

# The Parish of St. Edmund, King and Martyr

Waterloo, Ontario  
www.stedmund.ca

## UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

November 14, 2008 - **St. Josaphat** (1580 - 1623)

### December Schedule

December 7	Sunday	The Second Sunday in Advent
December 14	Sunday	The Third Sunday in Advent
December 21	Sunday	The Fourth Sunday in Advent
December 22	Monday	St. Thomas the Apostle
December 24	Wednesday	Christmas
December 26	Friday	St. Stephen the Martyr
December 27	Saturday	St. John the Evangelist
December 28	Sunday	The Sunday after Christmas
December 29	Monday	The Holy Innocents

### 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) Like the **new look**?
- 2) Facing the proper way - **VERTICAL WORSHIP** - this page.
- 3) Two Remembrance Day homilies - **ROBERT'S RAMBLINGS** - page 3.
- 4) **POPE TELLS DOCTORS: LOVE AND HONOR THE DIGNITY OF INCURABLE PATIENTS** - page 4.
- 5) **REMEMBRANCE SUNDAY** - page 5.
- 6) Instructions from the - **DOMINICAN ALTAR BOYS' MANUAL** - page 6.
- 7) **ALL SAINTS AND ALL SOULS** - page 7.
- 8) Euthanasia and "Religious Primitivism" - **RIGHTS TALK RIGHT TO DEATH** - page 9.
- 9) **PRO-WOMAN ANSWERS TO PRO-CHOICE QUESTIONS** - page 10.

## VERTICAL WORSHIP

---

We wish to address our readers today on a topic most dear to our heart, namely, vertical worship. By vertical worship is meant worship that is directed toward God. This form of worship draws us Heavenwards toward God. Horizontal worship, on the other hand, unites worshippers closer with each other. While the liturgy contains elements of both vertical and horizontal worship, the liturgy as it is often celebrated in modern times unfortunately often places an undue emphasis on horizontal worship. This can have drastic effects on the faith of the churchgoers. There is a phrase, "*lex orandi, lex credendi*", which basically means how we worship reflects what we believe. If we are too focused on each other at Mass instead of God, we end up replacing God as the object of our worship with ourselves.

An example of this is in church architecture. The traditional church design is such that one's eyes upon entering the church are drawn toward the sanctuary and upwards, focusing on the crucifix, altar, and tabernacle. Church artwork would reinforce this vertical worship by giving the faithful images that elevate them toward worship of God. In many modern churches, this vertical worship has been replaced by horizontal worship. Tabernacles are hidden away out of sight and out of mind. Artwork is so obscure that it is difficult to determine what it is depicting. Instead of everyone facing the same direction toward the sanctuary, churches have their seating in semi-circular or circular designs so people are able to better see each other. In fact, we have heard of cases where people have stated that they do not think they are worshipping correctly unless they

can see each other's eyes. Such designs bring about an emotional response where the churchgoer feels good because of this sense of community. However, the fact that everyone is at Mass worshipping God together is what shows the sense of community, not that people can see each other. Church music too has changed such that some songs focus more on the community of believers and their relationship toward each other rather than on God and our relationship with Him.

Celebrating Mass *ad orientem*, with the priest facing the same direction as the congregation, nicely illustrates vertical worship. The priest leads the people in worship of God. Sometimes the way sanctuaries are arranged gives the impression that the people should be focused on the priest rather than God. The priest should not be the focus of Mass.

We have been told of the fruits of vertical worship, where the church architecture itself, by being designed in a way that leads one to contemplate God, has been efficacious in bringing non-practicing Catholics back into the fold. Thus, it is important that church buildings be designed in order to bring the people closer to God. Parish halls are places where people can spend time becoming closer with each other. If churches are designed to emphasize the worshippers rather than He Who is to be worshipped, then God will end up getting second-place in our belief, having been superseded by belief in ourselves. *Lex orandi, lex credendi*.

