

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 21, 2009 - **St. Elizabeth of Hungary**

December Schedule

December 1	Tuesday	St. Andrew the Apostle
December 6	Sunday	The Second Sunday in Advent
December 8	Tuesday	The Conception of the Blessed Virgin Mary
December 13	Sunday	The Third Sunday in Advent
December 20	Sunday	The Fourth Sunday in Advent
December 22	Tuesday	St. Thomas the Apostle
December 24	Thursday	Christmas Eve
December 26	Saturday	St. Stephen the Martyr
December 27	Sunday	St. John the Apostle
December 28	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) **Great/superb news** - a message from the Primate of the **Traditional Anglican Communion** acknowledging the notice of an Apostolic Constitution which will provide a way for traditional Anglicans to enter into full communion with the **Bishop of Rome** - this page.
- 2) **Ascension Sermon: Burghill, Herefordshire - ROBERT'S RAMBLINGS** - page 3.
- 3) **DEALING WITH ISLAMISM** - the third of three parts - page 4. Thank you **General Manson** for allowing us to reprint this article.
- 4) **ONLY THE ENGLISH COULD HAVE INVENTED THIS LANGUAGE** - page 6.
- 5) On homosexual unions - the third of four parts - **CONSIDERATIONS** - page 7.
- 6) **PRAY FOR US NOW** - a sermon at a service of the *Society of Mary* - page 8.
- 7) **YOUR GUIDE TO CONTEMPORARY CHRISTIAN MUSIC** - page 9.

TAC PRIMATE ACKNOWLEDGES ANNOUNCEMENT OF APOSTOLIC CONSTITUTION

20th October 2009

Sint".

I have spent this evening speaking to bishops, priests and lay people of the Traditional Anglican Communion in England, Africa, Australia, India, Canada, the United States and South America.

Other Anglican groups have indicated to the Holy See a similar desire and a similar acceptance of Catholic faith. As Cardinal Levada has indicated, this response to Anglican petitions is to be of a global character. It will now be for these groups to forge a close cooperation, even where they transcend the existing boundaries of the Anglican Communion.

We are profoundly moved by the generosity of the Holy Father, Pope Benedict XVI. He offers in this Apostolic Constitution the means for "former Anglicans to enter into the fullness of communion with the Catholic Church". He hopes that we can "find in this canonical structure the opportunity to preserve those Anglican traditions precious to us and consistent with the Catholic faith". He then warmly states "we are happy that these men and women bring with them their particular contributions to our common life of faith".

Fortunately, the Statement issued by the Archbishop of Canterbury reflects the understanding that we have gained from him that he does not stand in our way, and understands the decisions that we have reached. Both his reaction and our petition are fruits of a century of prayer for Christian unity, a cause that many times must have seemed forlorn. We now express our gratitude to Archbishop Williams, and have regularly assured him of our prayers. The See of Augustine remains a focus of our pilgrim way, as it was in ages of faith in the past.

May I firstly state that this is an act of great goodness on the part of the Holy Father. He has dedicated his pontificate to the cause of unity. It more than matches the dreams we dared to include in our petition of two years ago. It more than matches our prayers. In those two years, we have become very conscious of the prayers of our friends in the Catholic Church. Perhaps their prayers dared to ask even more than ours.

I have made a commitment to the Traditional Anglican Communion that the response of the Holy See will be taken to each of our National Synods. They have already endorsed our pathway. Now the Holy See challenges us to seek in the specific structures that are now available the "full, visible unity, especially Eucharistic communion", for which we have long prayed and about which we have long dreamed. That process will begin at once.

While we await the full text of the Apostolic Constitution, we are also moved by the pastoral nature of the Notes issued today by the Congregation for the Doctrine of the Faith. My fellow bishops have indeed signed the Catechism of the Catholic Church and made a statement about the ministry of the Bishop of Rome, reflecting the words of Pope John Paul II in his letter "Ut Unum

In the Anglican Office of Morning Prayer, the great Hymn of Thanksgiving, the Te Deum, is part of the daily Order. It is with heartfelt thanks to Almighty God, the Lord and Source of all peace and unity, that

the hymn is on our lips today. This is a moment of grace, perhaps even a moment of history, not because the past is undone, but because the past is transformed.

