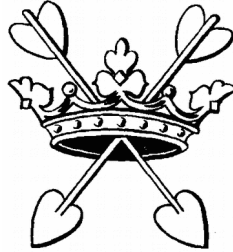


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

November 17, 2002 - St. Hilda, Abbess of Whitby

December Schedule

December 1	Sunday	-	First Sunday in Advent
December 8	Sunday	-	Second Sunday in Advent
December 15	Sunday	-	Third Sunday in Advent
December 20	Friday	-	St. Thomas the Apostle - transferred
December 22	Sunday	-	Fourth Sunday in Advent
December 24	Tuesday	-	Christmas
December 26	Thursday	-	St. Stephen the Martyr
December 27	Friday	-	St. John the Evangelist
December 28	Saturday	-	The Holy Innocents
December 29	Sunday	-	Sunday after Christmas

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) For more on the **Archbishop of Canterbury's** appointment, see Page 8.

2) **The Bishop** is coming - December 8 - we are having our monthly 'lunch' this day to allow parishioners and visitors time to visit with His Lordship!

The Bishop's Bit

The Seal of Catholic Faith

(A sermon preached in the Cathedral of the Polish National Catholic Church, Toronto, at a service to give thanks for the Golden Jubilee of Her Majesty the Queen. The service was organized by Fr Chris LePage and by Mr Arthur Bousfield of the Monarchist League of Canada.)

My texts are two:

The first is a phrase from the coronation service itself: "Receive this ring, *the seal of catholic faith*".

The second is *Revelation* 11,15: "The kingdom of this world is become the kingdom of our God and of His Christ".

The coronation is so long, so impressive, so full of things to see, that it is easy for the press and for the public to focus on its least important events, and to miss its two most important events: the anointing of the Queen with holy oil after prayer to the Holy Ghost; the receiving by the Queen of Christ's Body and Blood. So many things happen during a coronation that worshippers overlook one small ceremony.

The Archbishop of Canterbury places a ring on the fourth finger of the Queen's right hand. The ring bears a cross. The English nickname it their wedding ring. (There is no reason for us Canadians not to do the same.) Worshippers can be so awestruck by the crowns and coronets, by the processions, by the length of Her Majesty's train, that they may not see one small ring on one small hand.

When the Archbishop delivers this ring he

says, "The seal of catholic faith. As thou art consecrated to be our head and prince, continue steadfast as the *defender** of Christ's religion, that being rich in faith and blessed in all good works, you may reign with Him Who is the King of kings". The seal of catholic faith. Now that's an interesting expression, the seal of catholic faith.

At any wedding we are all conscious of the ring. A child may carry it on a cushion of satin or velvet for all the congregation to see. The priest prays over it, "Sanctify this ring that it may be to these Thy servants a token of their solemn vows and a pledge of pure and endless love" (BCP p 566). The man says to the woman, "With this ring I thee wed" (p 566). A moment later the priest prays, "Send Thy blessing upon this man and this woman that they may keep the covenant betwixt them made, whereof the ring given and received is a token and pledge" (p 567). At the reception afterwards there are the customary jokes about the bestman nearly losing the ring. We are all conscious of the connection between weddings and rings.

Sealing wax is no longer common among us. Time was when people put wax on parcels for the post. Time was when registered letters were sealed with wax. In the ancient world jars of wine were sealed for transportation. A mother might seal containers of food in her pantry. (No little hands into cookie jars.) To this day important legal and ecclesiastical documents bear not only signatures but also seals. An imprint is made in the wax while it's still warm and soft. The imprint can be made with a signet ring or with a stamp, each of which can bear the initials or the coat of arms or the logo of its owner. National documents bear not only the Queen's signature but also her coat of arms marked into the wax. Even documents put out by our insignificant diocesan office say, "Given under our hand and seal".

The seal, then, is associated with security and protection. With authority and ownership. The thinking goes like this:

"This is my jar of wine. Here is my seal to prove it. If you break my seal in order to drink some wine, I shall know. True, you can cover the theft with fresh wax, but that new wax will not bear my mark, for I alone possess my seal".

Two ideas come together. The wedding ring of England. The seal of catholic faith.

