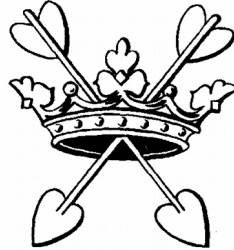


The Parish of St. Edmund, King and Martyr

(Waterloo, Ontario)



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

UPDATE

July 5, 2005 - **St. Palladius, Bishop of the Picts**

August Schedule

August 6	Saturday	-	The Transfiguration of Our Lord
August 7	Sunday	-	The Holy Name of Jesus
August 14	Sunday	-	The Twelfth Sunday after Trinity
August 15	Monday	-	The Falling Asleep of the Blessed Virgin Mary
August 21	Sunday	-	The Thirteenth Sunday after Trinity
August 24	Wednesday	-	St. Bartholomew the Apostle
August 28	Sunday	-	The Fourteenth

August 29

Sunday after Trinity

Monday - The Beheading of St.
John the Baptist

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 - **Holy Days** and **Days of Obligation** - the **Holy Eucharist** is *usually* celebrated at **7:00 p.m.** when the Chapel is available.

Notes and Comments

- 1) **Parish Picnic** - Sunday, July 24, right after Mass - in Waterloo Park (just around the corner) - please mark your calendar.
- 2) If you have paid assiduous attention while reading the *Ordo* you will have noticed the 'term' **St. Mary on Saturday** many times. What are the origins of this? See - **Our Lady on Saturday** - this page.
- 3) No Communion for pro-abortionist - **Priest vows to refuse MP communion** - see page 4.
- 4) For **Robert's Ramblings - The Marches** - see page 5.
- 5) ECUSA morality - **Episcopal leaders betray flock** - the first of two parts - see page 7.
- 6) More on the pontiff - **Pope Benedict XVI** - see page 8.
- 7) An open letter - **If I end up like Terri** - see page 10.

Our Lady on Saturday

Honoring the Blessed Virgin Mary on Saturday was first "officially" promoted by St. Alcuin (735-804), the Benedictine monk who was "Minister of Education" for the court of Charlemagne and who contributed in a decisive manner to the Carolingian liturgical reform. He composed different formulas for Votive Masses for each day of the week, with two set aside to honor Our Lady on Saturday. This practice was quickly and enthusiastically embraced by both clergy and laity, the Mass of the

Blessed Virgin Mary on Saturday eventually becoming the Common of the Blessed Virgin.

There were several theological reasons for dedicating Saturday to Mary. A 15th century missal gives several of those reasons in a hymn: Saturday is the day when creation was completed; therefore it is also celebrated as the day of the fulfillment of the plan of salvation, which found its realization through Mary. Sunday is the Lord's Day, so it seemed appropriate to observe the preceding day as Mary's day. In addition, as Genesis describes, God rested on the seventh day, Saturday. The seventh day, and the Jewish Sabbath, is Saturday; we rest on Sunday, because we celebrate the Resurrection as our Sabbath Day. In parallel, Jesus rested in the womb and then in the loving arms of Mary from birth until she held His lifeless body at the foot of the Cross; thus the God-head rested in Mary.

The great theologians of the 12th and 13th centuries, St. Bernard of Clairvaux, St. Thomas Aquinas, and St. Bonaventure, explained the dedication of Saturdays to Mary by pointing to the time of Christ's rest in the grave. On that first Holy Saturday, while everyone else had abandoned Christ, Mary continued to believe, demonstrating her deep faith by never doubting for a moment her Son's promise of resurrection. As stated in the Pontifical document, *Directory on Popular Piety and the Liturgy*, Saturday is designated as a memorial of the Blessed Virgin as "a remembrance of the maternal example and discipleship of the Blessed Virgin Mary who, strengthened by faith and hope, on that great Saturday on which Our Lord lay in the tomb, was the only one of the disciples to hold vigil in expectation of the Lord's resurrection; it is a prelude and introduction to the celebration of Sunday, the weekly memorial of the Resurrection of Christ; it is a sign

that the 'Virgin Mary is continuously present and operative in the life of the Church.'"

The custom of dedicating Saturday Masses to Mary was fostered especially in the cloister churches of the various orders, and quickly spread throughout the whole Church.

