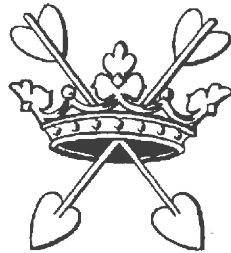


# The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

## UPDATE

February 22, 2000 - St. Joseph of Arimathaea

### March Schedule

March 5	Sunday	-	Quinquagesima
March 9	Thursday	-	Ash Wednesday
March 12	Sunday	-	Lent I
March 19	Sunday	-	Lent II
March 25	Saturday	-	Annunciation of the BVM
March 26	Sunday	-	Lent III

### 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 (Red Letter Days in the Prayer Book Calendar) - the Holy Eucharist is celebrated at 7:00 p.m.

## Parish News

(1) As you see, we have moved - into Luther Village on the Park in Waterloo - not far from the Downtown. Luther Village is an 'adult living centre' composed currently of a five storey apartment building and townhouses - all are condominiums. The centre is only a few years old.

The Chapel will seat 90, plus 30 in the balcony. There is an organ and a grand piano. Our first Services were on Epiphany V. The Chapel is available to us every Sunday and on all Red Letter Days - provided enough notice of them is given to the administration people. (This year Ash Wednesday will be on Thursday!) The Chaplain and the CEO are both Lutheran Church - Canada (Missouri Synod) Pastors and have been very kind in allowing us to use their Chapel. The idea to pursue our new location came from The Reverend Paul Williams, Pastor of Grace Church in Kitchener - a long time friend of the Parish. To Pastor Williams we say thank you. (Pastor Williams and his wife joined us at Evensong on The Purification for our last Service in the Hospital Chapel.) There is a restaurant in the centre which is open to the public. We have been allowed the use of a meeting room behind the restaurant for our Coffee Hour after Mass and purchase coffee, tea, and juice from the restaurant. The Chaplain has given us the use of his office for vesting, etc.

(2) Please remember the Parish Garage Sale - in May - at 102 Frederick Banting - start stockpiling for this event - all proceeds will go to our Building Fund.

(3) Speaking of Building Funds, please remember The Parish of St. Peter and St. Paul in Vancouver and their plans to buy a church. The address for contributions is: Kathleen Sutch, #602-5850 Larch St., Vancouver, B.C., V6M 4E2.

## Emails to the Editor:

*January 24, 2000 email from the Dean of our Cathedral - The Very Reverend Carl Reid:*

I just received the latest issue of the Update, and read with interest the "Questions and hopefully Answers!" on the last page. Your guess was to a large extent correct, in terms of concluding that the practice of the people joining the priest when the rubric forbids it, being a result of the trendy stuff that began to happen in the sixties. This, of course, doesn't explain why some of our ACCC parishes adopted the practice, especially after exhortations at Synods from the likes of Bishop Crawley that we should drop such practices asap. You may wish to inform the questioner that none of the original parishes (Victoria, Ottawa, Vancouver, Ladysmith, Montreal, etc.) have ever participated in this practice - perhaps because the priests and people in those respective locations do what the Prayer Book says, acknowledging the reasoning for the rubrics being as they are in the Prayer Book.

Maybe you can also do what you can to restore the proper intent.....

Blessings,  
Fr. Carl

*February 8, 2000 email from our Bishop Suffragan - The Right Reverend Peter D. Wilkinson, OSG:*

Thanks for sending me Update. I always enjoy it. I was interested in two items.

The Bishop Ordinary's story of Robin Hood is fully backed up by the Bishop Suffragan! I have prowled the ruins of Kirklees Priory, and the story of Robin's burial there is still proudly told in the area. I can't

imagine why the locals would say that he is buried there unless it were true. I didn't, however, know the origin of the name of the 'Three Nuns' pub in Mirfield, maybe because we students were not allowed in any pub within a couple of mile's radius of the College.

Your answer to the question about the congregation joining in parts of the Eucharist etc., which only the priest or minister (deacon or reader) is directed to say is quite right. It is not permitted. By chance (?) when I was doing some filing today I came across a directive from Bishop de Catanzaro which is still in effect so far as I know. It is dated 'Christmaside 1981', and is entitled 'Liturgical Guidelines'. The capitalizations are de Cat's. They were approved by Fr Palmer I should think, otherwise de Cat would not have issued them; although (that I can recall) he did not avail himself in his weekly Eucharist of any permissive omissions. God bless you.