Our Queen is bonded to us. We are bonded to her. Vows say so. The ring given and received is a token and pledge. The catholic faith is to protect and sanctify us all. When the Queen is handed a sword from off the altar, she is told to protect the holy church of God. Her orb is surmounted by the cross. Her several sceptres are surmounted either by crosses, which speak of Jesus, or by doves, which speak of the Holy Spirit. The Queen symbolizes and defends the catholic faith in the life of the nation, because both church and state are under the judgement of God. Society in this world is to prepare us for society in the next.

When the world ends, when earthly kingdoms expire, when Canada is no more, then voices will be heard in heaven, "The kingdom of this world is become the kingdom of our God and of His Christ".

* One of the Queen's titles is *Defender of the Faith*.

+Robert Mercer, CR

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

From here and there

a) The only gift is giving to the poor; all else is exchange. **Thiruvalluvar** (30 BC)

b) To do great work a man must be very idle as well as very industrious. **Samuel Butler**

c) Wearing headphones for just an hour will increase the bacteria in your ear by 700 times.

The cigarette lighter was invented before the match.

A duck's quack doesn't echo anywhere, and no one knows why.

In the course of an average lifetime you will, while sleeping, eat 70 assorted insects and 10 spiders.

Most lipstick contains fish scales.

Like fingerprints, everyone's tongue print is different.

d) The man whose only pleasure in life is making money weighs less on a moral scale than an angleworm. **Josh Billings**

e) **Ludicrously Priced Loo.** With real estate prices in Britain at a 13-year high, the BBC reports that a disused public restroom building north of London recently sold for £182,000 (approximately \$435,000 CDN). The buyer, a property developer, said he loved its "cottage appearance" and hopes to convert the aging Victorian structure into offices. "We wanted somewhere that was nicely situated but still central and with good parking. The toilet had all of this." From **Advisor's Edge**

f) Words are things: and a small drop of ink
Falling like dew upon a thought, produces
That which makes thousands, perhaps
millions, think. **Lord Byron**

g) **Words, words, words.**

- philogyny - fondness of women
- misogyny - hatred of women
- misandry - hatred of men
- philandry - love of men
- philander - to engage in frivolous love of women
- misanthropy - hatred of humankind

Church Can't Be Silent in Face

of Legal Euthanasia

John Paul II warned about the dangers of euthanasia, when he received the new Belgium ambassador to the Vatican. Belgium is the second country, after the Netherlands, to legalize this type of killing.

In his address today, the Pontiff said that man, "created by God and called to share in his divine life, has always been at the center of the Christian vision of the world and that this is why the Church respects and defends life."

"How can she silence her great anxiety and reprobation in the face of laws recently voted on in different countries which legalize active euthanasia?" the Holy Father asked.

"In a society, in which all too often it seems that only good health and profitability matter, it is necessary to see weak persons or those at the end of life with other eyes; in particular, by applying and developing palliative care for all patients whose situation calls for it," he added.

This care "makes possible the relief of pain and supports in dignity those who are going to die," the Pope explained.

"Recognition of the sacred character and the inviolability of every human person, conferred by the Creator, is, in fact, the only defense against every possible violation of their dignity," the Holy Father stressed.

He added: "A society that would run the risk of challenging these principles, would expose itself to far graver dangers, in particular, to making the right of persons and fundamental values depend solely on consensus, which is ever changing."

From **Zenit News** – October 29, 2002

Worth thinking about

The importance of prayer rests upon the relationship between God and man. God, as the whole bible constantly proclaims, is not an abstract, blind, impersonal power. He is the "living God" of the Old Testament, the "Father" of the New: and both these names mean that he is not unconcerned with the universe he has created, but is, we might say, deeply interested, deeply involved. To the Hebrew mind such a view of God was obvious truth, an axiom: and its consequence is that the worshippers of God are able to enter into personal relationship with him.

Such a relationship must always require on the part of the worshipper an attitude of awe and reverence. Casualness and flippancy are altogether out of place: however familiarly we speak with God, reverence is always at the basis of the relationship: "If you invoke as Father him who judges each one impartially according to his deeds, conduct yourselves with fear throughout the time of your exile" (1 Peter 1. 17).

Yet he who is almighty and all-holy, infinitely majestic above our pettiness, is also full of love and mercy and concern for us. Consequently we must always approach him not only with awe, but also with unshakeable faith and confidence.

Dom Augustine Morris (The Abbot of Nashdom Abbey) in *Learning to Know God*

Postures for Prayer and Worship

Why don't we kneel to pray any longer?