From www.mariancatechist.com - thanks to Father Robert Mansfield, SSC

From here and there

- a) Secrecy, being an instrument of conspiracy, ought never to be the system of a regular government. **Jeremy Bentham** (1748-1832)
- b) Legal guarantees, analogous to those granted to marriage, cannot be applied to unions between persons of the same sex without creating a false understanding of the nature of marriage. **Pope John Paul II**
- c) Turning off the TV is like coming out of a coma.
- d) Never bring a knife to a gun fight.
- e) **Real Christianity** is about objective truth - not about what is comfortable, popular, fashionable, or politically correct. The desire to be "nice" at all costs or to succumb to guilty sentimentality does not reflect the standard Christ set. True compassion and love for others demands acknowledgment of the nature of their sinfulness, but also an unwillingness to condemn the person. Indiscriminate tolerance is neither a virtue nor a legitimate option for true Christians. Jesus loves sinners unconditionally, but He is emphatically not tolerant of sin. **Charles**

W. Moore

f) **Hymn #365**

A southern Baptist minister was completing a temperance sermon. With great emphasis he said, "If I had all the beer in the world, I'd take it and pour it into the river."

With even greater emphasis he said, "And if I had all the wine in the world, I'd take it and pour it into the river."

And then finally, shaking his fist in the air, he said, "And if I had all the whiskey in the world, I'd take it and pour it into the river."

Sermon complete, he sat down.

The song leader stood very cautiously and announced with a smile, nearly laughing, "For our closing song, let us sing Hymn #365, *Shall We Gather at the River*."

g) The associate minister unveiled the church's new tithing campaign slogan last Sunday: "I upped my pledge - up yours."

h) **Gresham's Law** - (economics) the principle that when two kinds of money having the same denominational value are in circulation the money of lower intrinsic value will circulate more freely until the intrinsically more valuable money is driven out of circulation (e.g. a gold coin vs. a paper note of the same face value); bad money drives good money out of circulation; credited to Sir Thomas Gresham (1519 - 1579)

There is also a Gresham's Law of politics - the more squalid party drags the others down towards its level!

i) '*Compassionate conservative*' carries the same negative implications as '*articulate*

black'. **Ann Coulter**

j) 'meretricious persiflage' - a synonym for 'horsefeathers', and a couple of other crude expressions that may come to mind!

k) I must post contributions [to UPDATE]: I have no, and am determined to have no email facilities. **Guess who?** None other than The Right Reverend Robert W.S. Mercer CR!

l) **St. John in Eastertide** - see the *Ordo* for May 7. May 6 (this year transferred to May 7) used to be called St. John before the Latin Gate (Saint John, Evangelist, ante Portam Latinam, in the 1918 Prayer Book). I asked **Bishop Peter Wilkinson, OSG** (Ordinary, ACCC) to comment on this feast - here is his response:

"It [St. John before the Latin Gate] was given the chop by Rome, and by the 1959/1962 Prayer Book, but we keep it because it was the feast of the Society of Saint John the Evangelist [SSJE] in Bracebridge. December the 27th was not a good time for a feast of title being close to Christmass and because of the weather in Algoma, and this Springtime day in May was perfect. So SSJE renamed it, and the Church of St. John the Evangelist in Victoria (Fr. Palmer's memorial church [Fr. Palmer had been the Canadian Superior of SSJE]) was consecrated on that day and is our feast of title. Fr. Palmer remarked that St. Stephen has an old feast in August [August 3, The Finding of St. Stephen] if required for exactly the same reason - not many people are available on December 26th (mores the pity)."

m) From the **CLC National News**

Almost 6,000 people from across Canada demonstrated at the **National March for Life** in Ottawa on May 12. CTV's Ottawa

station ran a piece as did the *Ottawa Sun*. The *Ottawa Citizen* ran a photo of the large crowd outside Parliament, and local radio stations mentioned the demonstrations. Unfortunately, neither the CBC nor the two "national newspapers" provided coverage for Canadians coast-to-coast. The CBC is especially culpable. Canada's \$1 billion annual publicly subsidized broadcaster failed to mention the March for Life. . . . The "people's broadcaster" seems to base the newsworthiness of events on whether or not the demonstration accords with their ideological preferences.

