

The Parish of St. Edmund, King and Martyr

Waterloo, Ontario
www.stedmund.ca

UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

December 11, 2008 - **St. Damasus** - (306-366)

January Schedule

January 1	Thursday	The Octave Day of Christmas / The Circumcision of Christ
January 4	Sunday	The Second Sunday after Christmas
January 6	Tuesday	The Epiphany of Our Lord
January 11	Sunday	The Sunday after Epiphany
January 18	Sunday	The Second Sunday after Epiphany
January 25	Sunday	The Conversion of St. Paul

Service Times and Location

- (1) All Services are held in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo.
- (2) On Sundays, Matins is sung at 10:00 a.m. (The Litany on the first Sunday of the month), and the Holy Eucharist is celebrated (sung) at 10:30 a.m.
- (3) On weekdays - Major Holy Days - the Holy Eucharist is usually celebrated at 7:00 p.m., 10:00 a.m. on Saturday.

NOTES AND COMMENTS

1) A short history of St. Madeleine's Abbey - **THE MONASTERY RENASCENT** - this page.

2) *From My Commonplace Book* - **ROBERT'S RAMBLINGS** - page 5.

3) Another human rights tribunal travesty -

MARRIAGE COMMISSIONER FINED - page 6.

4) About the Community of the Resurrection - **CR: 110 YEARS AT MIRFIELD** - page 7.

5) An update - **THE AFRICA APPEAL** - page 9.

THE MONASTERY RENASCENT

The monks of St Madeleine's Abbey (of Le Barroux in France) parted company with Archbishop Lefebvre over his decision to consecrate bishops without the approval of the Holy See.

30 Giorni correspondent Stephano Paci outlines the history of this increasingly significant project in the renewal of the religious life and interviews its Abbot and founder, Dom Gerard Calvet.

The Middle Ages live here and the average age of the 55 monks who pray and work in the monastery of Sainte Madeleine in Province in France is just 30. Their abbey in Romanesque style is built of large chunks of white stone amid the lush green of the surrounding fields.

Like its monks, the monastery itself is young, too, for its first stone was laid in 1980. But the liturgy it celebrates is very old indeed and the monastic rule is the rule of St Benedict established 1,500 years ago. The monks wake at three in the morning for Matins. Morning prayer is at six followed by Prime at 7.45 and Terce at 9.30. Then comes a two-hour Gregorian Mass. Sext is at midday, None at two in the afternoon, Vespers at 5.30 and Compline at 7.45 a quarter of an hour before bed-time. And, as Benedict would have wished it, the monks are either praying or working in total silence lest they disturb the prayers of their heart with vain words. If two monks meet in the cloister, they greet each other with a nod of the head. If they are working together, they communicate by means of basic gestures. Meals, too, which are served in the refectory, are eaten in silence while one monk reads spiritual passages from the pulpit. It is not the life of mortification it appears to be. For, the most commonly used word in the monks'

vocabulary - after their abbot allowed them to break the rule on silence temporarily when 30 DAYS came to visit - is "joy".

Family Discipline

Brother Benoit, 25, is tall and blond with a degree in architecture. He entered the monastery two years ago. "I had the impression that only the monastic life would have made me happy. And the joy I feel proves I wasn't wrong. Our whole lives are reserved for God, from the moment we get up to the moment we go to bed. We are His even as we sleep", he said. Another novice, 27-year-old Louis-Marie, said: "I passed by here by chance one day and it was as if I had been struck by lightning. I came back as a postulant two weeks later. Now, I've been here for nearly three years. To an outsider it might seem that our life is hard but it isn't. The discipline governing us is a human kind of discipline, like a family. There's nothing artificial about it. If there were, no one would last long and the gladness that is born of it is the best witness to the truth of that".

Some time ago, the monks were given another reason to be glad. In a recent interview Cardinal Joseph Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, said: "I see that there is a new joy being born in the abbey of Le Barroux in France - the joy of truly belonging to the Catholic Church". Indeed, because this mountain-top monastery in a remote part of southern France has a very special history. And for the past few years it has been at the center of a bitter ecclesial debate despite its reserve - ever since it broke its bonds of esteem and friendship with traditionalist Archbishop Marcel Lefebvre and refused to follow him as he headed towards the division that lacerated the Catholic Church.