Anglicans once were very clear as to their posture in services of worship. They stood as the Clergy entered and departed, to hear the Gospel in the Order for Holy Communion, to say the Creed, and to sing the lesser Gloria, Psalms, Hymns and Canticles. They sat to hear the Lessons read, the notices given and the homily preached. They knelt down to pray and to

receive the Blessing.

The clergy had similar but not identical rules for at times they stood as they faced the seated people to speak to them.

These basic rules which became habits did have a theory behind them. A bodily posture united with an interior disposition expressed the relation of the whole person to God in the act of worship. Standing implied respect and reverence; sitting reflective hearing and meditation, and kneeling, humility and reverence.

Since the 1960s the old rules have seemingly gone and local churches make their own rules. It is somewhat confusing to many of us! Our interior dispositions sometimes are all churned up and confused!

If we examine the Bible and survey the history of the Church we note that there are four basic postures for worship - standing, sitting, kneeling and lying prostrate. Then also there are relational positions and gestures - e.g., facing East by the Celebrant and by all for the Creed and facing the congregation by the Minister when speaking to it, and making the sign of the Cross and laying on of hands.

STANDING implies respect and can also imply attentiveness and readiness. In the Bible and in the life of the primitive Church there are many examples of people standing to hear the Word of God and to pray. In particular, the early Christians stood to pray in the Easter season as a joyful sign of celebration of the Resurrection.

KNEELING implies humility before the Adored One by the adoring. There are examples of kneeling to pray in the OT and NT (Jesus knelt - Lk 22:41f). In the early Church kneeling was closely associated with penitence and fasting and thus was not permitted or recommended in the Easter season.

SITTING was uncommon in synagogue and church except for the case of the

leaders - e.g. the seat of the bishop and other seats for the presbyters. Yet sitting in worship by the whole assembly (a late development in the history of the Church) can be seen as listening with attention and meditating with intention (cf. Lk 10:39).

PROSTRATION implies total submission to One who has complete authority and has been used for specific purposes - e.g., the submission of candidates for Baptism and candidates for Ordination and on Good Friday by the faithful.

The biggest change that Anglicans and Roman Catholics have faced since the 1960s is the removal of the kneelers (hassocks) and the call from the clergy to stand for prayer - or for most prayer. The basic reason for this is a change in perception of what is happening in the Eucharist.

Now the sense is that we are the joyful people of God who stand in his presence as his forgiven and adopted children and we celebrate who we are by his grace and what he is to us. Thus we are respectful of him but not over conscious of our sins for we are a Resurrection people. So we stand!

The older, pre-1970s sense (inculcated by the old Roman Mass and the classic BCP service of HC), is of a congregation of forgiven sinners approaching the Lord's Table in penitence and humility, celebrating the fact of Redemption and of their union with the crucified and now exalted Saviour. So we kneel.

Of course the main thing is that we are there to worship the Lord in spirit and in truth and in the beauty of holiness. Interior disposition and bodily action must be united. We assemble as the people of God, who are pilgrims and sojourners in this world and age, who are being saved by the grace of the Lord Jesus Christ and who look for the redemption of body and soul and full attendance at the heavenly Banquet of the kingdom of God of the age to come.

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

**From the "Good to Read"
Department**

People who drink a little wine seem to have a lower risk of developing Alzheimer's disease and other forms of dementia, Danish researchers reported, recently.

Regular beer drinkers [on the other hand] actually had a higher risk of developing dementia, the researchers reported in a study that adds to a growing body of evidence suggesting that wine contains healthful compounds.

The results, published in today's [November 13, 2002] issue of the journal *Neurology*, showed people who drank up to 21 glasses of wine a week had a measurably lower risk of dementia.

Reported by **Reuters News Agency**

**What would he have looked
like now?**

What would he have looked like now?
Hair silvered, grizzled beard, military
moustache,
Horn rimm'd glasses masking those
searching eyes,
Somewhat paunchy, or bent over with a
cane?

It's hard to imagine, for a score of years
means youth.
He will never age, in death his life stood
still;
A hero clad in khaki, blue; his home
A darkened bomber housing seven
brothers in flight;
A steel-plated tank rumbling through the
night;
A lofty battleship silhouetting the dawn's
first light;
A bivouac nestling amid the desert's
barren blight.
What would he have looked like now?

