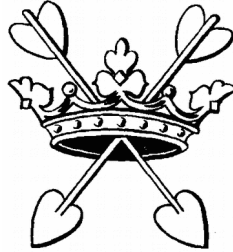


The Parish of St. Edmund, King and Martyr

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



The Anglican Catholic Church of Canada

UPDATE

September 2, 2003 - **St. Aidan, Missionary and Bishop**

October Schedule

October 5	Sunday after Trinity	-	The Sixteenth Sunday
October 12	Sunday	-	Harvest Thanksgiving
October 19	Sunday Sunday after Trinity	-	The Eighteenth
October 20	Monday Evangelist (Transferred)	-	St. Luke the
October 26	Sunday Sunday after Trinity	-	The Nineteenth
October 28	Tuesday	-	St. Simon and St. Jude, Apostles

Service Times and Location

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

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

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

Notes and Comments

1) Remember **Friday, November 21 – our Title Feast Day** – Mass at 6:00 p.m., followed by dinner in Martin's Restaurant – mark your calendars and plan to be here! (Due to conflicts, we had to transfer from November 20.)

2) With the recent 'goings on' in **The Episcopal Church** in the USA, I believe the articles by Father Toon (**Three Modern Innovations**), and Messrs Moore (**Gay Marriage and Damnation**) and Mills (**ECUSA Evangelical Conservatism**) are particularly timely - see pages 5, 6, and 8.

3) **Away for a Sunday?** Just a reminder to keep your envelopes up-to-date! Parish, Diocesan, and Mission expenses go on as usual.

The Bishop's Bit

The Sexual Organs of Plants

"Each little flower that opens,
He made their glowing colours".
(Mrs Alexander, blue 721)

Of course I speak of flowers, which Cockneys pronounce as flars or flarze.

I suspect that when it came to creation, God showed more exuberance in designing flowers than in designing anything else. (I suspect that fun went with the invention of animals. Think of the camel, elephant and giraffe.) But oh what shapes, what colours, what combinations of colour, what luminosity, went into flowers! Who else could get away with the conjunction of magenta and crimson such as you find in the common or garden fuchsia? Who else could think up that smooth black velvet which demands to be stroked, such as you find in the common or garden pansy? Think of the range in size from the tiny violet at your feet to the dark red hollyhock up against the garden wall, from the saffron crocus of spring to the cactus blossom of Arizona's desert.

Once I was on the island of Anglesey off the coast of North Wales. The sky was blue, the sea was blue, the sand was gold. A small stream emerged from a thicket of cat - tails (though like all Brits, Frances Alexander in her hymn calls them bullrushes). There were only three of us there. God. A very superior swan, who looked down his nose. And I. Beside the stream grew a solitary viola, shaped rather like a violet, but with the mauve, purple and yellow colouring of a pansy. Only two of us could see that flower. The swan was too superior to admire anything other than himself, but I felt, "Breath - taking God, fun - loving God, this plant must exist solely for Your delight, but thank You for letting me enjoy it too."

"He fathers forth Whose beauty is past change;
Praise Him". (Gerard Manley Hopkins).

We are constantly surprised by new beauties to be found in new places which we visit, such as blue bonnets in Texas and banksia in Australia. And we remain pleased by familiar friends as they reappear each year in their proper seasons, snowdrops, tulips, chicory, black eyed Susan, viper's bugloss.

As I told you in an earlier column, this past January I accompanied Fr Peter Jardine, Pastor Glenn Penner and others on a mission to Southern Sudan. We had to enter illegally via Kenya. For a few days we stayed in Nairobi at a guest house for missionaries. I don't know that I shall ever see Zimbabwe again, so I was delighted to find, familiar friends in the garden of that house. Passion fruit was flowering, purple, yellow and white. Bouganvillea cascaded down from trees, mauve and scarlet and orange. Cape honeysuckle made the hedges, orange and yellow, as did tacoma, also yellow. We strolled under the lilac blossoms of jacaranda trees, the scarlet of erythrina and of East African flame trees. As to myrtle or oleander, who looks twice at that?

