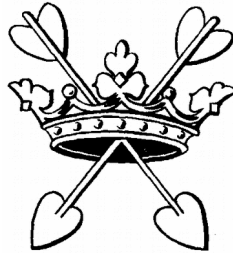


The Parish of St. Edmund, King and Martyr



The Anglican Catholic Church of Canada

UPDATE

June 5, 2004 - **St. Boniface, Apostle of Germany** (approx. 680 - 755)

July Schedule

July 2	Friday	-	The Visitation of the Blessed Virgin Mary to St. Elizabeth
July 4	Sunday	-	The Fourth Sunday after Trinity
July 11	Sunday	-	The Fifth Sunday after Trinity
July 18	Sunday	-	The Sixth Sunday after Trinity
July 22	Thursday	-	St. Mary Magdalene
July 25	Sunday	-	St. James, the Apostle

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** (Diocesan Ordo) - the

Holy Eucharist is *usually* celebrated at **7:00 p.m.** when the Chapel is available - please phone to confirm.

Notes and Comments

- 1) Still coming - our **Cyberspace Library** - we will be adding a Library to our Parish website - a list of books, owned by parishioners, that will be available for borrowing. More details, shortly.
- 2) Our Ordinary's **Bit - In quires and places where they sing** - this page.
- 3) Charles Moore on **Christianity "lite"** - see page 3.
- 4) The third of three parts of the piece by Fr. Eglington - continuing his commentary on 'Anglicanism' in the U.S.A. - **The Vocation of Canadian Continuers** - see page 4.
- 5) 'When the Church finds herself in difficulties, such difficulties may be traced to her having an inadequate picture of God' - **Children in Church** - see page 6.
- 6) More on **Processions** - see page 8.
- 7) Stated succinctly by Fr. Morris - **Feminism** - see page 9.
- 8) Another Commandment out the window? - **Anglicans consider cancelling Sunday** - see page 10.

You were asking

Q. On each Sunday leaflet, there are 2 or 3 Latin words [under the Sunday heading], and they vary each Sunday. What do these words mean?

A. They are the first word(s) of the Introit. They are of no particular significance, simply something from the past; however, several Sundays are sometimes referred to by these Latin words. For example, Lent IV is referred to as *Laetare* Sunday. The Lent IV Introit starts, "Rejoice ye with Jerusalem, . . ." Lent IV, incidentally, is also one of the two Sundays in the year when rose-coloured vestments are allowed. (The other Sunday is Advent III - *Gaudete* Sunday - the Advent III Introit

starts, "Rejoice ye in the Lord, . . .")

The Bishop's Bit

In quires and places where they sing

That's what the *rubric* or instruction says in the English Prayer Book of 1662. "In quires and places where they sing, here followeth the anthem".

Ruber is Latin for *red*. In days when printing and publishing were cheaper than they are now, instructions in prayer books were printed in red. A man more concerned with liturgical minutiae than with the gospel is sometimes dismissed as a *rubricist*.

In many many parish churches there was a tussle between the choir and the congregation. The former wanted to tackle something exciting, whereas the latter wanted to sing the chants they had learned at grandmother's knee. The choir wanted to let rip with, say, *Stanford in B Flat* for the *Magnificat*, which meant of course that the people couldn't join in. The congregation wanted the chant for the *Mag* which everybody knew. So in one of the parishes of my boyhood a compromise was worked out. On Wednesday evenings the choir could sing all the fancy stuff it loved, *plainsong with faux-bourbons* or *Harris in C*; on Sundays everybody got what was well known. Except of course for the anthem: whether on Wednesdays or on Sundays this quire always had its anthem in the place where they sang.

During summer last year I was taking a constitutional on a lazy hot afternoon beside the By Canal in Ottawa, and admiring the mallard ducks playing about in the water. The words of a simple anthem which I sometimes heard in the parish church of my boyhood came back to me. Yes, oddly enough, simple words and one of those deceptively simple tunes which are hard to sing well, such as you find in Mozart's *Ave Verum Corpus*.

"Glad that I live am I,

That the sky is blue,
Glad of the country lane,
And the fall of dew.
After the rain the sun,
After the sun the rain,
This is the way of life
Till the world be done".

And then I remembered some other lines:

"Four ducks on a pond,
A grass bank beyond,
A blue sky of spring,
White clouds on the wing;
What a little thing
To remember for years -
To remember with tears."