Old enough for fatherhood, but can you
envisage
A great-grandfather with that youthful
mien? The way
He looked all those years ago? Not
possible!
What would he have looked like now?

By **Helen E. Glover**

Words from Bishop Peter

Twenty-five Years On

On the first Sunday in October, 1977, I said Mass in my study for four other people, three of whom were women. It was one of those warm, early Autumn days we enjoy in Victoria, the garden a blaze of colour, the Michaelmas daisies, goldenrod and dahlias competing with the first falling Maple leaves. I had kept Fr Carmino de Catanzaro informed of what we were doing, and he would follow us in about six months time. He in turn told Fr Palmer SSJE, whom I had not yet met, what was happening in Victoria. The previous week, having returned home from the Congress of Concerned Churchmen in St Louis, I had resigned from the ministry of the Anglican Church of Canada by informing the Bishop of B.C. by letter that I was "no longer a priest of that denomination known as the Anglican Church of Canada." He did not get the implication of that statement (I didn't think he would), but for me it was the crux of the matter, why we did what we had to do.

Anglicans such as I did not believe that we were members of a denomination such as the United Church, the Presbyterians, or the Baptists, etc. There are, by the way, no denominations in the New Testament. The names St Paul uses for such things are "heresies" and "schisms." No, we believed the Solemn Declaration of 1893 (BCP p.viii), which declares that the Anglican Church is "an integral portion of the One Body of Christ", the One Holy Catholic and Apostolic Church. There isn't any other. In fact, the whole BCP (1962) is said (see The Preface p.vii), to be

"offered to the Church" in the Faith as it is spelled out in the Solemn Declaration. I believed that - so when I was ordained I was not made a "minister", but a deacon and a priest of the Catholic Church in accordance with the Anglican Use. So if I were an Anglican Catholic, how could I, who promised at his ordination "to banish and drive away all erroneous and strange doctrines contrary to God's Word", sit idly by while the Anglican Church of Canada did just that, by inventing a new unisex ministry which neither Holy Scripture nor Holy Tradition had ever heard of, except to condemn?

I knew in my bones that the decision of General Synod could never be reversed. Cynic that I was, I also knew that the Conscience Clause would not be honoured, and it wasn't. And if we no longer had the Apostolic Ministry we always claimed to have (see the Preface to the Ordinal in BCP p. 637), how could we be sure that the ministerial acts of the new unisex ministry were valid sacraments of the Catholic Church? So when the new ministry purported to celebrate the Eucharist and consecrate the Body and Blood of Christ, did it really happen? That is a pretty important question if (as the Catechism states BCP p.550) the Eucharist is one of the two sacraments necessary for salvation! And what about pronouncing absolution and blessing in God's name?

Another question - if the plain teaching of Sacred Scripture and the Tradition of the Church about the Apostolic Ministry could be so easily trashed by a majority vote in General Synod, what about such other unpopular matters as contraception, homosexual behaviour, divorce and remarriage, abortion, and all the rest? One didn't have to be a prophet to see that these controverted moral issues would soon be up for debate (and some already had been), and it didn't take a lot of foresight to know how they would be dealt with. We now know! Read about it in the newspaper, and see it on television. Here I differ from Anglican Evangelicals. For them it is the moral questions that are most important, for Catholics it is the

doctrinal ones, because wrong doctrine must inevitably lead to wrong morals. If you have already accepted beliefs that are unknown to Scripture and Tradition, what grounds do you have for defending the Church's moral teachings, except that you (quite rightly) don't like that sort of thing?

I also came to see - as C. S. Lewis had already declared in 1948 - that the argument for "priestesses in the Church" (his words) is in the last analysis an argument against Christianity, and the whole Christian world view.

What to do? The Congress at St Louis had just issued its famous Affirmation on doctrinal and moral issues, summing up what Anglicans and other Catholic Christians had always believed. We signed it, and began our life outside the mainstream Anglican Churches which came to be known as the "Impaired Communion" - their name for themselves. It seemed as if Matthew Arnold's "tide of faith" had well and truly receded, leaving us as flotsam and jetsam upon the seashore. Those who decided to remain Anglican Catholics had to begin again, and with not a lot of encouragement from anyone else. A few years later the General Synod Church's House of Bishops even went so far as to excommunicate us, and to declare our ordinations to be null and void. It has not been easy; our path is not for the faint of heart; but it has certainly been worthwhile.

