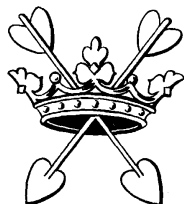


The Parish of St. Edmund, King and Martyr

Waterloo, Ontario
www.stedmund.ca



The Anglican Catholic Church of Canada / The Traditional Anglican Communion

UPDATE

July 9, 2008 - Ss. John Fisher and Thomas More

August Schedule

| | | |
|-----------|-----------|---|
| August 3 | Sunday | The Eleventh Sunday after Trinity |
| August 6 | Wednesday | The Transfiguration of Our Lord |
| August 10 | Sunday | The Twelfth Sunday after Trinity |
| August 15 | Friday | The Falling Asleep of the Blessed Virgin Mary |
| August 17 | Sunday | The Thirteenth Sunday after Trinity |
| August 24 | Sunday | St. Bartholomew the Apostle |
| August 29 | Friday | The Beheading of St. John the Baptist |
| August 31 | Sunday | The Fifteenth Sunday after Trinity |

Service Times and Location

- (1) All Services are held in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo.
- (2) On Sundays, **Matins** is sung at **10:00 a.m.** (The **Litany** on the first Sunday of the month), and the **Holy Eucharist** is celebrated (sung) at **10:30 a.m.**
- (3) On weekdays - **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 revival of the Latin Mass - Ringing in the old - this page.
- 2) Robert's Ramblings - PAX - page 4.
- 3) H.G. Wells believed in forced abortion for those who were not of the right class and race. The old and the ill would, naturally, have to be done away with. - Socialists Made Eugenics Fashionable - page 5.
- 4) Acceptance versus approval - The virtues of toleration - page 7.
- 5) Unique union - page 8.
- 6) Unbelievable - Plant Rights - page 9.
- 7) In the old Canada, Morgentaler was prosecuted. In the new Canada, he is awarded our highest honour. - A Symbol of Moral Decay - page 10.

Requiescat in pace

At the House of the Resurrection, Mirfield, Yorkshire [June 19, 2008]: **Anselm Genders CR**, successively Principal of Codrington Theological College in Barbados; Archdeacon of the Eastern Districts in Zimbabwe; Bishop of Bermuda; Assistant Bishop of Wakefield. From "retirement" at Mirfield he would tour North America giving moral support to Continuing Anglicans. In Ottawa, Canada, he conducted a retreat for Albert Haley on the eve of the latter's consecration as first Continuing bishop for Australia. The consecrators were Bishops Woolcock, Crawley and Mercer CR of Canada and Archbishop Falk and Bishop Chamberlain of the USA. During the Second World War Anselm served as a lieutenant commander in the Royal Navy.

+Robert Mercer CR

Ringing in the old

A Pontifical High Mass in the Tridentine Rite was said in Westminster Cathedral last weekend for the first time in four decades. Its celebrant, a close ally of the Pope and an ambassador for the old liturgy, promised that further changes will be afoot.

Imagine for a moment a vibrant and confident Catholic church, the pews filled every Sunday with parishioners of all ages, eager to celebrate a distinctive liturgy that will impart a sense of reverence and awe and the mystery of Christ's redeeming sacrifice.

That is the vision of the Church presented last weekend by a senior member of the Curia, Cardinal Dario

Castrillón Hoyos. And the means of achieving it, he claims, is the revival of the Tridentine Rite.

It was last July when Pope Benedict issued an instruction, or *motu proprio*, encouraging the rite's much wider celebration if a "stable group" requests it from a parish priest. He designated the Tridentine Mass the "extraordinary form" and the new the "ordinary form" of the one Roman rite. But, Cardinal Castrillón, who is close to the Pope, has now gone much further, suggesting it should be made a far more frequent liturgical experience.

The cardinal, who in his present role as president of the Pontifical Commission, *Ecclesia Dei*, has responsibility for ensuring that traditionalists have access to the old Mass as set out in Pope John XXIII's 1962 missal, was in London last weekend where he celebrated a Pontifical High Mass in the old rite at Westminster Cathedral - the first celebrated by a cardinal in England for nearly 40 years. Before the Mass, he gave a group interview to four journalists arranged by the Latin Mass Society at a hotel in Westminster. And during it, he made clear his vision, saying that it was his hope that eventually Catholics in every parish in England and Wales would have the opportunity to attend Sunday Mass in the Tridentine Rite.

Those unfamiliar with the pre-Conciliar Mass will be offered catechesis to help them understand and appreciate it. Men training for the priesthood will be taught not just Latin but the complex ritual and gestures they must learn in order to equip them to meet the expected demand for the old Mass. At the moment, bishops are required to facilitate Masses using the rite if appropriately trained priests are available.