+Peter, OSG

#### LITURGICAL GUIDELINES

1. Subject, of course to the availability of priests, THE HOLY EUCHARIST IS THE NORMAL AND PRINCIPAL ACT OF WORSHIP ON SUNDAYS AND PRINCIPAL FEAST DAYS. It is desirable that, as in a number of our parishes, Mattins (in whole or in part) and/or the Litany be used before it. When the Eucharist has to be in the evening a similar combination of Evensong is in order.
2. The Prayer Book services are to be used IN FULL, particularly on Sundays and major feasts, apart from omissions due to conflation and/or seasonal variations.

#### THINGS TO BE AVOIDED

1. The omission of major structural elements - in particular the Prayer for the Church, any parts of the Eucharistic Prayer, the Prayer of Humble Access - all of which have their counterparts in the ancient rites of Christendom.
2. The people must NEVER recite any part of the Great Eucharistic Prayer (beginning with 'Blessing and glory and thanksgiving...') since from the earliest times this is specifically the celebrant's liturgy, to which the people assent by the great AMEN. (The above are mentioned because they are abuses in the 'other' Church.)

#### PERMISSIBLE OMISSIONS

1. In the Daily Offices, all that precedes 'O Lord, open thou our lips' and that follows the Third Collect (provided that they are not wholly disused).
2. In the Holy Eucharist, on week-days
  - (a) the Creed and Gloria, according to rubric;
  - (b) the invitation 'Ye that do truly' (retaining the last clause 'Draw near with faith');
  - (c) the Comfortable Words;
  - (d) the Summary of the Law, provided that the Kyries are used.
3. In the Holy Eucharist, on other occasions-
  - (a) when the Litany precedes, the opening prayers and Summary may be omitted, so that the Kyrie of the Litany becomes the Kyrie of the Eucharist (or vice versa).
  - (b) on All Souls' Day and at Requiems, substitute 'May they rest in peace' for the Blessing.

#### TRANSPOSITIONS

The following have sound liturgical and theological reasons-

- (a) Gloria in Excelsis to follow the Kyries;
- (b) the Lord's Prayer to follow the Eucharistic Prayer as its climax before the Silence leading to 'The Peace of the Lord...'

The above are permitted, subject to the Pastor explaining the reasons!

#### SEASONAL VARIATIONS

1. The Litany before the Eucharist at least once during Advent and Lent; on special occasions of prayer (e.g., Embertide, Rogation) and at regular intervals at other times;
2. The periodic use of the Ten Commandments (especially during Advent and Lent, on Pentecost, Trinity XIII and XVIII);
3. The omission of the Gloria in excelsis on Sundays in Advent, Pre-Lent, and Lent;
4. The traditional rites of Candlemass, Ash Wednesday, and Holy Week where this is possible.

#### ADDITIONAL MATTER

1. Either the Canadian 1938 Hymn Book or the English Hymnal may be used - and in Sequim the PECUSA Hymn Book of 1941; (NOT the 1971 Anglican United book, which is NOT recognized in any way);
2. Where the English Hymnal is in use, its texts for Introits etc. (and those of the English Gradual Part II) may be freely used. It is desirable that the congregation join in singing or saying them....

IT SHOULD BE NOTED THAT ANY VARIATIONS FROM THE PRAYER BOOK ARE PERMISSIVE ONLY. ITS DIRECTIONS CONTINUE TO BE BINDING APART FROM THE DISPENSATIONS GIVEN ABOVE.

Bishop de Catanzaro ended the covering letter with the words, 'May he bring us to be partakers in the perfect worship offered by Saints and Angels in heaven!'

*February 10, 2000 email from our Curate - The Reverend Mervyn Edward Bowles*

In regard to your discussion in the Questions and Answers section of January's UPDATE regarding congregational participation in the Thanksgiving Prayer of the Eucharist and in The Grace at the Divine Offices. It seems to me that you are "straining at a Gnat and swallowing a Camel". Mat 23:24

If you believe, as you are suggesting, that The BCP is the absolute standard from which we must not deviate by "one jot or tittle" then surely we should be looking at the practices of many congregations, including our own, in the context of the Holy Eucharist. The "usages" of many congregations include departures from strictly Prayer Book procedure, which are many and much more serious:

- 1) Starting at page 67 after the "Collect for Purity" the rubrics direct that the *Priest* rehearse the commandments or summary.
- 2) Page 70, the "Gloria in Excelsis" if sung/said here is in the wrong place according to the BCP which directs that it come after Communion and the Thanksgiving on P 86.
- 3) The "Collect for the Queen" is never said. (The rubrics make it optional.)
- 4) There is no BCP provision for a Gospel Procession or for a blessing of the Reader.
- 5) The "Orates Fratres" (Pray Brethren) does not appear in the Canadian BCP.
- 6) The "Comfortable Words" are directed by the rubrics to be read by the *Priest*.
- 7) The Proper Prefaces are sometimes used throughout the Season when the rubrics direct otherwise.
- 8) There is no provision in the Canadian BCP for the Elevation of either specie.
- 9) The "Pax" in the Canadian BCP comes immediately after the "Prayer of Consecration" and is immediately followed by the "Prayer of Humble Access".
- 10) According to the 1962 BCP the "Pater Noster" is not said until after the "Communion of the People".
- 11) The "Ecce Agnus Dei" (Behold the Lamb of God) and the response "Domine, non sum dignus" (Lord I am not worthy) are non Canadian additions.

- 12) There is no provision in the BCP for "The Dismissal".
- 13) The Canadian BCP does not include a "Last Gospel".

Now I'm well aware that many of these practices are of long standing, even ancient, having come to us from the Latin Mass; and some of them have episcopal permission. My point being that asking the participation of the congregation in the saying of The Grace, which is by any standard a prayer of the whole congregation, is of much less import than other deviations from strict 1962 BCP usage.

Regards,  
Ted

### *St. Joseph of Arimathaea (also known as St. Joseph of Glastonbury)*

All that is known for certain concerning him is derived from the canonical Gospels. He was born at Arimathaea - hence his surname - "a city of Judea" (*Luke*, xxiii, 51), which is very likely identical with Ramatha, the birthplace of the Prophet Samuel, although several scholars prefer to identify it with the town of Ramleh. He was a wealthy Israelite (*Matt.*, xxvii, 57), "a good and a just man" (*Luke*, xxiii, 50), "who was also himself looking for the kingdom of God" (*Mark*, xv, 43). He is also called by St. Mark and by St. Luke a bouleutes, literally, "a senator", whereby is meant a member of the Sanhedrin or supreme council of the Jews. He was a disciple of Jesus, probably ever since Christ's first preaching in Judea (*John*, ii, 23), but he did not declare himself as such "for fear of the Jews" (*John*, xix, 38). On account of this secret allegiance to Jesus, he did not consent to His condemnation by the Sanhedrin (*Luke*, xxiii, 51), and was most likely absent from the meeting which sentenced Jesus to death (cf. *Mark*, xiv, 64).

The Crucifixion of the Master quickened Joseph's faith and love, and suggested to him that he should provide for Christ's burial before the Sabbath began. Unmindful therefore of all personal danger, a danger which was indeed considerable under the circumstances, he boldly requested from Pilate the Body of Jesus, and was successful in his request (*Mark*, xv, 43-45). Once in possession of this sacred treasure, he - together with Nicodemus, whom his courage had likewise emboldened, and who brought abundant spices - wrapped up Christ's Body in fine linen and grave bands, laid it in his own tomb, new and yet unused, and hewn out of a rock in a neighbouring garden, and withdrew after rolling a great stone to the opening of the sepulchre (*Matt.*, xxvii, 59, 60; *Mark*, xv, 46; *Luke*, xxiii, 53; *John*, xix, 38-42). Thus was fulfilled Isaiah's prediction that the grave of the Messiah would be with a rich man (*Is.*, liii, 9). The additional details which are found concerning him in the apocryphal "Acta Pilati", are unworthy of credence. Likewise fabulous is the legend which tells of his coming to Gaul A.D. 63, and thence to Great Britain, where he is supposed to have founded the earliest Christian oratory at Glastonbury\*. Finally, the story of the translation of the body of Joseph of Arimathaea from Jerusalem to Movenmonstre (Diocese of Toul) originated late and is unreliable.

\*For those interested in folklore, the following will be of interest.

It is said that Joseph was a distant relative of the family of Jesus; that he derived his wealth from tin mines in Cornwall, which he visited from time to time; and that Jesus as a teenager accompanied Joseph on one such visit. This is the background of the poem "Jerusalem", by William Blake (1757-1827):

And did those feet in ancient time  
Walk upon England's mountains green?

