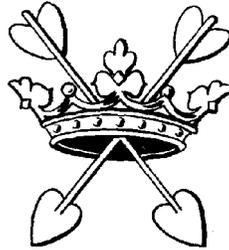


The Parish of St. Edmund, King and Martyr

(Waterloo, Ontario)



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

UPDATE

November 11, 2006 - **St. Martin of Tours, Bishop and Theologian**

December Schedule

December 3	Sunday	The First Sunday in Advent
December 8	Friday	The Conception of the Blessed Virgin Mary
December 10	Sunday	The Second Sunday in Advent
December 17	Sunday	The Third Sunday in Advent
December 21	Thursday	St. Thomas the Apostle
December 24	Sunday	The Fourth Sunday in Advent / Christmas Eve
December 26	Tuesday	St. Stephen the Martyr
December 27	Wednesday	St. John the Evangelist
December 28	Thursday	The Holy Innocents
December 31	Sunday	The First Sunday after Christmas

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) **Electronic UPDATE!** If you received this 'issue' by snail mail and would prefer to receive it by email (as a link to our new website <www.stedmund.ca>), please let us know. If you have a minute, check out our new website - the 'current/up-coming' Sunday leaflet is also posted there.

2) Sunday, November 19 - **St. Edmund's Day** - Due to the unavailability of the Chapel on Monday the 20th, the celebration of our Title Feast is being moved to the Sunday. Fr. Peter Jardine, an assistant at our Ottawa Cathedral, will celebrate Mass and preach. Lunch, on the Parish, will follow Mass.

In addition, Fr. Jardine will be giving a presentation on his work (and that of others) in The Sudan. This presentation will take place in the Chapel at 1:00, after our lunch.

Please mark your calendars to attend both of these events!

3) A bit about **St. Martin** - a favourite of mine (I was 'involved' in The Parish of St. Martin-in-the-Fields, in westend Toronto, many moons ago) - this page.

4) Thanks to Dora and Helen for this report - **Deanery Meeting** - see page 3.

5) For **Robert's Ramblings - Walsingham Way** - see page 4.

6) Commentary on - **THE COMMUNION ANTHEM** and **THE POST-COMMUNION PRAYER** - from a booklet entitled **The Ceremonial of High Mass** - see page 6.

7) "No hope of recovery", but parents didn't give up - **Boy in So-Called "Persistent Vegetative State" for Two Years, Awakens!** - see page 7.

8) A snippet of info from England - **All Glory be to God** - see page 8.

9) Another reminder - **The snares of**

secularism are present everywhere - see page 8.

10) Now this is slippery-slope stuff - **'Ethicist' defends his views on killing disabled babies via infanticide** - see page 9.

St. Martin of Tours, Bishop and Theologian

Martin was born around 330 of pagan parents. His father was a soldier, who enlisted Martin in the army at the age of fifteen. One winter day he saw an ill-clad beggar at the gate of the city of Amiens. Martin had no money to give, but he cut his cloak in half and gave half to the beggar. (Paintings of the scene, such as that by El Greco, show Martin, even without the cloak, more warmly clad than the beggar, which rather misses the point.) In a dream that night, Martin saw Christ wearing the half-cloak. He had for some time considered becoming a Christian, and this ended his wavering. He was promptly baptized. At the end of his next military campaign, he asked to be released from the army, saying: "Hitherto I have faithfully served Caesar. Let me now serve Christ." He was accused of cowardice, and offered to stand unarmed between the contending armies. He was imprisoned, but released when peace was signed.

He became a disciple of St. Hilary of Poitiers, a chief opponent in the West of the Arians, who denied the full deity of Christ, and who had the favor of the emperor Constantius. Returning to his parents' home in Illyricum, he opposed the Arians with such effectiveness that he was publicly scourged and exiled. He was subsequently driven from Milan, and eventually returned to Gaul. There he founded the first monastery in Gaul, which lasted until the French Revolution.