There too were bird - of - paradise or strelitzia and plumbago. The former,

orange, violet and white, grows wild among the stones and hills of the Eastern Cape in South Africa, and is named after one of our Hanoverian queens. The latter also grows wild in the Eastern Province. Its sticky pale blue flowers are drought resistant. Cecil John Rhodes loved it and introduced it to "his" Rhodesia. On the anniversary of his death people used to place wreaths of it at his statues. Hedges of it grow in the president's state houses in Harare and Bulawayo. I hope Mr Mugabe doesn't know their origin, or he might chop them down.

In Nairobi we saw beds of Barberton daisies, which grow wild in the Lowveld of the Transvaal. In Canada they are called South African daisies. A former parishioner of mine, a Mr Wheeldon, loved them dearly and invented new varieties in a range of colours, doubles and triples. It is these which you see in Canadian florists'.

The most flamboyant, the most triumphal of Israel's kings was Solomon. Later generations looked back upon his reign as the golden age. Our Lord, however, was dismissive. He preferred flowers, "Consider the lilies of the field. Even Solomon in all his glory was not clothed like one of these" (Matthew 26,9).

+Robert Mercer, CR

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

From here and there

a) **The Limerick?** *Thought you'd never ask! GF*

The Reverend Henry Ward Beecher
Called a hen a most elegant creature.
The hen, pleased with that,
Laid an egg in his hat -
And thus did the hen reward Beecher.

Oliver Wendell Holmes

b) **John Templeton** in an interview:

Recent research (Duke University) shows that people who go to church regularly, live about five years longer than others. [*Not a bad side-effect for doing what we should do anyway! GF*] Templeton was American-born, became a British citizen, and established the Toronto-based Templeton Growth Fund.

c) '**Anglican Death Wish**' - a terminal state of theological levity which refuses to take seriously the vocation of the Church to be the Body of Christ in the world. In an address by **Fr. Geoffrey Kirk**

d) **William F. Buckley** once said he would rather be governed by the first hundred names in the Boston telephone book than by the law faculty at Harvard University. Of all the endorsements of democracy, this must be the shortest ever.

e) "This 'telephone' has too many shortcomings to be seriously considered as a means of communication. The device is inherently of no value to us." **Western Union** internal memo, 1876.

f) "There is no reason anyone would want a computer in their home." **Ken Olson**, president, chairman, and founder of Digital Equipment Corporation, 1977.

g) Sign in a **Veterinarian's Office**: Be back in 5 minutes. Sit! Stay!

h) **The road to wisdom?** Well it is simple to express: Err and err and err again, but less and less and less. **Piet Hein**

Principles of Doctrine - IV

Well, Trent gave no examples. But they could have done so. Luther, for instance, accepted that infant baptism was part of the unwritten Apostolic Tradition which he argued was otherwise irrecoverable. But is this so? There are other things namely: Apostolic Succession and the Eucharistic Sacrifice, things that no Catholic is going to mess around with.

Are there other things? What we have with the ordination of women is a messing around. The people who thought it might be wrong, but went for it all the same, argued that they couldn't say it was impossible.

The assumption is that God has absolute power which, of course, he has. He is therefore quite capable of ordaining women. To which the answer is 'God was quite capable of ending the world with Noah, but he didn't. And it is really irresponsible not to ask why he didn't.' There are many things he does not do. There are many things we want that he does not do. Perhaps it is because he does not want to. Do we not give him the benefit of the doubt? After all He is God. This is the Pope's point. We must seek God's will. And in this matter we have no directive either from the written or the unwritten tradition and, therefore, we lack the authority.

The Pope refuses to presume on God's absolute power. God's ordained power we know. He makes the sun to rise everyday in the east and though we concede that he could make it rise in the west, in fact, he doesn't. The world works by his ordained power and the fantastic developments in modern science rest on the same. God is consistent and predictable. He is not capricious. In gratitude and humility we should not wish to impose on God things that we suspect he may not want. We should vindicate his freedom. We can discuss what he might or might not want till the cows come home. But in the end we have to go to Holy Scripture and the unwritten Apostolic Tradition to see what he does want. God does things this way not because he has to, not because he is constrained by external necessity, but because this is the way he chooses, the way that is most apt for us.

