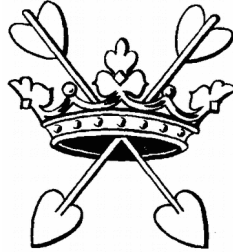


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph, Ontario)



The Anglican Catholic Church of Canada

UPDATE

April 11, 2003 - **St. Leo the Great** - Doctor and Bishop of Rome

May Schedule

May 1	Thursday	-	St. Philip and St. James, Apostles
May 4	Sunday	-	The Second Sunday after Easter
May 11	Sunday	-	The Third Sunday after Easter
May 18	Sunday	-	The Fourth Sunday after Easter
May 25	Sunday	-	The Fifth Sunday after Easter
May 29	Thursday	-	Ascension Day
May 31	Saturday	-	The Visitation of the Blessed Virgin Mary to St. Elizabeth

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 said at **10:00 a.m.** (The **Litany** on the first Sunday of the month), and the **Holy Eucharist** is celebrated at **10:30 a.m.**

(3) On weekdays - **Holy Days** and **Days of Obligation** (Diocesan Ordo) - the **Holy Eucharist** is *usually* celebrated at **7:00 p.m.** when the Chapel is available - please phone to confirm.

The Bishop's Bit

Australian Entertainment

Dame Nellie Melba, the Australian soprano? Before my time of course. I don't even know if recordings were made of her famous voice. But I do like *peach melba* and *melba toast*, both of which were named in her honour. The Granny Smith apple was invented in Australia, in Dame Nellie's home state of Victoria.

Dame Joan Sutherland, the next great Australian soprano? More my time. It may be that unwittingly I have heard her on the radio, but I don't willingly listen to opera: the plots, the characters, the vibrato singing!

Peter Dawson, the Australian bass baritone? Frankly, I don't know his time frame, but when I was a boy we certainly heard his rich vibrant voice over the air waves, in short songs like *Jerusalem* and *The Road to Mandalay*. I would have enjoyed hearing him in Handel's *Messiah*.

Percy Granger, the Australian child prodigy on the piano? His mother took him touring overseas. As an adult he became famous for scouring Denmark and the British Isles in search of folk songs. The trouble is that now I can't tell which pieces are his own composition, and which are his arrangement of almost extinct folk music. At any rate, I enjoy such pieces as *The Gumsucker's March*, *Molly on the Shore*, *Handel in the Strand* and, above all, *In an English Country Garden*. At the time of Zimbabwe's independence the conductor of our amateur orchestra in Bulawayo, aped Tchaikovsky's *1812 Overture* in which, you will remember, the Russian and French national anthems compete. Our conductor composed an overture in which *Country Garden* competed with and lost out to *Nkosi Sikelela Afrika*, originally a Christian hymn, *God Bless Africa*, which black independence movements took as their anthem. *Nkosi* is sung in many countries and languages from the Cape to the Congo.

In the 1960's *the* Australian entertainer in Britain and on TV was Rolfe Harris, a bearded young man with a baritone voice, who sang items like *Lay My Didgeree Doo Down* (an aboriginal musical instrument) and who with a large paint brush did cartoons on a screen while singing these songs.

The Australian entertainer in Britain and on TV now is "Dame" Edna Everage, the female impersonator, large of limb, high of heel, loud of voice, garish in make up and dress. With her extempore wit she brings the house down with her twitting of politicians and of contemporary personalities. Why are Brits so fond of her? Freud may offer an explanation or two, but I suspect her popularity reminds Brits of their childhood and of panto.

I don't know if pantomime was part of Australian and Canadian Christmas, but we certainly practised it in Rhodesia, though in our country all shows had to be amateur. In the UK, professional actors and comedians are glad to secure work in panto. The *genre* goes back several centuries and has its fixed conventions.

The leading "boy" is a pretty young soprano, chosen as much for her shapely legs as for her voice. The legs are displayed to fine effect in short shorts and silky stockings. There may be a teen aged boy called Buttons, played by a wizened old comedian. There may be a villain a la Victorian melodrama, a bass complete with cape and waxed moustache, speaking in stage whispers. Taptoe dancers may or may not strut their stuff, ballet dancers may or may not pirouette across the stage. There is lots of singing, contemporary songs which bear little relationship to the story, usually a much rewritten version of, say, *Jack and the Beanstalk*, or *Goldilocks*, or *Red Riding Hood*, in which there are many cracks about local politicians and personalities. The finale is a procession of the cast down some steps on to the stage, with the leading "boy" and girl, or "prince" and princess, bringing up the rear. Polite applause for everybody of course.