And then I started remembering snatches from other anthems which the choir of St John's used to sing. The Bishop never tired of Bach's *Jesu, Joy of man's desiring*. The collect for Trinity X was set to music by Thomas Weelkes (1575 - 1623), "Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants". Because this anthem is so short, the choir would repeat it. But the officiant had already prayed it as the proper collect for evensong. The Bishop would therefore chortle in a stage whisper, "Vain repetitions" (Matthew 6, 7).

I liked the gentle, "Lead me, Lord, lead me in Thy righteousness" (*Psalms* 5,8), which we had at penitential times. I also liked two rumbustious anthems which on saints' days took confident words from the *Apocrypha*, "The souls of the righteous are in the hand of God and there shall no torment touch them" (*Wisdom* 3,1). And, "Let us now praise famous men" (*Ecclesiasticus* 44,1)

Of course in English cathedrals, and in Chapels Royal like St George's, Windsor, or Temple Church in London, and in some college chapels of Oxford and Cambridge universities, there are professional choirs of men and boys. The men are paid; the boys get ordinary schooling for free, or rather, in exchange for their singing. Seven times a week the office is sung to the glory of God, whether an "audience" is there to appreciate the choir or not. Of

course much rehearsal goes into the preparation of this daily worship. Woe betide any mere mortal who dares to join in and wreck the balance and harmony. Even the cathedral clergy must stand mute, except for those clergy whose job is church music, such as the precentor or the priest vicars. On Sundays some cathedrals put on two evensongs, one for the choir and another for the populace at large, each with its sermon.

Of course we don't all like cathedral-type music. Dean Inge of St Paul's cathedral in London could be very acid, "The choir turned the Nicene creed into an anthem this morning. By the time they had finished I ceased to believe anything".

But I am among those who love the cathedral music which is so unique to Anglicanism. I love to sit or stand silent in the choir stalls, with all this heavenly sound ascending up from around me. I hear familiar words as though I had never heard them before; I think about the depth of their meaning, about the richness of their associations. Oh yes, if I want to ponder the Bible I find that Prayer Book services sung in quires and places where they sing, give great insight into the Bible.

"Let us show ourselves glad in Him with Psalms" (*Psalms* 95,2).

+Robert Mercer CR

By The Bishop Ordinary - The Anglican Catholic Church of Canada

Christianity "lite"

Charles: Your understanding of Christ leads you to preach His justice. I am challenging you to teach His mercy instead. Forgive everyone, and administer to the fear and pride that grips them. Judge not. We have no authority over each other, only obedience to God.

Charles' reply: Repentance must precede forgiveness.

You posit a revisionist "lite" Jesus not as

the God-man who came preaching a gospel of self-denial, temporal hardship, and moral struggle in ongoing spiritual warfare; but rather as a nice man in history who taught a hazily defined philosophy of "love" (however the individual wants to define it - something soft and dewy that loves evil equally with good) and who was killed by judgmental reactionaries who didn't get the message.

The "lite" Jesus is very much a modern humanitarian, a peacenik and socialist who opposes war and violence, and is preoccupied with equitable distribution of the world's material goods. Such a Jesus appeals to contemporary left-liberal narcissism, but is (thankfully) unrecognizable in the Jesus of the Gospels, who is anything but an amiable pacifist and philanthropist. The New Testament Jesus pronounces unambiguously: "He that believeth not is condemned." The unprofitable servant is to be cast into the outer darkness.

As commentator P.J. O' Rourke has observed, the proponents of "lite" Jesus are confused about God. The God of the Old Testament seems to them a sort of moralistic ogre - the less said about Him the better. Jesus talked a lot about love, which pleases them, but they tend to skip lightly over a lot of other stuff Jesus said, which, discomfitingly, makes him seem just as much a moralistic ogre as the God of the Old Testament.

The actual Gospel message, that we are all poor sinners in dire need of redemption, and that God the Creator became a man expressly to present Himself as a living sacrifice in substitutionary atonement for our sins, is not a popular one in "Christianity lite." Neither is the Jesus of the New Testament, who declares that unrepentant sinners will be cast into hell, and who predicted that believers in him would be hated and persecuted for their faith. It's all so, well ... unpleasant.

Nevertheless, it's what real Christianity has taught for two millennia, and it is the message articulated by Jesus himself and

by His Church in Holy Scripture. Consequently, "Christianity lite," is not really Christianity at all, but another, a radically different belief system - one much more hospitable and accommodating to the spirit of our age.