Celebration of the Tridentine Rite was discouraged after the introduction of Paul VI's missal in 1970 following the Second Vatican Council. From that time Mass was to be celebrated in a new rite with the priest facing the congregation. The new rite led to the widespread introduction of lay readers and Extraordinary Ministers of the Eucharist. For the first time women were permitted on to the sanctuary to fulfil these new roles and girls were also allowed to be altar servers. The biggest change in the new rite was that Mass was celebrated in the vernacular for the first time although Latin was still permitted.

Small numbers of traditionalists continued to celebrate Mass in the old rite down the years with some encouragement in the later part of Pope John Paul II's pontificate. But it is under Pope Benedict that the old Mass has acquired new prominence following the *motu proprio*. There have been loud complaints from traditionalists that some bishops in England and Wales have been uncooperative in implementing the *motu proprio* but Cardinal Castrillón declared that he and the Pope felt the bishops' response had been good, given the time needed to prepare for the change.

Cardinal Castrillón, now 79, has spent a lifetime as a curial cardinal. He is a former prefect of the Congregation of the Clergy and currently heads negotiations to bring the ultra-traditionalist Society of St Pius X with its four excommunicated bishops back into the Catholic fold.

He was eager to explain why he considered the revival of the old rite - which he called the Gregorian Rite - so important. He had a forthright response to those who complain that its reintroduction violates the teaching of the Second Vatican Council, calling such a view "absolute ignorance". Pope Benedict, he added, was a theologian with deep understanding of Vatican II and was acting exactly in accordance with "the way of the council" that the freedom of different kinds of celebration is to be offered. Similarly, he judged complaints about the priest in the old rite celebrating Mass with his back to the congregation to be "ridiculous". The priest represented the person of Christ and in facing east - that is, towards God - he was reviving the sacrifice of the Son to the Father.

Asked whether he hoped to see provision for the Tridentine Rite made in "many" parishes in England and Wales, the cardinal said he wanted "all" parishes to experience this "treasure". As for men training for the priesthood, he disclosed that the Vatican is writing to all seminaries, asking them to ensure they will be taught Latin not just for liturgical purposes but also to prepare them for their studies in theology and philosophy.

But what of the confusion felt by many Catholics who had seen the transition from the Tridentine to the new rite in 1970 and had welcomed it, seeing it as real progress? I suggested that for some this new emphasis on the old rite might feel like a step backwards.

"Progress is important, but what does it mean?" said the cardinal. "Today, for me, progress is discovering the meaning of contemplation. This is progress. A person who has no time for silence is a poor person. A person who has no time for contemplation is poor also. The holy Mass is sacrifice. We have to look at Golgotha, at Calvary, the Cross of Christ. When we have sacrifice in Christ we feel free from sin, we are redeemed, then we are happy and when we celebrate the Resurrection of Christ we are happy to gather together and to celebrate, but first the sacrifice, second the community aspect of the meal."

Is it not possible to express all this in the new rite?

"Yes, but the experience of these 40 years is not always so good," said Cardinal Castrillón. "Many people abandon the sense of adoration of God. Yes, we are brothers but we are not saved as brothers. We are saved by the sacrifice. We need to be in front of the mystery. We sing because we are brothers. We sing because we are celebrating, but we keep silent because we are in front of the mystery. The new rite can

express it but there have been brought out so many abuses all over the Church that many people abandon it [sic]. Many children do not know how to be in the presence of God, how they have to be adoring."

To a conservative journalist who insisted vehemently that some bishops in England were denying permission for the old Mass to be celebrated in their dioceses, the cardinal said such cases were few and he did not want to make the Eucharist a cause of confrontation for priests, lay people, bishops and the Holy See. He explained that the new rite was a response to a new era of world communication and conceded that it too contained riches. The Pope had decided that the time had come to celebrate the new rite alongside the old.

"It is not a matter of confrontation but of dialogue, fraternal dialogue, and making efforts to understand the precious things contained in the new and in the old rite," he said.

But what exactly were the abuses he had alluded to earlier that had crept in with the advent of the new rite? The answer was surprising.

He explained that he had received letters complaining that a priest had celebrated Mass made up as a clown: "The parish priest with the lips painted and the wig and mirrors here," he said, pointing to his temples. "A travesty." Other examples including that of a priest who had allegedly presided at Sunday Mass dressed in a miniskirt, and a priest who had invited his Protestant "brother" to celebrate the Eucharist. Yet another had introduced his wife and sons before celebrating Mass.

"There is an atmosphere that makes possible those abuses and that atmosphere must be changed, and in my poor opinion the new presence of the Gregorian Rite will help us to take seriously the identity of our faith, respecting all the other ways of thinking but keeping strongly our identity with Christ, with Christ in Calvary, with Christ in Golgotha, with Christ offering his blood for our salvation."

