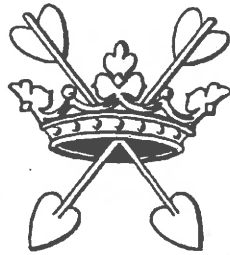


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

January 19, 2000 - St. Henry

February Schedule

February 2	Wednesday	-	Presentation of Christ / Purification of the BVM
February 6	Sunday	-	Epiphany V
February 13	Sunday	-	Epiphany VI
February 20	Sunday	-	Septuagesima
February 24	Thursday	-	St. Matthias the Apostle
February 27	Sunday	-	Sexagesima

Service Times and Location

- (1) All Services are in the Chapel at the Grand River Hospital (K-W Health Centre) at 835 King St. W. in Kitchener.
- (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

- (a) We now have a Building Fund! The initial contribution of \$250, in memory of Verna Hann, has been made by the Parish.
- (b) Our Annual Parish Meeting will be held on Sunday, January 30, after Mass.
- (c) Thank you to Father Slattery, Paul Coliton, and the Church of St. Athanasius, Montreal, for the set of Stations of the Cross.
- (d) Parish Garage Sale - in May - at 102 Frederick Banting - start stockpiling for this event - all proceeds will go to the Building Fund.

Letter to the Editor:

Dated November 25, 1999 at Guelph, Ontario:

Our Bishop Ordinary is in serious trouble; my wife Wyn (she who must be obeyed) has picked up on your report of his sermon in Victoria on 21 October [November 20, 1999 issue of UPDATE].

She says, and since she was born and raised within spittin' distance of it I have no reason to doubt her, that unless the Major-Oak and all of Sherwood Forest together with the Sheriff of Nottingham and his entourage have all been translated to Ilkeley Moor unbeknownst to her, my Lord Bishop is in error in describing Robin Hood (of blessed memory) as coming from Yorkshire.

Further she insists that it would be impossible for a "Gormless Yorker" to have invented such a splendid folk-hero, they couldn't even take care of the four Ridings they had; they lost the South one! Now they have only the North Riding, the West Riding and the East Riding, such carelessness.

Please leave me out of this discussion, I'm a Southerner!

Regards, Ted Bowles

And the Bishop's response:

Robin, if he existed at all, is buried on Kirklees Farm, Mirfield. In the early 19th century when Irish navvies were digging the local canal, they would chip bits off Robin's tombstone to use as cures for toothache. Forest stretched up from Sherwood to the North. Robin fled up country and took refuge with his aunt, the Prioress of Kirklees, Yorks, who poisoned him. As he lay dying he shot an arrow through the window. Where it landed is where Little John buried him. At the dissolution of the monasteries, Henry VIII gave Kirklees Priory to the Armitage family, who farm there still, and who allow the CR Fathers to visit the tomb and the ruins of the old nunnery, i.e. I have often paid my respects to Robin. The three nuns surviving King Henry set up house together in the village of Mirfield, where a local pub is named after them, "The Three Nuns". This much is historical fact, but as to Robin Hood, Maid Marion, Friar Tuck et al, who knows? The fascinating questions for historians are, why the legend of Robin if he never existed? And why would Yorks claim to have his grave?

+Robert Mercer CR

(Not a Yorkshireman, though I too expect to be buried there half a mile from Robin.)

Editor's Note: Thanks to the several UPDATE readers who, over the past several weeks, sent notes and emails - so far they have all been favourable! Please remember that ideas and articles (1,000 to 1,500 words) are always welcome.

St. Henry of Finland, also known as St. Henry of Uppsala

Henry was born in England; and died in Finland c. 1156. Two years later he was canonized. Saint Henry, living in Rome, became an apostle to Scandinavia. He accompanied the papal legate, Nicholas Cardinal Breakspear (later Pope Adrian IV), to Scandinavia in 1151 and was consecrated bishop of Uppsala, Sweden, the following year by the cardinal at the Council of Linköping.