My great fear is that we will forget that the Church in this age is in a war between Heaven and Hell for human souls, that our movement is part of that battle, and that this is no time to lose our fervour or our charity. It is a cause that transcends ecclesiastical and national boundaries. C. S. Lewis's friend Charles Williams made a remark that many of you have heard me quote when you ask me what I think will happen to us, "The altar must often be built in one place so that the fire from *Heaven* may come down at another." Peter Kreeft sagely comments, "It is also true that the altar must be built and prayer and sacrifice made at one place so

that the fire from *Hell* may not come down at another... The most important thing each of us can do (he continues) is the most well-known, most unoriginal thing in the world: to love God with our whole heart and soul and mind and strength and to love our neighbours as ourselves . . . Love never ends, never gives up. Not even when it sees Calvary. And once it has seen that, everything else is trivial."

Let us rededicate ourselves to that and all shall be well, no matter what happens to us, no matter whether the fire of God falls upon our altar or somewhere else, as it may well do. We may also, if the grace of God grants it, prevent the fires of Hell from burning a little brighter because of the altar we have built, but only if we are faithful.

By the **Bishop Suffragan - The Right Reverend Peter D. Wilkinson, OSG - The Anglican Catholic Church of Canada** - from **The Voice**, the newsletter of our Parishes in Edmonton, Regina, and Winnipeg.

'Duty' to Die Emerges

What happens when you give people the option to commit suicide? Very quickly, the so-called "right to die" turns into a "duty to die." Case in point: Oregon.

Oregon became the first state in the union to legalize physician-assisted suicide in 1997. Now, a survey from Oregon contains a shocking discovery: Sixty-eight percent of those who died by physician-assisted suicide feared being a burden on their family.

Burke Balch, director of medical ethics for the National Right to Life Committee, said that number is alarming.

"This is a dramatic increase over previous years, when it was about 12 percent and then about 26 percent," Balch said. "So, what we're seeing is that over time this 'right' of assisted suicide which was sold as a matter of personal choice becomes more and more a matter of vulnerable

people thinking that they have a 'duty to die' and get out of the way."

He continued: "This is the sort of culture of death, the sort of lack of caring that is manifesting itself in accepting death as a solution to human problems."

Rita Marker, who heads the International Anti-Euthanasia Task Force, said while proponents of assisted-suicide laws claim to be offering a "choice," they're really leaving the aged and infirm with an obligation.

"Then you have someone who merely offers the option of saying, 'Well, you know you could get this prescription. You could get help,'" Marker said. "And that 'help' is in the form of a deadly overdose of drugs. Well, then there's the question of 'Would that be better for everybody else?'"

And that's not a "choice" anyone should have to make.

From **Focus on the Family** - January 27, 2002

The Church, False Teaching and the Church Leader - I

(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 are taking a break this morning from our current series in Paul's Letter to the Romans. And the express purpose of this morning's sermon is to address directly the response of the clergy at St Helen's to the appointment of Dr Rowan Williams as Archbishop of Canterbury.

We shall look first at the role of the church leader; biblically, historically, and within the Anglican denomination. [Ed] Then we shall look more specifically at Dr William's teachings. And finally I shall speak about the response of the clergy at St Helen's to his appointment.

First then, the role of the church leader, biblically, historically and legally within the Anglican denomination.

God's church is founded on the teaching of Jesus, the Apostles and the Prophets of the Old Testament. Humanly speaking, the unity of the church is to be found in submission to what God has said about Himself in the bible. If we won't order our lives under God's word the church will always fragment.

Humanly speaking, the effectiveness of the church is to be found in submission to what God has said about Himself in the bible. If we won't order our lives under God's word the church has no message to the outside world.

And humanly speaking the eternal well-being of the church is to be found in submission to what God has said about Himself in the bible. If we refuse to order our lives under God's word heaven is at stake. God's people either stand or fall on their acceptance of and submission to His word.

Jesus tells us in the Sermon on the Mount that if we will not listen to and act on His words we will be like a person who builds his house on foundations of sand. (Matthew 7:24f)

Jesus warns us that should we be ashamed of Him and His words, He will be ashamed of us when we meet Him in judgement. (Mark 8:38)

Jesus tells us that even if all other things should pass away, His words will never fail, for they stand forever. (Matthew 24:35)

God's church is founded on what He has told us about Himself in the Bible. God's people either stand or fall in their submission to His word.