With that the cardinal was off to change into his red robes in readiness for his address to the Latin Mass Society's annual general meeting, followed by a private session with Cardinal Cormac Murphy-O'Connor. According to a statement issued by Archbishop's House, Cardinal Castrillón expressed his gratitude to his fellow cardinal for the generous way which the bishops of England and Wales had responded to an indult from Pope Paul VI allowing traditionalists to celebrate the old rite and for their reception of Pope Benedict's *motu proprio*.

By **Elena Curti** in the 21/6/2008 issue of *The Tablet*

My Computer Has Swallowed Grandma!

My computer has swallowed Grandma
Yes, honestly, it's true!
She pressed Control and Enter
And disappeared from view!

It's devoured her completely -
The thought just makes me squirm.
Maybe she's caught a virus
Or been eaten by a worm.

I've searched through the Re-cycle bin
And files of every kind,
I've even used the Internet
But nothing could I find.

In desperation I asked Jeeves
My searches to refine.
The reply from him was negative,
Not a thing was found on line.

Don't bid for her on E-bay
(you could only ever guess
the price to pay for Grandma,
but to me she is priceless.)

So, if inside your inbox
My grandma you should see,
Please, Scan, Copy and Paste her
In an e-mail back to me.

From the newsletter of **Fr. Ralph Beaumont** in the
Lake District, UK. Thanks to **+RM CR**

Robert's Ramblings

PAX

Glory be to God on high and in earth peace. The peace
of the Lord be always with you. O Lamb of God that
takest away the sins of the world, grant us Thy peace.
The peace of God which passeth all understanding.

Mention the word peace and all sorts of texts from Holy
Scripture flash through the mind:

The prophet *Isaiah*, "There is no peace for the
wicked" (48,22).

Jeremiah about the clergy of his own day, "They
have healed the hurt of my people lightly saying,
"Peace, peace", when there is no peace" (6,11).

Our Lord in the upper room to the Eleven after His
resurrection: "Peace be with you" (*Luke* 24,36).

Mention the word peace and all sorts of other
quotations flash through the mind:

Father Richard Meux Benson, founder of SSJE or
Cowley Fathers. He was once asked if he had found
peace as a monk. He replied, "No, war". He wrote
a commentary on the Psalms which he called "*War
Songs of the Prince of Peace*".

The late Pope Paul VI: "If you want peace, work for
justice".

But can a Christian know peace? It seems to me that
the answer to this question, like the answer to several
other questions, is No and Yes.

No. Because if you are a servant of God, sooner or
later you are likely to suffer because of your
discipleship. Jesus said, "A servant is not greater than
his lord. If they have persecuted Me they will persecute
you also. All these things will they do unto you for My
name's sake" (*John* 15,20 - 21). Jesus also said, "Think
not that I came to send peace on the earth. I came not
to send peace but a sword. A man's foes shall be they
of his own household" (*Matthew* 10,34 - 36). It is
precisely because he is working for justice that Pius
Ncube, the RC Archbishop in Zimbabwe, is in trouble
with President Mugabe and his police state.

No. Because if you are human, you are likely to suffer
from your divided self. St Paul speaks for all of us
when he writes, "The good which I would do, I do not.
What I hate, that I do" (*Romans* 7,16).

No. Because if you are human, you love. And when
those whom you love suffer, you suffer also. St Paul
speaks for all of us when he writes, "Who is weak and I
am not weak? Who is made to stumble and I burn not?"
(*II Corinthians* 11,29).

Yes. Because there are those rare occasions when, at
whatever cost to yourself, you are glad to do the will of
God, "Nevertheless not as I will but as Thou
wilt" (*Matthew* 26,39). Those rare occasions when you
actually mean what you say, "Thy will be done". I
think it was Dante who said, "In His will our peace".

Yes. Because there are those much more frequent
occasions when you rebel against the will of God, when
your relationship with Him depends, not on your
faithfulness to Him, but on His faithfulness to you. He
does not, He will not, He can not, stop loving you.
Underneath our foolish turmoil there is a serenity which
comes from knowing we are loved, by God no less. St
Paul writes, "If we are faithless He abideth faithful
because He can not deny Himself" (*II Timothy* 2,11).

There is no escape from conflict, with self, with society.
But in spite of conflict, in the midst of conflict, Christ is
the Prince, the Ruler of peace, whose Easter greeting is
shalom or *pax*.

As he breaks Bread in the eucharist the priest

sometimes says silently an ancient prayer, "O Lord Jesus Christ Who didst say to Thine Apostles, "My peace I leave you, My peace I give unto you", regard not our sins but the faith of Thy church and grant her that peace and unity which is agreeable to Thy Will, Who livest and reignest with the Father in the unity of the Holy Ghost ever one God world without end". (B.C.P. page 213)

+Robert Mercer CR

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

Socialists Made Eugenics Fashionable

An exhibition of the history of those scientific ideas that gave a grimy intellectual veneer to the Nazi genocide opened recently at the Canadian War Museum in Ottawa. The collection centres on eugenics, the notion that humanity can be improved and perfected by selective breeding and the elimination of individuals and groups considered to be undesirable. Entitled *Deadly Medicine: Creating the Master Race*, it reveals how it was not thoughtless right-wing thugs as much as writers and scientists, the intellectual elite, who led the movement.