From [totuspius.blogspot.com](http://totuspius.blogspot.com)

## ROBERT'S RAMBLINGS

---

### **November 11<sup>th</sup> - Field of Remembrance 2005 Outside Westminster Abbey**

Young Alexander wanted an empire. Not content with being King of Greece, he wanted to rule other kings. Being a military genius, a charismatic leader of soldiers, and himself a hero in combat, he went out and conquered Egypt, the Middle East, including what we now call Iran, and even much of India. He died still young, not in battle but in a bed of fever. As he had no son to inherit his empire, the territories were divided among his generals.

The general who got the Middle East got Israel. He thought the best way to pacify and unite his various peoples was to unify them - by brute force if persuasion failed - in Greek culture, language and religion. It goes without saying that Israelis would accept no such policy. They revolted with incredible courage and skill and eventually won their independence, led by a family called Maccabees. Handel wrote an oratorio about them called *Judas Maccabeus*, which contains a well known and rousing tune. In Israel there are games called Maccabees.

If you are into exciting war stories, you will enjoy the *First* and *Second Books of Maccabees* from which came today's reading. Between the end of the Old Testament and the beginning of the New Testament some books were written, which tell us how the Jews thought and behaved at that time. Rightly or wrongly, these books are nicknamed the *Apocrypha*. Among other things, they tell us about the Maccabean revolt.

In today's reading we hear how Judas Maccabeus organized a remembrance service. Israeli men, women and even children had died in the war of independence. Judas wanted the nation to remember their dead before God. Judas would have understood what we are doing today, our sorrow, gratitude, pride and our hope of resurrection; our last post for the night of death, our reveille for the dawn of resurrection.

Much more important than our remembering is God's remembering. Elsewhere in the Apocrypha is a sentence which pictures God as saying, "You can not love My creature more than I do" (*// Esdras 8,47*). Each and every one of our

beloved dead is better remembered by God, and better loved by God, than by any one of us.

"Thou art far from able to love His creature more than He" (*// Esdras 8,47*). "For as God's majesty is, so also is His mercy" (*Ecclesiasticus 2,18*).

To Whom be all thanks and praise for evermore. Amen.

### **November 11<sup>th</sup> - Field of Remembrance 2007 Outside Westminster Abbey**

*"Greater love hath no man than this that a man  
lay down  
his life for his friends"  
(John 15,13)*

Somebody once said - though I forget whether it was George Bernard Shaw or Oscar Wilde - "There is only one thing worse than not getting what you want and that is getting what you want". The truth of the saying is to be found in Zimbabwe.

Earnest well intentioned young people took up arms. They wanted freedom. Free medicine. Free education. One man one vote. Now there is no medicine, no education. Now they may be beaten up by police, arrested, tortured, done to death, if they vote for anybody other than Mugabe. There is no food, no water, no electricity, no petrol. People who once came to their aid have since gone silent. There is neither moral nor practical support from United Nations, World Council of Churches, All Africa Council of Churches, British Council of Churches, *Anglican Church of Canada*, Southern Africa Development Corporation. Frontline presidents applaud the dictator. There is only one thing worse than not getting what you want and that is getting what you want.

We gather now to mourn and to pay tribute to those who made the supreme sacrifice. Rhodesians, Zimbabweans, call us what you will, fought in the Boer War, the First World War, the Second World War, the Malayan Campaign.

There are few moral problems more complex than those of the just war, pacifism. And

sometimes when a war is over, survivors wonder, Was it worth it? Did our men and women die in vain? Sometimes in retrospect it's hard to justify a war. Such perhaps were the Boer War and the First World War? But most will argue that the Second World War and the Malayan Campaign were indeed just wars, fought that others might live in freedom. On these two occasions lives were not laid down in vain. But whatever the opinions of contemporaneous or later historians, lawyers, politicians, or moralists, most soldiers at the time believe themselves to be dying for their friends and families. Greater love hath no man than this that a man lay down his life for his friends.

