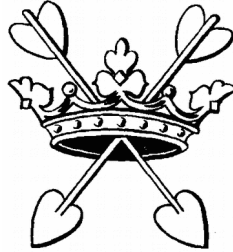


The Parish of St. Edmund, King and Martyr

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



The Anglican Catholic Church of Canada

UPDATE

January 12, 2003 - St. Benedict Biscop, Abbot and Scholar

February Schedule

| | | | |
|-------------|--------|---|--|
| February 2 | Sunday | - | Presentation of Christ in the Temple / The Purification of St. Mary the Virgin / Candlemas |
| February 9 | Sunday | - | The Fifth Sunday after The Epiphany |
| February 16 | Sunday | - | Septuagesima |
| February 23 | Sunday | - | Sexagesima |
| February 24 | Monday | - | St. Matthias, Apostle and Martyr |

Service Times and Location

(1) All Services are held in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo.

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

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

Notes and Comments

- 1) "Christian" cleric claims Jesus is Pro Choice! See the piece on Page 8.
- 2) For a few well-chosen words about 'liberals', see Page 9, a piece by our **Charles Moore**.

The Bishop's Bit

What's in a name?

"What's in a name? that which we call a rose
By any other name would smell as sweet"

Pleasure, Mr Shakespeare, that's what's in a name. Indeed, there is much pleasure to be found in all sorts of words, not just in names.

For those with a wanderlust the names of food can stimulate all sorts of wild fantasies about travel. Bakewell tarts, buttered Brazils, Lancashire hotpot, Turkish delight, Welsh tea cakes, Windsor soup, Yorkshire pudding. To say nothing of the names for assorted drinks. Bordeaux, Burgundy, Chianti, Dutch *genever* or gin, Zambesi beer.

For those with a delight in *Trivial Pursuits*, the names of food can provide all sorts of irrelevant and useless information. Battenburg, a slab cake named after the Duke of Edinburgh's German ancestors, made of pink and white squares, separated by strips of marzipan. Beef Wellington, but I can not claim to be an authority on this. Obviously it must be named in honour of the Iron Duke. After whom also are named *Wellies* or Wellington boots. But did His Grace wear *rubber* boots while campaigning against Napoleon in Spain, or did he just wear high *leather* boots? Lord Raglan, Earl of Cardigan in Wales, invented this knitted waistcoat for his campaign in the Crimea. Balaclava helmets come from the same war. The Earl of Sandwich was an addict of gambling, who could not bear to leave the gaming table for the dining table, and therefore put his food between two slices of bread. A Prime Minister liked to carry

his overnight things about in a small but capacious suitcase, hence Gladstone bag.

For those knowledgeable about music, such as Dora, Dorothy and Mary, there is the insoluble problem as to why so many Italian composers have surnames ending with the letter i. Albinoni, Allegri, Boccherini, Bottesini, Corelli, Frescobaldi, Gabrieli uncle and nephew, Monteverdi, Puccini, Respighi, Rossini, Scarlatti, Verdi, Vivaldi. And that's just for starters. Don't forget - as if you would - Busoni, Cambini, Capelli, Samartini, Rossi, Vioti and Viviani.

For the intellectuals among us there are the verbal pleasures of crossword puzzles and of scrabble.

Verbal pack rats among us collect, not butterflies or jade *objets d'art* or match boxes or stamps, but archaic, entertaining or unusual words. Such was the late novelist Dame Rose Macaulay who loved 17th century English. See, for example, her book about the civil war, *They Were Defeated*, in which Parson/poet Robert Herrick and Puritan/poet John Milton are among the cast of characters. Such was the late novelist Frederick Rolfe, a.k.a. Baron Corvo, who loved to invent his own words from Greek and Latin. See, for example, his book *Hadrian the Seventh*, in which an Edwardian Englishman becomes Pope. And such is Dr Stauffenberg of Ottawa, who can give the other two here mentioned a run for their money.

Humorists among us derive much pleasure from the vagaries and inconsistencies of the English language. Mrs Carol Montgomery of PEI has sent me a book from the library of her late husband, Father John, called simply *Crazy English*, written by Richard Lederer.