But the rapturous applause is reserved for the second last person to descend the steps, the comedian who stole the show, the pantomime "dame", an ugly ungainly man. If the story is *Cinderella*, you get two female impersonators for the price of one, Cinders' two ugly sisters.

Offhand I can't think of any dramatic entertainment per se in the Bible. Theatre was part of Greek and Roman culture, not of Hebrew. When, for example, David plays the part of a madman, he is not amusing an audience. He is saving his life (I *Samuel* 21,10 - 15). When David's wife deceives King Saul's enforcers, she was saving the life of her husband (I *Samuel* 19,11 - 17). Offhand I can't think of many professional musicians in the Bible. I suppose we could say that David went to court to be Saul's royal harper (I *Samuel* 16,14 - 23). The emperor of Babylon had his royal orchestra of "cornet, flute, harp, sackbut, psaltery, dulcimer and all kinds of music" (*Daniel* 3,5).

When the Roman Empire collapsed and Europe entered its dark age, theatre ceased until the church revived drama with the briefest of plays, performed on Easter day between the epistle and the gospel. We have its full script and its implied actions in *green 130*. Now there's a thing!

+Robert Mercer, CR

By The Bishop Ordinary - The Anglican Catholic Church of Canada

Communication Today

Beldam versus Bedlam

My poem 'Written for the First Day of March', penned last year, gave me quite a surprise. The original poem contained the line - "Or maybe a cranky beldam". This poem read - "Or maybe a cranky bedlam". This didn't sound quite right, for the emphasis on the last syllable was incorrect. I checked the original copy. I knew I had chosen 'Beldam' meaning 'an

old hag' because that was the way I had visualized the weather that day. Why the change? I checked my dictionaries. The first, an all time favourite, 'Chambers Twentieth Century', c. 1901, gave the meaning I wanted - 'an ugly, old woman, a hag, a furious woman'. A Random House Dictionary c.1954, just gave the meaning as 'an old hag'. My newest Chambers Giant Paperback Dictionary, c.1996, did not list it. Does this mean it has been dropped from the English Language, and computers with their 'Spell Check' do not recognize the word? How many other words have been lost to Modern Communication'?

Recently I read an article (which I sincerely hope was just a 'Tongue-in-cheek' article) entitled "Kan Zis B Tru". It was based on an announcement that English will be the official language of the European Union rather than German. A part of the negotiations conceded by Her Majesty's Government was that English Spelling had some room for improvement, and has accepted a five year plan, a phase-in plan that would then be known as Euro-English. In the first year 's' will replace the soft 'c'. Certainly this will make sivil servants jump with joy. The hard 'c' will be dropped in favour of 'k'. This should klear up the konfusion and keyboards kan have one less letter. There will be publik enthusiasm in the sekond year when the troublesome 'ph' will be replaced by 'f'.

I am not going to confuse Gary's computer by going through the rest of the five year programme, but can you imagine the turmoil this would bring to the whole of the English speaking world? We would really be going back to the Dark Ages.

By **Helen E. Glover**

"Good to see" Department

Sacramento Bishop William K. Weigand, leader of 500,000 [Roman] Catholics in Northern California, called on Governor Gray Davis on Wednesday to renounce his

support of abortion or stop taking Holy Communion.

Speaking at a morning Mass on the 30th anniversary of the landmark U.S. Supreme Court decision that legalized abortion, Weigand told congregants at the Cathedral of the Blessed Sacrament that Davis should refrain from taking communion while he continues to support abortion.

"As your bishop, I have to say clearly that anyone - politician or otherwise - who thinks it is acceptable for a Catholic to be pro-abortion is in very great error, puts his or her soul at risk, and is not in good standing with the church," Weigand said. "Such a person should have the integrity to acknowledge this and choose of his own volition to abstain from receiving Holy Communion until he has a change of heart."

From **The Sacramento Bee** - January 23, 2003

Intelligence Overload

Older folk we
Have a malady
That makes us want to explode.
Now there's a name
That takes all the blame -
It's "Intelligence Overload".

We stand and we stare
In the closet with care
Noting boots and things for the road.
But why are we here?
Can't remember, I fear!
That's "Intelligence Overload".