Birth of an Abbey

Constructing an abbey in the 20th century is not an easy task but is a story worth the telling.

Dom Gerard Calvet came to Provence on August 24, 1970. Waiting for him was a tiny abandoned Romanesque chapel at Bedoin. As the post-Conciliar tempest raged, his superior allowed him to go back in time and embrace the essentials of Benedict's rule: prayer, silence, manual work, Latin liturgy. A few days later, on August 27, his first disciple arrived unexpectedly. He was Dominique and just 20 years old. There was no room for him at Bedoin but Dominique insisted on staying.

After him, others came, attracted by the beauty of the liturgy and the mystical, fascinating personality combined with an acute sense of the faith of Dom Gerard. By the following year, there were 11 monks chanting the morning prayers of the Lord in the tiny Romanesque chapel. Monastic life was becoming organised and Rome was asked to approve the new institute. The Congregation for Religious encouraged them to continue.

The monastery's attachment to pre-Conciliar rites naturally impressed Archbishop Lefebvre who in France had become the great defender of the Mass of St Pius V. On July 25, 1974 Lefebvre, Archbishop of Econe, came in person to Bedoin and conferred minor orders on those first monks, who were about to become priests.

Although Lefebvre had still not been suspended *a divinis*, French clergy were suspicious of him. So Dom Gerard's superior decided to close the new monastery. Dom Gerard rushed to Rome in a vain attempt to find a solution. Nevertheless, he decided to continue with the monastery experience he had begun with his monks and his "resistance" compounded with that of Archbishop Lefebvre's.

Meanwhile, the community grew and grew, the beauty of its ancient rites and the monks' warmth drawing thousands of visitors. It was decided to build an abbey near the village of Le Barroux in the diocese of Avignon. Land was bought on September 20, 1978 and two years later work began on the Monastery of Sainte Madeleine.

The monastery, however, drew back from the Lefebvrist position when Dom Gerard opposed

the archbishop's decision to consecrate four bishops on June 30, 1988 without the Pope's authorisation. In doing so, Dom Gerard had to face the consequences. The monastic foundation he began in Brazil rebelled and dramatically so.

"It was traumatic", said one of the monks of Le Barroux. "Our Brazilian confreres called the police to lead Dom Gerard away when he went there to explain why he was abandoning Lefebvre. They protested that a 'stranger' had charged into their monastery and they asked the police to remove him. It was a case of the sons he had educated in the faith rejecting their father. Even today Dom Gerard doesn't like talking about it".

Meanwhile, the construction of the monastery in France continued at a rapid pace. Fr Anselme, the 42-year-old Prior of the abbey, relates:

"Over 20,000 friends of the monastery financed the building work. Small donations were enough from all of them in contrast to what many of the newspapers said. It is not true that we had the support either of industrialists or millionaires. Our supporters were ordinary people who wanted a house of prayer where love for the great tradition of the Church would reign". Building work went on skirting a thousand and one obstacles.

"Sometimes", said Anselme, "I wouldn't have enough money to pay the labourers who worked with us on the building work. I would become very distressed but Dom Gerard always reassured me, saying that Providence would intervene just when we needed it most. And, in fact, it did. I always managed to pay the workers when pay-day came around".

Ten years after the laying of the first stone, the Sainte Madeleine Monastery was completed. And it was a splendid construction indeed, in Romanesque-Provencal style, that became the monks' new home. On June 2 that year, the Holy See elevated the monastery to abbey status and on July 2, Cardinal Augustin Mayer blessed Dom Gerard as Abbot in a solemn ceremony.

"You are already the father, teacher and pastor of your monks", the cardinal told him. "From now on you will be Christ's representative to a more intense degree, as abbot, blessed by the Church".

Fr Germain, 39, who was one of Dom Gerard's first disciples in the adventure, recalls:

"It is hard to describe the joy one feels at receiving full recognition and at belonging as a religious community within Mother Church, submitted to its law and encouraged by its blessing. This for us is not a restriction but grace and, at the same time, a source of certainty and a guarantee".

The New Catechism

As happened in abbeys in the Middle Ages, Le Barroux was soon to become the unconscious hub of numerous activities. Paris-born Alban de Mony at 25 is already a famous painter, who came to Le Barroux for an art course organised by the Atelier de la sainte Esperance - a school of sacred art set up close to the monastery.