After the Crucifixion, we are told, Joseph returned to Cornwall, bringing the chalice of the Last Supper, known as the Holy Grail. Reaching Glastonbury, he planted his staff, which took root and blossomed into a thorn tree. The Grail was hidden, and part of the great national epic ("the matter of

Britain") deals with the unsuccessful quest of the knights of King Arthur to find the Grail. The Thorn Tree remained at Glastonbury, flowering every year on Christmas day, and King Charles I baited the Roman Catholic chaplain of his queen by pointing out that, although Pope Gregory had proclaimed a reform of the calendar, the Glastonbury Thorn ignored the Pope's decree and continued to blossom on Christmas Day according to the Old Calendar. The Thorn was cut down by one of Cromwell's soldiers on the grounds that it was a relic of superstition, and it is said that as it fell, its thorns blinded the axeman in one eye. A tree allegedly grown from a cutting from the original Thorn survives today in Glastonbury and leaves from it are sold in all the tourist shops in Glastonbury.

Has the Glastonbury legend any basis at all in history? Two facts and some speculations follow:

Tin, an essential ingredient of bronze, was highly valued in ancient times, and Phoenician ships imported tin from Cornwall. It is a pretty safe guess that in the first century the investors who owned shares in the Cornwall tin trade included at least a few Jewish Christians.

Christianity gained a foothold in Britain very early, probably earlier than in Gaul. It may have been brought there by the traffic of the Cornwall tin trade. If so, then the early British Christians would have a tradition that they had been evangelised by a wealthy Jewish Christian. If they had forgotten his name, it would be natural to consult the Scriptures to see what mention was made of early wealthy Jewish converts. Joseph and Barnabas are almost the only ones named, and much of the life of Barnabas is already accounted for by the book of Acts, which makes him an unsatisfactory candidate. Hence, those who do not like to be vague would say, not, "We were evangelised by some wealthy Jewish Christian whose name we have forgotten," but, "We were evangelised by Joseph of Arimathea."

Why spend time on any of the above? Because the folk-tales of a community are part of the heritage of a community. For example, someone wishing to understand the United States will be well advised to familiarize himself with the stories of George Washington's cherry tree and Paul Revere's ride, although he ought not to confuse them with history.

By Francis E. Gigot in *The Catholic Encyclopaedia*, and James E. Kiefer in *Biographical Sketches of Memorable Christians of the Past*

### From here and there

- My typing skills are no threat to the secretarial pool.
- The covers of this book are too far apart. A. Pierce
- Fallacies do not cease to be fallacies because they become fashionable. G. Chesterton
- God is subtle, but he is not malicious. A. Einstein
- Any married man should forget his mistakes. There's no use two people remembering the same thing.
- A businessman called his travel agent and had a question about the documents he needed in order to fly to China. After a lengthy discussion about passports, I reminded him he needed a visa. "Oh no I don't, I've been to China many times and never had to have one of those." I double checked and sure enough, his stay required a visa. When I told him this he said,

"Look, I've been to China four times and every time they have accepted my American Express."

→ Any mother could perform the jobs of several air traffic controllers with ease. L. Alther

### The Bishop's Bit

BEP LOW: AN APPRECIATION

It is, I imagine, rather sad for a priest's widow. For years she is at the heart of parish life. Thousands will have trailed through her successive rectories, rung her door bell, been on her phone. She will have lent a willing hand at fetes, in the kitchens of parish halls, at washing altar linen. Then, at her husband's death, she might be moved to the periphery. Her husband's successor and his wife might steer clear of her, "We don't want her always telling us how much better things used to be in their day".

As we all know, Bep could be a forthright woman. "Bishop, I don't mind what people call me, but I do expect them to spell my names correctly." (I had not spelt Elisabeth with an s.) But despite this forthrightness, Bep managed the difficult art of being a priest's widow. How she loved St Columba's, whoever the rector might be. How loyally she supported him, however he took the services. How grateful she was for his ministry, whether he was like her own dear John or not. What's more, she understood Continuing Anglicanism.

We had not come out of Babylonish captivity because of aesthetics, culture, personalities or taste. The issue at stake was Truth Himself. So she said, "I want to be buried from an Anglican Catholic church if possible. If not, a funeral home will do." Not for her any anxiety of the kind we hear all too often. "But if I leave the Anglican Church of Canada, my funeral will not be from a nice old church." Bep understood that catholicism is about Christ, not about respectability.