With purpose we tread
To the side of the bed;
Then brows wrinkle up like a toad.
"Why did I come?"
"This is getting irksome!"
That's "Intelligence Overload".

Well, you're not alone
In this 'Why and What Zone';
When you think you have reached a
crossroad

Remember that name,
And put all the blame
On "Intelligence Overload".

By **Helen E. Glover**

Liturgical disillusionment - II

Criteria of entertainment applied to
the Liturgy, with bad results.

VATICAN CITY Here is the [*second of four parts of the*] address of professor Gerhard Ludwig Müller of the University of Munich delivered during a videoconference organized September 28, 2002, by the Vatican Congregation for the Clergy. On October 1 John Paul II appointed him bishop of Regensburg.

Although in many places serious efforts are made to provide the liturgy with a meaningful form, one certainly cannot neglect the need for responsible people to take care of the transmission of the theological and spiritual contents of the sacraments and in particular of the eucharistic celebration.

So as to understand the difference between the initial dynamics of the liturgical movement, especially after the First World War with its successes and until the Vatican Council, and the liturgy's crisis at the end of the 20th century, there are two books with almost identical titles, by Romano Guardini and by Cardinal Joseph Ratzinger, which might be useful.

While Guardini's book "Of the Spirit of the Liturgy," which on the occasion of Easter 1918 inaugurated the famous "Ecclesia orans" series by the Abbot Ildefons Herwegen, describes a wonderful initial atmosphere, J. Ratzinger, who often refers to Guardini in his work "Introduction to the Spirit of the Liturgy," attempts to make the essence of the liturgy understood in its profound spirituality and essential and real expressive forms including the kneeling, the joining of the hands, and also the forms of silent adoration and the spiritual dimension of verbal and mental

communion.

Both these authors have confronted the problem from different points of view, a problem that has become increasingly serious in the course of the 20th century, including "modern man's liturgical capacity," of which Guardini spoke so much at the Mainz Liturgical Conference in 1946. In an important conference held in 1965, during the university week in Salzburg, Joseph Ratzinger, in the happy atmosphere of the post-council liturgical reforms, confronted the problem of liturgical incapacity, speaking of the "crisis of the sacramental idea in the modern conscience."

Modern man, formed by secularism and an immanentist and technical environment, no longer understands the individual rites and gestures of the liturgy. The crisis cannot be solved with aesthetic changes and pedagogical pastimes. Liturgical scholars during the first half of the 20th century worked in an excellent manner for the renewal of the liturgy, because they were theologians. These new narrow-minded characters instead, who consider the liturgy a playground for their fixations, simply consolidate the liturgical crisis, because they create a liturgy which is aimed at exterior effects and not at transmitting the contents of the faith.

A "Sanatio in radice" is needed. The problem is profound and concerns the understanding that modern man has of himself and of the world and of his twisted relationship with God. It is difficult for the fundamental ideas of the liturgy to penetrate the average secularist and immanentist mentality.

The real idea of the liturgy derives from the embodied reality of the relation between God and mankind and this means that the symbolism that belongs to the completeness of this world should be the mediation in the immediateness with God. In the sacraments God's unity with mankind is accomplished in a way that corresponds to human nature. This idea is not only a nice thought, but reality in

Jesus Christ, the human presence of God among men.

For those who do not know Jesus Christ, God's existence and actions remain an unsolvable enigma, faced with which they capitulate. God is punished with indifference to the extent that he suspects that he is dealing with what is only a projection or a mark of the inexplicability of human existence.

From the **ZENIT International News Agency**

From here and there

a) It is easier to exclude harmful passions than to rule them, and to deny them admittance than to control them after they have been admitted. **Lucius Annaeus Seneca**

b) 'scrofulous' (SKROF-yuh-luhs) - adjective - morally corrupt:. An appropriate word for our time! Ed.

c) Laughter is inner jogging. **Norman Cousins**

d) The death of democracy is not likely to be an assassination from ambush. It will be a slow extinction from apathy, indifference, and undernourishment. **Robert Maynard Hutchins**

e) The further you go from God, the dumber the things you do. **Kevin McDonald**

f) Honest criticism is hard to take, particularly from a relative, a friend, an acquaintance, or a stranger. **Franklin P. Jones**

g) We often tend to believe what we prefer to be true!

Refocusing Its Image

The Pro-Life Movement

The pro-life movement has an image problem. And it's no wonder.