By **Charles Moore** in an email exchange on TTMB0, an internet forum that he manages.

The Vocation of Canadian Continuers

No. 2: More Background: The State of Play in the United States

The third of three parts

The network defines its membership in the Anglican Communion in terms of "the classical Anglican formularies" and "submission to the moral and teaching authority of the Lambeth Conference and the Primates' meeting." This second statement is ground-breaking in its explicit acceptance of authority lying in the Lambeth Conference and the Primates as a body. This goes further than any other part of the Communion has been prepared to go, at least expressly. We have now a suggestion of a magisterium, and an acceptance that the national churches in the Communion are self-governing, but not autonomous. The Charter defines the "formularies" as being the Scriptures, the Apostles' and Nicene (but not the Athanasian) Creeds, the Thirty-Nine Articles, the Chicago-Lambeth Quadrilateral and "The Book of Common Prayer (particularly in its 1662 version)". This last is a distinct improvement on the Orlando Articles which had the American 1979 Book alone as the formulary.

Article IV commits the Network "to the ongoing re-union of the Anglican diaspora in North America", and not just in the USA.

Pursuant to Article VII the Network is obliged "to work for the provision of adequate episcopal oversight as mandated by the Primates of the

Communion for parishes and congregations requesting it". (Whether this might come to extend beyond ECUSA parishes and congregations to those of the "Anglican diaspora" is unclear.) This provision of adequate episcopal oversight is really the nub of the matter as the ECUSA leadership and most of its diocesan bishops have set their faces squarely against either the concept or at least any version of it that Primates abroad or affected parishes would consider in any way "adequate". This will be the testing ground of the Network's resolve, and of the determination of the international Primates, especially if the Eames Commission comes up with yet another fudge. All will depend on that single adjective "adequate". I would go so far as to say that if the Network cannot deliver on adequate episcopal oversight it will fail altogether and its sponsoring body, the AAC, will become just another Essentials-like open evangelical rah-rah rally group.

The Network's organizational structure is a hybrid. It consists of whole affiliated dioceses (thirteen to date) and "Convocations" for parishes and congregations outside the affiliated dioceses. One set of Convocations will be geographic - New England, Mid-Atlantic, Southeastern, Mid-Continental and Western. There will also be one non-geographic Convocation, that for the parishes and congregations belonging to FinF/NA (but presumably only those within the USA). FinF/NA has, therefore, been granted a special status in the Network, but it will lose much of its separate purpose and identity. FinF/NA appears to be offered one thing it has always wanted for its constituent parishes and congregations, and that is episcopal oversight beyond the geographical diocesan level. The Steering Committee of the Network is obliged "to ensure that the congregations of each Convocation shall come within the spiritual authority of a bishop approved by the Steering Committee". The word used is "authority", and not the standard "jurisdiction", and this may cause problems in the future also.

Whether or not the special status accorded to FinF/NA might one day be accorded to AMinA (and even one or more Continuing Churches) remains to be seen.

On the thorny question of the ordination of women the formulation adopted in Article VIII of the Charter runs as follows: "The affiliates" (dioceses, congregations and parishes) "of the Network hold differing positions regarding the ordination of women and pledge that we shall recognize and honor the positions and practices on this issue of others in the Network". This does not obligate a recognition of the orders of women, and what effect this recognition of impairment of communion in the church within a church will have is an unknown. Whether this Article will be enough for the FinF/NA Council will be determined at its next meeting in mid-February. Certainly, if it is accepted, Article VIII, along with the Orlando Articles would seem to indicate that FinF/NA is giving up on its defining characteristic, the same characteristic that made close links with much of the Anglican "diaspora" possible. The positions of the international partners in FinF in the UK and Australia may also be made more difficult. On the other hand, it has to be recalled that originally FinF/NA and its predecessors were content to remain in ECUSA so long as they were given adequate oversight by bishops who did not ordain women.

In my next article I shall consider NACDP's theological positions which will enable me to get into the distinction between realigning parts of the Anglican Communion franchises around the world, (or even parts of the Anglican world more widely understood such as, for example, the Canadian Continuing Church with Nigeria, Kenya, West Africa, the Southern Cone, etc.), and re-building the Anglican Way in North America.