Archbishop John Hepworth
Primate

ROBERT'S RAMBLINGS

Ascension Sermon: Burghill, Herefordshire

When I was first ordained in my native land of Zimbabwe, I was the pale young curate of a suburban parish. I was told how the people had chosen their title. They first consulted a much loved priest of the diocese. He said, "Look to the New Testament. Your suburb is called Hillside. Off hand I can think of two hills. There was the hill down which the swine rushed into the Lake of Galilee. You could take your title from that. Why not the Church of the Gadarene swine" (Mark 5,13)? For some strange reason this suggestion did not appeal to parishioners. So the old priest went on, "Jesus led them out until they were over against Bethany. While He blessed them He parted from them and was carried up into heaven" (Luke 24,50 - 51). You could take your title from that. Parishioners were pleased to call their new parish the Church of the Ascension.

If you ask him nicely, I dare say Fr Peter* will tell you about Ascension Island out in the Atlantic Ocean, part of the diocese of St Helena Island on which he once worked.

Each year on Ascension day Hillside parish invited a visiting preacher. One year we had the bishop who took up this theme of hills. He preached from a text in the Psalms, "Why hop ye so ye high hills? This is God's hill in which it pleaseth Him to dwell" (68,16). The psalmist was of course talking about Mount Zion on which the city of Jerusalem was built.

Another preacher was a practical man busy with charitable enterprises. He didn't care for Christians who were so heavenly minded that they were of no earthly use. He took his text from the Ascension story in Acts. The angels said to the apostles, "Ye men of Galilee why stand ye gazing up into heaven?" (1,11). This preacher urged us to get on with the business of making the world a better place.

Yet another preacher took his text from the epistle for Easter day, St Paul's letter to the church in Colosse, "If ye be risen with Christ seek those things which are above where Christ is seated on the right hand of God" (3,1). He was a man of prayer who wanted us to pray and pray.

At the time I wondered if these two preachers, the man of action and the man of prayer, were contradicting each other. Are men of prayer of no earthly use? Contrariwise, are men of action opposed to prayer?

You of Burghill also pay attention to hills. You could think of the hill down which the pigs ran. You could think of Mount Zion on which Jerusalem was built. But you of Burghill also pay special attention to the hill of the Ascension. And our dear Lord's glorious Ascension is what solves my wonderment about any contradiction between action and prayer.

You and I are accustomed to thinking of our resurrection as something which will happen in the future. One day we shall rise from death. You and I are accustomed to thinking of our ascension as something which will happen in the future. One day we shall ascend into heaven. We think of ourselves as standing or kneeling or lying prostrate before the throne of God and gazing on His face. We shall be like the 24 elders about whom we read in Revelation, "They fall down before Him that liveth for ever and ever and cast their crowns before the throne saying Worthy art Thou to receive glory and honour" (4,10 - 11). There is a hymn which sings:

"Father of Jesus, love's reward,
What rapture will it be,
Prostrate before Thy throne to lie,
And gaze and gaze on Thee." (blue 370, green 442)

But St Paul tells that we are already involved in the resurrection. St Paul tells us that we are already involved in the ascension. Far from rising one day in the future, we are risen here and now. Far from ascending one day in the future, we are ascended here and now. This idea is for us such a strange one that it's hard to get our heads around it.

Listen to St Paul to the *Ephesians*, "God raised us up with Christ and made us to sit with Christ in the heavenly places" (2,6). Listen to St Paul to the *Colossians*, "Your life is hidden with Christ in God" (3,3).

Paul says that even now we are seated on the Father's right. Baptized Christian believers are inseparable from Christ. We dwell in Him. He dwells in us. We are, so to speak, the parts of His body in the same way that our limbs are parts of our bodies. Christ and His church are one. Where He is we must be. Where we are He must be. In Christ, with Christ, as part of Christ, we are seated in heaven. In *Catechism* we learned, "In baptism I was made a member, a part, an organ, a limb, of Christ".