The entertainment and news media is not exactly known for its accurate portrayal of pro-lifers, or even-handed coverage of our position on abortion. "Fair and accurate" representation is more often a twisting or squelching of our message. Add to this the caricature painted by pro-abortion groups that pro-lifers are "anti-choice," and it becomes apparent that the phrase "image problem" may be an understatement.

It is difficult to explain who you are when you are filtered and edited by your opponents. Such is the reality we face. There are, however, signs that new voices and fresh articulations of what it means to be pro-life are breaking through the barrier.

Being pro-life and proud of it is not a popular stance to take in Hollywood. However, that has not stopped three brave women celebrities from stepping up to the proverbial plate for the pro-life message. Our hats are off to swimsuit model Kathy Ireland, television "sitcom" star and Emmy award-winner Patricia Heaton and motion picture actress Jennifer O'Neill. In recent months, each of these well-known personalities has publicly proclaimed her opposition to abortion, each articulating a different aspect of the pro-life message.

For Ireland, the humanity of the preborn child in the womb makes it impossible for her to accept that abortion is good for women. Heaton takes her cue from the founders of traditional feminism - early suffragettes - who vehemently opposed abortion as the ultimate exploitation of women. And, O'Neill's personal story echoes the emotional difficulty many women experience after an abortion. There is no doubt that these women face opposition for speaking out against abortion, especially as they reach audiences traditional pro-life groups can only dream of influencing.

Much of the public's ongoing opposition to (and uneasiness with) abortion is rooted in our continuous defense of the preborn child. We are the only voice for the preborn. Our tenacity to speak on behalf of these young, vulnerable humans keeps the legality of abortion in question. As the Life Chain sign reads, "Abortion Kills Children." Nothing could be more true or clear.

Abortion also hurts women. For every aborted baby, there is a woman who is changed by her abortion. She may not acknowledge it immediately, but her pregnancy alters her life forever, regardless of how the pregnancy ends - either by childbirth, miscarriage or abortion.

The pro-life movement is pro-woman. We would do well, however, to amplify our articulation that we also oppose abortion because it hurts women. It is unnatural for women to kill their children. Abortion pits mother against child, most often due to circumstances that can be addressed.

We - the pro-life movement - are witnesses to 30 years of abortion. We are witnesses for mother and child. We are the only voice for both. We may have an image challenge, but certainly not an identity crisis. We know who we are. We just need to continue to say it.

By **Carrie Gordon Earll**

Just Sue Me!

I don't believe in Santa Claus, but I'm not going to sue somebody for singing a Ho-Ho-Ho song in December. I don't agree with Darwin, but I didn't go out and hire a lawyer when my high school teacher taught his theory of evolution.

Life, liberty or your pursuit of happiness will not be endangered because someone says a 30-second prayer before a football game.

So, what's the big deal? It's not like somebody is up there reading the entire book of Acts. They're just talking to a God

they believe in and asking him to grant safety to the players on the field and the fans going home from the game.

"But it's a Christian prayer," some will argue. Yes, and this is the United States of America, a country founded on Christian principles. And we are in the Bible Belt. According to our very own phone book, Christian churches outnumber all others better than 200-to-1. So what would you expect - somebody chanting Hare Krishna?

If I went to a football game in Jerusalem, I would expect to hear a Jewish prayer. If I went to a soccer game in Baghdad, I would expect to hear a Muslim prayer. If I went to a Ping-Pong match in China, I would expect to hear someone pray to Buddha. And I wouldn't be offended. When in Rome . . . "But what about the atheists?" is another argument. What about them? Nobody is asking them to be baptized. We're not going to pass the collection plate. Just humor us for 30 seconds. If that's asking too much, bring a Walkman or a pair of ear plugs. Go to the bathroom. Visit the concession stand. Call your lawyer. Unfortunately, one or two will make that call. One or two will tell thousands what they can and cannot do. I don't think a short prayer at a football game is going to shake the world's foundations. Nor do I believe that not praying will result in more serious injuries on the field or more fatal car crashes after the game. In fact, I'm not so sure God would even be at all these games if he didn't have to be. That's just one of the downsides of omnipresence. If God really liked sports, the Russians would never have won a single gold medal, New York would never play in a World Series and Deion Sanders' toe would be healed by now.