In 371 he was elected bishop of Tours. His was a mainly pagan diocese, but his instruction and personal manner of life prevailed. In one instance, the pagan

priests agreed to fell their idol, a large fir tree, if Martin would stand directly in the path of its fall. He did so, and it missed him very narrowly. When an officer of the Imperial Guard arrived with a batch of prisoners who were to be tortured and executed the next day, Martin intervened and secured their release.

In the year 384, the heretic (Gnostic) Priscillian and six companions had been condemned to death by the emperor Maximus. The bishops who had found them guilty in the ecclesiastical court pressed for their execution. Martin contended that the secular power had no authority to punish heresy, and that the excommunication by the bishops was an adequate sentence. In this he was upheld by Ambrose, Bishop of Milan. He refused to leave Treves until the emperor promised to reprove them. No sooner was his back turned than the bishops persuaded the emperor to break his promise; Priscillian and his followers were executed. This was the first time that heresy was punished by death.

Martin was furious, and excommunicated the bishops responsible. But afterwards, he took them back into communion in exchange for a pardon from Maximus for certain men condemned to death, and for the emperor's promise to end the persecution of the remaining Priscillianists. He never felt easy in his mind about this concession, and thereafter avoided assemblies of bishops where he might encounter some of those concerned in this affair. He died on or about 11 November 397 and his shrine at Tours became a sanctuary for those seeking justice.

The Feast of Martin, a soldier who fought bravely and faithfully in the service of an earthly sovereign, and then enlisted in the service of Christ, is also the day of the Armistice which marked the end of the First World War. On it we remember those who have risked or lost their lives in . . . the pursuit of justice and peace.

From:

<http://justus.anglican.org/resources/bio/biocal.html>

Deanery Meeting

October 20 and 21, 2006

The Great Lakes Deanery Meeting called by the Rural Dean, Father Robert Mansfield, SSC, St. John, Parry Sound, was held in Luther Village Chapel, Waterloo, hosted by The Parish of St. Edmund, King and Martyr. 35 people were in attendance. After registration on Friday evening Evensong was held with Gary Freeman officiating. It started with the well-loved hymn, "The Day Thou gavest, Lord is ended". The Chapel echoed with the sound of strong, joyful voices. Evensong was a fitting prelude to the business of the next day. It was followed by a discourse on "Augustinian Spirituality" given by Fr. James Chantler, Church of the Resurrection, Windsor. Then all present enjoyed a 'Welcome to Waterloo' party, a mixture of 'Reunion' and 'Getting-to-know-you' party, in a room adjoining the restaurant.

Saturday began early with Matins at 8:00 a.m. with James Millar officiating. This was immediately followed by the Holy Eucharist with Father Mansfield celebrating.

After breakfast, the meeting was graced by the presence of our oldest parishioner, Mrs. Peggy Freeman, in her 101st year. Father William Ivey, St. Mary, Chapleau, in his "Reminiscences of Fr. Roland Palmer, SSJE" gave such an amusing performance that he proved he could easily add 'Actor' to his resumé.

Lunch was followed by the Very Rev. Carl Reid, Dean of the Cathedral of the Annunciation of the B.V.M., giving his report on "The Affirmation of St. Louis and its Implications for the ACCC/TAC today".

Then followed the annual meeting of The Convent Society, in which all standing officers were re-elected. (The Convent Society of The Anglican Catholic Church of Canada is a ministry dedicated to supporting the Religious life in the Church

and to publishing materials useful for the life of the Church.) Adjournment was followed by Evensong with Gary Freeman officiating, the Grand Finale of which was the hymn, "Onward Christian Soldiers" heartily sung by all, and accompanied by Dorothy Eglin on the organ and Mary McGibbon on the piano. And, with the rafters still ringing, the participants of the Great Lakes Deanery Meeting departed to their own parishes in various parts of Ontario.

By Helen Glover and Dora Vidler

Robert's Ramblings

*Walsingham Way**

"With Thee is the well of life" (*Psalms* 36,8).