As you wash the dishes in your kitchen, as you weed the garden, as you shop for groceries, you are even now with Christ in God. The activities of the man of action are with Christ in God. And the prayers of the man of prayer are with Christ in God. Every Christian whatever his or her attributes, callings, gifts, interests, specialities, is with Christ in God. The parishioners of Hillside and the parishioners of Burghill are all with Christ in God.

And at Ascension tide we all try to think through the

implications of what St Paul tells us. God raised us up together with Christ and made us to sit with Christ in the heavenly places. Your life is hid with Christ in God.

+Robert Mercer CR

* Fr Peter Price now priest of Burghill in Herefordshire, UK, was a young British engineer who went to Vancouver for adventure. There he found both a vocation and a wife. He trained at the Anglican Theological College, which once had a good reputation throughout the Anglican Communion, and married Deanna. They served in British Columbia, on St Helena Island, in Kent, and in Monmouthshire in the Church in Wales where Rowan Williams was their bishop, later Archbishop of Canterbury. The Prices are now members of the Traditional Anglican Church. They live in a village with the delightful name of Much Marcle. Other of our clergy who trained at ATC are the late Fr Cowan, Bp Crawley, Canon Gale, Canon Malins and our loyal friend, Fr Penrice of Vancouver. **+RM**

DEALING WITH ISLAMISM

The third of three parts

How serious, then, is the real threat from Islamism today?

It must be taken seriously, for a number of reasons. There is no denying the spread of extremism into the democratic world, as evidenced by the uncovering of numerous terrorist cells, some of them home grown, but usually having some sort of connection with professional jihadists based in the Middle East. A particular concern is the proliferation of Madrassa religious schools, chiefly in Pakistan, where impressionable young Muslim boys are indoctrinated (some would say brainwashed) into a culture of hatred and total dedication to the destruction of Western society. Al Qaeda is known to have active branches ranging from West Africa to Indonesia, and it is penetrating northward into the Balkans. Increasingly, Al Qaeda is becoming adept at the use of global communications to spread its word. As laughable as these are, the occasional video proclamations by Bin Laden and his deputy, al Zawahiri, are taken seriously by countless Muslims.

These are reasons enough for us to pay heed to the Islamist phenomenon, but one additional aspect demands our full attention: the threat of nuclear weapons and other weapons of mass destruction. The discredited WMD link with the invasion of Iraq has numbed our society in regard to these weapons to the point of skepticism, but their potential use by

terrorists raises the spectre of devastating attacks on our cities and people, attacks that would make 9/11 look like child's play. As we have seen, there is no moral inhibition on their part to the use of nuclear, biological or chemical weapons against the West. The only obstacle, in the eyes of the Islamists, is the practical matter of difficulty of access and delivery.

Meanwhile, the extremists carry on their insurgent campaigns in Afghanistan, Pakistan, and other areas. They continue to work towards the elimination of Israel and other democratic nations. Terrorist attacks continue around the world. Infiltration of the "infidel" West continues, and the radicals increasingly present themselves as the voice of Islam.

All of this sounds alarming, but at best it is a modest estimate of what is happening in what has been called "The Long War", a global conflict in which Afghanistan, Iraq, Lebanon and Gaza are mere skirmishes.

How then should we respond?

"More seriously" is one answer. NATO and its international allies have to stop the Taliban from returning to power in Afghanistan, but until now they have not done a good job of it. We need to show the Muslim world that the West is not the "Great Satan"

that it is made out to be by the jihadists. We can do this, for example, by increasingly sharing our wealth with poorer parts of the world through overseas development assistance. We need to show relentlessly that the free and democratic way of life we enjoy is infinitely better than the virulent, misogynist society which Islamism brings to its subjects.