The exhibit is important, accurate but, regrettably, long overdue. It also fails to stress just how much the socialist left initiated and supported the eugenics campaign, not only in Germany but in Britain, the U.S. and the rest of Europe. Playwright George Bernard Shaw, English social democrat leader Sydney Webb and, in Canada, Tommy Douglas were just three influential socialists who called, for example, for the mass sterilization of the handicapped. In his *Master's thesis The Problems of the Subnormal Family*, the now revered Douglas argued that the mentally and even physically disabled should be sterilized and sent to camps so as not to "infect" the rest of the population.

It is deeply significant that few if any of Douglas's left-wing comrades in this country or internationally were surprised or offended by his proposals. Indeed the early fascism of 1920s Italy, while unsavoury and dictatorial, had little connection with social engineering and eugenics. The latter German version of fascism was influenced not by ultra conservatism in southern Europe but, as is made clear in the writings of the Nazi ideologues, by the Marxist left.

The most vociferous and outspoken of the socialist eugenicists was the novelist H.G. Wells, author of *The Time Machine*, *The War of the Worlds* and *The Invisible Man*. He argued in best-selling books such as *Anticipations* and *A Modern Utopia* that the world would collapse and from this collapse a new order should and would emerge.

"People throughout the world whose minds were adapted to the big-scale conditions of the new time. A naturally and informally organised educated class, an unprecedented sort of people." A strict social order would be formed. At the bottom of it were the base. These were "people who had given evidence of a strong anti-social disposition", including "the black, the brown, the swarthy, the yellow." Christians would also "have to go" as well as the handicapped. Wells devoted entire pamphlets to the need of "preventing the birth, preventing the procreation or preventing the existence" of the mentally and physically handicapped. "This thing, this euthanasia of the weak and the sensual is possible. I have little or no doubt that in the future it will be planned and achieved."

The people of Africa and Asia, he said, simply could never find a place in a modern world controlled by science. Better to do away with the lot. "I take it they will have to go" he said of them. Marriage as it is known would have to end but couples could form mutually agreed unions. They would list their "desires, diseases, needs" on little cards and a central authority would decide who was fitted for whom.

Population would be rigidly controlled, with forced abortion for those who were not of the right class and race. Religion would be banned, children would be raised in communes and all would be well. The old and the ill, would, naturally, have to be done away with and doctors would be given the authority to decide who had a right to live, who had a duty to die.

In the United States socialist writer Margaret Sanger, the founder of Planned Parenthood and the mother of the abortion movement, called for a radical eugenics approach as early as the first years of the 20th century. She wrote of the need for "a stern and rigid policy of sterilization and segregation to that grade of population whose progeny is already tainted or whose inheritance is such that objectionable traits may be transmitted to offspring. It is a vicious cycle; ignorance breeds poverty and poverty breeds ignorance. There is only one cure for both, and that is to stop breeding these things. Stop bringing to birth children whose inheritance cannot be one of health or intelligence. Stop bringing into the world children whose parents cannot provide for them. Herein lies the key of civilization."

The key of civilization. Unlocking the doors of a hell once unimaginable but now, after the Holocaust, the Ukrainian genocide, Pol Pot and Mao's mass slaughter, entirely within the grasp of contemporary sensibilities. History is often clouded by fashion and the whims of the victorious. Because some of the most pernicious intellectual criminals of the past century wore red they have escaped condemnation. It is time for the clouds to clear and the fashions to change.

By Michael Coren in *The National Post* - 16/6/2008

From here and there

1) *The Real Presence*

"The bread and the wine of the Eucharist before the holy invocation of the adorable Trinity were simple bread and wine, but the invocation having been made, the bread becomes the body of Christ and the wine the blood of Christ" (*Catechetical Lectures* 19:7 [A.D. 350]).

"Do not, therefore, regard the bread and wine as simply that; for they are, according to the Master's declaration, the body and blood of Christ. Even though the senses suggest to you the other, let faith make you firm. Do not judge in this matter by taste, but be fully assured by the faith, not doubting that you have been deemed worthy of the body and blood of Christ. . . . [Since you are] fully convinced that the apparent bread is not bread, even though it is sensible to the taste, but the body of Christ, and that the apparent wine is not wine, even though the taste would have it so, . . . partake of that bread as something spiritual, and put a cheerful face on your soul" (ibid., 22:6, 9). **St. Cyril of Jerusalem**

2) It is often observed that just because you're paranoid doesn't mean everyone isn't out to get you. It is equally true that when everyone insists you are wrong about something it doesn't necessarily mean they're in an elaborate conspiracy. You could just be wrong. **John Moore**

3) It is an interesting ploy, and one that is often successful, when rhetoric rather than empirical information is used to win an argument.