In the 11th century Lady Richeldis, mother of the squire of Little Walsingham in Norfolk, had or claimed to have had, a vision of St Mary, in which our Lady said, "Build here a reminder of the home where I lived when the angel came to me". Not knowing what a Middle Eastern peasant's house looked like, Richeldis built a house like that of an English peasant. Pilgrims started coming to pray in what was eventually nicknamed England's Nazareth. Some pilgrims testified that their requests were granted. Inevitably, there were thoughts too about Mary's other home in Nazareth, the one she shared with Jesus and Joseph and from which her two menfolk plied their trade of carpentry. Inevitably, there were thoughts about Christian family life, and about the Christian attitude to daily work. We can not now tell whether the vision of Richeldis was genuine or self deception. We do know that a tree is judged by its fruits (*Matthew* 7,17 - 18) and that the fruits of Walsingham were good. For some 400 years it helped sustain Englishmen in the faith of Christ, as Medugorje sustains others now.

Of course the village had a well. So important is clean water that pagan Britons

believed wells to be homes of supernatural spirits. The church had no difficulty in Christianizing such beliefs. Drought is death. Water is life. In the Old Testament God the Father is symbolized by water (eg *Jeremiah* 17,13). In the New Testament God the Son and God the Holy Spirit are symbolized by water (eg *John* 4,14 and *John* 7,37 - 39). To this day there is well dressing in Derbyshire, when villagers use flower petals to make pictures on the ground by wells, of Jesus talking with the woman at the well of Sychar (*John* 4,5 - 26), from which I have drunk while on pilgrimage to the Holy Land. Thirsty pilgrims arriving in Little Walsingham were glad to drink well water, to sprinkle their weary bodies with it. Practically speaking, the water was for them a blessing. The Prayer Book prayer for the clergy and people asks, "Pour upon them the continual dew of thy blessing" (page 13). The *Benedicite* sings, "O ye wells bless ye the Lord: praise Him and magnify Him for ever" (page 27). The well in Walsingham, now incorporated into the Shrine church, is alongside the Chapel of the Holy House of Nazareth.

The avaricious, bellicose, bibulous, gluttonous and lecherous King Henry VIII under pretence of reforming the church, closed down churches, shrines and monasteries, stealing their lands and possessions for himself and his cronies. For the next 450 years or so the Shrine at Walsingham was a ruin. In 1931 the new young vicar of Little Walsingham, Fr Hope Patten, restored it. In this restored Shrine church were smaller chapels, of the Annunciation (*Luke* 1,26 - 38), of the Visitation (*Luke* 1,39 - 56), of the Nativity (*Matthew* 1,18 - 25), and so on through many events of our Lord's life. The biggest of these chapels is called the Holy House of Nazareth. In it many many intercessions are offered every day: people write in from all over the world. I think there of Jesus in the days of His earthly ministry with crowds mobbing Him for help. In the Shrine church is also a Russian Orthodox chapel where they do their own thing.

The village is once again a place of pilgrimage. Thousands come, individuals, small groups, large groups. They get to use the chapels best suited to the size of their parties. Their own clergy conduct the services in the way they are accustomed to back home. On a spring day in May there is the National Pilgrimage when a congregation of between five to ten thousand is such that the service has to be on a field in the open air. Many sorts of devotion take place, eucharist, daily office, stations of the cross, rosary, laying on of hands, anointing, sprinkling with water, meditation, sermons, processions round the gardens, intercessions. Being there can be busy. On National Day a statue of St Mary is carried through the streets of the village, borne on the shoulders of four strapping young deacons (male of course). There is accommodation, seldom enough, for those who want to stay a few days. There is special accommodation for those confined to wheelchairs and for their carers.