Christians are just sick and tired of turning the other cheek while our courts strip us of all our rights! Our parents and grandparents taught us to pray before eating, to pray before we go to sleep. Our Bible tells us just to pray without ceasing. Now a handful of people and their lawyers are telling us to cease praying. God, help

us. And if that last sentence offends you - well . . . just sue me.

Thanks to **Jeff Speck**

Absent Allies - I

On Conservative Avoidance

In my years in the Episcopal [US Canterbury Anglican] resistance, I often ran into conservative men and women who would explain to me that though they rejected some liberal innovation, "it is not a hill I am going to die on." More than once someone told me that he would not fight an innovation right after telling me that he thought it completely unbiblical. Friends in other churches have told me that they have heard the same declaration from those who ought to have been their allies.

Often such people will concede that the innovation is heretical, or may well be heretical, but then claim that the battle has been lost and the innovators have won, or that the issue is not a "Gospel imperative," or that opposing the innovation is either "not a hill I am going to die on" or "not a trench I want to die in," or that the people on the other side are good and godly people whose good work cannot be denied, or that we cannot make a definitive judgment when sincere believers disagree.

To be fair, sometimes the excuse may have been a good reason badly expressed. To say that "it's not a trench I want to die in" may mean that you are not called to activism - to speak at meetings and organize petitions and the like - though you will resist the error firmly in your own place and time. In an imperfect church and world, Christians must pick their fights. However, most of the people I am writing about meant by such high-minded phrases that they would accept the innovation and act as if it did not matter, despite thinking it either wrong or likely to be wrong.

These are obviously very bad reasons for

avoiding what they admit may well be the teaching of Scripture and for living peacefully with innovations they admit are or may well be heretical. Bad as they were, I don't remember anyone ever looking guilty as he gave one of them, though I thought that they surely knew how flimsy and self-serving their arguments seemed to the rest of us. They often gave them with as much intensity and conviction as if they were saying, "I will not sell my children into slavery." It still strikes me as odd, this complete lack of self-consciousness or embarrassment.

The main issue during my time as an activist was the ordination of women. Many conservative Episcopalians came genuinely to believe in it, but many - the people of whom I am speaking - did not. They would tell people like me, usually under the cloak of night, that they really didn't agree with it, or had problems with it that would not go away, or were sure that it would eventually be proved wrong. Several priests told me that they did not believe that women should be ordained, yet had women priests serving as assistants in their parishes.

Most obviously felt that their doubts made us comrades, though their doubts were secret and ineffective when mine were public. They sometimes made a cozy disparaging remark about some conservative supporter of women's ordination, as if he were in a different camp than they. I found this the oddest part of the business.

I would have thought that such people would be moved by seeing that each reason could apply equally well to innovations they opposed, including the approval of homosexuality and "inclusive" or goddess liturgies, were these innovations ever officially approved. Having granted one innovative reading of Scripture, they could not logically rule out another. They could not answer the insistence of the innovators that a similar "paradigm shift" will someday reveal to them the godliness of homosexual marriages or prayer to God the Mother. They could not with any confidence

declare that they would never come to believe in these things, against the Christian tradition they inherited, as they have come to believe in the headship of women, against the Christian tradition they inherited.

As some predicted (including me), some of these conservatives are already invoking these excuses to justify their inaction as the homosexualists press in their churches for the approval of sodomy and others move for the approval of liturgies that remove the Father and the Son. One could predict their current capitulation because these excuses are the natural responses of the conservative faced with paying the cost of conserving the faith given him to conserve. They are the sorts of things you say when you are trying to have your cake and eat it too.

By **David Mills** - This article first appeared in the April, 2002 issue of *Touchstone: A Journal of Mere Christianity*. Their website is: www.touchstonemag.com. Mr. Mills is a senior editor. This the first of four parts.

Dilbert's 10 Rules of Order

- 1) I can only please one person today. Today is not your day. Tomorrow is not looking good either.
- 2) I love deadlines. I especially like the whooshing sound they make as they go by.
- 3) Accept that some days you are the pigeon and some days the statue.
- 4) My reality check bounced.
- 5) On the keyboard of life, always keep one finger on the escape key.
- 6) I don't suffer from stress. I am a carrier.
- 7) Do not meddle in the affairs of dragons, because you are crunchy and taste good with ketchup.
- 8) Never argue with an idiot. They drag

you down to their level, then beat you with experience.