But words also make sensuous sounds suggestive of colour and of light and of music. Such as Dr Doug Ellis of Ottawa may poo-poo the Greek of the last book of the Bible. But the translators of the *King James Bible* turned that poor Greek of the *Revelation of St John the Divine* into impressionist, magical, musical, onomatopoeic English. To hear it read

aloud is to see visions, to hear symphonies, to dive into a box full of jewels, to enter into a world of brilliance and colour.

In the King James and in the *Book of Common Prayer*, Mr Shakespeare, we find pleasure at least as great as any you yourself afford us.

+Robert Mercer, CR

By **The Bishop Ordinary - The Anglican Catholic Church of Canada**

Santa's Prayer on Christmas Eve

The sleigh was all packed, the reindeer were fed,
But Santa still knelt by the side of his bed.

Dear Father, he prayed, Be with me tonight,
There's much work to do and my schedule is tight.

I must jump in my sleigh and streak through the sky,
Knowing full well that a reindeer can't fly.

I will visit each household before the first light,
I'll cover the world and all in one night.

With sleighbells a-ringing, I'll land on each roof,
Amid the soft clatter of each little hoof.

To get in the house is the difficult part,
So I'll slide down the chimney of each child's heart.

My sack will hold toys to grant all their wishes,
The supply will be endless, like the loaves and the fishes.

I will fill all the stockings and not leave a track,
I'll eat every cookie that is left for my snack.

I can do all these things Lord, only through You,
I just need Your blessing, then it's easy to do.

All this to honour the birth of the One,
That was sent to redeem us, Your most Holy Son.

So to all of my friends, lest Your glory I rob,
Please Lord, remind them Who gave me this job. Amen.

By **Warren D. Jennings** - thanks to **The Reverend David Targett**

Worth Thinking About

(1) The impact of Vatican II on the ordinary Roman Catholic is probably at the parish level. Clearly, in many cases, the Parish Mass has lost the ability to inspire. In the old days, when every tiny action of the priest was prescribed, it was more difficult to be sloppy than in the present days of greater liturgical "freedom". Addressing God in a language used only for that purpose enhances the majesty of God in a way that 21st century English can never do. From an email post by **Fr. Roy H. Bowler**

(2) To be scriptural, to be consistent, and to live within the best tradition of the Church of God, it would seem that the modern Church must begin to refuse to bless both second marriages (when a previous spouse is still alive) and the claimed faithful partnerships of same-sex couples. To take such action will require tremendous courage, wisdom, patience and mercy. **The Rev. Dr. Peter Toon**

(3) No one can be at the same time a sincere Catholic and a true Socialist. **Pope Pius XI**

"ECUSA may be apostate but its Liturgy is OK."

In the last 10 years of my 12 years of residence in the USA (1992 - 2002) it always seemed odd - sometimes amazing - to me that, amongst those members of ECUSA who bemoaned her downward spiral into apostasy, very few (Anglo-Catholic or Evangelical) entertained the possibility that her public, official Liturgy was a cause of, or a part of, or an expression of, that apostasy.

At the Atlanta Congress of December 4-7 2002 I met the same attitudes all over again! Thus I am more sad and more amazed in late 2002 than I was in early 2002!

If a Church is in doctrinal, moral and numerical decline, the probability is that anything she produces will be affected by that decline, especially if she produces a whole new prayer book and rejects her former formularies (BCP, Ordinal and Articles of Religion) in so doing.

It is hard for me to forget (a) the oft-repeated mid-Western anglo-catholic claim that the 1979 prayer book of the ECUSA is the "most catholic" [read "best"] edition of the prayer book since the short-lived first edition in 1549 of "The Book of the Common Prayer", and (b) the persistent Evangelical claim that with the Rite II services they had a relevant means of evangelism and worship.

(a) A common anglo-catholic view has been that the first edition of the BCP was "catholic" but that it was heavily protestantised by Archbishop Cranmer to make what became the 2nd edition of 1552, which (with few changes) became the classic edition of 1662. The American Liturgical Commission (though filled primarily with modern liberally inclined liturgists) of the 1960s and 1970s had helped, it was said, to recover the truly catholic elements of the western tradition in their 1979 book of alternative services (called the 1979 BCP by the General Convention). They pointed to the new "Shape" of the Eucharist and to the inclusion of "the Peace" and the placing of the Gloria at the beginning; they also

pointed to the availability of a rite for auricular confession and to the Holy Week and Easter Eve services.