Roman Catholics also have a Shrine of their own. In the Middle Ages some pilgrims walked the last two miles barefoot. They would leave their shoes in a little chapel called the Slipper Chapel. Why? Perhaps because of the place (eg *Exodus* 3,1 - 14). Perhaps they thought they might the more easily bend God to their will? We too have our own ways of trying to twist God's arm! RC's have restored the Slipper Chapel. It's a little gem with a very C of E feel to it. Its decorator was a famous Anglican architect, Sir Ninian Comper. By contrast the Anglican Shrine in the centre of the village feels like Portugal or Spain. However, its exotic atmosphere makes a pleasant change from the sober and dull respectability of the C of E at large. After a brush with the diocesan dilapidations board, or after attendance at diocesan synod, Anglicans feel all the better for a candlelight procession with its song, "But at last came a king with greed in his eyes/And he lusted for treasure with fraud and with lies". Incidentally, they sing our Fr Palmer's hymn at the Shrine, "Sing of Mary pure and lowly" (blue 807).

The Russian Orthodox have acquired the defunct train station and turned it into a small monastery. They take part in the procession on National Day. In the 18th century John Wesley preached in Walsingham. Some pilgrimages are ecumenical in tone. National Day certainly is. Prayers are offered inside or outside, if the crowd is too large, of all four churches, Anglican, Methodist, Orthodox and Roman Catholic (alphabetical order only). Methodists enter into the spirit of National Day. They say, "Salvation is by Jesus alone", to which the four denominations say a sincere Amen. The village also has its ancient parish church, dedicated to our Lady, stunning in its simple beauty. It too is involved with the Shrine.

Bishop Crawley and I went together on the National Pilgrimage in 1987, before I committed myself to The Anglican Catholic Church of Canada. The then Administrator of the Shrine, Fr Roy Fellowes, had us to stay in his own quarters. He invited Bishop Crawley to celebrate the early Communion in the Holy House. He invited me to concelebrate with the dozen or so C of E bishops in the open air. In his welcome over the loudspeakers beforehand the only pilgrim he welcomed by name was Bishop Crawley.

In September 2006 it was a great pleasure for me to join a small party of Canadians ably led by Fr David Marriott of Vancouver. We prayed for the Traditional Anglican Communion in general, for The Anglican Catholic Church of Canada in particular, and of course for St Mary's, Chapleau. We celebrated again the wonder of the Incarnation, the Word made flesh. Thanks be to God!

* "*Walsingham Way*" is the title of a history of the Shrine written by Canon Colin Stephenson OBE, its second modern Administrator. He is also the author of a very funny autobiography, "*Merrily on High*", which is partly about the Shrine of course. A laugh a paragraph!

+Robert Mercer CR

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

From here and there

1) When you get up in the morning, do you say "good god it's morning", or "Good morning, God"?

2) **Anglican turmoil:** Most of you will be aware of the extraordinary turmoil in the Anglican Communion, following the election of the first woman Primate, the refusal of the American church to desist from the homosexual agenda, the reaction of other parts of the world, the overwhelming vote in the English general Synod for women bishops, the high profile same-sex marriages of English clergy conducted under the new laws in Great Britain, the new round of expulsions of traditionalist Anglicans in many parts of the world. Less obvious is the erosion of catholic orthodoxy right across the Anglican Communion, from a position of dominance at the time of Archbishop Ramsay, to almost total insignificance today. At the same time, there have been several proposals for unity among traditionalist Anglicans that would seriously compromise us were we to accept them as they stand. The work of filtering, seeking advice, and in some cases confronting others on these issues has been deeply draining, but must be done if we are to have a recognisable Anglicanism in the world of our grandchildren. From *Archbishop Hepworth's* latest letter to his clergy - 5th October, 2006

3) The *pessimist* complains about the wind; the *optimist* expects it to change; the *realist* adjusts the sails. **William Arthur Ward**

The Ceremonial of High Mass

THE COMMUNION ANTHEM

At the Epistle side of the altar, the Priest reads the Communion antiphon. Both the

Offertory and the Communion antiphons were first used in Africa. Just as the Introit was introduced to cover the entrance of the ministers, the Offertory antiphon to cover the offerings of the Bread and Wine, and the *Agnus Dei* to cover the Fraction, so the Communion antiphon was introduced to occupy the time of the distribution of the Blessed Sacrament.