"It is an institute of a very high level", she said. "I came here to learn the fresco technique and I encountered the experience of a lifetime". Many lay groups use the monastery as a point of reference. They include over 200 Scouts of Saint Maurice, 300 "secular oblates", scores of young people who opt to live in St Benedict's climate of spirituality, a few hundred high school teenagers of the movement, "Jeunesse chretienne", and members of "Domus christiani".

The "Domus christiani" movement is young but growing fast. Their small communities of up to ten people are nearly always made up of married couples with the desire to apply the Christian life in their family and social lives. There are already scores of these communities throughout France and new groups are forming in all the major towns and cities. The only rule Dom Gerard has established for his monks wishing to follow these experiences at close hand is that they do not distract them from the life of the monastery and monks cannot become leaders of the groups but must remain spiritual advisers only.

"It would not be good for a monk to become too influential in the things of the world, even by means of a movement he is guiding", one of the monks explained. "Ours must always be a contemplative life primarily".

Also connected to the abbey at Le Barroux are 28 sisters of Notre-Dame de l'Annonciation, an experience begun in 1979 and transferred seven years ago to a convent about a mile away. But

the abbey is also famous outside France and prospective postulants come knocking at its doors from all over the world. Edmond, 37, was an Anglican monk before coming to Le Barroux.

"After long and painful searching, I realised that true authority lay with Peter's successor. And so I converted to Catholicism. I came here to Le Barroux because I was looking for somewhere where I could breathe the true faith of the Church. Nothing less would have done", said Edmond.

The most famous of all the Le Barroux monks' activities is the monastery's small print-works. Their posthumous publication of two short books by Msgr Klaus Gamber - *La Reforme Liturgique en question* and *Tournes vers le Seigneur!* raised a storm. The French Catholic daily *La Croix* alleged that the warm introduction to Gamber's first book by Cardinal Ratzinger had been "stolen" by the monks unknown to the cardinal prefect of the Congregation for the Doctrine of the Faith who was said not to hold the views on liturgy attributed to him. Cardinal Ratzinger had written: "The concrete result of liturgical reform was not re-animation but devastation". Ratzinger, of course, had authorised the publication of his text and to emphasise this he wrote another ex novo Introduction for Gamber's second book published by the monks.

In the past ten years, "Sainte Madeleine Editions" have published many more books. One such is the traditional liturgical Missal - again with an Introduction by Cardinal Ratzinger - which has sold 20,000 copies. The most recent book is entitled *Oui! Le Catechisme de l'Eglise catholique . . . est catholique!* The author, 32-year-old Philosophy professor Fr Gabriel, said:

"I wrote it as a methodological, non-polemical answer to the main objections to the Catechism raised by progressives who called it 'a return to Mediaeval obscurantism'. The book was also designed as a response to Lefebvrists who said the Catechism was not an exposition of the Catholic faith".

Although Fr Gabriel is the official author, the book is really the work of the whole monastery because every monk read the drafts as they were produced and added their own modifications. And while the tone of the book is rather moderate, it amounts to a devastating indictment of Lefebvrists, highlighting that not only have they

not understood any of the Catechism but they often falsify the text in their criticism twisting it to prove their own theories. Who would ever have thought just a few years ago that the monks of Le Barroux, who had

aroused Rome's suspicion, would have become the defenders of the Catechism of the Catholic Church from attacks left and right?

ROBERT'S RAMBLINGS

FROM MY COMMONPLACE BOOK

"A book that furnishes no quotation is in my judgement no book - it is a plaything" (the poet Thomas Love Peacock 1785 - 1866).