Organizers of the May 23 rally at Queen's Park in Toronto say 9,000 concerned citizens demonstrated their **support of marriage**. The multicultural crowd heard inspiring speeches from leaders from a half-dozen faith groups and pro-family activists all of whom called upon Prime Minister Paul Martin to live up to his Catholic faith and stop trying to destroy marriage . . . Rally organizer and Presbyterian Minister, The Rev. Tristan Emmanuel, challenged the media to cover the pro-marriage side of the debate fairly. While the next day the *National Post* had front-page coverage of the rally, the *Toronto Star* didn't cover it at all and the *Globe and Mail* had only a stand-alone photograph. The *Toronto Sun* had the story on page 10. Media bias can manifest itself not only in the spin it gives stories but also in which stories it chooses to cover or ignore.

Priest vows to refuse MP communion

Charlie Angus, the New Democrat Member of Parliament for Timmins-James Bay, Ontario, has a problem. His parish priest has told Angus, a former *Catholic New Times* columnist, that he may no longer receive Holy Communion if he votes to give

state recognition to so-called same-sex "marriages." Bishop Paul Marchand of Timmins is standing behind his priest.

"I haven't decided what I will do," Angus told the *Hill Times* newspaper. "I go to Mass not to have to deal with problems, but to get a respite from them, so with the friction . . . it doesn't really make me feel on Sunday morning like getting up and going."

Fr. John Lemire is Angus' parish priest and a leading proponent of traditional marriage. Lemire happened to be watching the parliamentary debates over the legalization of same-sex unions. According to the *Hill Times*, "After (openly homosexual MP Bill Siksay) was finished speaking . . . Angus got up to congratulate him and to shake his hand. Five minutes later, (Lemire) left him a pointed message on his cellphone." A subsequent *National Post* article quoted Angus as stating: "I'm not going to have my career as a politician judged by the parish priest. That's not his job."

Actually, it is Lemire's job. Canon law, which is the Catholic church's internal legal system, clearly establishes it as such in Canon 528: "The parish priest has the obligation of ensuring that the word of God is proclaimed in its entirety to those living in the parish. He . . . is to make every effort to bring the Gospel message to those also who have given up religious practice or who do not profess the true faith."

By his actions, Angus does not profess the true faith to which Catholic politicians are bound in both their public and private lives. One can read the Congregation for the Doctrine of the Faith's *Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons*. As the church's head theologian, Cardinal Joseph Ratzinger [now Pope Benedict XVI] outlines both the true faith of Catholics and how Catholic politicians

ought to respond to this issue.

With regard to the former, Ratzinger states: "There are absolutely no grounds for considering homosexual unions to be in any way similar, or even remotely analogous, to God's plan for marriage and family. Marriage is holy, while homosexual acts go against the natural moral law. Homosexual acts 'close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved.'"

Likewise, Ratzinger outlines the obligation of every Catholic politician to publicly oppose any legislative attempt to corrupt the natural definition of marriage: "When legislation in favour of the recognition of homosexual unions is proposed for the first time in a legislative assembly, the Catholic lawmaker has a moral duty to express his opposition clearly and publicly and to vote against it. To vote in favour of a law so harmful to the common good is gravely immoral."

Of course, Angus is politically free to renounce God and serve Caesar. In so doing, however, he acts in a manner that is harmful to society and gravely immoral.

In keeping with Canon 223, "Ecclesiastical authority is entitled to regulate, in view of the common good, the exercise of rights which are proper to Christ's faithful." This includes the right to Holy Communion. For as Canon 915 states: "Those . . . who obstinately persist in manifest grave sin are not to be admitted to Holy Communion."

By **Pete Vere, JCL** - a canon lawyer and co-author of *Surprised by Canon Law: 150 Questions Catholics Ask About Canon Law* - in the April 2005 issue of *The Interim - Canada's Life and Family Newspaper*

Robert's Ramblings

The Marches

Taffy was a Welshman, Taffy was a thief,
Taffy came to my house, And stole a leg of
beef.

This old nursery rhyme may be a dim memory of border warfare between England and Wales, when the Welsh regarded cattle rustling as a legitimate form of animal husbandry.