What they did not often mention was that in general terms all these "catholic" provisions came in a reduced or revised form and did not have their full patristic or catholic flavour (as my learned friend Professor Caldwell often pointed out). Also they did not mention the novel expressions of the doctrine of the Triune God and of the Person of Christ found here and there in the Rite II material (see the Catechism for summaries of them) or the doctoring of the Psalter and some Canticles in order to make them serve a liberationist agenda (e.g., "Happy are they" for "Blessed is the Man [Jesus] . . ." in Psalm 1) or the great changes in the Ordination Services, allowing women to be priests and bishops.

(b) At the other end of the scale the Evangelicals were all taken up with the themes of intelligibility, simplicity, accessibility, relevance and meaningfulness and so they saw in the Rite II material of the 1979 book in so-called modern English a means of making their services and outreach popular and attractive. So they paid little attention to the actual doctrinal content - i.e., they did not check it against the doctrinal content of the classic BCP and the Articles of Religion in terms of who is God, who is Jesus and what is salvation. Further, being persuaded by theories of dynamic equivalency they did not seriously consider whether the 1979 Psalter could be used for genuine Christian worship or whether the NIV and NRSV etc were suitable versions for reading in public worship.

So while Catholics were deeply upset by the feminist agenda and movement in the ECUSA with its ordination of women and the changing of God-language to please women, and while the Evangelicals were upset by the seeming setting aside of the authority of Scripture, it did not seem to occur to them that the 1979 prayer book with its additions in the 1980s, and the momentum of liturgy and doctrine it

expressed, created and encouraged, actually was a vehicle for the promotion of what they disliked or hated. That is, while they used the 1979 rites in their own ways for their own churchmanship, the larger church constituency was using the rites, and those spawned after 1979 and approved by the General Convention, to promote the very agendas that the traditional Catholics and evangelicals hated! And this did not seem to bother them or alert them to the true nature of the 1979 book as an encouragement on the way to apostasy.

Various reasons come to mind for the support of the 1979 book by those who claimed to be orthodox and biblical - some knew nothing else but the 79 book and it gave them a certain measure of freedom in their own situations; others felt committed to the 79 book for it is the official Prayer Book of the Church in which they were ordained and in whose pension fund is vested their future livelihood; then the bishops had gone to great lengths to force this prayer book on to parishes; further it was the ECUSA which had (in many cases) allowed priests and laity a second marriage in church with a blessing and thus their very daily life and relations were dependent upon that Church, whose liturgy they were thus not quickly disposed to criticize.

What I have also noticed is how many persons (claiming to be biblical and orthodox) quickly come to the defence of the 1979 book and its innovations if someone, like my good friend Professor Caldwell or myself, dare to warn against what we see as its doctrinal innovations

Whatever be the fundamental reasons, it is an amazing phenomenon that those who are so critical of the ECUSA - of its bishops, its general convention's legislation and so on - should both use the 1979 book as though it were fully and truly orthodox, and further should call it by a name that is a huge lie (it is not a Book of Common Prayer at all but a book of varied services). It is also amazing to me that much of the AMiA seems to use this ECUSA book in their separation from

the ECUSA without too much concern! But, on the other hand, the genuine Continuing Anglican Churches of America keep far from it and use only classic editions of the BCP or of the Missal; and the Reformed Episcopal Church uses the BCP 1662.

By **The Rev. Dr. Peter Toon**

Unusual items

- a) The microwave was invented after a researcher walked by a radar tube and a chocolate bar melted in his pocket.
- b) Butterflies taste with their feet.
- c) The average person falls asleep in seven minutes.
- d) Tigers have striped skin, not striped fur.
- e) Los Angeles' full name is El Pueblo de Nuestra Señora la Reina de los Angeles de Porciuncula.
- f) A Virginia state law requires all bathtubs to be kept out in the yards, not inside the house.
- g) Dueling is legal in Paraguay as long as both parties are registered blood donors.
- h) No pig, in France, may be addressed as Napoleon by its owner.
- i) In Italy, a man may be arrested for wearing a skirt.
- j) In Japan, if a man is caught cheating on his wife, the wife can kill him, but only with her bare hands.
- k) Elephants are the only animals that can't jump.
- l) The Main Library at Indiana University sinks over an inch every year because when it was built, engineers failed to take into account the weight of all the books that would occupy the building.