Originally the Communion antiphon consisted of Psalm verses also, but in the Middle Ages, the antiphons were shortened as the Communions became less frequent, and the Psalm verses were then omitted. Only the antiphon therefore now remains.

THE POST-COMMUNION PRAYER

After the salutation at the middle of the Altar, the Priest goes to the Epistle corner to read the Post-Communion Prayer of Thanksgiving for the gift of Holy Communion.

Thanksgiving is an integral part of all Christian prayer. As in supplication we entreat God for his mercies, so in thanksgiving we acknowledge our indebtedness to him for the goodness he has shown to us. Like supplication, thanksgiving ought to extend to the whole of our needs. We have received many gifts and blessings from God, among them none for which our thanks are more due than for the spiritual sustenance of our souls in Holy Communion.

The Eucharistic rite is itself a thanksgiving to God, yet even in the act in which we render him thanksgiving, we receive the greatest benefits of which we are capable. The thanks that we pay in the Post-Communion prayer ought to be the formal and corporate recognition of the duty of giving thanks that we subsequently fulfill in our private devotions. In expressing our gratitude, we deepen our own devotion to the Eucharistic presence of Our Lord.

The fruits of Holy Communion ought to be seen in our lives. As the Prayer of Thanksgiving says, we should "continue in

that holy fellowship, and do all such good works as God has prepared for us to walk in," and from the Holy Eucharist, we draw the strength to do God's most holy will. Following this prayer, the salutation comes again, then the proper Post-Communions. From the fifth century, the practice of saying Post-Communion prayers corresponding to the Collects became the common practice in the West. These correspond to the Collects in number and subject and are proper to the day. They draw together in a most wonderful way the theme of the Mass or day, together with the thanksgiving for receiving Holy Communion.

From *The Ceremonial of High Mass* by Priests of the Society of the Holy Cross, and available from The Convent Society

The Brick

A young and successful executive was traveling down a neighborhood street, going a bit too fast in his new Jaguar. He was watching for kids darting out from between parked cars and slowed down when he thought he saw something. As his car passed, no children appeared. Instead, a brick smashed into the Jag's side door! He slammed on the brakes and backed the Jag back to the spot where the brick had been thrown.

The angry driver then jumped out of the car, grabbed the nearest kid and pushed him up against a parked car shouting, "What was that all about and who are you? Just what the heck are you doing? That's a new car and that brick you threw is going to cost a lot of money. Why did you do it?"

The young boy was apologetic. "Please, mister . . . please, I'm sorry but I didn't know what else to do," he pleaded. "I threw the brick because no one else would stop . . ." With tears dripping down his face and off his chin, the youth pointed to a spot just around a parked car. "It's my brother," he said "he rolled off the curb and fell out of his wheelchair and I can't lift him up."

Now sobbing, the boy asked the stunned executive, "Would you please help me get him back into his wheelchair? He's hurt and he's too heavy for me."

Moved beyond words, the driver tried to swallow the rapidly swelling lump in his throat. He hurriedly lifted the handicapped boy back into the wheelchair, then took out a linen handkerchief and dabbed at the fresh scrapes and cuts. A quick look told him everything was going to be okay. "Thank you and may God bless you," the grateful child told the stranger. Too shook up for words, the man simply watched the boy push his wheelchair-bound brother down the sidewalk toward their home.

It was a long, slow walk back to the Jaguar. The damage was very noticeable, but the driver never bothered to repair the dented side door. He kept the dent there to remind himself of this message: "Don't go through life so fast that someone has to throw a brick at you to get your attention!" God whispers in our souls and speaks to our hearts.

Sometimes when we don't have time to listen, He has to throw a brick at us.

It's our choice to listen or not.

Boy in So-Called "Persistent Vegetative State" for Two Years, Awakens!

An 11 year-old Oregon boy who entered into a coma after he was diagnosed with a mysterious illness has awoken from the incapacitated state. Devon Rivers isn't unique but his case is typical of the battle hopeful families fight with doctors who are quick to declare patients in a persistent vegetative state and say there is no hope of recovery.