You drive up a hill outside Presteigne. On one side of your road is the county of Powys in the principality of Wales, on the other is the county of Herefordshire in the kingdom of England. If you stare towards the southern horizon you can just make out Gwent in Wales, if you stare towards the northern you can just make out Shropshire in England. These are the Marches where Marcher lords built castles on behalf of Norman kings to keep out the Welsh. Offa's Dyke, a sometime border between the two countries, is nearby. This is where Princes of Wales fought to preserve their independence, first from Saxon tribesmen and then from Norman conquerors. Later, English barons and earls fought here among themselves in civil wars. Afficionados of who dun it will recognize this as Brother Cadfael country. Still later, King Charles I fled here from Cromwell, whose soldiers were tracking the hoofprints of His Majesty's horse. A street in Presteigne is called King's Turning. Charles stopped in this very street, changed the shoes of his horse, and galloped off in another direction to shelter with a local hillfarmer. A house in the main street is called *Cromwell Cottage*.

These days there is no sense of past conflict. This is idyllic Britain at its best.

Psalm 65 might have been written about the border of Wales with Gloucestershire, Herefordshire and Shropshire. "Thou visitest the earth and blessest it. Thou makest it very plenteous. The river is full of water. Thou preparest their corn. Thou waterest the furrows. Thou sendest rain into the little valleys. Thou makest it soft with the drops of rain. Thou crownest the year with Thy goodness. The little hills shall rejoice on every side. The folds shall be full of sheep. The valleys shall stand so thick with corn that they shall laugh and sing".

The small town of Presteigne is witness to past confusion as the frontier moved back and forth. Ecclesiastically, Presteigne is in the diocese of Hereford in the Church of England. Civilly and politically, Presteigne is in Wales and subject to the new Welsh Assembly which sits in Cardiff. Consequently, all street signs, public notices and official documents are bilingual. The parish church of St Andrew, which dates back to the 700's, is also called *Llanandras*. Its walls are Saxon and Norman with "modern" extensions added in the 1500's. The Welsh flag, a red dragon against a white and green background, flies everywhere, but our local Continuing priest flies what he says is the original flag of St David, a yellow cross against a black background. Most of you are more familiar with a white cross against a blue background, which is included in the Union Jack and which flies from many a church tower in Wales. In Presteigne are many Tudor houses with black timbers and white plasterwork. If you stroll down Broad Street to the River Lugg and stand on its stone bridge you move from Wales into England. Funeral services are conducted in Wales but the actual burials are in England.

Some eleven years ago Fr Brian Gill, the local Anglican rector, started the

Continuing movement in Presteigne. He is a (white) West Indian whose ancestors emigrated from Scotland to the Islands in 1750. He trained at Codrington College, Barbados, under the CR Fathers when Anselm Genders was Principal. His wife Anne is a (white) South African whose mother emigrated from Ireland to Johannesburg. The Gills bought a large rambling 300 year old house in the High Street. One of the rooms serves as a chapel, another as the parish office. The congregation of about two dozen is dedicated to St Athanasius and St Theodore.

The former is the theologian and Bishop of Alexandria in Egypt who combatted the Arian heresy, which teaches that Christ is a creature of the Father. Five times was the saint banished from his diocese by the civil authority, which wanted no religious controversy of any kind. The hero eventually prevailed, and we now say of him in admiration, "Athanasius against the world", and we name the third of the Creeds in our Prayer Book after him. St Theodore is a Greek who came from St Paul's home town of Tarsus in Asia Minor. He became Archbishop of Canterbury in 688 and introduced the parochial system to the Church of England.

Fr Gill has the support of Fr John Brown, who lives half an hour away in Bishop's Castle, and who hails from Ireland; and of Fr Richard Smith, who lives half an hour away in Leominster, pronounced Lemster. It's just as well that Brian Gill has this help: he is our Vicar General in England, required to travel round the parishes because as yet the English do not have their own bishop. (Nor do the Irish.)

About half an hour away is the village of Burghill. Here another congregation of about two dozen meets, under the patronage of St Cuthbert of Lindisfarne. A

priest's widow who belongs to this group explained, "We chose him because he did so much travelling. Many of us travel far to get to church". Fr Peter Price ministers to them. He also ministers to a group in Minsterworth, Gloucestershire, dedicated to the Holy Paraclete. Fr Price is an Englishman who when young went to British Columbia for some adventure. There he met and married Deanne, entered the Anglican Theological College in Vancouver, got ordained, and served several parishes. In College he was a contemporary of Canon Edward Gale and the late Fr Brian Cowan. The Prices then went on to the Island of St Helena in the Atlantic, and afterwards served several parishes in Wales and England, one of them in the diocese of Canterbury, from where they cherish happy memories of the great Archbishop Michael Ramsey, who ordained Bishop Wilkinson. I was pleased to hear Deanne's Canadian accent! On Ascension Day I was with the Burghill folk, on the Sunday after Ascension I was with the Presteigne folk.