By **The Rev. Graham Eglinton** -
Chancellor of The Anglican Catholic
Church of Canada

From here and there

a) Someone mentioned the potential power of the laity. And they do have great power, which most of them never choose to use, partially from a lack of sacrificial leadership, but also from a lack of taking up the cross themselves. Any ten middle class households can start a faithful congregation, not only because God would have spared Sodom for ten just householders, but also because of the power of the tithe. Those ten households have the power on the very first day that they agree to tithe to support a minister in their community on an economic basis similar to their own. Their first year's budget is done on the very first day, so that every person God adds to their company is their store for the future. From an article by **The Rev. Dr. Louis Tarsitano** in the March, 2004 issue of *The Rock*.

b) **The line in the sand keeps shifting to accommodate the latest innovation.** The election and consecration of Canon Gene Robinson as the Episcopal Bishop of New Hampshire sent shock waves throughout the Christian world and threatened to bring schism to the world-wide Anglican Communion. The election of the Episcopal Church's openly-homosexual bishop came as a logical product of a process of theological accommodationism begun long ago. Nevertheless, this audacious act - against both Scripture and church tradition - established the Episcopal Church, USA as the vanguard for sexual revisionism and the homosexual agenda. Even as conservatives threatened to leave the Episcopal Church, the year 2003 ended with relatively little concrete response from Episcopalian evangelicals. As yet, the election of a gay bishop has brought neither schism nor a breakup of the Anglican Communion. **Dr. R. Albert Mohler, Jr.** - President of *The Southern Baptist Theological Seminary*

c) The Catholic Church has always taught that the supreme occasion of worship is the Holy Eucharist, and it is therefore the Christian's weekly obligation to be present

at it. **The Rev. Marcus Donovan** in *Positive Teaching*

Children in Church

The cruelty of a lack of discipline

A lady in Leicester writes to me, pondering the behaviour of children in church. She notes the current tendency of children to climb (and to be allowed to climb, without admonition) up the walls in services. Living in Leicester, she has visited Jain and Hindu houses of worship. Not only does she find there a sense of awe, and of the numinous, which she does not find in many churches nowadays, but the children are quiet, obedient and worshipful. Do our shortcomings, she wonders, come from the introduction of the *ASB*?

What picture of God?

The answer, I believe, is 'Yes and No'. To blame our generation's liturgists for irreverent youngsters is akin to blaming them for, say, the rise in crime. It's not their fault: it's everyone's. What may be wrong with the *ASB* or Common Worship lie not simply within themselves: deeper things are at work, of which they are but symptoms. A.W. Tozer wrote, long ago, 'When the Church finds herself in difficulties, such difficulties may be traced to her having an inadequate picture of God.'

One fundamental inadequacy our picture of God has concerns his love. 'How can', it is asked, 'a God of love allow pain or illness in the world?' A question well worth asking, whose answer is further obscured in our time by our inadequate understanding of what 'Love' is anyway. Your man in the street does not consider it unloving to apply the parental Board of Education to a child's Seat of Learning. This is because (seemingly, unlike our rulers) he can distinguish well-intentioned discipline from sadistic punishment. Our man comprehends (as the Bible tells him, though he is now sufficiently distant from his Christian heritage not to realize its

source) that a proper discipline is bound up with love. Leaving aside the effects of the world, the flesh and the Devil, 'the Lord disciplines those he loves, and he punishes everyone he accepts as a son' (Proverbs 3.11, Hebrews 12.6), and we should expect his discipline to impinge on our life.

A cursory glance at society shows a collapse in discipline. I watch the three-year olds coming in to our pre-school: a mixture of committed Christians, uncommitted Christians and general public shepherd their little charges. Who's in charge? Why, the lambs. Not only do parents know they are not allowed to smack their children; they possess no sense of authority over their offspring. Fifty years ago, they would have been aware, consciously or unconsciously, that God gave them a place of rulership over their children. The rule of God was sensed behind the powers that be - the monarch, the politician, the policeman, the teacher - and was respected accordingly. As God's authority has been dispensed with, every other authority has withered.

Nice people

The Enlightenment belief that human beings are Essentially Nice has led to parents and authority figures beating themselves up with self-accusation and guilt when tiredness, temper or frustration colour their dealings with their charges. Essential Human Niceness dictates to us that we be super-parents, effortlessly gliding through life with the serene smile of the mother in the Fairy Liquid adverts.

The child disproves Enlightenment theory by ruthlessly exploiting ground given from a very early age. Driven to eventual punishment by their child's excesses, the parent then abjectly apologizes to the child, when they were actually giving them what they needed. 'You're asking for a good smack' can be literally true. The child is looking for the security of a map of what is right and wrong, for it instinctively knows it needs the rule and commandments of God. A parent's chief

role is to model God to their children; hence the fact that many of our children nowadays, if they have any formed picture of God, see him as weak, apologetic and easily manipulated.