There is, therefore, more to doctrine than you can simply deduce from the bible. The Church to teach, the Bible to prove. David, when he refused the armour offered him to combat Goliath, said: 'I cannot go with these. I have not proved

them'. I have not tested them. We test our Church teachings against the Bible. Our teachings, our dogma have got to be consistent. They cannot contradict scripture. If we are to lay things on people as obligations, they can't be doubtful things. If they are doubtful, how can they be dogma or doctrine?

How then do we distinguish between the Holy Spirit and the spirit of this passing age? The only criterion is Apostolic Tradition, written and unwritten. God has yet more light to break forth, but it will be from His Word and not only from what The Word said, but from what He did; not only from the Spirit's words, but from the Spirit's operations.

By **The Reverend Michael Shier, SSC** - part of *A Lenten Course in Bible Study* at the Church of St. Patrick, Pitt Meadows, B.C., in 2003 - this is the *fourth of four parts*.

Hospital Waiting Room

Waiting, waiting,
How slowly time crawls,
How stifled one feels
Hemmed in by these walls.

Reading, reading,
The same word again,
The page isn't turned,
A sieve for a brain.

Listening, listening,
To every strange sound;
Footsteps, telephone,
Gurney wheels going round.

Watching, watching,
New faces appear,
Tearful and cheerful,
And some showing fear.

Waiting, waiting,
The minutes pass by;
That clock must have stopped
For shouldn't time fly?

By **Helen E. Glover**

Three modern innovations

Though different, they belong together

It should not really surprise us that three innovations in modern church life have occurred within the same time period and are interlocked and interwoven in various ways. These are the ordination of women to the presbyterate, the blessing of marriages involving a divorced person, and the blessing of partnerships of "gay" couples.

The causes of the introduction of these innovations into the "liberal" Churches in the latter part of the 20th century and the beginning of the 21st are many and varied. Chief amongst them are the human rights movement of the 20th century moving into the church from secular society and the abandonment within the Church of the doctrine of Order.

By the human rights movement, energy and reasons have been supplied to women and to men who support them to press for the inclusion of women within the ordained Ministry of the Church. It has been argued that women are the equal of men, that the professions are now opened up to women, and that before God all people are equal and should be treated justly. From this standpoint the Bible has been re-interpreted so as to support this innovation.

Also, through the human rights movement, energy and reasons have been given to divorced persons and those who support them to press for the Church to change her received doctrine and discipline concerning those who may be married in church and receive God's blessing. It has been argued that divorced persons deserve a second chance at happiness in a blessed "relationship" and that the teaching of Jesus does not forbid such marriages.

Finally, because of their use of the human rights movement and its success in changing attitudes and practices in modern society, those who wish to

establish the rights of "gay" and "lesbian" persons to live together in same-sex partnerships with the approval of the State and to be blessed by the Church therein have been very successful. This success has also been because they have successfully conveyed the message that some persons have an inbuilt orientation towards the same sex and that provision should be made for the exercise and practice of this in faithful partnerships.

It does not really matter for our purposes here just how each movement has used and benefited from the strong human rights movement of modern times. The fact is that they have done so and done so very successfully that anyone who questions their achievements runs the risk of being dubbed a bigot or homophobic or prejudiced.

However, it was not enough in the churches for the human rights movement to blow away the cobwebs and change the ethos and atmosphere. The Christian doctrine of sexual relations, inherited from the Old and New Testaments and enshrined in patristic teaching and ancient canon law, had to be abandoned - or more subtly had to be reworked and re-interpreted to make it speak with a new voice in support of the innovations.

The Christian doctrine is that of Order - the ordering according to a divine plan of the relations of male and female persons both in nature (creation) and in the new covenant established by the sacrifice of Christ on the Cross. This Order is a pale but real reflection in human relations of the Ordered Eternal Relations that constitute the Three Persons of the LORD God, who is a Trinity in Unity and a Unity in Trinity, and who always exists as Three but in this order - first the Father, second the Only-Begotten Son and third the Holy Ghost who proceeds from the Father and the Son. While all the Three Persons are equal in Godhead and Majesty, they are different in Order, with the Father eternally the First.