At home, we must demonstrate clearly that we will not allow our hard-won democracy to be eroded by proponents of religious extremism. We must also show that we are utterly determined to protect our cherished way of life, and that we are able to do so without violating the sacred freedom which is the hallmark of our liberal democratic society.

In the final analysis, however, it is from within Islam itself that the principal solution must be found. Moderate adherents of this religion have to remove the destructive cancer that is growing within it. In effect, the jihadists are attempting to hijack Islam,

and they are succeeding largely because of the passive stance of many Muslims in what has been called "The struggle for the soul of Islam".⁴

Islamism has to be seen for what it really is: a political rather than a religious phenomenon.

Failure to stop it, both from within and without Islam, will only encourage a continuation of its assault on enlightened society, reversing centuries of human progress, and at huge cost.

By **General (Ret'd) Paul Manson**, March 16, 2009
This article originally appeared in *On Track*, the journal of the Conference of Defence Associations Institute. General Manson served as Canada's Chief of Defence Staff from 1986 to 1989. With permission. Thanks to Major General (Ret'd) Norm Freeman for forwarding this article.

⁴ *A War on Terror: Is it Possible?*, Dr. John Scott Cowan, *Canadian Military Journal*, Summer 2007.

FROM HERE AND THERE

1) **The Ten Commandments** are not a multiple choice.

2) **horse latitudes**, noun: Either of the two belts around latitudes 30 and 35 degrees N or S, marked by high pressure, and light variable winds.

There's a story, not very convincing, that when stuck in such a region of calm with little wind to get them across, sailors threw their cargo of horses overboard to save on rations and to lighten the load. Another conjecture is that the term is derived from Spanish *golfo de las yeguas*, literally, mares' sea, alluding to the unpredictable nature of the mares. A related term is *doldrums*, the calm area in an ocean around the equator. From **Wordsmith.org**

3) **ACA Bishops Respond to Vatican Announcement** - Tuesday 20 October 2009

The House of Bishops of the Anglican Church in America joins our Primate, Archbishop John Hepworth, in welcoming with deep joy the announcement of the preparation of an Apostolic Constitution to provide for full, visible communion between orthodox Anglicans and the Holy See. The House of Bishops wishes to express its appreciation to the Congregation for the Doctrine of the Faith for its painstaking work with respect to appropriate ecclesial structures to enable this historic step towards unity in Christ in accordance with Our Lord's

high priestly prayer. We pledge our most serious, prayerful reflection upon the cooperation and fervent prayers in working to bring about this landmark and long-desired outcome.

The House of Bishops
Anglican Church in America
Traditional Anglican Communion

4) A decent provision for the poor is the true test of civilisation. **Samuel Johnson**

5) We'll be friends until we are old and senile. Then, we'll be NEW friends.

6) God has a sense of humour. Don't believe me? Go to Walmart, and just look at people.

7) **Anagrams**

PRESBYTERIAN becomes BEST IN PRAYER

ASTRONOMER becomes MOON STARER

THE EYES becomes THEY SEE

GEOREG BUSH becomes HE BUGS GORE

THE MORSE CODE becomes HERE COME DOTS

A DECIMAL POINT becomes I'M A DOT IN PLACE

MOTHER-IN-LAW becomes WOMAN HITLER

From *The Intelligence of Dogs* by **Stanley Coren**

8) **St. Elizabeth of Hungary** was born in 1207, the daughter of Alexander II, King of Hungary. At the age of four she was sent for education to the court of the Landgrave of Thuringia, to whose infant son she was betrothed. As she grew in age, her piety also increased by leaps and bounds. In 1221, she married Louis of Thuringia and in spite of her position at court began to lead an austere simple life, practiced penance, and devoted herself to works of charity.

Her husband was himself much inclined to religion and highly esteemed her virtue, encouraging her in her exemplary life. They had three children when tragedy struck - Louis was killed while fighting with the Crusaders. After his death, Elizabeth left the court, made arrangements for the care of her children, and in 1228, renounced the world, becoming a tertiary of St. Francis. She built the Franciscan hospital at Marburg and devoted herself to the care of the sick until her death at the age of 24 in 1231.