4) **Believe it or not**

Kathleen Robertson of Austin, Texas, was awarded \$80,000 by a jury of her peers after breaking her ankle tripping over a toddler who was running inside a furniture store. The owners of the store were understandably surprised at the verdict, considering the misbehaving little toddler was Ms. Robertson's son.

5) **The Holy Trinity**

There is only one God, but there are in Him three distinct Persons: the Father, the Son, and the Holy Spirit.

The Father is God, the Son is God, and the Holy Spirit is God; however, these three Persons are not three Gods, but only one God. The Son is the Word, or the interior voice of the Father, and begotten of the Father alone; the Holy Spirit is the mutual love of the Father and the Son, and He proceeds from both. The three Persons of the blessed Trinity are equal in all things because they have only one nature, the Divine Nature; in this consists the Mystery of the Holy Trinity.

From a booklet *Our Faith* published by **The Anglican Church in Southern Africa (Traditional Rite)**

6) **Oregon offers woman death, not cancer drugs**

Barbara Wagner discovered recently her state would not cover chemotherapy for her lung cancer but would underwrite her death by physician-assisted suicide.

Wagner, 64, received notice in May that the Oregon Health Plan, which provides health-care coverage for about 380,000 low-income residents monthly, had refused to cover the drug prescribed by her oncologist when her cancer recurred, according to *The* [Eugene, Oregon] *Register-Guard*. She was told, however, it would cover assisted suicide as part of palliative, or pain relief, care.

The notification the health plan would cover assisted suicide especially disturbed Wagner. "To say to someone, we'll pay for you to die, but not pay for you to live, it's cruel," she told *The Register-Guard*. "I get angry. Who do they think they are?"

Bioethics specialist Wesley Smith said this should come as no shock in Oregon, where assisted suicide has been legal since 1997.

"We have been warning for years that this was a possibility in Oregon," Smith wrote on the weblog Bioethics.com. "Medicaid is rationed, meaning that some treatments are not covered. But assisted suicide is always covered."

"This isn't the first time this has happened either. A few years ago a patient who needed a double organ transplant was denied the treatment but would have been eligible for state-financed assisted suicide."

Fortunately for Wagner, another institution came to her aid. A representative of the pharmaceutical firm that markets the drug she had been prescribed called June 2 to tell her the company would provide it without charge, *The Register-Guard* reported.

By *Baptist Press* Washington bureau chief **Tom Strode** - 18/6/2008

7) The opposite of "idiot" is not "intelligent" but "educated." The idiot is not by definition unintelligent, but self-absorbed, while the educated is someone who has been "led out of" himself. The paradox of modern education is that it begins and ends in the making of idiots. There is no sadder spectacle than an intelligent idiot, but the world is full of them, and most of them are proud of their education. **S.M Hutchens**

8) No room exists in bona fide Christian belief for the notion that other religions can be "just as true as Christianity." If Jesus was not God and there was no literal Resurrection, then all of Christianity is a fraud

and not worth anyone's bothering with. If He was God and did rise, then all other religions must be mistaken in their theological conclusions. **Charles Moore**

9) The devil may wear **Prada** - but the Pope does not.

According to the Vatican newspaper *L'Osservatore Romano*, the bright red loafers that Pope Benedict wears are not designed by the Milanese fashion house, as has been rumoured.

"Obviously the attribution was false," the Vatican newspaper said in a recent edition.

"Such rumours are inconsistent with the simple and sombre man who, on the day of his election to the papacy, showed to the faithful gathered in St. Peter's Square and to the whole world the sleeves of a modest black sweater."

Still, Benedict's fashion sense has often drawn media attention.

Three years ago he showed up for his weekly public audience in St. Peter's Square wearing a fur-trimmed stocking cap that could have passed for a Santa Claus hat.

The hat, as it turned out, is a "camauro," which dates back to the middle ages and figures in many papal portraits. On a separate occasion, Benedict sported a sumptuous red velvet cape trimmed in ermine - another piece of traditional papal attire that had long been abandoned.

L'Osservatore Romano said the Pope's interest in clothes has nothing to do with fashion and everything to do with liturgy - what symbolism traditional garments can bring to the Christian liturgy.

"The Pope, therefore, does not wear Prada, but Christ," *L'Osservatore* said. *Waterloo Region Record* - 5/7/2008

The virtues of toleration

Acceptance versus approval as liberal political concepts

People want approval, not toleration and in the current political climate they demand it. But the project of legislating tastes and preferences may harm society more than it helps any individual.