Man (mankind/humankind) is made in the image of God and after his likeness. This

includes his being created with and in Order. God created man, male and female created he them. Though man and woman, male and female, are equal in worth and dignity and have a God-given, designed complementarity and are ordered towards each other for procreation and companionship, they are not equal in order, for it is the male first and the female second. This does not mean that the female is inferior to the male but that in the divine ordering she is second in order, even as the Son is subordinate - second in order - to the Father.

By this doctrine women are not called to be bishops/pastors because they are second in order and by this doctrine same-sex relations are contrary to nature and order. And by the doctrine of one flesh in the union of the male and female the remarriage of divorced persons is prohibited (as it was in canon law of the C of E until 2003).

In the modern Church, we have re-written the dogma of the Holy Trinity and departed from the doctrine of Order and thus we have allowed ourselves to be dominated in our thinking and decisions by the secular human rights movement (which though it has much importance in the modern world in certain spheres is not to be the basis of Church doctrine). There is no way of holding back innovations if we are basically dominated by human rights principles and we have little or no theological dogma.

By **The Reverend Doctor Peter Toon**

Gay Marriage and Damnation

Last week, the Vatican issued a statement of the Catholic position vis a vis same sex "marriage," and read the riot act to nominally Catholic politicians who support radical redefinition of matrimony.

The document, approved by Pope John Paul II, declares that:

"There are absolutely no grounds for

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

"Moral conscience requires that, in every occasion, Christians give witness to the whole moral truth, which is contradicted both by approval of homosexual acts and unjust discrimination against homosexual persons . . . Those who would move from tolerance to the legitimization of specific rights for cohabiting homosexual persons need to be reminded that the approval or legalization of evil is something far different from the toleration of evil."

Specifically addressing the Christian duty of Catholic politicians:

"When legislation in favour of the recognition of homosexual unions is proposed for the first time in a legislative assembly, the Catholic law-maker has a moral duty to express his opposition clearly and publicly and to vote against it. To vote in favour of a law so harmful to the common good is gravely immoral . . . the Catholic politician must oppose it in the ways that are possible for him and make his opposition known; it is his duty to witness to the truth."

Better late than never. The principles articulated should apply to all professing Christians - not only Catholics. If the churches hadn't failed so miserably in mounting opposition to relentless attacks on traditional moral standards over the past 30-odd years, we might not be faced with this same-sex "marriage" fiasco now. Unfortunately, churches have more often than not encouraged a generation of doctrinally flabby pseudo-religious, whose standard of virtue amounts to an ethic of "choice," "equality," and indiscriminate tolerance of nearly everything - save for

traditional Christianity's claim to moral and doctrinal authority.

The question now is whether the Vatican will follow through with enforcement, excommunicating Catholics who refuse to adhere to the Church's moral teaching, including Canadian Catholic politicians like Prime Minister Chretien, PM-in-waiting Paul Martin, Liberal leadership hopeful Sheila Copps, and Justice Minister Martin Cauchon, all of whom back the same-sex marriage agenda.

The Rt. Rev. Fred Henry, Catholic bishop of Calgary. was quoted last week declaring that Prime Minister Chretien does not understand what it means to be a good Catholic. "He's putting at risk his eternal salvation," Henry said. "He's making a morally grave error and he's not being accountable to God." Archbishop Marcel Gervais of Ottawa has written Chretien warning that he has lost his way as a Catholic if he supports same-sex marriage. "If he's a Roman Catholic, and he believes what the church teaches, he should be with us," Archbishop Gervais told reporters.

Bravo Bishops Henry and Gervais for willingness to step outside the safety of bland political correctness that typically afflicts senior Canadian churchmen, and apply real Christian analysis and critique to sensitive issues, as Bishop Henry did a while back when he announced that if then federal Tory leader Joe Clark, a Catholic who represents a Calgary riding and supports abortion and the gay advocacy agenda, predeceased the bishop, there would be no funeral in the Cathedral for Joe.

As Bishop Henry observed in a newspaper column some months ago, "if one happens to be a Catholic, there cannot be a split between one's internal kind of views and thoughts . . . and what one says publicly. One has a duty, whether he likes it or not, to preach the worn of God. It is part of the very mission of the Church, which is not confined to guys like myself who wear this funny Roman collar . . ."