- m) No word in the English language rhymes with MONTH.
- n) The electric chair was invented by a dentist.
- o) All polar bears are left-handed.
- p) A crocodile cannot stick its tongue out.
- q) If Barbie were life-size, her measurements would be 39-23-33. She would stand seven feet, two inches tall.
- r) Only one person in two billion will live to be 116.

Thanks to **Shelley Mancuso** and **Jason Freeman**

The Church, False Teaching and the Church Leader - III

(Text of the talk given at St Helen's Bishopsgate on Sunday 13 October, outlining the response of the clergy at St Helen's to the appointment of Dr Rowan Williams as Archbishop of Canterbury.)

We need now to move to his public role.

All leaders in the Church of England promise that we "believe the doctrine of the Christian faith as the Church of England has received it, and in our ministry he will promise to expound and teach it". We also promise to "uphold the truth of the Gospel against error".

It will be impossible for him to make that promise with integrity.

It is impossible for a person to believe one thing personally and to act out another as an officer of the church exercising discipline against people who believe the same thing as you and whom you have encouraged into ministry.

The world knows that to do so would be hypocrisy.

To his credit Dr Williams knows that too. After his appointment and after having read his writings I wrote to him. I

explained the difficulties with his public, private position. And I asked him whether, to protect the unity of the church, he would be willing to say that his personal writings had been wrong; and whether he would call on Christian people in same sex sexual relationships to turn from them.

He will not do that.

He will not refute error and defend the truth against error. Indeed, in his writings he has taught error. And he has encouraged men into Christian leadership who themselves are teaching error.

In addition Dr Williams has sat on the editorial board of the journal, *Theology and Sexuality*.

The articles do not represent the views of the editorial board. Nonetheless an editorial board is an editorial board!

Many of the theologians who the gay and lesbian Christian movement draw upon contribute to this journal. In its March publication it contains one article that argues for pornographic videos as an expression of what heaven might be like. The article is so explicitly descriptive of anal penetration and oral sex as to be gratuitously pornographic. It concludes that watching a pornographic video might be a reasonable substitute for communion for some people.

Another of its articles argues for the establishment of sex monasteries where free sex might be an expression of worship. The author that the article is about envisions "an erotic religious community of gay/bisexual men (but not exclusively male) based on rituals of sex".

Giving your name to the editorial board of a magazine of this nature whilst being Archbishop of Wales and failing to exercise editorial responsibility or resign is not upholding the truth against error.

There then is Dr Williams' position.

Let me now outline the response of the St

Helen's Clergy.

Let me say straight away, we are not going to leave the Church of England!!

In July I wrote to the Wardens of St Helen's and told them that the ordained staff of St Helen's were not prepared to continue working here unless we placed some distance between ourselves and the new Archbishop.

We too are responsible for upholding the truth against error.

We too are responsible for numbers of congregations and 100s and 1000s of individuals.

We need to make clear to the congregations here that the views of Dr Williams are seriously erroneous.

I told the Church Wardens that when Dr Williams is enthroned all four of us will write to the Church Commissioners and ask them to cease paying our salaries. At the same time I said to the Wardens that we would like to continue to work here at St Helen's, within the Church of England, and under the authority of the Bishop of London. But that the church family would need to continue to pay us if we were to do that. Should the Wardens decide that they do not wish to continue to pay us, we shall seek employment elsewhere.

My reason for doing this was both to distance myself from Dr Williams as we make clear that his teachings are idolatrous; and to give the Wardens the opportunity not to employ us. It was, in effect, an offer of resignation under these new circumstances. I was glad to return from holiday and find the Wardens still eager to have us lead the work here.

Let me stress that this is a local response and a first step to distance ourselves symbolically. We don't expect or even urge huge numbers of other clergy to do the same.

This week I have seen our Bishop, Richard Chartres.

I had already spoken to him about our concern with Dr Williams' teaching. He himself is quite clear that the only place for genital sexual relations is within life-long heterosexual marriage. He has spoken publicly in the past against those who teach that same sex relations are a valid expression of Christian discipleship and he has given public assurance that he will act to discipline those who will not turn from them.