Afterwards I went on to Fr Henry Dickinson in Lancashire, who needs no introduction to our people on the West Coast: each year he gives them several weeks of assistance. He had asked me to address in Accrington his chapter of priests in the Society of the Sacred Cross, and to accompany him to a rally of the Prayer Book Society in Blackburn cathedral. Lancashire is the favourite county of Fr and Mrs Lewis How of Nova Scotia, and the native county of Fr David Mariott of Vancouver.

You will see from the above that my travelling days are not yet done.

+Robert Mercer CR

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

Episcopal leaders betray flock - I

In November 2003, the Episcopal Church of the United States of America consecrated as bishop an avowed homosexual who had divorced his wife, left his family, and was living openly with his homosexual lover. The basic facts of the story are plain:

First, the decision was a radical new departure in the Christian church - at the stroke of a vote, what for 2,000 years had been viewed as "sin" was transformed into something claimed to be "sacramental."

Second, the decision parted company with the clear positions of the other great Abrahamic religions (Orthodox Judaism and Islam).

Third, the American Episcopal leaders made their decision in open disregard for the majority in their own worldwide Anglican communion, the vast majority of whom disagreed radically, and some of whom faced immediate persecution because of it (American Episcopalians are 3 percent of the approximately 75 million Anglicans around the world).

Fourth, the decision defied the clear opposition of other historic Christian traditions, with some of whom there had been decades of talk of shared communion (such as Orthodoxy, Roman Catholicism, and the Southern Baptists).

Fifth, it repudiated the almost unanimous voice of Christian teaching and tradition throughout history.

Sixth, and most importantly, it flouted the authority and the plain sense of the teaching of the Scriptures.

In sum, in the name of progress the leaders of the American Episcopal Church disregarded all the authorities of their own communion, Anglicanism, with as blatant a disregard as they could possibly have done. If these basic facts are clear, the basic responses to the decision are also beyond dispute, for like all strong controversies, the decision provoked sharply different responses, both among Christians around the world and the wider watching public.

For liberals and revisionist believers on one side, the consecration was a small step forward for Bishop Gene Robinson and a giant step forward for enlightened progress in sexual freedom in the Christian church at large. For traditional and orthodox believers on the other side, who look to the Bible and the Reformation for their standards, the confirmation of the homosexual bishop was the beginning of the end of the American Episcopal Church, and a disaster of historic proportions. The Episcopal leaders deliberately broke the bonds of their own communion and took themselves outside. One person's celebration was therefore another person's sorrow.

By **Os Guinness** - from an article entitled *Kissing Judases* - part two, next month

The Cuckoo

The call aroused me as I lay
Still dreaming at early dawn;
Seventeen times the cuckoo called
From the pasture across the lawn.

I'd missed that call so many years.
In Canada it isn't heard.
In fact, many times, I have been asked,
"Is there really such a bird?"

In Lincolnshire, that year, my quest
Was answered at five o'clock sun.

Some things don't change in this changeful world
And the cuckoo's call is one.

By **Helen E. Glover**

Pope Benedict XVI

"A simple and humble worker"

Cardinal Joseph Ratzinger was elected the first German pontiff of the Roman Catholic Church in almost five centuries on Tuesday. Describing himself as "a simple and humble worker in the vineyard of the Lord," he chose to be called Benedict XVI.

Ratzinger, who turned 78 on Saturday, was one of Pope John Paul II's closest aides. A conservative who served as head of the Vatican office that enforces church doctrine, he was dubbed "the great inquisitor" by his critics.

The German prelate had been considered the front-runner to succeed the Polish-born John Paul, who died on April 2. Ratzinger's 114 fellow cardinal-electors chose him on their fourth ballot, less than 24 hours after they opened their conclave. At least 77 votes, a two-thirds majority, were required for election.

A slight, white-haired figure wearing a short red cape and wine and gold stole over his white soutane, the new pope stepped smiling through red velvet curtains onto the main balcony of St. Peter's Basilica shortly before 7 p.m.