St. Elizabeth is the patron saint of bakers, countesses, death of children, falsely accused, the homeless, nursing services, tertiaries, widows, and young brides. Her symbols are alms, flowers, bread, the poor, and a pitcher. www.catholic.org

9) **The top ten most intelligent breeds of dogs:**

- 1 - Border Collie
- 2 - Poodle
- 3 - German Shepherd
- 4 - Golden Retriever
- 5 - Doberman Pinscher
- 6 - Shetland Sheepdog
- 7 - Labrador Retriever
- 8 - Papillon
- 9 - Rottweiler

10) **From the TTAC Assembly in late October 2009**

Statement from Bishop Moyer, Episcopal Visitor to The Traditional Anglican Communion in Great Britain:

The well-attended Assembly was a grace-filled gathering where all in attendance became aware of the movement of the Holy Spirit. The bishops, priests, ordinands, and lay representatives were brought to a place of "being in full accord and of one mind," as St. Paul prayed for the Church in Philippi.

The questions and concerns that were expressed in regard to what had been read and heard about the forthcoming Apostolic Constitution were addressed by Archbishop John Hepworth, Bishop Mercer, and myself.

The Resolutions unanimously passed by the Assembly were carefully written and clearly reflect TTAC's corporate desire and intention. All present realised that the requirement for the days ahead is patience, charity, and openness to the Holy Spirit.

The Resolutions:

That this Assembly, representing The Traditional Anglican Communion in Great Britain, offers its joyful thanks to Pope Benedict XVI for his forthcoming Apostolic Constitution allowing the corporate reunion of Anglicans with the Holy See, and requests the Primate and College of Bishops of The Traditional Anglican Communion to take the steps necessary to implement this Constitution.

That this Assembly is of the respectful opinion that Bishop Robert Mercer CR might be considered for the position of Ordinary in Great Britain.

ONLY THE ENGLISH COULD HAVE INVENTED THIS LANGUAGE

We'll begin with a box, and the plural is boxes,
But the plural of ox becomes oxen, not oxes.
One fowl is a goose, but two are called geese,
Yet the plural of moose should never be meese.
You may find a lone mouse or a nest full of mice,
Yet the plural of house is houses, not hices.

If the plural of man is always called men,
Then shouldn't the plural of pan be called pen?
If I speak of my foot and show you my feet,
And I give you a boot, would a pair be called beet?
If one is a tooth and a whole set are teeth,
Why shouldn't the plural of booth be called beeth?

Then one may be that, and three would be those,
Yet hat in the plural would never be hose,
And the plural of cat is cats, not cose.
We speak of a brother and also of brethren,
But though we say mother, we never say methren.
Then the masculine pronouns are he, his and him,
But imagine the feminine: she, shis and shim!

Let's face it - English is a crazy language.
There is no egg in eggplant nor ham in hamburger;
neither apple nor pine in pineapple.
English muffins weren't invented in England.
We take English for granted, but if we explore its
paradoxes,
we find that quicksand can work slowly, boxing rings
are square,
and a guinea pig is neither from Guinea nor is it a
pig.

And why is it that writers write but fingers don't fing,
grocers don't groce and hammers don't ham?
Doesn't it seem crazy that you can make amends
but not one amend?
If you have a bunch of odds and ends
and get rid of all but one of them, what do you call
it?

If teachers taught, why didn't preachers praught?

If a vegetarian eats vegetables, what does a
humanitarian eat?
Sometimes I think all the folks who grew up
speaking English
should be committed to an asylum for the verbally
insane.

In what other language do people recite at a play
and play at a recital?
We ship by truck but send cargo by ship.
We have noses that run and feet that smell.
We park in a driveway and drive in a parkway.
And how can a slim chance and a fat chance be the
same,
while a wise man and a wise guy are opposites?

You have to marvel at the unique lunacy of a
language
in which your house can burn up as it burns
down, in which you fill in a form by filling it out,
and in which an alarm goes off by going on.

