successor, Charles Coles, was there from 1911 until 1954, when he died. How's that for an example of stability?

Fr Coles had been a chaplain in the Royal Navy. In 1933 he placed an order with some blacksmiths who worked in the nearby dockyards for some wrought iron gates, which were to be sited before the font in St Agatha's. Perhaps the smiths were parishioners who had to do the work in their own time. Whatever the reason, the men were slow on the job. They had not completed it by the time the Second World War broke out in 1939. And by then the whole country, the Royal Navy, blacksmiths and the general citizenry had other things to fill their time. Besides, the government was recycling all the metals it could gather up for the war effort.

Then in 1940 Herr Hitler blitzed the parish of St Agatha to smithereens, including the vicarage. Only two buildings were left standing, a tiny pub called *The Royal Standard*, and the church. The latter had holes in its roof. Fr Coles moved into the vestry (also called sacristy) and lived there until his death, despite the continuing blitz night after night, despite having no heating. Each morning he said mass. An elderly server, still in the parish, was then a schoolboy, and he remembers those early morning services on weekdays, with snow falling through the holes in

the roof. When the old man's sight began to fail he'd say the service from memory. How's that for stability?

Incidentally, the same was true of our Fr Reg Inshaw in Thunder Bay who died at 93, still rector, saying the service from memory because macular degeneration had taken his sight. How's that for stability?

The war ended in 1945. Houses were not rebuilt. The parish remained a vacant lot of rubble. When Fr Coles died the diocese closed the parish and sold its church to the Royal Navy as a warehouse. And for 40 years it remained just that, gradually deteriorating in the process. When the Navy needed it no longer, the city planned to demolish the church in the interests of road widening.

Former parishioners wouldn't hear of it. They agitated. They raised funds. They won. They got their building back, freed from any ties with the diocese. Brickwork was renovated. Murals were restored. Former furnishings were hunted down and returned. Altars, candlesticks, crucifixes, war memorials, other *objets d'art*, from churches which the C of E and the RC church were closing up and down the country, were rescued. How's that for stability?

In 2007 the baptistery gates were delivered to St Agatha's, hand made of course by Portsmouth's most famous blacksmith. Here and there are touches of real gilt. The design is of shears: legend has it those who tortured St Agatha to death during the ancient Roman persecutions, sheared off her breasts. After my do on May 5 the gates were dedicated by Bishop David Moyer of Philadelphia as a memorial to Fr Coles. A long wait from 1933 until 2007, years filled with blitz and closure! How's that for stability?

For me St Agatha's church and its baptistery gates are a parable of the Christian life. And so is the stability of our parish priest, Fr John Maunder. He, originally as a young layman, as a school teacher, is the one who has encouraged and led our people in the resurrection of St Agatha's. And he would only say that he is building upon the stability of his predecessors in the parish, Frs Linklater, Dolling, Tremenhare and Coles.

Mother Theresa used to teach, "God doesn't ask us to be successful, only to be faithful". The long term future of the Christian church is sure. We know that. What we don't know is what will

happen in the years in between. When Fr Coles was dying he might have thought that the parish was dying too. God had other ideas.

We also can live lives of stability. St Paul tells us, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord".

+Robert Mercer CR

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

#### ***From here and there***

1) "The Eucharist, we repeat, is not 'one of the sacraments' or one of the services, but the very manifestation and fulfillment of the Church in all her power, sanctity and fullness." **Alexander Schmemmann**

2) Mary's most important title is "Theotokos," which means "God Bearer," or "Birthgiver of God."

3) He who loves not wine, women and song remains a fool his whole life long. **Martin Luther**

4) I received a note from +RM CR - "If the last UPDATE [May] was intended to give me a swollen head, it certainly succeeds. I have now to wear a larger hat."

5) **St. Louis, MO** - Archbishop Raymond Burke of St. Louis has resigned from the board of directors of the Cardinal Glennon Children's Foundation over its decision to let pro-abortion rock star Sheryl Crow sing at the event. Crow has been a longtime abortion advocate who founded the Rock for Choice events to promote pro-abortion politics. The group plans to hold its 19<sup>th</sup> annual benefit for the Bob Costas Cancer Center on Saturday and Crow will provide musical entertainment at the event. Burke told the Associated Press he had tried to get the board to delist Crow from the schedule of events but it refused. "They didn't accept my concerns," Burke said. "It's very painful for me," Burke told a news conference Wednesday calling it a "scandal" allowing Crow to sing because of her position in favor of abortion and forcing taxpayers to fund embryonic stem cell research that destroys human life. "But I have to answer to God for the

responsibility I have as archbishop," he said. "A Catholic institution featuring a performer who promotes moral evil gives the impression that the church is somehow inconsistent in its teaching." Crow was a headliner at the April 2004 pro-abortion march in Washington and helped the groups putting it on when they realized they were not going to have as many participants as they thought. April 26, 2007

#### **6) Owed two a Spell Chequer**

Eye halve a spelling chequer;  
It came with my pea sea;  
It plainly marques four my revue  
Miss steaks eye kin knot sea.