9) Don't be irreplaceable - if you can't be replaced you won't be promoted.

10) The more crap you put up with, the more crap you are going to get.

11) When you don't know what to do, walk fast and look worried.

From the February 2003 issue of the **Atlantic Building Supply Update**

Leaving the "family"

The *Church of England Newspaper* reported the following on June 27, 2002:

Twelve clergy and the wardens of nine parishes were given an ultimatum by the ultra-liberal Bishop of New Westminster [British Columbia] last week to declare whether they wish to remain licensed following their opposition to this month's vote to begin blessing homosexual "marriages."

They were told to reply no later than July 2 to the Bishop's short letter, which appealed to them to remain in the "diocesan family" but left no doubt that repercussions would follow any failure to meet the deadlines.

It is the appeal "to remain in the 'diocesan family'" that stands out for me, since the all-too-real bishop is using the word "family" in the same way that the fictional crime boss Tony Soprano would use it. One can imagine the scene, as Mr. Soprano barks, "Youse guys gotta do the crimes dat I tell ya to do, or you're outta da family."

And the bishop is demanding that the priests and people in question "do crimes" - to be specific, the crime of blessing perversion and the crime of denying both the Holy Scriptures and twenty centuries of Christian teaching on sexual morality. There can be only one boss in either the Jersey mob or the diocese of New Westminster, and both Tony and the

bishop have decided that God is not it.

Totalitarian structures are, by their nature, "crime families," whatever they are called. All the totalitarians want is absolute control of the minds, souls, bodies, lives, and consciences of their subjects. All they ever offer in return is broken promises and the dubious benefit of membership in their "families," which membership is no protection against the whims or perceived self-interest of the "head of the family." Uncle Joe Stalin, Big Brother, the Godfather, and the present bishop of New Westminster are (or were) all in the same business.

By **The Reverend Louis R. Tarsitano**

Gender definitions

- Feminism: the radical idea that women are people.
- Women take to good-hearted men. Also from.
- The trouble with men is their trouble with women.
- Women like the simple things in life - men!
- Women don't make fools out of a man - they simply direct the performance.
- Thieves demand your money or your life - women want both.
- If you want your wife to listen, talk to another woman.
- 30 is a good age for a woman - especially if she's 40.
- Few women admit their age. Few men act theirs.
- If logic prevailed, men would ride sidesaddle.
- Boys will be boys, and so will a lot of middle-aged men.
- Marriages are made in heaven. So are thunder and lightning.
- Behind every great man, there is a woman he is running from.
- Never argue with a woman when she's tired or rested.
- Men play the game; women know the score.
- There are two ways to handle women, and I don't know either.
- Men are what their mother's made

them.

° Men – can't live with them, can't keep them in the trunk.

From: <http://paul.merton.ox.ac.uk/>

Finger Exercises Versus Aunt Rhody

I recently began taking piano lessons from the parish's choir director. I spend about twenty minutes a day practicing for my weekly lesson. Inevitably, however, I rush through the boring scales and finger exercises so that I can get to the featured piece each week. I eagerly pound out "Go Tell Aunt Rhody," but when I get to the lesson itself, my teacher easily discerns that I have not spent enough time training my fingers with the assigned scales and exercises. She reminds me, "Lift your fingers and point to the sky, then press down to the bottom of the key! Repeat the phrase over and over until you get it right! Slow down!" Her exhortations are precious reminders that before I can make music, I need painstakingly to develop habits of the heart, mind and body which can then find expression in the music. I need to exercise, to repeat things, and to slow down.

As we enter Great Lent itself we encounter more divine services with more repetition than usual. We make the sign of the cross over ourselves more frequently as we make our prostrations. We hear "again and again" in the litanies even more than usual. The melodies at the services are slower and more sedate. All of these devices help us regulate our hearts, minds and bodies. The repetition, spiritual exercise and slower pace recall in us a sense of what is truly important in life and to whom we truly belong. These habits of heart, mind, and body must become automatic in us for a meaningful Lent and an enhanced spiritual walk with Christ. Athletes and coaches have long understood the importance of repetition and practice. Should not spiritual athletes and prayer warriors do the same? Again,

most importantly, it is Jesus Christ upon whom these exercises focus and who in turn transforms our hearts, minds and bodies so that we can make His music.

From **The Word** magazine – March 2003

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Enclosures:

The Diocesan Circular
The Annunciator
The Traditional Anglican