And nominally Catholic politicians can't legitimately hide behind the smokescreen of "separation of Church and state," as Paul Martin tried to do in commenting: "I am a practicing Catholic and I have responsibilities as a legislator and those responsibilities must take in a wider perspective."

Bishop Henry has noted that there is no constitutional basis for "separation of Church and state," "either in the British North America Act or in the Constitution Act of 1982."

He's quite right. However, it remains to be seen whether the Church can muster the magisterial resolve to discipline Catholics, including many Catholic bishops, priests, and nuns, who have accommodated themselves to the liberal modern spirit that prefers to emphasize human freedom over duty to God. If it can't, then the Church's excellent statement on gay marriage amounts to empty words.

By **Charles W. Moore**

The Hyp-hen

The dreaded but often hilarious hyp-hen has died. With improved technology, today's books, newspapers and magazines rarely break words that used to over-run column width with wrongly-placed hyphens in a way that led to manslaughter and other typographical leg-ends.

Some other examples:

pronoun-cement
brains-canner
bed-raggled (how one looks first thing
in the
morning)
the-rapist
prose-cute
surge-on
not-ables
cart-ridge
pa-rent
off-end

dot-age (the age when you become
dotty)
gene-rations
diver-gent
red-raw
now-here
man-aging
fat-her
par-king (a good golfer)
yell-ow
wee-knight
men-swear
mist-rust

From **Eric Shackle's** website

ECUSA Evangelical Conservatism

(ECUSA Evangelicals have lived happily with the divorce culture within the church, the ordination of women and the liturgy of 1979 (with its great weaknesses in terms of classic dogma) and now they protest vehemently about that which is merely a continuation of what they have approved or not opposed. Once you open the doors, the Zeitgeist blows in and forces the windows open as well!
Preamble by The Rev. Doctor Peter Toon to Mr. Mills' comments.)

The Limits of Conservatism

Conservative Episcopalians have reacted against the election of Canon Gene Robinson to be the Episcopal Bishop of New Hampshire because he is living with another man. They should howl and hoot, of course, but I must admit that a friendly outsider like me feels bemused when reading their reactions.

They long ago weakened their ability to protest the approval of homosexuality with any great coherence and effect, to the extent that they are now like a man trying to throw punches while sinking in quicksand. Just read through the following.

From the **Rt. Rev. James Stanton**, the Episcopal bishop of Dallas and head of a group called the American Anglican Council:

Some will say the direction taken by New Hampshire is the leading of the Holy Spirit in a new age. But the apostles' teaching is that the Spirit leads to unity with God and one another, not to greater division. And nowhere is the Holy Spirit seen in the New Testament to contradict God's revelation in prior ages.

Some will say the growing conflict is about justice and compassion. But without faithfulness to the apostles' teaching, the church's charter, only disorder will be the result. And disorder never leads to either justice or compassion.

From the **Very Rev. Dr. Peter Moore**, dean of Trinity Episcopal School for Ministry (my former boss and a man I like and admire, let me make clear):

Only hubris can have motivated otherwise well-intentioned people to scorn the wisdom of the church that through its history has taught that sex belongs within the covenant of heterosexual marriage.

From the **Rev. Todd H. Wetzel**, director of Episcopalians United:

[Canon Robinson's] exemplary capabilities do not warrant an exception to 2000 years of the teaching of Scripture. The Old and New Testaments, are clear in defining a homosexual relationship as an abomination clearly in violation of God's will. Further, the New Testament declares that a man engaged in ministry must be the husband of one wife (not several; or of another man.) (I Timothy 3:2).

By Scripture and the world-wide Anglican Lambeth Conference of 1998 and by past resolutions of our General Convention, he can not be a bishop at all.

The election strongly highlights the low state to which the Authority of Scripture, theological discussion and submission to the wider Anglican Communion have fallen in Episcopal circles, and how sentiment has replaced reason in the voting of many Episcopalians.

From the **Rt. Rev. Edward Salmon** and the **Rt. Rev. William Skilton**, Episcopal bishop and suffragan bishop of South Carolina:

The Anglican Communion now faces one of its greatest crises ever over the question of whether or not same-sex relationships are sinful or to be blessed by the church.