Eye strike a key and type a word  
End weight four it two say  
Weather eye am wrong our write -  
It shows me straight a weigh.

As soon as a mist ache is maid  
It nose bee fore two long,  
And eye kin put the arrow rite  
It's rare lea ever wrong.

Eye have run this poem threw it;  
I am shore your pleased two no  
Its letter perfect awl the weigh,  
My spell chequer tolled me sew!

7) **The Vatican** - Pro-life advocates are frequently accused of opposing all forms of stem cell research even though they only take issue with the embryonic variation. Pope Benedict XVI took issue with that claim and reiterated the Catholic Church's support for stem cell research that doesn't involve the destruction of human life. His comments were directed to those taking part in a conference at Rome's La Sapienza University who have used adult stem cells to treat heart diseases. "Scientific research should be rightly encouraged and promoted as long as it doesn't hurt human beings whose dignity is inviolable from the very first stages of existence," the pontiff said. He said the Church's position on the issue of stem cell research is "clear" and should be regarded as similar to the position against abortion. Both involve the destruction of unborn children before birth and both violate the Catholic teaching that human life begins at conception. "On this matter the position of the Church, supported by reason and by science, is clear," he said. June 27, 2007

8) A California lawsuit which is headed to the

U.S. Supreme Court would make the use of the words "natural family," "marriage" and "union of a man and a woman" a "**hate speech**" crime in government workplaces. The 9<sup>th</sup> U.S. Circuit Court of Appeals has already ruled in favor of the plaintiffs! *CNN* and *The Washington Post* both reported that General Peter Pace, former chairman of the Joint Chiefs of Staff, was fired because he publicly expressed moral opposition to homosexual behavior.

9) **ingrate**, n. - A man who bites the hand that feeds him, and then complains of indigestion.

10) Most people have a mind that's open by appointment only.

11) The notion of '**toleration**' is often used by the Church's adversaries to accuse the Church of intolerance (today considered the supreme evil) or to promote, under the guise of toleration, the freedom of every error and every perversion. The Church, however, knows what true toleration is. She carefully distinguishes it from false liberty. The Church is a mother who knows our weaknesses and how to forbear patiently without ever encouraging evil.

## 12) **Core doctrine?**

At the fourth Chavasse Lecture at Wycliffe Hall on July 4, 2007 [Church of England] Bishop Michael Nazir-Ali of Rochester responded to a question about the recent motion at the Canadian [Anglican Church of Canada] General Synod.

**Q.** Can you comment on the motion that the Canadian General Synod has passed asserting that blessing of same-sex relationships is not a matter of core doctrine?

**A.** First, the Book of Genesis affirms that humanity is made in God's image, male and female together, and is given a common mission which they fulfil in distinctive ways. As Karl Barth said, this makes marriage and the family the most visible sign of that image.

Secondly this is clarified further in the teaching of Jesus. Mark 10.1-9 ("The two will become one flesh") is set as the gospel for the wedding service, and when I preached at wedding services in Pakistan many Muslim women used to come to enquire further about it as they had never heard about this way in which the relationship between men and women is ordered.

Thirdly, Ephesians 5.32 ("This is a profound mystery, but I am talking about Christ and the church") is the only place where the word 'sacrament' which is the translation of the Greek word 'mysterion', is used in the New Testament. It affirms that marriage is a sacrament of Christ and the church. Fundamentally this is to do with the Church's relationship to her redeemer. What could be more core doctrine than that?

13) "Truth" to conservative traditionalists means objective reality that exists independently of human thought or consciousness. On the other hand, liberal humanists' notion of "truth" is something subjective and mutable, existing within private, positive perception and experience. **Charles Moore**

## **Claims every Catholic should be able to answer - 5 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. 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.

### **5. "You don't need to confess your sins to a priest. You can go straight to God."**

As a former Baptist minister, I can understand the Protestant objection to confession (they have a different understanding of priesthood). But for a Catholic to say something like this - it's disappointing. I suspect that, human nature being what it is, people just don't like telling other people their sins, and so they come up with justifications for not doing so.