TOLERATION is a virtue that has lately fallen on hard times. Old-fashioned toleration - the toleration defended by Milton and by the older liberals, such as Locke - sprang from an acceptance of the imperfectability of human beings, and from a belief in the importance of freedom in the constitution of the

good life. Since we cannot be perfect, and since virtue cannot be forced on people but is rather a habit of life they must themselves strive to acquire, we were enjoined to tolerate the shortcomings of others, even as we struggled with our own. On this older view, toleration is a precondition of any stable *modus vivendi* among incorrigibly imperfect beings.

If toleration has become unfashionable in our time, the reason is in part to be found in the resistance of a post-Christian age to the thought that we are flawed creatures whose lives will always contain evils. This is a thought subversive of the shallow optimistic creeds of our age, humanist or Pelagian, for which human evils are problems to be solved rather than sorrows to be coped with or endured. The result is a world view according to which only stupidity and ill-will stand between us and universal happiness. Grounded as it is in accepting the imperfectability of the human lot, toleration is bound to be uncongenial to the ruling illusions of the epoch, all of which cherish the project of instituting a political providence in human affairs whereby tragedy and mystery would be banished.

Toleration is unfashionable for another, more topical reason. It is unavoidably and inherently judgmental. When we tolerate a practice, a belief, or a character trait, we let something be that we judge to be undesirable, false, or at least inferior; our toleration expresses the conviction that, despite its badness, the object of toleration should be left alone. This is in truth the very idea of toleration, as it is practiced in things great and small. So it is that our tolerance of our friends' vices makes them no less vices in our eyes: rather, our tolerance presupposes that they are vices. As the Oxford analytical philosophers of yesteryear might have put it, it is the logic of toleration that it can be practiced only in respect of evils. So, on a grander scale, we tolerate ersatz religions, such as Scientology, not because we think they may after all contain a grain of truth, but because the great good of freedom of belief necessarily encompasses the freedom to believe absurdities. Toleration is not, then, an expression of doubt about our ability to tell the good from the bad; it is evidence of our confidence that we have that ability.

Such judgments are alien to the dominant conventional wisdom according to which standards of belief and conduct are entirely subjective or relative in character, and one view of things is as good as any other. A tolerant man does not doubt that he knows something about the good and the true; his tolerance expresses that knowledge. Indeed, when a society is tolerant, its tolerance expresses the conception of the good life that it has in common. Insofar as a society comes to lack any such common conception - as is at least partly the case in the U.S. and Britain today - it ceases to be capable of toleration as it was traditionally understood.

Toleration as a political ideal is offensive to the new liberalism - the liberalism of Rawls, Dworkin,

Ackerman, and such like - because it is decidedly non-neutral in respect of the good. For the new liberals, justice the shibboleth of revisionist liberalism - demands that government, in its institutions and policies, practice neutrality, not toleration, in regard to rival conceptions of the good life. Although in the end this idea of neutrality may not prove to be fully coherent, its rough sense seems to be that it is wrong for government to discriminate in favor of, or against, any form of life animated by a definite conception of the good.

According to the new liberals, such discrimination violates an ideal of equality demanding equal respect by government for divergent conceptions of the good and the ways of life that embody them. This is radical stuff, since - unlike the old-fashioned ideal of toleration - it does not simply rule out the coercive imposition of a conception of the good and its associated way of life by legal prohibition of its rivals. It also rules out as wrong or unjust government's encouraging or supporting some ways of life - by education, subsidy, welfare provision, taxation, or legal entrenchment - at the expense of others deemed by it, or by the moral common sense of society, to be undesirable or inferior. It rules out, in other words, precisely a policy of toleration - a policy of not attaching a legal prohibition to, or otherwise persecuting, forms of life or conduct that are judged bad and that government tries by a variety of means to discourage. What the neutrality of radical equality mandates is nothing less than the legal disestablishment of morality. As a result, morality becomes in theory a private habit of behavior rather than a common way of life.

By **John Gray** in the *National Review* - 5/10/1992

Unique union

I did something really odd the other day. I looked up the dictionary definition of marriage, just to make sure that my understanding was not too off-line. I was relieved to find that it is called the legal union of a man with a woman for life. It is a public, lifelong and exclusive relationship. There is no hint in the dictionary that the word can extend to two men or two women in a public, lifelong and exclusive relationship.

Of course, dictionaries change to mirror the times, and governments do all sorts of things with words, but changing the definition of marriage would be as fatuous as declaring that Perth is Sydney or that the moon is made of ice cream. We would then need a new word to describe the reality that occurs when a man and a woman publicly promise each other to live in lifelong and exclusive relationship, "in sickness and in health, and forsaking all others so long as you both shall live".

Whether we like it or not, a unique union occurs, based on the fact that one is a man and the other is a woman.

No other arrangement is the same.