Henry was with King Saint Eric of Sweden during the latter's crusade into Finland, in 1154, to punish Finnish pirates who repeatedly invaded Sweden. Eric offered peace and the Christian faith, both of which were refused by the Finns. In the ensuing battle, Eric prevailed. Thereafter, Henry baptized the defeated Finns in a spring near Abo.

When Eric returned home, Henry remained to continue his efforts at evangelization. Unfortunately, he was less tactful than zealous, and the warlike circumstances under which he arrived in Finland were not a good recommendation for Christianity. Nevertheless, Henry built a church at Nousis and made it his headquarters. After a few years, Henry was martyred with an axe by an angry convert, upon whom Henry had imposed a heavy penance, including excommunication, for the murder of a Swedish soldier. Soon after his burial, miracles began to occur. The union of Finland and Sweden wrought by Henry and Eric lasted much longer than they did - until the 14th century.

In Sweden, Henry is generally portrayed in art as a bishop being murdered at Mass, together with young King Eric, patron saint of Sweden. Henry is considered the patron saint of Finland and is especially invoked by the local seal-fishermen during storms. Saint Henry's feast day is January 19.

From For All the Saints

The Feast of the Circumcision of Our Lord - January 1

Every male of you shall be circumcised. And you shall be circumcised in the flesh of your foreskin, and it shall be a sign of the covenant between Me and you. A child who is eight days old among you shall be circumcised ... and my covenant shall be in your flesh an everlasting covenant (Genesis 17:10-13).

When our forefather in faith Abraham was ninety-nine years of age, the eternal Son and Word of God came to him and made covenant with him. He commanded that, as the defining "sign" of that covenant, Abraham and his seed be circumcised. Throughout succeeding centuries, Israel dutifully kept this Law and even took it as a cause for boasting (Galatians 6:14).¹

It was to fulfill this divine commandment that our Lord, God and Savior Jesus Christ was circumcised on the eighth day after His birth according to the flesh from His pure and ever-virgin Mother Mary. This event receives but passing notice in the Gospel, "And at the end of eight days,

¹

Although circumcision was practiced by a number of cultures of the ancient Eastern Mediterranean world, at the beginning of the Christian era it was closely identified with the Jewish people. In the New Testament, the word "the Circumcision" without further qualification meant the Jewish people, as contrasted with "the Uncircumcision", the Gentiles (Galatians 2:7, 8; Ephesians 2:11; Colossians 4:11).

when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb" (Luke 2:21). Yet, laden with great significance, Christ's circumcision proved to be both the fulfilment of God's commandment in the Law and a prophetic sign of future events.

The Savior's circumcision was the occasion of the first shedding of His precious blood. The Cross overshadowed the Lord Jesus even while He lay in a crib by swaddling bands bound. The knife which cut the Lord's flesh on that day foreshadowed the centurion's spear which would pierce His side, releasing the saving torrent, the blood and water (John 19:34). That torrent drowned the Law's type and shadow and gave birth to the font. Circumcision prefigured the saving stream of holy baptism through which we Christians enter the new and eternal covenant of salvation as St. Paul proclaimed:

In him also you were circumcised with a circumcision made without hands, by putting off the body of flesh in the circumcision of Christ; and you were buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead (Colossians 2:11-12).

In circumcision a blade wielded by the hand of man cuts away flesh; in baptism the blade of the Holy Spirit cuts away sin. The Spirit-blade cuts deep, rooting out the sin of our forefather. In the blood of Christ's Passion sin is drowned together with death's might and Hades (Hosea 13:14; 1 Corinthians 15:55). Through the water from His side a fertile seed of immortal life and incorruptibility is firmly planted in the soul and flesh of each one who issues from the font. The metal blade of circumcision marked the flesh of Jewish males; the Spirit-blade of baptism marks the soul and body of each and every Christian with the "Seal of the gift of the Holy Spirit". Before this new and mighty "sign", the cherubim with fiery sword who guard lost Paradise, which of old was in Eden (Genesis 3:25), give way that the children of the new Covenant may, like the Good Thief (Luke 23:43), pass within to rest until the final consummation of God's eternal plan.