And now as we Rhodesians, Zimbabweans, call

us what you will, look at Zimbabwe, at that mixture of anarchy and tyranny, without peace and good governance, without order and the rule of law, we wonder about our own recent and internal war. Did so many die in vain? Historians, lawyers, politicians, or moralists, will argue for a long time to come. But there is no doubt that those who gave their lives gave them for their families and their friends. We therefore pay our tributes.

Greater love hath no man than this that a man lay down his life for his friends.

+Robert Mercer CR

---

## FROM HERE AND THERE

---

1) There is no one more persistent than a liberal with a bad idea. He knows his intellectual and moral superiority make him infallible, so he easily convinces himself there is nothing wrong with his idea; it is the world that is mistaken. Even the facts cannot be the facts when they disagree with his idea. So he forges ahead against all reason, attempting to remake the world until it accepts he was correct all along. **Lorne Gunter**

2) **chesterfield** n. In America a *chesterfield* is a dark overcoat, usually with a velvet collar. The British *chesterfield* is a large overstuffed sofa, with a back and upholstered arms. In Canada, the term is applied to any large sofa or couch.

3) The **Sacred Liturgy** consists of:

- (1) The **Sacrificial Liturgy** (the celebration of the Mass),
- (2) The **Sacramental Liturgy** (the making and administration of the Sacraments and Sacramentals),
- (3) The **Epenetic Liturgy** (the singing or recitation of the Canonical Hours).

From *The Celebration of Mass - A Study of the Rubrics of the Roman Missal*.

4) If you think dogs can't count, try putting three dog biscuits in your pocket and then give him

only two of them. **Phil Pastoret**

5) [A church] is a building which enshrines the altar of Him who dwelleth not in temples made with hands and who yet has made there His Covenanted Presence on earth. It is the centre of Worship in every community of men who recognize Christ as the Pantokrator, the Almighty, the Ruler and Creator of all things: at its altar is pleaded the daily Sacrifice in complete union with the Church Triumphant in Heaven, of which He is the one and only Head, the High Priest for ever after the order of Melchisedech. (Sir John Ninian Comper)

The adoption of the eastward position by the Oxford Movement clergy was key to their efforts to give a Catholic character to the Church of England, precisely because that position was taken to express the sacrificial nature of the Eucharistic rite as a Godward act.

Both quotes are from an article by **Aidan Nichols OP - *Archi-Liturgical Culture Wars***

6) The things necessary for doctrine and for morals are to be found rooted deeply and essentially in the liturgy. **Cardinal Castrillon Hoyos**

7) **Hippocrates** lived before the time of Christ. Prior to his time, the medical practitioner had a dual role. One was to cure. One was to kill.

The great contribution of Hippocrates, which passed into the Christian era and guided the medical profession for the next two millenia, was to separate the curing and killing functions of the physician. Henceforth, a physician would only cure. Down through the centuries in the Hippocratic oath has come the phrase, *primum non nocere*, "First do no harm" Now the oath of

Hippocrates is no longer sworn by graduating medical students. With abortion, and the onrush of euthanasia, doctors, tragically, have again assumed the dual role. **J.C. Willke, M.D.**

8) Impartiality is a pompous name for indifference, which is an elegant name for ignorance. **G.K. Chesterton**

## **POPE TELLS DOCTORS: LOVE AND HONOR THE DIGNITY OF INCURABLE PATIENTS**

---

VATICAN CITY, October 21, 2008 (LifeSiteNews.com) - During an audience given to the Italian Society of Surgeons, Pope Benedict XVI exhorted the medical community to recognize the dignity inherent in the medical profession, and never to abandon patients, no matter how incurable or hopeless their condition. In what appeared to be a veiled criticism of the movement towards legalized euthanasia, the Pope urged physicians to recognize especially the dignity of all patients, including the apparently incurable.

Referring to the surgeon conference's theme, "For a Surgery That Respects the Sick," the Holy Father explained that the foundation of medicine should always be "respect for human dignity. In fact, it demands the unconditional respect of every human being, born or unborn, healthy or sick, regardless of the condition in which they find themselves."