Some Christians like to keep a notebook in which they record items for thanksgiving and names for intercession, a different list for each day of the week. The most famous of such notebooks is *Preces Privatae* by Bishop Lancelot Andrewes (1555 - 1626), obtainable from the Convent Society. The secret police in South Africa misunderstood Dean French-Beytagh's notebook and produced it in court as evidence of his terrorist activities. I don't myself find the practice useful, though I do keep a notebook for quotations which please me. Below follow three lengthy ones:

THE ART OF LETTER WRITING:

In our age of phone calls, faxes, emails and text messages the art is now said to be lost. Fr George Congreve SSJE certainly had the skill. We know about the Society of St John Evangelist or Cowley Fathers because of our own dear Fr Roland Palmer and his confrères at Bracebridge ON. Alas, the Society is much reduced and there are no longer houses in Canada, India, Japan and South Africa. The American house has gone liberal and there are few English brethren left. Two of them hold the fort in St Edward's House in London, a fine facility very close to Westminster Abbey. Fr Congreve was an Irishman with a great love of nature, who worked for some years in South Africa. Here are two extracts from letters to his brethren back home in Oxford:

"It is after compline and the Society and all the mountain creatures are asleep, the lizards, the meerkats, the dassies, the sea birds; the mountain opposite that lately in sunshine was gold and green, is a pall of blackness now, outlined against a sky of dark blue that

sparkles with stars. The bay is blue that is almost black and the mountain blackness itself; a murmur of the sea comes as gently as the breathing of one who sleeps; but the silent stars are all awake and tingle with life and splendour". (Hout Bay near Cape Town in February or high summer, 1900.)

"It is hard to say the great words, so near heaven, where the world below dwindles to such a little thing for us. The gloria and the Lord's prayer and the collect for Trinity Sunday were almost more than it was easy to pronounce, facing the shining sea, the infinite horizon and the blue above." (Cape Town in May or fall, 1904, about his climb up Table Mountain).

PACKING THEM IN:

In the early 1960's it was claimed that new and improved liturgies would delight the crowds, make immediate sense to people previously perplexed by the outmoded and depressing Prayer Book. Not everybody took to the improvements.

Few people read poetry these days. Who were the best known British poets of the 20th century? T S Eliot, Sir John Betjeman, W H Auden? All of them practising Anglicans, incidentally. Another was R S Thomas, a country parson in Wales who wrote poetry in English but his autobiography in Welsh. Here is a translated extract from it about improved liturgy:

"I mentioned church at Easter, but that mention was a memory. It pains me greatly but ever since the church reformed the liturgy, I can not partake of the sacrament. The new order of the Church in Wales has changed the whole atmosphere of the Holy Communion for me. The pinnacle of the service was when I,

as a priest, would say the words of consecration over the bread and wine, with my back to the people as one who had the honour of leading them to the throne of God's grace. But now it is the congregation that the priest faces, inviting them to speak as he breaks the wafer before them. It is to God that mystery

belongs, and woe to the man when he tries to interfere with that mystery. As T S Eliot said, "Humankind can not bear very much reality".

+Robert Mercer CR

MARRIAGE COMMISSIONER FINED

PRINCE ALBERT, Saskatchewan, November 27, 2008 (LifeSiteNews.com) - Marriage Commissioner Orville Nichols is suing the Saskatchewan government after being fined \$2,500 by a Saskatchewan human rights tribunal for refusing to perform a same-sex "marriage."

Mr. Nichols has been a marriage commissioner since 1983 and his belief in the importance of marriage has led him in the past to refuse some couples seeking even natural marriage who, he said, did not take it seriously enough. He has argued that those commissioners appointed before same-sex "marriage" became legal should be exempted from performing homosexual "wedding" ceremonies.

When two men asked him to "marry" them in 2005, Mr. Nichols told them that he could not perform a same-sex ceremony because it conflicted with his religious beliefs; he instead referred them to another commissioner who performed the ceremony on the same date the homosexuals requested of Mr. Nichols.

The tribunal said in its ruling in May that Mr. Nichols had contravened section 31.4(b) of the Saskatchewan Human Rights Code and that his refusal based on religious belief conflicted with his duties as a public officer. "The Commission stands by its position that to allow public officials to insert their personal morality when determining who should and who should not receive the benefit of law undermines human rights in Saskatchewan beyond the issue of same-sex marriages."

After filing a statement of claim against the province on Monday in Prince Albert Court of Queen's Bench, Mr. Nichols' lawyer, Philip Fourie,

said in a press release that the lawsuit claims the government is violating the Charter rights of Saskatchewan marriage commissioners. The suit demands the province give marriage commissioners the legal right to not perform same-sex "marriages" if it conflicts with their religious beliefs.

"This is clearly a horrible violation of Charter rights," Fourie said. "This problem can be easily fixed by simply allowing the commissioners a right to decline and pass on the ceremony request to another commissioner."