Of old, God in the Law commanded Israel: "circumcise your hardheartedness, and be stiff-necked no longer" (Deuteronomy 10:16). Now we who have undergone the very real surgery of baptism, must circumcise our hearts as well. St. Cyril, Patriarch of Alexandria (+444), says we the faithful, who have been established in grace through holy baptism, must "cut away and mortify the tumultuous risings of carnal pleasures and passions by the sharp surgery of faith and by ascetic labors; not cutting the body, but purifying the heart, and being circumcised in the Spirit, and not in the letter [according to the letter of the Mosaic Law]; whose praise, as the divine Paul testifies (Romans 2:29), needs not the sentence of any human tribunal, but depends upon the decree from above".²

Thus the significance of Christ the Savior's eighth-day circumcision, whereon that "Name which is above every name" (Philippians 2:9) was given, is threefold:

1. His fulfilment of the Mosaic law,
2. the foreshadowing of His saving Passion and of our participation therein through holy baptism,
3. the taking up of the cross (Luke 9:23), the daily circumcision of our hearts by the power of the Holy Spirit through ascetic effort.

The all-good God was not ashamed to be circumcised with the circumcision of the flesh, but provided Himself as an example and pattern for all, for their salvation; for the Creator of the Law

²

St. Cyril of Alexandria, *Commentary on the Gospel of St. Luke*, translated by R. Payne Smith

fulfills the prescriptions of the Law and the predictions of the Prophets concerning Himself. O Lord, who holdest all things in the palm of Thy hand and was wrapped in swaddling-clothes, glory to thee.

An article by Father Daniel Griffith in *The Word* magazine.

The Bishop's Bit

OTTAWA: ROGATION SUNDAY

My texts are two: (1) In the name of the Father, of the Son, and of the Holy Spirit, and (2) I am the ground of thy beseeching (*Revelation* 14, chapter 61, para 3).

The first text comes of course from the Bible, and is well known. Jesus tells the apostles to baptize converts in the name of the three Persons of the Trinity (*Matthew* 28,19). The second text comes, not from Holy Scripture, but from Julian. Strictly speaking, therefore, it can not be a text. It constitutes good advice, wise opinion, but it is not authoritative over us in the way the Bible is. Julian lived in the city of Norwich in the county of Norfolk in 14th century England. She was a solitary, a hermit, withdrawn from ordinary life in order to concentrate on prayer. She had a vision of the Crucified. She thought and thought about this vision. Her thoughts she turned into a book, "*Revelations of Divine Love*". It is one of the great classics of Christendom, and has brought encouragement to tens of thousands. We nickname her Mother Julian or Dame Julian or the Lady Julian. We commemorate her on May 8.

Today is Rogation Sunday. I wish therefore to preach, not about baptism, nor about the Lady Julian, but about prayer. But obviously, baptism and Julian feature in the story.

A. Prayer is not telling God things He doesn't know. Little Susie can count up to 10, and does so to the delight of her mother. Mom is thrilled, not because she herself is ignorant of the numbers between 1 and 10, but because she loves her little daughter. We can tell God things, not because He is ignorant, but because He is love. So, if ever you have an urge not to instruct God, or not to explain things to God, follow that urge. The Omniscient knows. On the other hand, if you have an urge to tell, do so. God will be delighted, not because He needs lessons, but because He loves you. I am the ground of thy beseeching.

B. Prayer is not bending God to your will, persuading a reluctant God to change His mind. For example, at Calvary Jesus prays, "Father, forgive them. They know not what they do" (*Luke* 23,34). Jesus and his Father are not at cross purposes. Jesus only prays thus because He expresses what is already His Father's will. So, if you pray, "God heal Susie, Rest eternal grant to Susie, Convert Susie", whatever, you are expressing the will of the Heavenly Father. You are not bringing a reluctant God round to your point of view. I am the ground of thy beseeching.