Benedict told the doctors at the society's 110<sup>th</sup> annual conference that although modern medicine has made it far rarer for diseases to remain outside the reach of a diagnosis and cure, a cure-crazed attitude brings the temptation of "abandoning the patient when it is seen that a noticeable result cannot be obtained."

"Even when there is no possibility of healing, much can still be done for the sick," said the pope. "His suffering can be relieved, above all [by] accompanying him in his journey, bettering as much as possible his condition of life."

To accomplish this, Benedict said there must be a renewed appreciation of the patient-doctor relationship, which he said is a highly sacred relationship of mutual respect and trust.

The Pope encouraged doctors to use this trust, not only to respect the will of the patient, but also to help the patient recognize and accomplish their "true good."

"On the one hand, it is undeniable that the will of the patient must be respected," he said.

"On the other hand, the professional responsibility of doctors must bring them to suggest treatments that aim at the true good of patients, with an awareness that their specific competencies generally make them better capable of evaluating the situation than the patients themselves."

Benedict said that one of the specific missions of medicine is "to take care of the sick person in all of his human expectations," and that physicians should guard against viewing the patient as a mere thing, subject to "the demands of science, technology and the health care organization." The community must recognize, he said, the "necessity of humanizing medicine, developing those features of medical behavior that best respond to the dignity of the sick person being served."

"Every patient, even the gravely ill one, has an unconditional value, a dignity worthy of being honored."

The Pope also mentioned the family's essential role in safeguarding a family member against the increasing "sense of alienation that a person inevitably suffers if entrusted to a form of medical care that is highly technological but lacks sufficient human sentiment."

**By Kathleen Gilbert**

## **REMEMBRANCE SUNDAY**

---

Remembrance Sunday and Thanksgiving Sunday, they both are celebrated at about this time of the year. Remembrance Sunday is the Sunday nearest to November the 11<sup>th</sup> and Thanksgiving is always at harvest time. There could be an argument made that these two celebrations could well be made into one since our remembrances should always be in thanksgiving for all those "benefits we have received at His hand" which includes the lives of the faithful departed whether they died natural deaths or were the victims of natural disasters or of man made holocausts. Come to think of it we could also roll into one and include the celebration of All Souls' Day which occurred last week.

Tuesday at 11:00 am local time around the world in thousands of towns and villages there will be held two minutes of silence in remembrance of the millions of Soldiers, Sailors, Airmen and civilians killed and or wounded in various theatres of war since the beginning of the 20<sup>th</sup> century.

This remembrance should be made with thanksgiving in our hearts, thanksgiving for their lives, especially for those who were our friends, our companions or our comrades-in-arms and for

those of our own family: but not forgetting those many, many more of whom we have no personal knowledge.

Remembrance and Thanksgiving cannot be separated. In every Mass in which we participate we speak of the anamnesis or remembrance and the Eucharist or thanksgiving which are both contained within and are both part of the Sacramental Rite. We cannot remember Christ's atoning sacrifice without at the same time giving thanks for it. In a similar fashion we cannot remember those who have given their lives so that we may be free without being thankful for their sacrifice.

It must be harder for us who have loved or known the friendship of those who died, to feel thankful: but we have to think and understand what would have been the outcome if they had not given their lives and their futures. In exactly the same way we have to consider what would be the outcome for all of humanity if Jesus had not accepted Calvary and the Cross as His gift to us.

Sermon by **The Reverend Mervyn Edward Bowles** on Remembrance Sunday, 2008

## **DOMINICAN ALTAR BOYS' MANUAL**

---

### ***Genuflections and Bows (inclinations)***

**The simple bow** (inclination) is made by bowing (inclining) the head with a very slight movement of the shoulders.

**The moderate bow** (inclination) is made by bowing (inclining) the head with a little more movement of the shoulders and body.

**The low bow** (inclination) is made by bowing (inclining) the head and body so that it would be possible to rest the hands upon the knees.