He threw his arms wide and clasped his hands above his head. "Dear brothers and sisters," Ratzinger said, "after the great Pope John Paul II, the signor cardinals have elected me, a simple and humble worker in the vineyard of the Lord."

Tens of thousands of Romans and pilgrims had gathered in St. Peter's Square despite a light rain. The crowd warmly applauded the new pope's greeting, but clapped and cheered longer and louder when he evoked John Paul.

"The fact that the Lord works and acts even with insufficient instruments consoles me and above all I trust in your prayers," Ratzinger said. "We go forward in the joy of the risen Lord, trusting in his permanent aid. The Lord will help us and Mary, his most holy mother, will be at our side."

The new leader of the world's more than 1 billion Catholics then gave his first "*urbi et orbi*" blessing to the people of Rome and the world. Popes traditionally deliver the blessing at Christmas and Easter.

Vatican spokesman Joaquin Navarro-Valls said that Benedict returned to the Domus Santa Marta, where he and the other 114 cardinals attending the conclave had been sequestered since Sunday night. He dined with them and spent the night there instead of moving immediately into the papal apartments in the Apostolic Palace.

On Wednesday morning, he celebrated Mass in Latin with the cardinals in the Sistine Chapel where they voted to elect him pontiff. The altar in the chapel stands in front of Michelangelo's painting of "The Last Judgment." Navarro-Valls said Benedict's "solemn inauguration as pontiff" will be celebrated at St. Peter's on Sunday, April 24.

Ratzinger, a native of Bavaria, is the 265th pope in the history of the Roman Catholic Church and the eighth German. The last German pope was Adrian VI, who reigned from 1522 to 1523 and was also the last non-Italian pontiff until John Paul II was elected in 1978.

The last pope to hold the name of Benedict was an Italian whose reign from 1914 to 1922 encompassed World War I. Church historians have called him one of the finest and least appreciated pontiffs.

The new pope is known for his firm stand on doctrinal orthodoxy. Celebrating a pre-conclave Mass on Monday in his capacity as dean of the College of Cardinals, he denounced "a dictatorship of relativism" and praised Catholics who are labeled fundamentalists for "having a clear faith based on the creed of the Church."

In the controversial "Declaration *Dominus Iesus*," which he issued in September 2000 as prefect of the Vatican Congregation for the Doctrine of the Faith, Ratzinger expressed "sincere respect" for other religions. But he attacked "religious relativism which leads to the belief that one religion is as good as another."

"If it is true that the followers of other religions can receive divine grace, it is also certain that objectively speaking they are in a gravely deficient situation in comparison with those who, in the church, have the fullness of the means of salvation," the document said. It called non-Catholic Christian bodies "defective."

The cardinal-electors intended the traditional white smoke from burning ballots to signal Ratzinger's election. But when the first of three puffs of smoke issued from a copper chimney atop the Sistine Chapel at 5:50 p.m. it appeared to be light gray, and the crowd in St. Peter's Square was uncertain what it meant.

Fifteen minutes later the great bell of St. Peter's Basilica began tolling and all the church bells in Rome chimed in, leaving no doubt that a pope had been elected.

Under Vatican procedure, there was a pause of about 50 minutes before the name of the new pope was announced. This was to allow time for him to formally accept his election and have it certified, choose his papal name, change into one of the three sets of vestments prepared in advance to fit a small, medium or large pope, and receive "an act of homage and obedience" from the cardinals.

Cardinal Jorge Medina Estevez of Chile, who holds the title of senior cardinal-deacon in the College of Cardinals, then appeared on the main balcony of St. Peter's Square to declare in Latin, "*Annuntio vobis gaudium magnun: habemus papam!*"

In translation, his words were, "I announce to you with great joy: We have a pope, the most eminent and most reverend lord, Lord Joseph Cardinal of the Holy Roman Church Ratzinger." Continuing in Latin, the cardinal said the new pope had taken the name Benedict XVI.

Scores of cardinals stood crowded together at windows and balconies of the Hall of Benedictions to watch the proceedings. The cardinals opened their conclave late Monday in the Sistine Chapel with Swiss Guards stationed outside the doors. They took an oath to preserve the secrecy of everything to do with the election.