Fourie noted the lawsuit will not be seeking a large monetary award, but rather will focus on confirming the right to freedom of religion for public servants. "I'm very confident. The law is on our side," he said.

Fourie criticized Premier Brad Wall and the Saskatchewan Party for at first condemning the former NDP government's position in favor of same-sex "marriage" and stating they would support marriage commissioners in refusing to perform homosexual "weddings," and then doing nothing when they came to power in the last election.

"The government promised to be different but they are not acting any differently at all on this issue," Fourie said in a Canwest report. "The pendulum has swung too far in favour of same-sex people and against people of faith. What is next? Will the government be invading churches . . . and forcing pastors and ministers and priests in churches to perform same-sex marriage ceremonies?"

The case is to be heard in Prince Albert on Dec. 23, 2008.

The House of the Resurrection, Mirfield, Yorkshire, is the home of the Community of the Resurrection, an Anglican Religious Community of men founded in Oxford in 1892 by Charles Gore. Like Gore, the early brethren of the Community were committed to Christian Socialism, and from the beginning the brethren have been involved in preaching, giving retreats and study which continues today. The House was blessed and opened on 4th May 1898 so this year commemorates the 110th anniversary of the arrival of CR in Mirfield.

CR was founded as a Community of Priests but this changed in 1932 when the first Lay-brother made his Profession. Since that time Lay-brothers have been an integral part of the Community, sharing equally in the Community's government and eligible for any office within the Community including that of Prior and Superior. Nothing distinguishes priest brethren from lay brethren in their mode of dress. The same familiar black cassock, grey scapular, leather belt and community cross form the "Habit" of a CR Father or Brother.

Community life and worship

We live the monastic life: a life centred round the Gospel of Christ. Together we worship God and seek to listen to Him as he speaks to us in Scripture and through the lives of those around us. We try to be a place where other people can also hear God speaking to them. One of our main works is running a large Retreat House offering hospitality to groups and individuals, and being available to people who wish to find out more about God. A number of brethren are Spiritual Directors or Confessors to priests, lay people and a few Women's Communities.

As an active order, we are far from being apart from the world. Some brethren travel to other parts of the country and abroad to preach and teach, give retreats and quiet days, conduct workshops, seminars and Parish Missions, while others remain to conduct events at the Retreat House. Some brethren are also occupied in work in society, not least for the sake of the poor and disadvantaged, the oppressed and victims of injustice.

From its inception the Community has produced much literary work. Books and pamphlets written by Gore, Walter Frere, Neville Figgis, George Longridge, Paul Bull, Edmund Seyzinger, Lionel Thornton, Godfrey Pawson, Harold Ellis, Hubert Northcott, Raymond Raynes, Martin Jarrett-Kerr, Trevor Huddleston, Harry Williams, Br Roger Castle have filled many a church or Clergy House library. Several current brethren have written more recent books and pamphlets. The Community Library comprises some 70,000 books and periodicals.

Prayer, worship, and study sustain our life. Four times a day we meet in church for Matins, Mid-day Office and Mass, Evensong and Compline. At other times during the day, brethren will be found in church or other quiet places praying, interceding, reading and reflecting on the Word of God. Silence forms an integral part of our life together and there is a set period from Compline until 9.00 the following morning. There is also lesser silence during the day. Behind the worship, prayer and study there is also work to be done within a large house such as ours. Assisted by employed staff we work in the garden and grounds, receive visitors and guests, arrange meals, lay and clear tables, wash up, look after the sick and infirm, clean and oversee the maintenance of the buildings.

Extended family

Since 1903 there has been a group of men and women originally known as the Fraternity of the Resurrection, but since 2006 called The Companions of the Community of the Resurrection, with its own elected Council. Companions are lay and ordained, single and married people who follow three sets of commitments that express a modern Rule of Life, which is renewed annually. Although they live away from the Community they share in its Charism, meeting for mutual prayer and support with input from brethren if requested. Many have a CR Father or Brother as their Warden, but are also encouraged to find their own 'soul friend' or priest to deepen their commitment as part of the 'CR Family'. There are also Associates and Friends. In addition, Oblates of the Community are clergy and laymen who desire to make a special and permanent offering of themselves to

God in association with CR.