C. Prayer is not enabling or empowering God. Poor God, He's rather helpless, but if I pray, or better still, if we pray all together, God will be able to heal Susie, give eternal life to Susie, convert Susie. The Omnipotent can do all things. So, if the Omnipotent chooses not to intervene with a miracle, as when He chooses not to rescue St Stephen from execution by stoning (*Acts* 7), or when He chooses not to remove St Paul's thorn in the flesh (II *Corinthians* 12,7 - 10), God will manage without any help from you. Nevertheless, even if you are confused or swollen headed, God will not despise your request. He is still love. I am the ground of thy beseeching.

To understand prayer you must first understand the Trinity. But you will never understand the Trinity. Therefore you will never understand prayer.

Nevertheless, you can experience prayer. You can drive a car without understanding the internal combustion engine. You can turn switches on and off without having a clue what electricity is.

However, this much about prayer you can understand. Prayer means sharing in the love among the Father, the Son and the Holy Ghost. I am the ground of thy beseeching. The Father loves His Son. The Son loves His Father. The Spirit is the exchange of love between them.

And you are part of the Son. By baptism and grace, you are in Christ. Because the Spirit proceeds from Father to Son, you receive the Spirit. Because the Spirit is in the Son, the Spirit is in you. When you ask, "God bless Susie", the will of the Father and of the Son and of the Spirit, is expressed in your heart, mind, and voice. You are not intervening between Susie and God on Susie's behalf. The Trinity loves Susie, knows more about Susie, understands Susie, better than you ever could. Because Jesus has united you with His humanity, and taken you up into the Trinity, a little of the Trinity's love for Susie is now in you. I am the ground of thy beseeching. Prayer is not your attempt to get God involved. It is the result of God involving you in Himself.

When you say, "God bless Susie", you are truly acting in the name of the Father, of the Son, and of the Holy Spirit. I am the ground of thy beseeching.

So, glory to the Father, to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be. Amen.

+Robert Mercer CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

The Tates in Your Church

Do you know how many members of the Tate family belong to your church?

There is old man Dic-Tate who wants to run everything, while Uncle Ro-Tate tries to change everything. Their sister Agi-Tate stirs up plenty of trouble, with help from her husband, Irri-Tate.

Whenever new projects are suggested, Hesi-Tate and his wife, Vege-Tate, want to wait until next year. Then there is Aunt Imi-Tate, who wants our church to be like all the others. Devas-Tate provides the voice of doom, while Poten-Tate wants to be a big shot.

But not all members of the family are bad. Brother Facili-Tate is quite helpful in church matters. And a delightful, happy member of the family is Miss Felici-Tate. Cousins Cogi-Tate and Medi-Tate always think things over and lend helpful, steady hands. And of course there is the black sheep of the family, Ampu-Tate, who has completely cut himself off from the church.

Are you part of the Tate family?

Author unknown - posted by David Virtue

FL'S Dream - VII

THE REV. NOAH ARK-WOOD'S SEVENTH LETTER TO FL

Dear FL,

With reference to your question as to who may receive Holy Communion in ' The Anglican

Catholic Church of Canada', I reply that the first essential is a valid Baptism. It is in Baptism that the human spirit is regenerated (that is, reborn) and become known to God. A valid Baptism is administered in the name of the Father, and of the Son, and of the Holy Spirit. In the baptismal ceremony there are three essentials, the form, which is the words used, the water, and the intention of the participants. A true Baptism, being the work of the Holy Spirit need and can only be done once, a doubtful Baptism must be remedied by a conditional Baptism. Over the centuries circumstances have arisen which have caused what is known as the principle of economy, which is not acceptable in Anglicanism, so in a case of doubt the Bishop's advice should be sought. F.J. Hall wrote that the requirements of Baptism, Confirmation and Holy Communion, are in interconnected order. Without doubt Almighty God prefers order to anarchy and confusion.

To receive the sacrament of Holy Communion a person will have been validly Baptised and Confirmed. A valid Confirmation is ministered by a Bishop who is in the Episcopal Succession in the Church. Converts in the New Testament Church awaited the coming of an Apostle to lay hands upon them for the reception of the Holy Spirit's gifts. The men who are valid Bishops of the Church are successors to Christ's Apostles, and are Icons of the person and function of the chief Apostle Saint Peter. Without a valid Confirmation a person would have to receive conditional Confirmation before acceptance for membership in an Anglican Catholic Church.