Richard Chartres will be preaching at St Helen's in March.

I am aware that this is really only a local symbolic first step. However, it puts clear symbolic distance between ourselves and an Archbishop whose teaching is not only wrong but also deeply divisive and dangerous to the health, effectiveness and eternal well being of the church.

As we close, let me finish by answering five questions:

Why now?

Why did you not act when Runcie was Archbishop?

Because despite appearances I am not old enough to have served under him. And also Runcie never publicly taught against Biblical truth.

Why this issue?

Because this is the issue that has been forced on us.

I'm sorry it is this issue. But we must make a clear stand on it. If you are here as someone who experiences or has experienced homosexual desires we are really glad you are with us. And we are keen to help you and those with heterosexual desires. It is important for your eternal well-being that we are clear on this issue.

Won't all this fuss upset and disturb our work?

No! Quite the reverse! Not to act would be to fail in our responsibility to the congregations for which we are responsible. For teaching of this nature endangers the unity, effectiveness and eternal well being of the church.

Aren't you just spoiling for a fight?

No! Those who appointed Dr Williams chose a man who was known for his unbiblical views. It was their job to select and research and appoint the new Archbishop. They had access to his writings. They could read the journals with which he was associated. The legal, historical and theological position of the Anglican Denomination was known to them - it should therefore be no surprise to them that Anglican clergymen will not accept a man like this.

Why you alone?

Why have the clergy of St Helen's chosen to act at this point on their own? Because I did not want to seek to gather a political movement.

This is a decision that I would take if I were the only man in England who was taking it.

By **William Taylor**, Rector of St Helen's - the third of three parts.

From here and there

- 1) Washing one's hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral. **Paulo Freire**
- 2) Today the eighth leading cause of death in the U.S. is medical error. **Stephen Tucker**
- 3) You have reached the pinnacle of success as soon as you become uninterested in money, compliments, or publicity. **Thomas Wolfe**
- 4) When one tugs at a single thing in

nature, he finds it attached to the rest of the world. **John Muir**

Planned Parenthood Clergy Advisor Says Jesus was Pro-Abortion

Washington, DC - A religious adviser to the nation's largest abortion business has provoked a vehement response from pro-life Christians over his claim that Jesus Christ supported abortion.

Rev. Mark Bigelow is pastor of the Congregational Church of Huntington in Centerport, N.Y., an affiliate of the United Church of Christ. He also serves as a member of the Clergy Advisory Board for the Planned Parenthood Federation of America.

In a November 22, 2002 letter to Bill O'Reilly, host of The O'Reilly Factor on the Fox News Network, Bigelow wrote the following:

"In your show you said that Jesus was not pro-choice and you were sure he would be insulted were he to see this card," referring to Planned Parenthood's "Choice on Earth" holiday greeting card that has been causing quite a stir.

"Even as a minister I am careful what I presume Jesus would do if he were alive today, but one thing I know from the Bible is that Jesus was not against women having a choice in continuing a pregnancy," he continued. "Jesus was for peace on earth, justice on earth, compassion on earth, mercy on earth, and choice on earth," Bigelow added.

Wendy Wright - senior policy director for Concerned Women for America, the nation's largest public policy women's group - also criticized the "Choice on Earth" campaign, saying Planned Parenthood "has chosen to profit from a day sacred to Christians by offending them." "The group twists a well-known Scripture in which God offers peace on earth, not abortion, through the birth of

His Son Jesus Christ," Wright said Tuesday in a statement. "Planned Parenthood officials are too hardened by their mission of profiting from abortion to see that Christmas itself flies in the face of all they stand for. Christmas is about the gift of life, eternal life in Christ," she explained. "Abortion destroys life."

The scripture referenced, Luke 2:14, describes a celebration over the birth of Jesus saying, "Glory to God in the highest, and on earth peace, good will toward men."

[A Planned Parenthood official] rebuffed criticisms in her letter to O'Reilly, claiming that her group is made up of "thousands of staff and millions of volunteers and supporters of all religious beliefs." "We've sent our 'Choice on Earth' holiday card to supporters for almost a decade. It is a popular sentiment that expresses some of the highest values of our democratic society," she wrote. "And as a result of your show our supplies are sold out and we're going to reprint."