Elisabeth Regina Low had a sad childhood. (Bep is a common Dutch endearment for Elisabeth.) By the time she was in her teens both parents were dead. Her siblings were killed in the war. Her education in art could not be followed through. But marriage to an Englishman, a minister of the Congregationalist church, brought her much happiness. They were blessed with a family. With him she lived in England, various parts of Canada, and the United States. In Canada the Revd John Low became an Anglican priest and, in due course, one of our first Continuing clergy on the West Coast.

I've never met a Dutchman who didn't have a green thumb, or who didn't appreciate dogs. Bep's garden was a delight. Dogs were her good friends. And like all Hollanders who have settled in Canada, Bep was able to love equally well both the land of her birth and the land of her adoption. She painted miniatures and ikons, she illuminated manuscripts. Father Gale has an altar book she decorated with the flora and fauna of BC.

"*Revelation*" tells us that in the hereafter "there will be no more sea" (21,1). She who sailed the Zuider Zee and skated over it in winter, is not likely to approve, but she will surely rejoice that in so much hymnody and poetry, heaven is pictured as a garden. "The Lord God planted a garden" (*Genesis* 2,8). "Now in the place where He was crucified there was a garden" (*John* 19,41). "By the river of life was the tree of life bearing twelve fruits, yielding its fruit every month, and its leaves were for the healing of the nations" (*Revelation* 22,2).

Reprinted from "*The Traditional Anglican*" bimonthly magazine of the Vancouver Parishes, edited by Mr. Frits Jacobsen, who also is a Hollander.

+Robert Mercer CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

*You know you are Canadian when ...*

You know that a mickey and 2-4's mean "Party at the camp, eh!"  
You're not sure if the leader of your nation has EVER had sex and you don't want to know if he has!  
Pike is a type of fish, not some part of a highway.  
You drive on a highway, not a freeway.  
You have Canadian Tire money in your kitchen drawers.  
You know that Mounties "don't always look like that".  
You dismiss all beers under 6% alcohol as "for children and the elderly".  
You know that the Friendly Giant isn't a vegetable product line.  
You know that Casey and Finnegan are not a Celtic musical group.  
Like any international assassin/terrorist/spy in the world, you carry a Canadian passport.  
You use a red pen on your non-Canadian textbooks and fill in the missing 'u's from labor, honor, behavior, and color.  
You know the French equivalents of "free", "prize", and "no sugar added", thanks to your extensive education in bilingual cereal packaging.  
You can eat more than one maple sugar candy without feeling nauseated.  
You were mad when "The Beachcombers" was taken off the air.  
You know what a toque is.  
You know Toronto is not a province.  
You never miss "Coaches Corner".

Thanks to Jennifer Reid

*Four Distinctions that the Church Matured - IV*

During the age of the Fathers four principal characteristics were developed and matured in the Church. They are the Scriptures, the Creed, the Eucharist, and the Ministry.

The fourth distinction of the Church in the age of the Fathers was the Episcopal Ministry.

The relation of the Episcopate to the Apostolate becomes clear when careful distinction is drawn between the personal experience of the Apostles and the administrative functions which they fulfilled within the Church. Their personal experience as hearers of our Lord, as having actually seen Him after His Resurrection, could not of course be shared by a subsequent generation. Experience is personal; it cannot be transmitted. But the administrative function belongs to an entirely different category. That could be, and actually was, in its degree, transmitted. The primitive belief in the Church was that God sent Christ, Christ sent His Apostles, and the Apostles sent those who should minister after them. The Apostles conferred on others certain portions of the



ministerial commission. The Apostles at Jerusalem exercised authority over other local communions. S. James was regarded as Bishop at Jerusalem. The authority which S. Paul conceived himself responsible to exert as Apostle over the local communions is very definite and extensive. After the original Apostles had passed away, many a man remained whom the Apostles had ordained.

What happened, as a matter of fact, is that the Episcopate emerged, and exercised ministerial functions and authority largely corresponding to those of the Apostolate. Familiar as it is, the fact can never cease to be impressive that S. Ignatius, Bishop of Antioch in 110, talks of government by bishops, not as a method newly invented, but as a fact inherited, and regarded as essential to the Church's constitution; and of bishops, priests, and deacons as something quite well known existing in other Churches to which he writes. And all this was in the Church of Antioch, in which three Apostles had lived, and which was in close and constant communication and fellowship with the Mother Church of Jerusalem.