The preparation for Confirmation is to learn and understand the Catechism, also a Baptised and Confirmed person will have learned about Confession and Absolution in the Prayer Book Service of Holy Communion, and will also confess the Real Presence in the Eucharist that provides us with the Spiritual Food of the most precious Body and Blood of Jesus Christ.

Your question really refers to people who have received a valid Baptism but not, catholic Confirmation. In such cases validly Baptised people, if they affirm a belief in the virgin birth and bodily resurrection of Christ, usually are permitted to receive the sacrament of Holy Communion as visitors; but such visits may not continue indefinitely without seeking Confirmation and parish membership. Your friends in some of the churches descended from the Swiss Reformers may have received the correct form of Baptism, but their church's rejection of the Episcopate has severed them from valid Confirmation.

Concerning Inter-Communion, all the churches in the Traditional Anglican Communion throughout the world are in full communion with each other. Generally, members of churches that possess catholicity such as the Eastern Orthodox and the Roman church are welcome to receive at an Anglican Catholic altar.

The whole subject of Baptism and its completion by Confirmation deserves more personal study by yourself with a book such as 'The Christian Faith' by C.B. Moss, or, 'The Kings Highway' by George D. Carleton

Sincerely yours,

Fr. Noah

A continuation of FL's Dream, a parable, by Fr. Edward Goodwin

Four Distinctions that the Church Matured - III

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.

A third distinction of the Church during the age of the Fathers is its Eucharistic devotion. The Fathers believed the Eucharist to be primarily a Godward offering, and, secondarily, a manward gift. It is Godward because it was the Divinely appointed way to represent the Redeemer's Passion before the Father.

It is also manward because through this religious rite was given the most sacred gift that mortal can receive, even the Body and the Blood. Doctrine was expressed in devotion; theology was converted into prayer. This was the age that created the great Christian liturgies. The Church was accustomed to pray: "We offer to Thee, our God and our King, this Bread and this Cup." The liturgies spoke of "drawing near to sacrifice unto the King of glory". They pleaded "that this our sacrifice may be acceptable unto Thee". Then, after the Godward offering, they began to pray: "Make me partaker of the precious and holy Body of our Lord and God and Saviour." This Eucharistic devotion, offered before God and then received by man, was held by the Church to be the distinctive Christian devotion. The Eucharist was central, habitual, constant. With it no other religious act could ever be permitted to compete. All the Churches agreed in this; and the form which the early liturgies assumed determined in substance for the centuries that followed how the faithful should approach the Eternal Throne, and what were the principles that the Eucharist was designed to represent.

The effect of this perpetually reiterated and centralised Eucharist in worship was that it kept the great doctrine of the Atonement constantly present in the devotions of Christian people. Devotion before the altar meant by its very nature sacrifice; and the sacrifice represented was that which redeemed the world. So the faithful everywhere were accustomed to plead before the Eternal Holiness the Redemption in the Redeemer's own appointed way.

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

Worth thinking about

- ⊗ The point apparently lost on humanists is that "niceness" is irrelevant to the Christian faith. While one should not be gratuitously nasty, in liberal terms it is impossible to be a true Christian without being nasty because one is obliged to rebuke sin, which tends to hurt feelings. C. Moore
- ⊗ Faith brings Christ, and Christ brings remission of sin; but how shall we obtain faith? St. Paul teaches us this, faith cometh by hearing. Then, if we will come to faith, we must hear God's word. H. Latimer
- ⊗ The Eastward Position is taken by the Priest at the celebration of the Blessed Sacrament, that he may be the leader of the people in their offering to God; that he may be one with the people in their prayers for the gifts and graces of God. T. Squires
- ⊗ Words like "conservative" and "liberal" belong properly in the secular political vocabulary, not in the Christian vocabulary. One is, for example, not a "conservative Christian" for professing the Creeds and their summary of divine revelation. One is simply "a Christian". One is not a "liberal Christian" for denying the truth of the Creeds. One is simply "not a Christian".
- ⊗ The only will that matters definitively in Christianity is God's will, by which changeless will

the lives of human beings are determined by him to be faithful or unfaithful, obedient or disobedient. That divine will is revealed by the inspiration of the Holy Ghost in the Holy Scriptures and in the formularies of the historic, undivided, and faithful Church.