The union in which Canon Robinson participates is not Holy Matrimony but an intimate relationship outside the bounds of marriage. This would be true whether he were cohabiting with a man or with a woman. For the church implicitly to sanction such a partnership will be a clear repudiation of the teaching of Holy Scripture and the tradition of the church; it also would signify a massive overhaul of the Christian theology of marriage by the Episcopal Church.

You may have noticed that everything these men say against approving homosexual living could be said against approving the ordination of women, which all these men approve, I think rather enthusiastically (I know almost all of them). They all appeal to a tradition they themselves do not obey. They appeal to a unity they themselves helped shatter. They appeal to a way of reading Scripture they have already disregarded. [Italics mine. GF]

Mr. Wetzel even asserts the requirement that the bishop be the husband of one wife, and therefore not the husband of one husband, without noticing that husbands are male. (I don't think his organization has ever protested the ordination of anyone with two or more spouses living, though his use of St. Paul's rule leads one to think they object to it as strongly as they do to the ordination of a homosexual man.)

Anyway, one does raise one's eyebrows to hear men who believe in ordaining women speak out against the violation of 2000 years of tradition and call such an

innovation hubris, and declare that nowhere is the Holy Spirit seen in the New Testament to contradict God's revelation in prior ages while advancing an apparent contradiction. They helped push a boulder over the edge of the cliff and are now angry that it did not stop rolling halfway down the hill, and though they didn't mind it smashing the homes of people who lived near the top, are upset that it's now smashing into their homes.

They would argue that the two cases are different, and that there are biblical arguments to be made for ordaining women as well as men, arguments we have only in the last thirty or forty years seen and understood. But then that is exactly what Canon Robinson's supporters say. And with as much reason. The conservatives don't have any reason, beyond a belief in their own exegesis, to say that their innovation is Godly and the homosexualists ungodly. They cannot appeal to tradition as the authority for their reading of Scripture now, when they disregarded it then.

When faced with the election of Canon Robinson, the approval of which (certain to come) will be the Episcopal Church's official approval of homosexual coupling, their approval of the first innovation leaves them, as I said, like a man trying to throw punches while sinking in quicksand.

By **David Mills**

After Labor Day

Where have they gone, the children,
Who all summer haunted the Court,
Who thundered their cycles along the
sidewalk
Screeching tires and screaming for sport?
They trundled doll-buggies with rattly
frames,
And tottered in adult high heels;
Girls teased the boys, and boys chased
the girls;
Played football, and attempted
cartwheels.

They tried to climb birch trees and

maples,
Were thwarted by low branches looped.
They growled like bears, as lions they
 roared,
Like rabbits they leaped and they hopped.
A myriad of flowers in movement,
Clad in cottons of varying hue;
Occasionally one would head homeward
Lip trembling from name-calls untrue.

Sometimes I wanted to join them,
To run and play as in youth.
Sometimes I wished they would take their
 toys
And depart with their manners uncouth.
But today the Court is so quiet!
Why this peace so contrary to rule?
'Tis the day that follows Labor Day,
And the children are now back in school.

By **Helen E. Glover**

The Burning Hut

The only survivor of a shipwreck washed up on a small, uninhabited island. He prayed feverishly for God to rescue him, and every day he scanned the horizon for help, but none seemed forthcoming. Exhausted, he eventually managed to build a little hut out of driftwood to protect himself from the elements, and to store his few possessions.

But then one day, after scavenging for food, he arrived home to find his little hut in flames, the smoke rolling up to the sky. The worst had happened; everything was lost. He was stung with grief and anger. "God, how could you do this to me!" he cried.

Early the next day; however, he was awakened by the sound of a ship that was approaching the island. It had come to rescue him.

"How did you know I was here?" asked the weary man of his rescuers. "We saw your smoke signal," they replied.

It is easy to get discouraged when things are going badly. But we shouldn't lose

heart, because God is at work in our lives, even in the midst of pain and suffering. Paul wrote, ". . . I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want" (Philippians 4:12). Paul had confidence that good would come out of everything (Romans 8:28), so he learned to be thankful, not bitter, even when he was suffering. Who knows? Remember next time your little hut is burning to the ground - it just may be a smoke signal that summons the grace of God.

Gary S. Freeman

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Enclosures:

The Diocesan Circular
The Annunciator