The Sacrament of Confession has been with us from the beginning, coming from the words of Christ Himself:

"Jesus said to them again, 'Peace be with you. As the Father has sent me, even so I send you.' And when he had said this, he breathed on them, and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.'" (John

20:21-23)

Notice that Jesus gives His apostles the power to forgive sins. Of course, they wouldn't know which sins to forgive if they weren't TOLD what sins were involved.

The practice of confession is also evident in the Letter of James:

"Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. Therefore confess your sins to one another, and pray for one another, that you may be healed." (James 5:14-16)

It's interesting that nowhere does James (or Jesus) tell us to confess our sins to God alone. Rather, they seem to think that forgiveness comes through some means of public confession.

And it's not difficult to understand why. You see, when we sin, we rupture our relationship not just with God, but with His Body, the Church (since all Catholics are interconnected as children of a common Father). So when we apologize, we need to do so to all parties involved - God AND the Church.

Think of it this way. Imagine you walk into a store and steal some of their merchandise. Later, you feel remorse and regret the sinful act. Now, you can pray to God to forgive you for breaking His commandment. But there's still another party involved; you'll need to return the merchandise and make restitution for your action.

It's the same way with the Church. In the confessional, the priest represents God AND the Church, since we've sinned against both. And when he pronounces the words of absolution, our forgiveness is complete.

By **Deal W. Hudson**

### **Remove the mask!**

#### ***UNICEF and abortion***

It is at the suggestion of my priest and spiritual father, Father James Ellison that I am writing. Something has come to my attention involving the atrocity of abortion and I wanted to bring it to your attention. Perhaps you are already aware of it, but since there are so many people who aren't I

thought it wouldn't hurt to write.

My teenage daughter came home from school this week, commenting that a classmate had attempted to solicit money from her for the UNICEF organization. Since we are the adoptive parents of a child from Guatemala, we are all too aware that UNICEF has taken measures to halt adoptions of these impoverished children, so we no longer support them. However, Lila (my daughter) was also under the impression that UNICEF supports abortion and so we did a preliminary on-line search to obtain information so that she might alert her classmates to this. One particularly helpful source was published by the Catholic Family and Human Rights Institute; International Organizations Research Group, (Douglas A. Sylva, Ph.D.). The information in the study was referenced in many other sources as well.

Although for decades UNICEF has enjoyed a stellar reputation, there have been significant programmatic and ideological changes since the mid 1990's, when Carol Bellamy, a New York politician and feminist known for her ardent support of abortion rights, became Executive Director.

In 1996, the Vatican withdrew its support of UNICEF citing UNICEF's involvement in abortion advocacy and distribution of contraceptives to adolescents. In addition, there have been numerous complaints about graphic and suggestive sex education manuals that UNICEF has produced and distributed to Latin American countries. (I have read some quotes from this manual. They are too shameful to repeat.) These concerns prompted the above-mentioned investigation.

It was found that in a document on AIDS, UNICEF calls for "safe and legal abortion." In a document on maternal health, UNICEF calls for "safe services for pregnancy termination." In another document on the rights of refugees, UNICEF proclaims that the "regulation of fertility" is an essential right of refugee women. In the same document, UNICEF endorses the distribution of abortion-causing "emergency contraceptives" to these women.

Unfortunately, UNICEF's support of abortion is not only verbal, but also financial and political. According to the U.N. Population Fund, UNICEF has helped to pay for a program run by the Populations Council, the organization that holds the U. S. patent for the abortion pill RU-486.

Goals of this UNICEF-funded program included "improving . . . reproductive health services" and "managing unwanted pregnancies." Both of these phrases are commonly used by international pro-abortion advocates as euphemisms for abortion.

In addition, UNICEF also funds a South African group called LoveLife, whose website, as of the beginning of 2003, encouraged teenage girls to have abortions. The site described the abortion procedure as a "gentle suction," assured girls they could have abortions without telling their parents, and even provided them with the toll-free telephone number of Marie Stopes International abortion clinics. Besides all this, they have been active in lobbying against proposed legislation in New Zealand which would require pregnant girls to notify their parents prior to having an abortion.

I sincerely hope that our archdiocese does not support such an organization in any way, and believe that we need to "remove the mask" from this organization.

By **Judy Khazoum** in the April 2007 issue of *The Word* - published by The Antiochian Orthodox Christian Archdiocese of North America

### ***The Asperges***

The rite of sprinkling the congregation with holy water before the principal Mass on Sunday, so-called from the words intoned at the beginning of the ceremony *Asperges me* (Thou shalt purge me), throughout the year except at Eastertide, when *Vidi aquam* (I beheld water), is intoned. It precedes every other ceremony that may take place before the Mass, such as the blessing of palms or of candles. It is performed by the celebrant priest.