Our confusion about this does not arise merely from the ideological push of recent decades by some gay people for recognition and acceptance. It is true that this has been cleverly and powerfully managed. The result is that if anyone speaks in public about the moral issues raised by gay sex, they are instantly branded homophobic or fascist. No serious debate is allowed. Free speech on this matter comes at a personal cost that few are willing to pay any more. There are serious questions that we are not permitted to ask in public.

But the state of marriage in our community is not merely a gay issue. The extreme individualism of Western culture has encouraged men and women to seek multiple sexual partners, to engage in sex in early adolescence and to isolate marriage from family as well as relationship. We are so shy of the commitment that promises involve that we have lost the art of forming relationships that will lead to marriage. By exalting our desire to be our own selves, we have created a deep hunger for satisfying relationships, for actual love.

If I understand the evidence correctly, this freedom we have granted ourselves is not good for us, for our children or for the community as a whole. We are far better off, generally speaking, living in families founded by a man and a woman who have made initial public promises of lifelong fidelity. It is the family so constituted that is the primary source for the love and care without which we cannot survive. It is this family that best meets our relationship needs. It is this family that provides children with the experience of the interaction of human maleness and femaleness. It is the children of this family who we may expect will look after their aged, lonely and sick.

Of course not all families are like that and no family is perfect. It so happens that for all sorts of good reasons men and women do not begin or sustain families of this nature. But if we ask ourselves what is best for the community as a whole, what should public policy encourage most of all, it will be the family so constituted.

If this is so, what sort of men and women do we need to be? You do not have to be in pastoral ministry long to realise that the biblical teaching against adultery is profoundly right.

The awful consequences of unfaithfulness continue long after the sin is committed. What the Bible summons us to do - and our society has been for a long time based on this insight - is to discipline our sexual lives so that we relate properly to other people and do not merely please ourselves.

Of course this involves self-sacrifice. But the benefits of channelling our sexual energies within marriage are huge for ourselves, for our families and for our

communities. Indeed, a person who has not learned the path of sexual discipline will be a poor marriage partner.

Sexual discipline is as essential within marriage as it is outside: we are meant to love each other "in sickness and in health", for example.

I may be right or wrong about all this, but it seems to me that we would be better off spending a lot more time and energy thinking about the moral meaning of marriage between a man and a woman than agitating on behalf of relationships that mimic, but can never replicate, it.

By **Peter Jensen** - *Anglican Archbishop of Sydney* - 8/5/2008

Plant Rights

Screaming Vegetation, and a "Biocentric" Worldview

Several years ago now, I was appearing on a national network interview program and found myself discussing capital punishment with a woman who, during a commercial break, indicated that she had recently seen a combine going through a wheat field. She was horrified. The wheat was being cut down by thousands of stalks a second. She felt grief for the wheat, she revealed.

No one person on the panel knew what to do with that off-hand statement. I think it is safe to say that none of us had ever grieved over the intentional harvesting of vegetation.

Now, ethicist Wesley J. Smith indicates that an ethics panel in Switzerland has decided that "the arbitrary killing of flora is morally wrong." Writing in the current edition of *The Weekly Standard*, Smith explains that the idea of "plant rights" is now a matter of serious consideration among the Swiss.

The background to the current panel is a constitutional clause adopted years ago in Switzerland that demands Swiss citizens to recognize "the dignity of creation when handling animals, plants and other organisms." Until just recently, no one seems to have expected that this would lead to a plants rights movement.

As Smith explains, the Swiss panel came up with a radical conclusion based in a radical worldview:

A "clear majority" of the panel adopted what it called a "biocentric" moral view, meaning that "living organisms should be considered morally for their own sake because they are alive." Thus, the panel determined that we cannot claim "absolute ownership" over plants and, moreover, that "individual plants have an inherent worth." This

means that "we may not use them just as we please, even if the plant community is not in danger, or if our actions do not endanger the species, or if we are not acting arbitrarily."

Smith rightly points to this kind of logic as "a symptom of a cultural disease that has infected Western civilization, causing us to lose the ability to think critically and distinguish serious from frivolous ethical concerns."

The very idea of "plants rights" indicates a loss of cultural sanity. Until now, this cultural confusion has been most evident in the animal rights movement - a movement that presents some legitimate ethical concerns but pushes its ideology beyond sanity. The failure to distinguish between human beings and the larger animal world is a hallmark of a post-Christian culture. The extension of this ideology to vegetation is a frightening sign of mass delusion.

Wesley Smith gets it just right:

Why is this happening? Our accelerating rejection of the Judeo-Christian world view, which upholds the unique dignity and moral worth of human beings, is driving us crazy. Once we knocked our species off its pedestal, it was only logical that we would come to see fauna and flora as entitled to rights.