The Community has undergone many changes in its long history. Once numbering nearly 90 professed brethren in the 1960s with several branch houses and work overseas, the Community now numbers 20 brethren: 2 bishops, 14 priests, 4 lay-brothers, with two novices. The youngest is 46, the oldest is 93. We are an international community of British, Irish, American, Bermudian, South African and Zimbabwean origin.

We continue to have links with the Orthodox Church and the Roman Catholic Benedictine Monks at the Abbey of St Matthias, Trier and on the Huysburg in Germany. A Romanian Orthodox congregation meets weekly for the Divine Liturgy in the Community's Lower Church.

Our residential work in South Africa came to an end in 2006 due to a shortage of available brethren, but we continue to work there in whatever ways we can. In Zimbabwe we are supporting a number of projects to help young people and clergy survive the current economic disaster and still continue to preach the Gospel and build up the Church. One of our brethren visits the country twice a year and others go out there from time to time. A number of young men in Zimbabwe are asking about the Religious Life. Although we have to proceed slowly on this, to make sure their interest is genuine, it is an exciting prospect and a proof that God is able to bring good even out of very bad situations. Perhaps in the end the renewal of monastic life in the Anglican Communion will come from Africa and work its way back to England!

At 'HR' there is a constant demand from individuals and groups who see us as a place of pilgrimage, a place where they can feel 'at home'

in a monastic setting. The refurbished Annex, (part of the Retreat House) now offers facilities for small groups and individuals including self-catering. There is space for clergy and laity who are in need of a Sabbatical, including a self-contained flat on the ground floor. Monastic hospitality is in great demand and we see more and more people finding their way to the Community at Mirfield.

A typical day in the life begins at 6.45am with Matins and ends with Compline at 9.15pm. For some, however, the day starts around 5am and doesn't end until 10pm.

Prayer, service, vocations

Monastic life is a busy hard working, ordered life, sustained by prayer and God's grace. It is a challenge and a life-style that we would not choose for ourselves. However, God chooses us for a particular purpose in life. He may be calling you or someone you know in your parish! If you think God may be calling you to the Religious Life and you would like to explore the possibility of a vocation within the Community of the Resurrection please write to:

The Superior, CR
House of the Resurrection
Mirfield
West Yorkshire, WF14 0BN

If you would like to visit us please write to: The Guest Brother, CR, or for information about scheduled retreats write to: The Retreat Secretary CR at above address.

By **Brother Steven CR** - in the Summer 2008 issue of *Forward! plus*

FROM HERE AND THERE

1) So, we ask, why was it that Anglicans were taught for four hundred years - STAND when clergy enter, to sing, to hear the Gospel and recite the Creed; SIT to hear the Epistle and sermon; and KNEEL to pray (be it thanksgiving, confession or petition)? Such instruction is within the rubrics of The Book of Common Prayer.

2) Try this one! It's from an orthopedic surgeon. This will boggle your mind and you will keep trying over and over again to see if you can outsmart your right foot, but, you can't. It's programmed in your brain!

(a) Without anyone watching you (they will think you are goofy), and while sitting where

you are at your desk in front of your computer, lift your right foot off the floor and make Clockwise Circles.

(b) Now, while doing this, draw the number "6" in the air with your Right Hand. Your foot will change direction.

I told you so! And there is nothing you can do about it!

You and I both know how stupid it is, but before the day is done, you are going to try it again, if you've not already done so!

3) Metaphors and similes from some New South Wales Year 12 English essays:

(a) She had a deep, throaty, genuine laugh like the sound a dog makes just before it throws up.

(b) Her vocabulary was as bad as, like, whatever.

(c) He spoke with the wisdom that can only come with experience, like a guy who went blind because he looked at a solar eclipse without one of those boxes with a pinhole in it and now goes around the country speaking at high schools about the dangers of looking at a solar eclipse without one of those boxes with a pinhole in it.

(d) He was as tall as a six-foot three-inch tree.

(e) The little boat gently drifted across the pond exactly the way a bowling ball wouldn't.

(f) It hurt the way your tongue hurts after you accidentally staple it to the wall.

THE AFRICA APPEAL

Once again, I write with an update on the situation with the Africa Appeal and news of what has been achieved, and what remains to be achieved!