And, in closing, if Father is Pop, how come Mother's
not Mop?

Thanks to **Father Lee Whitney** who received this
from a friend whose native language is Spanish.

CONSIDERATIONS REGARDING PROPOSALS TO GIVE LEGAL RECOGNITION TO UNIONS BETWEEN HOMOSEXUAL PERSONS - 3 of 4

III. ARGUMENTS FROM REASON AGAINST LEGAL RECOGNITION OF HOMOSEXUAL UNIONS (continued)

From the biological and anthropological order

7. Homosexual unions are totally lacking in the biological and anthropological elements of marriage and family which would be the basis, on the level of reason, for granting them legal recognition. Such unions are not able to contribute in a proper way to the procreation and survival of the human race. The possibility of using recently discovered methods of artificial reproduction, beyond involving a grave lack of respect for human dignity, does nothing to alter this inadequacy.

Homosexual unions are also totally lacking in the conjugal dimension, which represents the human and ordered form of sexuality. Sexual relations are human when and insofar as they express and promote the mutual assistance of the sexes in marriage and are open to the transmission of new life.

As experience has shown, the absence of sexual complementarity in these unions creates obstacles in the normal development of children who would be placed in the care of such persons. They would be deprived of the experience of either fatherhood or motherhood. Allowing children to be adopted by persons living in such unions would actually mean doing violence to these children, in the sense that their condition of dependency would be used to place them in an environment that is not conducive to their full human development. This is gravely immoral and in open contradiction to the principle, recognized also in the United Nations Convention on the Rights of the Child, that the best interests of the child, as the weaker and more vulnerable party, are to be the paramount consideration in every case.

From the social order

8. Society owes its continued survival to the family, founded on marriage. The inevitable consequence of legal recognition of homosexual unions would be the redefinition of marriage, which would become, in its legal status, an institution devoid of essential reference to factors linked to heterosexuality; for

example, procreation and raising children. If, from the legal standpoint, marriage between a man and a woman were to be considered just one possible form of marriage, the concept of marriage would undergo a radical transformation, with grave detriment to the common good. By putting homosexual unions on a legal plane analogous to that of marriage and the family, the State acts arbitrarily and in contradiction with its duties.

The principles of respect and non-discrimination cannot be invoked to support legal recognition of homosexual unions. Differentiating between persons or refusing social recognition or benefits is unacceptable only when it is contrary to justice. The denial of the social and legal status of marriage to forms of cohabitation that are not and cannot be marital is not opposed to justice; on the contrary, justice requires it.

Nor can the principle of the proper autonomy of the individual be reasonably invoked. It is one thing to maintain that individual citizens may freely engage in those activities that interest them and that this falls within the common civil right to freedom; it is something quite different to hold that activities which do not represent a significant or positive contribution to the development of the human person in society can receive specific and categorical legal recognition by the State. Not even in a remote analogous sense do homosexual unions fulfil the purpose for which marriage and family deserve specific categorical

recognition. On the contrary, there are good reasons for holding that such unions are harmful to the proper development of human society, especially if their impact on society were to increase.

From the legal order

9. Because married couples ensure the succession of generations and are therefore eminently within the public interest, civil law grants them institutional recognition. Homosexual unions, on the other hand, do not need specific attention from the legal standpoint since they do not exercise this function for the common good.

Nor is the argument valid according to which legal recognition of homosexual unions is necessary to avoid situations in which cohabiting homosexual persons, simply because they live together, might be deprived of real recognition of their rights as persons and citizens. In reality, they can always make use of the provisions of law - like all citizens from the standpoint of their private autonomy - to protect their rights in matters of common interest. It would be gravely unjust to sacrifice the common good and just laws on the family in order to protect personal goods that can and must be guaranteed in ways that do not harm the body of society.

From the *Offices for the Doctrine of the Faith*, June 3, 2003 - **Joseph Cardinal Ratzinger**, *Prefect*

PRAY FOR US NOW

The Gospel (Matthew 1. 18 - 23) we have just heard tells us two stories, two stories that happen at the same time, that seem very different, and yet are one and the same.