The Apostles underline this vital and foundational importance of the words of God. In his first letter John says of the false teachers who are destroying the church that: 'they went out from us, but

they were not of us; for if they had been of us, they would have continued with us.'

Peter warns his readers of destructive false teachers who deny the truth that was entrusted to him and the rest of the Apostolic band by Jesus (2 Peter 1:21 - 2:3). And Paul tells the Ephesians that the church is founded on the apostles and prophets with Christ Himself as the Cornerstone (Ephesians 2:20).

From the earliest years, therefore, the Christian church has been clear that it is founded on what God has told us about Himself in the bible. Christians either stand or fall on their acceptance of and submission to the word of God.

And, of course, the ancient creeds underline this key truth. So in the Nicene Creed we affirm that God has spoken, by His Spirit, through the Prophets. A clear reference to His words in the bible.

This truth is also enshrined in the history, and the theological and legal foundation of the denomination of which we are happy and eager members. In the 39 Articles of the Church of England, Article 19 states that the true church is founded on the 'pure word of God.'

Article 20 states that the Church 'can not order anything contrary to God's written word. Nor teach one part of scripture against another.'

And Canon A5 reads: 'the doctrine of the Church of England is grounded in the Holy Scriptures and in such teachings of the ancient Fathers and Councils of the church as are agreeable to the said Scriptures . . .'

So in the words of Jesus, in the words of the Apostles, in church history, and in the legal, historical and theological foundations of the Anglican denomination we are assured that God's church is founded on what God has told us about Himself in the bible. God's people either stand or fall on their acceptance of and submission to His word.

Indeed, God tells us in the bible that He is not at all interested in preserving or prospering a church that will not submit to His word. Jesus warns the seven churches in the book of Revelation that He will remove their lamp stand if they do not submit to His word. (Revelation chapters 2-3).

It is for this reason any Christian leader must hold to the truth of Scripture and must be prepared to refute error when the need arises. He is not simply to do it when the whim arises, or when something comes up which happens to be a hobby horse for him! For the sake of the unity, effectiveness and eternal well-being of the church, he is to correct, refute and encourage at all times - in season and out.

Again, Jesus in the sermon on the mount warns His people to beware of false teachers. Paul calls Christian leaders to be alert and to warn God's people against men who arise from within the church speaking 'twisted things' that will destroy God's flock. And again Paul tells the church leader to guard the truth of the Christian message through correcting and exposing false teachers who have grown up within the church and are teaching things that 'suit their own passions and desires.'

Again, the Anglican denomination, of which we are happy and eager members, has always insisted that its leaders (and I quote from the promises which all church leaders within the Church of England are called upon to make): believe the doctrine of the Christian faith as the Church of England has received it, and that they will expound and teach it. They also promise that they will uphold truth against error. And he is called upon to 'be merciful, but with firmness; and to minister discipline, but with mercy.'

This is the way in which the church leader is to protect the unity, effectiveness and eternal well being of the church. Through upholding the truth, through refuting error and through exercising merciful discipline.

And let's remember that we have tried to do this in St Helen's over the years. We're not perfect! There have been times where we've had to act in loving discipline and those with whom we have acted have been wonderfully restored.

So I hope we see at the end of this first point that the idea that Bible believing, and Bible teaching Christians are somehow unusual imposters in the Anglican denomination shows an absolute ignorance of the bible, and of the theology, history and legal status of the Church of England.

Leaders in the Church of England are called upon to be Messengers, Watchmen and Stewards of God's Truth.

Messengers pass on the message - they don't change it.

Watchmen look out for danger - they don't ignore it.

Stewards look after what is entrusted to them - they don't corrupt it.

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

Gary S. Freeman

102 Frederick Banting Place
Waterloo, Ontario N2T 1C4

(519) 886-3635 (Home)
(800) 265-2178 or (519) 747-3324 (Office)
(519) 747-5323 (Fax)
gfreeman@pwi-insurance.ca

Parish website:

www.pwi-insurance.ca/stedmund

Parish email:

stedmund@pwi-insurance.ca

Enclosures:

The Diocesan Circular
The Traditional Anglican