In October 2004, Rivers' mother Carla rushed him to the emergency room where doctors determined he had rheumatic fever.

They gave him antibiotics but his condition

worsened and five days later Devon began to have problems breathing on his own. On October 17 he entered into a coma.

According to an AP report, doctors contacted research labs across the country trying to determine what happened to the young boy but were never able to determine what was causing Devon's problems.

Devon was eventually moved to a pediatric nursing center where he received daily physical therapy. But doctors kept telling his family the same thing: he is in a persistent vegetative state and there is little or no hope of recovery.

In August, Carla remembers telling Devon that his family would be gone for a few days and, as she spoke to him, she told the Associated Press that she recalled he appeared to be looking at her and that his breathing was different.

Days later, doctors confirmed the good news that Devon was indeed breathing on his own.

Within days he was off his breathing tube and seizure medicine and he had regained movement in his arms and body.

Devon has also been trying to talk and Carla says he has been saying "ma ma" as if trying to say mother and "ho" as if trying to say home.

Devon does other things to show he's on the way back - whether it's shooting a small basketball through a hoop, listening to a book being read to him and wanting to see the pictures, or playing with a remote control car.

In the weeks that have followed, Devon has made considerable progress and they hope he will be able to relearn skills such as brushing his teeth and eating on his own with a spoon.

"We want to know what's going on with him, when he can come home, what more we can expect," Rivers told AP.

"Devon may make a full recovery or what we see today may be what we get," Rivers added in an interview with the Oregonian newspaper. "God's plan is greater than ours. There's nothing we can do to force it any sooner or hold it back."

"He's still a little boy," Carla said. "I know at some point he's going to realize he's not at home. He needs to be home with his mom."

By **Steven Ertelt** - *LifeNews.com* Editor - October 11, 2006

All Glory be to God

(Father Gill's October 2006
information letter - posted at
www.thetraditionalanglicanchurch.org.uk)

Dear Friends,

This may be a little late, though I hope not. Ann and I have just returned from a short break which included being at St. Agatha's, Portsmouth on Saturday 23rd September. We went to Portsmouth to be present when Bishop Mercer CR made Salvador Lloret-Farina a Deacon in the Traditional Anglican Church. We welcome him as a member of our clergy, and pray God to bless his future ministry and his present studies at Cambridge.

On October 28th we hope, God willing, to be in Kendal when Bishop Mercer CR ordains Terence Percival a Deacon to serve in Darlington and the area under Fr Ian Westby. Please pray for him and Deacon Brian Uffindel who is to be priested in November at St. Catherine's, Lincoln.

We need, however, to continue to pray for more clergy of all ages. We need men who, believing the full Catholic Faith as Anglicans have received it, are filled with Evangelical Zeal to share that faith with everyone in humility and love for the salvation of souls.

It is so easy and commonplace to leave the

proclaiming of the Gospel to others, but every member of Christ's Church is called by God to witness to Christ in the places where they live, and to share the Good News of Jesus Christ with them.

It is imperative, therefore, that in order to be able to share the knowledge and experience of Jesus our Lord, one needs to know Him in Scripture, Prayer and Sacrament, guided by Christ's Mystical Body the One Holy Catholic and Apostolic Church.

We are living in an age of individuality, when many want to do their own thing and believe what they like, rejecting what does not fit in with their immediate desires even though it has been revealed by God Himself. When things go wrong, as will inevitably happen sooner or later, everyone else, including God, except themselves, is blamed.

Life is wonderful, it is a gift from God, but it is not easy, and there is much pain. That is why God Himself came into the world as Jesus Christ, born of a human maid, Mary the Virgin, so as to assure us in person of His love even unto death, and to give to all mankind, to all who would respond to Him, the means to rise above and transform the problems of earthly life.

Through the ministerial priesthood of His Church Christ gives us, in Holy Communion, the Food we all need to help us become what we were created to be, inheritors of Eternal Life. God wants us to be His Children by grace, born again through the waters of Baptism, and filled with the Holy Spirit in Confirmation, as brothers and sisters of Jesus.