In light of the letters and the greeting card campaign, Wright questioned the taxpayer dollars Planned Parenthood receives.

"The group's offensive profiteering and religious intolerance raises questions about its public funding," she said. "Planned Parenthood's marketing of its contempt for religion reveals it does not need nor deserve taxpayers footing its bills. Congress needs to take a good hard look at public funding for Planned Parenthood's religious intolerance."

From **ProLife** **Infonet** -
www.prolifeinfo.org

After Christmas

Cloudless, wintry sky
Pale with frosty cold,
Domed over snowy earth
Where rutted tracks unfold.

Piercing, biting chill

Make hardy walkers wheeze,
Hurry to open door,
The inside warmth to seize.

Late Christmas lights remain
Unlit, excitement's past,
Like dry bones hang from eaves,
Forgotten, deserted, outcast.

O let the Springtime come!
The waiting buds to ope,
The earth to don its mantle green
And fill our hearts with hope!

By **Helen E. Glover**

Liberals and Liberalism

I have taken considerable heat at times over the years for my abiding contention that liberalism and genuine Christian faith are incompatible and antithetical, but I flinch not from it. Liberals' fundamental belief in the goodness of human nature blinds them to the fact of sin, produces an easy optimism and absolute faith of human society once the principles of enlightened reason have been recognized.

Liberalism stands in antithesis to Christianity - Orthodox, Catholic or Protestant: denying the supernatural; affirming the all-sufficiency of human reason; rejecting the fall from grace and original sin; denying Christ's divinity and His Resurrection from the dead; believing in the perfectibility of Man; deconstructing the Bible. All of these Enlightenment/liberal beliefs are aggressively anti-Christian. Make no mistake: you cannot make a coherent synthesis of post-Enlightenment liberalism and real Christianity in full understanding of what they respectively signify. You cannot legitimately say: "I am a Christian, but I believe the Church's teaching is false and the Bible is full of errors."

The Catholic Christian architects and builders of Western civilization held that faith in God is the root of knowledge. The neo-barbarian humanist materialists who

now dominate and control Western society and its anti-culture culture hold that faith in God is the root of ignorance, and that no truth is legitimately appreciable except through direct experience and observation. The two polarities cannot peacefully co-exist, because they respectively lead to radically different and incompatible social cultures.

The Gospel proclaims our dependence upon God, while liberal humanism purports to make men captains of their destiny and masters of their own fate. Essentially, liberal humanism is a denial of acknowledgment that we are created beings living in a created universe and subject to a created order. There is no question of obligations towards God. Law does not derive from God's revealed will, but rather is an expression of the will of the people. Governments don't derive their authority from the Almighty, but from the consent of the governed. Liberal "reality" is what we decide to make it - not an objective ground.

The liberal humanist project grossly exaggerates man's place in the cosmic scheme of things while denying God's divine sovereignty. St. Thomas Aquinas argued that our reality inheres in having a certain level or dimension of existence - which is governed by an essential principle which is both a potentiality and a capacity for existence or esse. At one end of this scale is God, who is pure Existence with no potential in Him. All other beings receive their level of existence from God so that there are beings with greater or lesser degrees of being or existence depending on their potential (essence) for it. God is absolute, while human beings and His other creations are inexorably finite.

Real Christianity is incompatible with liberal humanism. Until our own philosophically and spiritually bankrupt era, the Christian Gospel was never taken to mean that we are here to stroke

everyone's self-esteem, to make them feel happy and welcome. Too many modern would-be Christians, nominally Orthodox/Catholic and Protestant alike, prefer sentimentality to virtue. That way they can feel good about themselves without having to change their behavior or do anything else that's inconvenient.

Liberals want a God whose fondest wish is for them to feel good at all costs, and a morality that reduces human purpose to achieving personal happiness and fulfillment. As Christopher Lasch put it in "The Revolt of the Elites and the Betrayal of Democracy," "Unable to conceive of a God who does not regard human happiness as the be-all and end-all of creation, they cannot accept the central paradox of religious faith: that the secret of happiness lies in renouncing the right to be happy."

By **Charles W. Moore**

Gary S. Freeman

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Enclosures:

The Diocesan Circular
The Annunciator
The Augustinian
The Messenger
Email Newsletter from Zambia