On one view we have a very simple story, one we have heard many times. A teenage girl falls pregnant. It is not her boyfriend or fiancé who has made her pregnant. She says no one did. It just happened. Or she tells a story none of us can believe, involving a mysterious angel, or a mysterious stranger. Her fiancé is hurt and decides to break off the engagement. That story has happened thousands and thousands of times in the history of the world. It is one of human weakness and sin.

The other view is very different. Yes, a teenage girl has become pregnant, but there really was a mysterious stranger who turns out to be God's angel. This is not a story of sin but a story of God's care and love for humankind. God cares so much

for this sinful human race that he has prepared a young woman from the first moment of her life to receive His son, who will come into the world to lead men and women back to their true Father in heaven. In the course of that He will change the face of the world. All this happens because God loves us, but also because a teenage girl said Yes to God's request. It was not an easy Yes. It would expose her to much public disgrace, much misunderstanding, much sorrow and grief. Joseph and Mary's parents find themselves caught up in this story. It changes their lives. And so do we. This is not just a story to enjoy; nor is it one that simply increases our devotion to God. It's a story that changes the way we look at life.

Let me tell another kind of story. Last month I was in my home country of Zimbabwe. Life is tough there. It is tough for everyone, except a few wealthy crooks and politicians. It is especially tough for the common people, the peasants. And it is hardest for the women who must look after their children, work

in the fields, find money for school fees, raise their children knowing there is no medicine available, no money to take them to the doctor; often there is no food. I brought these women some gifts - some food, some money and some rosaries. It was the rosaries that really set them going. They cheered and cried; some of them did a kind of war dance of gratitude round the kitchen table. It was as if Our Lady herself had come to visit them, and in a way she had. Their happiness and joy brought tears to our eyes. Once again there were two stories being told. The one was a simple one of a few gifts to some hardworking peasant women, and the gifts included a few strings of beads each with a Cross on the end.

Behind that was the story of their lives. They live hard lives and Mary did too. She grew up in a village where food was often scarce, where crops depended on uncertain rains. Like those women in Zimbabwe she knew what it was like to live under an oppressive government, a government that takes the little you have and gives nothing in return; a government whose soldiers and police are often brutal, especially to the poor who cannot defend themselves. Mary knew what it was like to bring up children in such a place. Mary knows how Zimbabwean women suffer and feel today.

But these women in Zimbabwe know something else. They know that Mary is the sign to them of God's care for us. Mary made possible the miracle of God's coming into the world. Mary is now in a special place at the throne of God. Mary can pray for us. In Zimbabwe today prayer is just about the only thing that works. In this country there are salaries, benefits, social welfare, national health, insurance and lots of other defences against the harshness of life. Why bother to pray to Mary or Jesus when you can get what you want just by going to the right office? In Zimbabwe pretty well all the securities of life have collapsed, especially for the poor. The rosaries became a great symbol of an alternative world. For one thing they are a means of prayer: "pray for us now and at the hour of our

death." When we say that wonderful prayer it is easy to miss the significance of that single word "now"; we can scoot over it and think we are mainly asking Mary to pray for us at the time of death. But the "now" is vital. Mary is concerned for us now - our needs, our children's needs, the needs of those around us. No need is beyond her concern. She will pray for us in those needs, and pray to her Son who is right where she is but seated at the right hand of God. How powerful are those prayers!