The ballots were burned in a cast iron stove that has served that purpose since the election of Pope Pius XII in 1939. Chemicals were added to the paper to color the smoke black after inconclusive rounds and wet straw to make it white.

Because of past confusion over smoke that looked more gray than black or white, the Vatican installed an electronic device intended to intensify the color and decided to ring the basilica bell as well on the election.

Desser Allen, a sixth-grade teacher from Boston, was in the crowd waiting for the smoke. "I came to see a lot of history that I've been teaching about. When I get home I can tell my students that I saw it live," she said.

Allen said that she is not Catholic but admired John Paul "because he went beyond the Catholic Church. The next pope shouldn't try to be John Paul again, but he should have moral values and be there for everyone, not just Catholics," she said.

A group of students from Christendom College in Fort Royal, Va., who are spending three months studying in Rome, stood behind a banner announcing the name of the small Catholic school and an American flag.

Joan Watson, a junior, said they camped in a street near the Vatican the night before John Paul's funeral to be sure of getting into St. Peter's Square. "I have faith that the next pope will continue the work of John Paul II and continue the teaching of the church as it has been for 2,000 years," she said.

By **Peggy Polk**, RNS - this article first appeared in the April 20, 2005 issue of *Christianity Today*

The Canadian Rockies

You may read, you may hear, you may view
The Rockies on cine or television,
But you can't believe till you've actually
seen
Their grandiose majesty in composition.
Snow-capped with frothy clouds afloat
Pointing proudly up to almost heaven's
door;

Gray, gaunt, stark, bare with fanciful
shapes,
Clothed at the base with forest's green
allure.
One blank, smooth face presents a weeping
wall,
A steady trickle dripping down below
To where a pool has gathered through the
years
And now joins a mighty river's flow.
A sheltered niche, a blaze of white against
the gray,
So safe and snug, cradles a pocket of snow,
There it lies, while summer's blazing sun
Creates an aura that emulates a glow.

By **Helen E. Glover**

If I end up like Terri:

An Open Letter to My Wife

(On the day of Terri Schiavo's tragic death, the pundits are writing about what they think is the moral of the story: make sure you have your "end-of-life wishes" in writing. But they're missing the point. The real moral requires far more insight, maturity, responsibility and faith: be sure of whom you marry.)

Dear Janelle,

These last few months have troubled me deeply. And I have a request that I hope you'll have the courage and strength to honor: If I ever become like Terri Schiavo, please don't put me through what she has endured.

After fighting cancer for 10 years; after suffering through multiple courses of toxic drugs; after two stem-cell transplants and 16 dismal weeks in a hospital room, tied to tangles of tubes, I've only scratched the surface of her misery. I feel as if I've scaled great mountains of suffering only to find I'm in the foothills of a range that towers

beyond sight.

Dear, if I'm ever forced to scale that range, if I ever become like Terri - whether through the myriad drugs I'm taking, future treatments or the cancer itself - please don't pull my feeding tube. Instead, if at all possible, take me and my tube home, where I can live out my days with you and the kids, and where friends can come and go as they wish.

Put me in a place where I won't be in the way, but can still sense the activity of life around me. Talk to me; share your hopes, fears and failures with me. Read me books. I may not understand, but perhaps I'll sense the warmth of a lover's voice. And I promise I won't interrupt, or give away your secrets. And deep down inside, perhaps I'll groan a wordless prayer for you.

And please, please, please don't crush what's left of me by taking another lover while I still live. You're my wife, Dear, my only lover. Apart from God alone, you're the one person who daily breathes confidence and acceptance into my life. You're the one with whom I can feel unashamed and completely at home. I can absorb the loss of many things. But please don't rob me of that. Abide with me, as you have done so faithfully through our many years of trauma and tears.

This is my wish, Dear. I hope to live with

you a good many years. I hope to grow old with you and see our grandchildren. But if I don't, know that I love you and that I always will. I promise . . . just as I did a quarter century ago.

With all my love,
Mark

By **Mark Hartwig**, a social research analyst at *Focus on the Family*. In his battle with cancer he's been treated with 17 different cancer drugs and has undergone two stem-cell transplants - one of which landed him in intensive care after he went "code blue." Although he was twice considered terminal, by the grace of God he is still, as a friend puts it, "warm and upright."

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

Parish website:

www.pwi-insurance.ca/stedmund

Parish email:

stedmund@pwi-insurance.ca