The ceremony has been in use at least from the tenth century, growing out of the custom of early antiquity of blessing water for the faithful on Sundays. Its object is to prepare the congregation for the celebration of the Mass by moving them to sentiments of penance and reverence suggested by the words of the 51<sup>st</sup> psalm, or by impressing on them that they are about to assist at the sacrifice of our redemption as suggested in the psalm used at Easter time.

The brush (or a short-handled device with a globe containing a sponge) used for sprinkling is an aspergill (aspergillum, aspersory, aspergillus), and the vessel for the water is an aspersorium. The act

of sprinkling of the water is called aspersion.

### ***The Rite***

*The following order for the aspersion of holy water is to be observed on all Sundays before the principal Mass, even though it be not sung.*

*Having blessed the water, the Priest who is going to celebrate, vested in a cope of the colour of the Office, proceeds to the Altar. And there, kneeling with the Ministers at the steps, even in Eastertide, he receives the aspergill from one of the Ministers, and first asperges the Altar thrice, then himself, and, standing up, the Ministers, beginning the Antiphon Thou shalt purge me. And the Choir continues: O Lord, with hyssop, etc., as below. Meanwhile the Celebrant asperges the Clergy [in the sanctuary], and then the People, usually walking through the main part of the church, saying with a low voice with the Ministers the Psalm Have mercy upon me, O God.*

### ***Asperges me.***

*Antiphon.* Thou shalt purge me, O Lord, with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Ps. 51. Have mercy upon me, O God, after thy great goodness.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

*Antiphon is repeated.* Thou shalt purge me, O Lord, with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

*This Antiphon is said after the manner prescribed in the aspersion of holy water on Sundays throughout the year: except upon Passion Sunday and upon Palm Sunday, when Glory be to the Father is not said, but after the Psalm Have mercy upon me, O God, the Antiphon Thou shalt purge me, is immediately repeated.*

*In Eastertide, that is, from Easter Day until Pentecost inclusively, is sung the following Anthem:*

### ***Vidi aquam.***

*Antiphon:* I beheld water proceeding out of the temple, from the right side thereof, alleluia: and everything, whithersoever the waters of life shall come, shall be healed, and they all shall say, alleluia, alleluia.

Ps. 118. O give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

*Antiphon is repeated.* I beheld water proceeding out of the temple, from the right side thereof, alleluia: and everything, whithersoever the waters of life shall come, shall be healed, and they all shall say, alleluia, alleluia.

*On Trinity Sunday is resumed:* Thou shalt purge me, O Lord, with hyssop.

*Having finished the Antiphon after the manner prescribed above, the Priest who has sprinkled the water, returning to the Altar, with joined hands, says:*

V. O Lord, shew thy mercy upon us. (Alleluia - in Eastertide)

R. *And grant us thy salvation.* (Alleluia - in Eastertide)

V. Lord, hear my prayer.

R. *And let my cry come unto thee.*

V. The Lord be with you.

R. *And with thy spirit.*

Let us pray.

Graciously hear us, O Lord holy, Father Almighty, everlasting God: and vouchsafe to send thy Angel from heaven, to guard, cherish, protect, visit, and defend all who are assembled in this thy holy temple; through Jesus Christ our Saviour. *Amen.*

### **The Injustice of Hate Crimes Legislation**

Some time ago, *The Economist* ran an editorial entitled: "The notion of hate crimes is incompatible with justice." That thought came to mind when I read that New York's Governor George Pataki recently signed into law a hate-crimes bill that will inflict extra penalties on those criminals whose crimes are supposedly motivated by a list of currently unfashionable "hatreds" such as race, colour, religion, gender, sexual orientation, disability, and so on.

This week, federal NDP leader Alexa McDonough joined B.C. premier Ujjal Dosanjh in calling for anti-abortion violence to be classified as a hate crime under the Criminal Code so as to be subject to stiffer sentences.

However much it appeals to the emotions, making "hatred" an aggravating factor in terms of

sentencing is wrong. As *The Economist* put it, "To kill a man for something he cannot help, such as his race, seems much worse a motive than to kill him because he is rich, or successful, or owes you money. Yet for all that, the notion of 'hate crimes' is flawed, and not only in terms of justice."

Crime victims do not hurt or bleed any less because the criminal was motivated by greed, lust, or just plain boredom rather than hatred - racial or otherwise. What logical justification is there then, for the hate criminal, repugnant though his/her motives may be, to suffer more severe consequences for acts of equivalent real effect? The answer is "none".