**The simple genuflection** is made by bending the right knee to the floor and near the heel of the

left foot. Keep the body straight.

**The double genuflection** is made by kneeling on both knees and bowing (inclining) the head slightly.

**The profound genuflection** is made by kneeling on both knees and bowing both head and body as in low bow.

Whenever entering the sanctuary for any purpose, always go to middle of altar in front of tabernacle and genuflect or bow.

## ***Lighting and Extinguishing the Candles***

- a. Always leave the taper extending about one inch from the end of the lighter.
  - b. In lighting the candles hold the taper upwards.
  - c. Light all the candles on the Epistle side first. Begin with the candle that is nearest to the tabernacle.
  - d. When extinguishing the candles, hold the cup of the extinguisher over the candle, but do not touch the candle.
  - e. Extinguish all the candles on the Gospel side
- first. Begin with the candle that is farthest away from the tabernacle.
- f. Carry the extinguisher with the cup facing upwards so that no wax will drip.

From the booklet of the same name, published in 1945, "according to The Rite of the Order of Preachers" and "compiled from The Dominican Ceremonial".

---

## ***ALL SAINTS AND ALL SOULS***

***The Lord of hosts will make a feast for all people,***  
(Isaiah 25: 6).

***Do not be afraid for I have redeemed you;  
I have called you by your name, you are mine.***  
(Isaiah 43: 1).

The picture of a feast for God's people is one our Lord also uses. The feast will be in his kingdom and we believe most firmly that everyone who dies in Christ has the sure hope of being fully united with him in heaven. To be with Christ is the goal of every Christian.

At this time of year we observe special days: All Saints and All Souls. All Saints reminds us of all the women, men and children who now worship the Lord in heaven and pray for us on earth. They are the ones whose lives reflect the perfection and humility of the Beatitudes. They are the ones who embrace Jesus' call to become like him and allow his Spirit to free them from sin. They testify that anyone can become a saint - anyone can become a citizen of heaven. Some followers of Jesus seem to want to keep others out. They are quite exclusive and seem to say heaven is only for them. We who are Catholic know better. The meaning of 'catholic' is 'all-embracing'. Catholics take into their numbers all who listen to Jesus and try to be like him. We recognise all the unknown witnesses for Jesus who have lived lives of faithfulness and holiness - perhaps not perfectly in this world, but on the way to their eternal reward. And this company includes people we know: those with "clean

hands and a pure heart" as the Psalmist says (24: 4).

In the Revelation, St John described a vision of the heavenly host that overwhelmed him, "Who are these arrayed in white robes?" he asked the angel. The reply? "These are they who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev 7: 14 - 15). All that God asks is that we keep our hearts clean before him. Of course, we fail at times to do so but we never give in because of failure. God asks that we look to him for the wisdom and power we need to live our lives as his daughters and sons. He will do the rest.

Jesus holds out the conditions and promises of sainthood for everyone. Let us take comfort, courage, strength from the promise of his Spirit within us. Let us also find encouragement in the prayers of the saints who have gone before us.

All Souls Day gives us the opportunity to consider just how far Jesus' sacrifice reaches. It reveals the richness of God's mercy towards us - sinners that we all are. Salvation is God's free gift of grace towards us. True, we must repent, be

baptised, believe and obey, but it is God who brings us to his side.

The older we grow, the more we experience the pain and sorrow of losing loved ones. And the more we yield, come to terms with the fact, that someday we too will die. How comforting it is for us in these difficult times, to be assured that in Christ 'the perishable will put on the imperishable and the mortal will put on the immortal'. Death is swallowed up in Jesus' victory.