So, now Swiss ethicists are working up protocols on "plant dignity" and determining scenarios that might qualify as a violation of "plant rights." The Swiss panel's report, "The Dignity of Living Beings with Regard to Plants," is a wake-up call. The adoption of a "biocentric" worldview is a leap into irrationality. Good arguments can be made for responsible agricultural practices that honor God by demonstrating care for creation. But the ideology of "plant rights" and the suggestion of something like an inherent "right to life" for vegetation is beyond all reason.

The most tragic dimension of all this is that a culture increasingly ready to euthanize the old, infanticize the young, and adamant about a "right" to abort unborn human beings, will now contend for the inherent dignity of plants. Can any culture recover from this?

By **Albert Mohler**, President, *Southern Baptist Theological Seminary* - 5/5/2008

A Symbol of Moral Decay

To award the Order of Canada to Henry Morgentaler does not much diminish Governor-General Michaëlle Jean nor Canada (neither, truth to tell, have much of a reputation to tarnish), but it might make some past recipients - for example, Jean Vanier (1971), or the Salvation Army's Arnold Brown (1982), or the late

Cardinal Emmett Carter (1983) - seem to be in rather uncomfortable company. But then, people forget that the 1994 Nobel Peace Prize was awarded to Yasser Arafat.

In the early 1970s, when I was just beginning my law teaching career, I was scheduled to debate Henry Morgentaler at the law faculty at the University of Ottawa. At the time, I was worried less about the substance of the debate, more about procedural niceties: Should I shake his hand? And how should I address him? To call someone "Dr." whose grisly practice made a daily mockery of the Hippocratic Oath, seemed unappealing. In the event it didn't matter; Morgentaler did not show up, sending a replacement instead.

Today, such niceties of address and nomenclature wouldn't arise. The Governor-General has chosen to confer the country's highest honour on Canada's most notorious abortionist.

The government so seldom does anything original. The Order of Canada follows the decision by the University of Western Ontario in 2006 to confer an honorary doctorate on Morgentaler. At the time, I wrote that this is what happens when a university loses its way, when it no longer knows why it exists, nor what it is supposed to do.

Well, what does awarding Morgentaler the Order of Canada say about Canada?

It says that the new Canada - the Canada of Michaelle Jean, and Chief Justice Beverley McLachlin (who chaired the selection committee) and the mummies who sat on the committee are as like the old Canada as, in Hamlet's words, "am I to Hercules." In old Canada, Morgentaler was prosecuted and sent to jail for performing illegal abortions. But that was in another era and, as far as I'm concerned, another country - a country as dead as any of the recipients of Morgentaler's attentions.

The decision to give Morgentaler the Order of Canada was scheduled to be made on Canada's birthday. It would require macabre sarcasm to call this a "birthday" present; so, for this "deathday" present let me briefly remark on three propositions.

One, the Canada where I was born, where I was educated and grew to manhood, came to an end at about the time of the Supreme Court of Canada's Morgentaler decision (1988). I do not suggest any cause and effect; that would be to give undue weight to one ludicrous Supreme Court decision, one of many the court has made since judges became infatuated with the Charter of Rights. What I do assert is that the Canada I am sometimes inclined fondly to remember ended at about that time.

Back then, I wrote articles about the Morgentaler

decision in scholarly journals, analyzing the court's ideological motives and its flawed legal reasoning. All a waste of time and paper. Today, I cannot bring myself to re-read the decision or my critiques; abortion no longer seems a subject for scholarly analysis and debate, but rather an evil to be fled from.

Two, all who are touched by abortion are hurt by it. No winners, only losers. The most obviously hurt, of course, are the children who are not allowed to draw breath. But the women, who undergo the procedure, their men and even the abortionist, are also hurt by it.

Three, while we do not forget the evil functionary, sometimes our remembrance of him is subsumed in the triumph of the victim. Through the centuries Pontius Pilate has not been forgotten, but he is remembered only in the greater drama of Jesus Christ.

So let it be with Morgentaler. He will not be forgotten, nor should he be, nor the evil he has perpetrated. But the greater story - even in as pathetic a country as Canada - is not his, it is *Humanae Vitae* (1968) and the final triumph of life over the culture of death.

The words of Pope Paul VI in *Humanae Vitae* will be pondered by those who come after us (assuming that there are any) when the Order of Canada has been mercifully and deservedly forgotten.

"To [governments] is committed the responsibility of safeguarding the common good. . . . Never allow the morals of your people to be undermined. . . . Never tolerate those practices which are opposed to the natural law of God".

And - might I add - do not honour men without honour.

By **Ian Hunter**, Professor Emeritus in the Faculty of Law, University of Western Ontario - in the *National Post* - 2/7/2008

Gary S. Freeman
102 Frederick Banting Place
Waterloo, Ontario N2T 1C4

519-886-3635 (Home)
800-265-2178 or 519-747-3324 (Office)
519-747-5323 (Fax)
gfreeman@pwi-insurance.ca