God has been not so much marginalized as re-invented in our own image. We have swallowed the old liberal untruth that the God of the Old Testament is a God of wrath, while by New Testament times he has (seemingly) had a good night's sleep and awoken in a better mood. The idea is so easily refuted by the contents of both parts of Scripture as to be not worth the refuting, but we have swallowed it, because it fits in with our evolutionary belief that everything, in every possible way, is getting better.

'You are our fathers, we are your children' sang the relieved Burundians to the troops who delivered them from their civil war. In Africa, fatherhood is still a powerful common image: a picture of one on whose strength and protection little ones may rely. In our culture, fatherhood has disappeared. Just as fathers are being replaced in our land by feckless, amoral, passing producers of children, so God, seemingly, has retired from being a Father. The Holy God of the Bible has now become a rather ineffective, self-apologetic, uncle figure, trying to be one of our chums. To be worthy of our time and attention, therefore, it behooves him to compete with Sunday shopping, Sunday sport, or a nice Sunday lie-in.

God as entertainer

If he wants us to condescend to give up some of our valuable weekend space for him, he had better make it worth our while. In short, he must entertain. Especially must he entertain when it comes to Family Service: doesn't he know he's now in competition with Game Boy and the X-Box? Desperate clergy put style before substance, mirth before material, to try and get the little ones to bring their parents back next month. I do not find St Paul urging his readers to, please, be a more appreciative audience. 'Therefore I do not run like a man running

aimlessly; I do not fight like a man beating the air. No, I beat my body and make it my slave' (1 Corinthians 9.26).

The immigrant communities my correspondent visits show little sign of integrating into mainstream British life. From what little I know of Leicester, polite warmth between individuals of all races does not stop immigrant communities *en masse* from keeping themselves to themselves. I do not blame them. Why give up values and beliefs which have held your forbears together, to join a system whose core truths are being systematically rejected by its members, and where the infant tail wags the parental dog?

The day may come when we find ourselves in the same 'ethnic minority' situation. Constructively dismissed from a church which slavishly follows establishment policy, maybe we will end up worshipping in a borrowed school hall. It will not be myself I will feel sorry for if that ever happens. The draughty necessity of a lifeboat is a lot less attractive place in which to shelter from the waves than the spacious comforts of an ocean liner, but which is more likely to hit the iceberg?

By **Hugh Baker**

Processions

The Order of Procession

The common order in procession is as follows:

- (i) The thurifer, with incense burning; if there is a boat-boy, he is on the thurifer's left.
- (ii) The crucifer, between two acolytes with lighted candles.
- (iii) The choir, vested in cassock and surplice two by two; first the boys and then the men; in each case the juniors precede the seniors.

(iv) Servers not taking a ceremonial part in the procession, two by two.

(v) Lay readers, also two by two, if there are so many present.

(vi) The clergy, two by two, in order of seniority of the churches to which they are attached.

(vii) The torchbearers of the Mass, if any be present.

(viii) The Master of Ceremonies, when his duties permit him to take a formal place in the procession.

(ix) The celebrant or officiant, between his deacon and subdeacon; who however walk in single file before him if three cannot go abreast. If there are no deacon or subdeacon, then their place is taken by two servers in surplices.

If there are guilds or confraternities in the procession, they walk before the thurifer, in order of their seniority, the most junior leading. Each guild or society may carry its own cross and banner, but may not have a separate thurifer.

If civic dignitaries are present, they may walk before the thurifer; but some opinion considers that, unless they carry lighted candles, they should follow the officiant.

If the laity walk in the procession, they follow behind the officiant. Their order is, first the girls, then the women, third the boys, and lastly the men.

It must be noted that the ranks of the vested procession must not be broken by persons not in robes; that is to say no one who is not wearing a cassock and surplice (or of course vestments) may have place in the procession between the thurifer and the officiant.

If the churchwardens walk formally in procession, carrying their wands, they lead the laity, following immediately after the officiant; but if the congregation do not take part, they precede the thurifer. Neither they, nor any unvested laity,

should go inside the chancel at the beginning or end of a procession.

The Bishop in Procession.

When the Bishop of the diocese himself presides at the procession, he does so in cope and mitre, and carrying his pastoral staff in his left hand. He is attended by two "Assistant deacons," who are vested in amice, surplice and dalmatic. His chaplains walk behind him.