The tradition of the Church is to pray for the souls of those who have passed out from this world. We recognise that they have not passed out from existence but only out of this world. They have not left the Church but simply moved to a different part of it. In describing this tradition St Cyril of Jerusalem (315 - 386) said, "I know a number of people who say, 'What good does it do to the soul who leaves this world with or without sins that we make mention of them during the offering of the Eucharist? Come now! If a king were to exile people who had offended him . . . and their kinsfolk were to come to the king . . .

pleading for their condemned relative, would not that king grant them the reprieve they request? In the same way, by presenting to God our supplications for those who have fallen asleep, were they sinners, we do offer the sacrificed Christ for our sins, and make propitiation for them and for ourselves also to the God who loves women and men."

Let us surrender ourselves anew to God today and pray that we may use his grace to bring us to his banquet table. And on this special day let us ask God for his mercy on us and all who have died. God will hear our genuine plea. And may we all have an increasing and deeper awareness of the love of God expressed in our Blessed Lord. It is God's love and mercy made known in the risen Christ which is the reason for our hope. Isaiah, the prophet, tells us not to be afraid since God has redeemed us; he calls us by name and we are his. Really that is all we need to know.

Sermon by **The Reverend Raymond Ball** on *All Souls' Day*, 2008

---

## ***RIGHTS TALK RIGHT TO DEATH***

### ***Euthanasia and "Religious Primitivism"***

Several years ago, Harvard law professor Mary Ann Glendon offered the persuasive argument that America has embraced what she calls "rights talk." The assertion of rights is now the standard way to effect social change or, in the case of individuals, to have your own way. "Rights talk" is what remains when a cultural consensus about right and wrong evaporates.

Fast-forward to 2008 and rights talk is, if anything, even more ingrained in the American character. Battles over competing and conflicting assertions of rights now emerge over some of the hottest and most contentious issues of the day. When we have run out of other arguments, all we have left is to assert that what we demand is, after all, only our right.

Is there an end-game to all this? Well, in one sense we can see evidence of the end game in a recent article published in Great Britain. Writing in *The Guardian* [London], Simon Jenkins argues that the right to end one's life on one's own terms

is basic to humanity, and that only "religious primitivism" stands in the way of cultural acceptance and legal approval for assisted suicide.

"There cannot be a human freedom so personal as ordering the circumstances of one's death," Jenkins argues. "Yet Britain is instinctively collectivist, enveloped in prejudice, religion, taboo and prohibition."

Britain decriminalized suicide in 1961, but it remains a crime to assist another to commit suicide. Simon Jenkins finds this intolerable. "Only the most warped collectivist could argue that individuals must be kept alive against their will," he insists.

In order to make his case, Jenkins tells the story of Daniel James, a 23-year-old rugby player whose parents took him to Switzerland in order to assist his suicide. James had been seriously injured and no longer wanted to live in his state of



incapacity. He demanded assisted suicide, but this is illegal in Britain. Giving him what he demanded, his parents took him to Dignitas clinic in Switzerland.

Look carefully at how he explains the case:

The James case, now also under judicial consideration, breaks new ground. The young man's condition was certainly not terminal and his mental state was clear. After a number of failed attempts at suicide, he expressed his wish to escape from "the prison" of his crippled body. He did not want to continue "what he felt was a second-class existence . . . in fear and loathing".

He asserted his desire to do something perfectly legal, to take his own life, but was impeded by his disability from doing so. His parents freed him from that impediment. To prosecute them would be an outrage.

The young man wanted to die, but his condition "was certainly not terminal." In other words, he was not satisfied with his physical condition, but he was not dying. Not until his parents assisted his suicide, that is.

Simon Jenkins writes of young Daniel James wanting "to do something perfectly legal." That is a cold and breathtakingly callous way of talking about suicide. Does Jenkins celebrate suicide as an ultimate act of self-expression and the exercise of personal rights? It would seem hard for him to escape this conclusion. If so, he is a prophet of the Culture of Death. The claim of a "right" to demand assisted suicide is evidence of what the late Malcolm Muggeridge called "the great liberal death wish."