Tertullian, about 200, can challenge the local Churches to "unfold the roll of their bishops running down in due succession from the beginning, that their first bishop shall be able to show for his ordainer and predecessor some one of the Apostles or of Apostolic men". Ordainer as well as predecessor - that is, not only the occupant of an Apostle's place, but the recipient of an Apostolic commission.

What has deeply impressed a whole series of Anglican writers is the high importance ascribed by ecclesiastical historians of the early Church to the episcopal successions, to the lists of their names, their consecration, their sees, their principal actions, their predecessors and those who followed them, their official functions, their ministry of the Sacraments.

That is the impression which the dominant position occupied by the episcopal ministry in the age of the Fathers produced on one of the profoundest Anglican students of the Fathers - Bishop Pearson - in the seventeenth century.

Isaac Barrow (died in 1677) regarded the primitive general existence of the episcopal ministry as being scarcely less than a demonstration of its Apostolic origin: "for how otherwise," he asks, "is it imaginable that all the Churches founded by the Apostles, in several most distant and disjointed places (at Jerusalem, at Antioch, at Alexandria, at Ephesus, at Corinth, at Rome) should presently conspire in acknowledgment and use of it? How could it without apparent confederacy be formed, how could it creep in without notable clatter, how could it be admitted without considerable opposition, if it were not in the foundation of those Churches laid by the Apostles?"

What profoundly impressed the mind of Bishop Lightfoot, of Durham, one of the most cautious of Anglican students of history, never liable to draw conclusions beyond what facts compelled, was the contrast between the controversies about the faith which dominated the early centuries and the absence of controversy about the principles and forms of the Christian ministry: "While every other point of doctrine or practice was eagerly canvassed, the form of Church government alone scarcely came under discussion."

The development of all the local Churches everywhere into ministerial identity is indeed a very arresting phenomenon. There were prolonged and serious differences within the Church as to whether certain writings ought or ought not to be included within the Canon of the New Testament. There were rival forms of creed drawn up and passed in different local assemblies of the Church. Rival doctrines contended for the mastery against the Church's faith. They were formidable, widely prevalent, and enduring. But there was no corresponding conflict concerning the Episcopate; no rival ministerial systems broke the unity of the Church in the age of the Fathers;

no local Churches repudiated the Episcopate and set up independent antagonistic forms of organisation.

The earliest mention of the Episcopate associates it definitely with the celebration of the Eucharist. "Let that be held a valid Eucharist which is celebrated by the Bishop, or by one to whom the Bishop has entrusted it." And this association of the ministry with the Eucharist prevailed (nay, more than prevailed); it was universal, coextensive with the Church. From those early years right down to the sixteenth century, the ordination of the priest was a recognised function of the Bishop, and the consecration of the Eucharist a recognised function of the priest

From *The Ministry and the Eucharist* by W.J. Sparrow Simpson (Honorary Canon of Chelmsford) and published by The Macmillan Company in 1943 - conclusion, next month.

### Worth thinking about

- ⊠ Liberals have an idiotic relationship with God, alternately denying that He exists, and then hiding in His skirts. P. O'Rourke
- ⊠ The other day I passed by a Methodist church in my neighbourhood with the sermon title on its billboard that read: " The Sin of a Closed Mind". Having a closed mind might be stupid, it might even be dangerous, but it is not a sin. The seven deadly sins do not include a closed mind. Anyone with half a brain knows where that sermon is heading. If you are close-minded about sexual deviancy then YOU are the sinner. This is turning truth on its head. D. Virtue
- ⊠ Liberals prefer to see themselves not as sinners, but as basically good people who've made a few mistakes. J. Keene
- ⊠ Christianity is not, of course, a "religion" but is the Revelation of our Almighty Creator and Redeemer, whose plan of salvation was recorded by faithful witnesses. D. Kim
- ⊠ Debate about politics can be "fun", as can debate about the best team in the National Football League. Debate about "religion" is "fun" only if one does not take seriously one's own eternal salvation. D. Kim
- ⊠ We can know the significance of the suffering, death and resurrection of Jesus Christ only if we recognize the reality of sin and evil. C. Moore

Gary Freeman  
102 Frederick Banting Place, Waterloo, Ontario N2T 1C4  
(519) 886-3635 - Home  
(800) 265-2178 / (519) 747-3324 - Office  
(519) 747-5323 - Fax  
gfreeman@pwi-insurance.ca