In order for justice - or as close to it as we can manage - to be served, the punishment must fit the crime itself, not the demographics of the victim. This may be less emotionally satisfying than the converse, but can't be gainsaid on the basis of logic and reason. The philosophical poverty of our time is highlighted by the fact that so many seem to have great difficulty grasping this concept.

One of many pitfalls pertaining to "enhanced" sentencing for alleged "hate crimes" is simply no way we can presume to know for sure what was going on in the criminal's mind, unless he chooses to volunteer such information. If white hooligans rob a convenience store owned by members of a visible minority, could or should that be automatically construed as a "hate crime"? What about if black or oriental gangsters hold up a white-owned gas station? Should that be considered racially motivated? Should we only regard as "normal," crimes where perpetrator and victim are both of the same race, gender, sexual orientation, and political ideology?

The hate crime concept is essentially based in the Orwellian concept of "thought crime." "The notion of 'hate crime' may be," *The Economist* notes, "in effect, an extra penalty imposed on people whose views are offensive as well as their actions. Ironically, it makes the justice system pick on them simply because they are different."

U.S. federal law already provides for "enhanced" sentences for hate crimes predicated upon race, religion or national origin and if the victim was engaged in a federally protected activity such as voting or going to school. However, the Clinton/Gore administration wants to expand the protected categories to include "real or perceived sexual orientation," gender, and disability.

In 1995 the Chretien Liberal government enacted legislation - Bill C-41 - that made supposed hate motivation an aggravating circumstance to be factored in at the time of criminal sentencing when an offence is deemed to be motivated by hate, bias or prejudice based on race, national or ethnic origin, language, colour, religion, sex, age, mental or physical disability, sexual orientation "or any other similar ground."

On the other hand, the Family Research Council's Senior Director of Cultural Studies Robert Knight advocates that every victim should be entitled to the same protection under the law. "Every violent crime is a hate crime," says Knight, "By adding penalties solely targeting the beliefs of the perpetrator, hate crime laws punish thoughts, not actions. The actions are already illegal, so hate crime laws target only beliefs as expressed through speech."

"The real purpose behind the hate crime legislation movement," says two-time U.S. Republican presidential nomination candidate Alan Keyes, "is to accord to the government the right to punish attitudes . . . that disagree with the liberal ideologies and their state religion."

"The hate crimes legislation movement is bogus," Keyes observes, "This is a very dangerous world that we are moving into. And sadly speaking, it is clear that [some] will even make use of terrible and tragic events, in order to promote their political agenda . . . using the false rubric of hate crimes in order to arm themselves with the coercive power of the state and then to dictate the conscience of those people of faith who disagree with them on homosexuality, among other things."

Or as a prescient Goerge Orwell prophesied: "The possibility of enforcing not only complete obedience to the will of the State, but complete uniformity of opinion on all subjects now existed for the first time."

By **Charles W. Moore** (written in 2000)

### **Latin Mass revived**

Pope Benedict XVI has removed restrictions on celebrating Latin-language masses, reviving the Tridentine rite that was all but swept away by the Second Vatican Council, which ended in 1965.

The decision, a victory for traditional, conservative Roman Catholics, came over the objections of liberal-minded Catholics and angered some Jewish groups because the Tridentine mass contains a prayer for their conversion.

Benedict, who stressed that he was not negating Vatican II, yesterday issued a document authorizing parish priests to celebrate the Tridentine rite if a "stable group of faithful" requests it. Previously, local bishops had to approve such requests.

"What earlier generations held as sacred remains sacred and great for us, too," Benedict wrote.

In reviving the rite, Benedict reached out to the followers of an excommunicated ultratraditionalist, the late archbishop Marcel Lefebvre. Archbishop Lefebvre disagreed with the introduction of non-Latin masses at Vatican II and was excommunicated in 1988 after he consecrated four bishops without Rome's consent. Benedict has been eager to reconcile with Lefebvre's group, the Society of St. Pius X, which has demanded freer use of the old mass as a pre-condition for normalizing relations with Rome.

Benedict, a conservative theologian, has made no secret of his affinity for the Tridentine rite and has long said the faithful should have greater access to it.

Bishops in France and liberal-minded clergy and faithful elsewhere expressed concerns that allowing freer use of the Tridentine liturgy would create divisions in parishes since two different liturgies would be celebrated. Benedict said these fears were "unfounded". He said the New Mass remained the "normal" form of Mass while the Tridentine version was an "extraordinary" one.

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