Yet those rosaries were symbolic of something else. As soon as the Zimbabwean women had them we prayed the Joyful Mysteries - the Annunciation, the Visitation, the Birth, the Presentation and the Finding in the temple. And that really was a joyful reminder to them of another world, a world of God where love, justice and peace reign. It was a relief to them to realise that the whole of life is not governed by Mugabe's brutal cohorts; that they are not surrounded on all sides by hardship, cruelty and hatred; that even in this hard world that is theirs it is possible to think of love, joy and peace and to find those marks of the presence of God in the midst of all the hardship. Mary is a sign of hope. She is hope to the people in Zimbabwe that God will hear their prayers. She shows us that God does hear our prayers, because God used her to bring His Son into the world to save us from death. Mary tells us we can hope for what we need now. She assures us that God will care for us when we die. She tells us that eternal life waits for us, with her, with her Son, with God and the whole company of heaven. And she reminds us that here in England, even with all the resources we have for staying alive, we still need hope. All that from a string of beads - yet that is the mystery of God, that He uses the simplest things in life to bring us His glory, just as He used a simple village girl to bring in His Son.

By **Fr Nicolas Stebbing CR** (BA Zim, BTh MTh S Africa, MA PhD Leeds) In the Church of England there is a devotional guild called the *Society of Mary*. Fr Stebbing was invited to preach at a service of theirs in St Stephen's, Blackpool, Lancashire

YOUR GUIDE TO CONTEMPORARY CHRISTIAN MUSIC

Thank you for choosing to worship with us today. If you are from a church that uses traditional hymns, you may be confused. Please take a moment to read through this guide to contemporary Christian music.

In our church you will not hear "How Great Thou Art," "Wonderful Grace of Jesus," or "Like a River Glorious." (Generally, hymns that have words like

"Thou" are not used. They are too archaic and are normally replaced by words like "awesome" and "miry clay"). Yes, okay, we may do "Amazing Grace" or "Peace Like a River" at some point, but as a general rule we avoid songs with too many different verses or those that can't be played easily on guitar and drums.

If you are new to worship here, you may wish to

know the reasons for this. One is that deep theological concepts do not belong in contemporary Christian worship. We frown on songs that change more than one or two words for each verse. For example, our version of "Holy is the Lord" consists of repeating that phrase six times per verse and then changing "Holy" to "Worthy," "Mighty," "Jesus" and finally changing "the" to "my." Isn't that much simpler to sing and easier to remember? The twin goals here are a) repetition and b) chanting quality. We don't focus on what we're singing, but how we're singing it. The main thing is to get that kind of tingly, "olive oily" feeling. Don't worry if you don't get this right away. It will come as you learn to disengage your intellect. Just free yourself. Immerse yourself. Relax.

Nevertheless, a traditional hymn may sometimes be used. For example, we're not averse to "Holy, Holy, Holy." You may be tempted to sing this as you would have in your former church, but please note that it is sung here with changes, mainly the fact that we repeat it several times and try to sing as slowly as possible, thereby emphasizing the funereal nature of the verse.

Repetition is very important in contemporary Christian music. We repeat: Repetition is very important in contemporary Christian music. Just because a song may have one verse and one chorus does not mean that you only sing it through once. Old hymns have several verses, each of which introduces a new theological concept, and are meant to be sung once followed by "Amen." This is no longer how it's done. The correct procedure is to sing the identical verse and chorus at least three times. Often it is preferable to repeat the verse two

times initially before moving on to the chorus.

Also the worship leader may want to repeat a verse or chorus found in the middle of the song. This is signaled by "calling an audible." When this occurs, the worship leader will say the first few words of the verse or chorus he will be singing next. Sometimes, due to the similarity of the verses, this may be confusing and the overhead projector may flash several pages of text until the correct one is arrived at. Don't panic, this is normal. Just continue singing as though you know the words and soon either the correct slide will appear or a new chorus will begin.

After the verse and chorus are sung at least three times, it is permissible for the song to end. However, the chorus must first be repeated in its entirety, then the last paragraph, then the last line. When singing the last line it is important to slow down a little and look upward. Raising a hand is permissible and often done at this time. This may take a little getting used to but don't worry, if you just join in, in a short time you won't even notice and soon you will forget that you ever did it any other way.

We are just really glad you chose to share the worship experience with us today. Thank you and we hope to see you again soon.

Thank you and we hope to see you again soon. Thank you. Thank.

From www.wittenburgdoor.com Thanks to **Father Graham Eglington** Thanks to **Father Graham Eglington**

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