Pray for more men to offer themselves to the sacred Orders of Priest and Deacon to celebrate the Holy Eucharist and serve God's people in Word and Sacrament; pray also for women to become Deaconesses and Nuns, to assist in serving and ministering, in their vocation

Your Priest & Friend,

Fr. Brian [Gill
Vicar General
The Traditional Anglican Church (England)]

The snares of secularism are present everywhere

Pope Benedict XVI has returned to what has become the predominant theme in his 18-month-old pontificate, saying that the "snares of secularism are present everywhere" - including the Church. During a speech on 19 October before a major Italian ecclesial congress in Verona, the Pope said that a positive witness of Christian faith was the best way to respond to "the challenges of our times".

The 79-year-old former theology professor said one of the most serious of these is the risk of Europe losing its Christian roots, a topic he touched upon again in two separate speeches on 21 and 23 October to pontifical university students and professors in Rome. In his message to the Fourth National Ecclesial Convention, the Pope said that the way the Church community must combat this threat of secularisation is by becoming "true witnesses of the risen Christ" in order to bring Christian joy and hope to the world.

"We must learn to resist that 'internal secularisation' that ensnares the Church of our times, following the processes of secularisation that have deeply marked European civilisation," he said, and commented that Western culture had become impoverished by its attempts to exclude God from public life. For example, he said that ethics had been "reduced to the confines of relativism and utilitarianism".

Regarding political questions, Pope Benedict said the Church did not intend to be a "political agent", but that the lay faithful were called to "confront . . . political and legislative choices that contradict fundamental values and anthropological and ethical principles rooted in human nature". These, he said, included the

"safeguarding of human life in all its phases" and the "promotion of the family founded on marriage", which meant opposing other juridical forms of unions. The Pope praised Italian Catholics for resisting same-sex unions, saying this was a "precious service" to the country and an encouragement for other nations.

In a speech last Saturday while inaugurating a new library (named for Pius IX) and a great hall (named for himself) at the Pontifical Lateran University, Pope Benedict again lamented Europe's crisis of identity and culture.

Then on Monday, after a Mass in St Peter's Basilica for the inauguration of the academic year for all of Rome's pontifical universities, the Pope said students must give priority to their spiritual life, balanced human maturity, and a deep ascetic and religious formation.

From *The Tablet* - October 28, 2006

'Ethicist' defends his views on killing disabled babies via infanticide

Princeton University philosophy professor Peter Singer came under international condemnation when he announced he favors killing disabled babies via infanticide. Though he was blasted from both sides of the political spectrum, the so-called ethicist still holds to the position.

In an interview with *The Independent* newspaper in England, Singer said he would definitely kill a disabled newborn baby. He indicated he would do so "if that was in the best interests of the baby and of the family as a whole."

Singer said he found it surprising that abortion advocates would disagree with his views. "Many people find this shocking, yet they support a woman's right to have an abortion," Singer said.

Meanwhile, he claimed he had one point of

common beliefs with pro-life advocates. "One point on which I agree with opponents of abortion is that, from the point of view of ethics rather than the law, there is no sharp distinction between the fetus and the newborn baby," Singer explained.

However, Singer's view is that, instead of legal protection, both disabled babies and the unborn deserve death.

As he wrote in *Rethinking Life and Death*, "Human babies are not born self-aware or capable of grasping their lives over time. They are not persons. Hence their lives would seem to be no more worthy of protection than the life of a fetus."

Singer also claimed in the newspaper interview that, despite the attention his very controversial beliefs receive, advocating infanticide isn't a large part of his philosophy. "I haven't focused on infanticide," he said. "It's always been a minor aspect of my work. The focus is that of my opponents, and the media."

Despite the vehemence of some of his opponents, Professor Singer is regarded, in other circles, as an important and highly respected philosopher and bioethicist.

His books are widely read, his articles frequently appear in anthologies, he is very much in demand throughout the world as a speaker, and has lectured at prestigious universities in different countries.

By **Steven Ertelt** - *LifeNews.com* - September 12, 2006

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