It is to be noted that the Bishop carries his crozier himself; it is only on Candlemas Day and Palm Sunday, when he is carrying his candle or palm, or if he is too infirm or tired, that it is carried before him by a chaplain.

When a bishop other than the bishop of the diocese so presides, he does not use a pastoral staff, unless the diocesan has given special leave for this to be done; his attendants too do not wear dalmatics but surplices only.

When however there is a priest-officiant, as is the case at a procession before Mass celebrated in the presence of the bishop, the bishop walks behind the officiant; his chaplains follow him. If he is in cope and mitre he has two "assistant deacons" (who in practice may need to be only senior lay servers) who walk on either side of him, lifting the borders of his cope: but if he is not in cope and mitre, they walk in front of him, and the bishop walks alone.

From **Anglican Services** - A book concerning ritual and ceremonial in the Church of England - first published in July, 1953.

Feminism

During the last part of the twentieth century, Feminism swept through society like a raging forest fire and has become one of the most significant developments in modern history. It is not an exaggeration to state that feminism has redefined almost every aspect of contemporary American culture.

Feminists and their supporters have demanded and received changes in the English language, which, like Orwell's "Newspeak," more correctly express the prejudices of their movement. Thus, it is no longer acceptable to say "mankind." Instead one must say "humankind." A postman is now a letter carrier. A fireman is now a firefighter and even clergymen are now clergypersons. In schools, young girls learn to be assertive and to reject traditional feminine qualities while boys are urged to "get in touch with their feminine side."

In every place where radical feminists have gained a footing, their ideas have overwhelmed traditional beliefs in many different ways including religion. Not only have feminists demanded and received admission of women to the ordained ministry, they have also successfully persuaded many Christians to redefine their understanding of God to conform to the feminist ideology. Thus, some have rejected as "patriarchal," and therefore suspect, the ancient Biblical understanding of God as "Father, Son and Holy Spirit." Instead, some have now replaced the ancient Trinitarian language and now call God "Creator, Redeemer and Sanctifier."

Since the adoption of feminism is surrender to the forces of political correctness, it is only natural that those Christians who have done so should change other beliefs that fail to meet the test of political correctness. Thus, it is no accident that some of those who have redefined God have also redefined morality, by rejecting the teaching of the Bible and almost 2,000 years of Christian belief and adopting a "pro-choice" position on abortion and even affirming the morality of homosexual relationships. If it is necessary to redefine God to conform to a secular ideology such as feminism, it is necessary to redefine everything else, thereby inventing a new, politically correct, feminized religion that only has a superficial similarity to traditional Christianity.

By **Fr. John Morris** - pastor of Forty Holy Martyrs of Sebaste Mission in Stafford, Texas - from an article in the January, 2004 issue of *The Word*

Anglicans consider cancelling Sunday

The Anglican Church is considering a radical proposal to move services away from the Sabbath in a bid to boost attendances.

The Church may follow a proposal being considered by the Church of England General Synod in London next month which suggests churches preach at times more suitable to parishioners.

Administrator of the Diocese of Perth David Murray said he could foresee a future where there would be no such thing as a traditional Sunday service. The British synod will consider and is being asked to endorse recommendations in a report which says modern culture does not have time for church on weekends.

The report found Sunday is no longer a church day but rather a family day, do-it-yourself day or sports day. Church had dropped off the list of priorities as modern families found themselves more pressed for time.

Bishop Murray said the trends in Australia were similar and churches had to find different ways of getting people involved in the Church. That included a move away from formal Sunday services and Sunday school classes, either of which could be held on any day of the week.

But the Catholic Archbishop of Perth, Barry Hickey, said Sunday was the day of the Lord and that would never change.

Other than remote locations where priests travelled for small services, Sunday was the day Mass should always be

celebrated.

He conceded Catholic services were also suffering from declining congregations and said the Church had to become more youth friendly if it wanted numbers to increase.

But he said the parish was still the most important local expression of the Church, not a small group.

Bishop Murray said Anglican churches across the metropolitan area had to minister to people's needs rather than traditional formats if they expected to survive.

"We have to put ourselves out there. We have to sell ourselves more," Bishop Murray said. "Things will be completely different in 25 years and I can imagine a future where there is no such thing as a traditional Sunday church service."

By **Susan Hewitt** - in the January 31, 2004 issue of *The West Australian*

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The Diocesan Circular
The Annunciator