The political situation in Zimbabwe remains fragile, as the new government organization is still being negotiated. However, the situation for the church in Zimbabwe is now more secure, even if there have been grave losses in the disturbances after the election. We have waited for more calm to be restored before sending more funds, and now, when this might be possible, we have a lack of the funds we want to send: for support of the ordinands, and to help the catechist who had his home and belongings destroyed. As you are aware, the parish here is able to transfer funds by bank transfer, in US funds: this avoids the great problem of inflation of the local currency; and also saves our costs in the money transfer.

At the start of the year, there was the earthquake in Bukavu, in the Democratic Republic of Congo (DRC), and then, later in the year followed some intense activity in building and roofing existing and new churches: this work is continuing, but there is a delay as there is a need for funds to build the roof of the church at St. Pierre, Baraka,

and then to start construction next year on a new church for Uvira. So, what about the war: that we hear about on the evening news? This is in the next province north: so Nord-Kivu, whilst our church - the Eglise Catholique Anglicane du Congo - is in Sud-Kivu.

The Democratic Republic of Congo is vast: something like the size of western Europe, but where Europe has roads and railways, Congo has neither: or what roads there are tend to be in very poor condition. To go from Sud-Kivu, from Bukavu, where Fr. Steven Ayule-Milenge lives, to Goma, the capital of Nord-Kivu, means that you have to drive on a reasonable good road along the east side of Lake Kivu, but through the neighbouring country of Rwanda, or you have to take the long drive along the west side of Lake Kivu, on far worse roads. Goma and Bukavu are around 100 kms apart by the direct, Rwandan route.

Fr. Steven has spoken with me on the phone last week: he is very hopeful that the talks between the rebel army and the government will go well, and prevent the terrible destruction of the last Congolese war, which did gravely damage the people of Bukavu, and provoked massacres in Sud-Kivu. Note that the President of the DRC,

M. Laurent Kabila, is from Bukavu: so he knows the area well.

So far this month, we have been able to maintain the rural clergy salary allowance of \$100 each: a total of \$300. We have not been able to send moneys for the completion of the church building at St. Pierre, Baraka.

The Republic of Zambia has a new President, as the former President, Levy Mwanawasa died in office. The new President, Mr. Rupiah Banda, was elected peacefully although there have been some objections raised by his opponent. Pray that this situation might remain stable and peaceful. Because the Continuing Anglican Communion in Zambia (CACZ) is continuing its good work in building and expanding the church. Thanks to a generous gift from a parish in BC, the church of St. John the Evangelist in Chawama, on the outskirts of Lusaka, can now be completed: this church is to be dedicated as a memorial to the memory of the late Mr. Russell Savage, longtime organist of St. Peter & St. Paul, St. Michael's, and St. Patrick's. The cost of the church was higher than expected, because the riots in Kenya had the effect of causing inflation to all prices in Zambia: as much of the product shipped to Zambia has to pass through Kenya. We intend to try and provide more support for the ordinands in the CACZ: there is a great need for well trained and educated clergy, and the vicar general, Fr. Andrew Mukuyamba, is taking great care that the ordinands will be well prepared to take on the major task of parish pastoral care. We also sent funds for the children of the church, especially the school set up in the parish of St.

Steven, Mwembeshi: we hope to continue this support as funds permit.

A Bishop said that the church in Cameroon is not a member of the TAC: but the reply made was that they are very much desirous of becoming a full member: a bit like some of the countries which wish to join the European Community. So the Primate has asked Fr. David (because the language used is French) to correspond with Fr. Alphonse Ndual, the Vicar General, with the situation to be confirmed when the Primate is able to visit and meet with the church, clergy and people. We are all aware of the challenges involved in starting a new venture: no less a new church: and Fr. Alphonse has needed considerable support, not only with property rental and such matters, but also with registration of the church with the government etc. We have been able to meet the basic needs of the church for now; but there are many requests - needs for the ordinands, for parish buildings or at the least shelters, for books and materials for instruction that have to go unfulfilled at this time.

Please pray that this work might continue, and that we might all see the continued growth in these flourishing churches, bringing a sure and safe knowledge of the salvation of Jesus Christ to so many who have been in darkness. If you can find your way to sending some support for these projects, tax receipts will be issued by the Parish of St. Peter & St. Paul.

The Reverend David Marriott's report of November 7, 2008.

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