Look also at this interesting section of his essay:

A leading authority on euthanasia, Professor Emily Jackson of the LSE [London School of

Economics], began a recent lecture on the subject with the sensational question: "What is the most common cause of death in Britain?" Her answer was "death by killing". And who does the killing? "Doctors." One third of all registered deaths are by deliberate morphine overdose and one third by the removal of life support, premeditated acts by medical staff.

So "death by killing" is to be understood as a great cultural achievement? Who decides who shall live and who shall die? When is enough, enough? Are economic concerns taken into account? Who gains by the death? What does this say about how we value life? Who gave humanity this authority?

Simon Jenkins, like so many elitists pushing policy proposals, demands that judges do the work of legalizing the "right" to assisted suicide. "Yet again we must turn to judges rather than members of parliament to uphold a modern liberty," he laments. Well, if the British people demanded this "modern liberty," their elected representatives would respond to that demand. But this is not the case. Jenkins, who knows a "modern liberty" when he sees one, demands that judges now take the question out of the hands of the Parliament - and thus out of the hands of the people.

Why would anyone oppose assisted suicide and euthanasia? Jenkins ascribes it all to "religious primitivism." Well, the Christian worldview is all that stands as a major obstacle to the Culture of Death. "This hangover of religious primitivism must surely end," he declares. How would he end it? Well, he would suggest an assisted suicide, no doubt.

From [www.AlbertMohler.com](http://www.AlbertMohler.com) - posted October 23, 2008

## ***PRO-WOMAN ANSWERS TO PRO-CHOICE QUESTIONS***

---

**What about rape? What if it was your daughter who was raped?**

I would love her and my grandchild unconditionally, and I would do everything in my power to prosecute the perpetrator to the fullest extent of the law.

Out of our desire to save someone from suffering, it is normal to wish we could erase a painful memory such as rape. Unfortunately, the hard truth is that as much as we want to, we can't.

Abortion doesn't erase a memory. Think about it.

Could anything ever erase your memory of September 11, 2001?

At my lecture at Vanderbilt University, a medical student told other students that abortion is a second act of violence against a woman who is raped, and said her "abortion was worse than the rape."

*Both victims - the woman and her child - deserve our unconditional support.*

Pregnancy can be punishing, but a child is not a punishment. When Julie Makimaa was reunited with her birthmother, Lee Ezell, Julie asked her if it would have been better for Lee if Julie was never born at all. Lee told Julie that she was the "only good thing to come out of the rape."

When someone asks about exceptions for rape and incest, we must also consider how that makes those feel who were conceived through sexual assault.

Well-meaning statements can hurt. As one UC-Berkeley grad student said to her pro-choice peers, "I have a right to be here." They responded, "We didn't mean you!" She asked, "Who did you *think* you meant?"

My mother told this story to a coworker who agreed and said, "People never think they are talking to an exception - like me."

Could you look at someone conceived in violence and tell her that she never should have been born? What if it turned out to be your best friend - or a relative? Would that change the way you felt about her? Would you think less of her mother?

[Rebecca Kiessling](#), a young attorney and mother who was conceived through sexual assault, asks "Did I deserve the death penalty?"

Can you imagine if we ranked the value of people based on the circumstances of their conception? We don't discriminate based on parentage - that's not equality! You are valuable no matter who your parents are, no matter the circumstances of your conception.

Abortion after rape is misdirected anger. It doesn't punish the perpetrator of the crime, or prevent further assaults against other women.

After a lecture at a midwestern university where I shared the story of Lee and Julie, a student pulled me aside. She told me that she was raped by her third cousin as a mere thirteen-year-old and had become pregnant. Her parents had helped her have the privacy she wanted during her pregnancy, and then she placed her son with two loving parents. I asked her, why did she make the decision to have the child - when she was just a girl who had lived through what was arguably the worst of circumstances? *She said she would never pass on the violence that was perpetrated against her to her own unborn child. Now **that** is the strength of a woman!*

By **Serrin M. Foster**, President, Feminists for Life [www.feministsforlife.org](http://www.feministsforlife.org)

**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](mailto:gfreeman@pwi-insurance.ca)