- ✠ "Traditional" is *not* a synonym for "old-fashioned" and "obsolete"! It is an adjective which describes the Church which adheres to the Faith of the first Millenium.
- ✠ The "ordination" of women has included in actual practice in the United States (and in Canada, Great Britain, and Australia) an undercutting of the authority of Scripture; an attack on Scripture and Sacred Tradition as the persecutors of women, homosexuals, and other world religions; a "re-imagining" and "re-imagination" of both God and mankind; a resort to "wicca" and other forms of neo-paganism; a relativizing of all moral law; and an abandonment of orthodox Trinitarian language and belief.

From the Deacon's Desk

I expect that most of the readers of UPDATE will have seen an article by The Rev'd. Louis R. Tarsitano in which he takes to task the Archbishop of Canterbury, Dr. George Carey, for a statement in which the Archbishop doubts the possibility of absolute certainty about the Resurrection of Jesus Christ.

What struck me was that it's good that we can't produce proof positive of this event, the turning point in human history. If such proof were to be forthcoming it would destroy the basis for our Faith. And here I'm not thinking of the subjective "articles of faith" but of the objective, supernatural faith, which is not intellectual but spiritual, the human response to the Divine Truth. It reminds me of Jesus' response to Thomas' demand for proof, John 20:29 "Blessed are they that have not seen, and yet have believed".

Where proof is available, faith disappears. Faith is akin to Hope in that its goal is as yet unrealized. St. Paul in 1 Corinthians 13:13 at the end of his well-known discourse on Faith, Hope and Love says "Here abideth Faith, Hope and Love and the greatest of these is Love". Greatest because Love will continue even after Faith and Hope are both realized in the presence of God and are no more needed.

How can anyone having doubts about the Resurrection carry the label "Christian"? Quoting St. Paul again, 1 Corinthians 15:17 "And if Christ be not raised, your faith is in vain; ye are yet in your sins". The Resurrection is pivotal to Christianity, it is the confirmation that he is who he said he is, it confirms his divinity.

There are those who accept Jesus as a prophet, as a great teacher but who will not accept his divinity. But what he said about himself, his actions and his words do not allow of that conclusion. If Jesus is not who he said he is and did not do the miraculous cures the Gospels talk about and did not rise again on the third day, then he was a liar and imposter or a madman and no one should give any credence to his message.

But we know! our faith confirms it - "The Lord is risen! He is risen indeed!"

By The Reverend Mervin Edward Bowles

Questions and hopefully Answers!

Question(s): Is it common practice in the ACCC for the Priest to ask the congregation to recite the second paragraph in The Prayer of Thanksgiving, at Mass, and the Minister to ask the congregation to join in the saying of The Grace at the end of Matins and Evensong, or is it just my very limited exposure to the ACCC? (I am aware that it was common practice in the ACC.) When and where did these practices originate?

Answer(s): A couple of responses were received but neither addresses the 'when and where' these practices started. I can only guess that they had their beginnings in the Liturgical Movement of the early sixties? (GF)

(i) I believe that both practices ignore the directions contained in the Book of Common Prayer - (a) the rubric before The Prayer of Thanksgiving (page 85) says "*Then shall the Priest say*" (I), and (b) inasmuch as the '*Amen*' at the end of The Grace (pages 15 and 24) is in italics, the congregation is to reply '*Amen*'. As a further example of what I am getting at, please note that the '*Amen*' at the end of The Prayer of Humble Access (page 83) is in regular case, because the Priest and people are to say both the prayer and the Amen, as instructed by the rubrics.

(ii) None of the Books of Common Prayer that I checked (seven in total) support the practice of the congregation joining the priest in saying the second paragraph of the prayer of thanksgiving, nor the practice of saying the grace with the priest/minister!

From here and there

- He who sees the truth, let him proclaim it, without asking who is for it or who is against it. H. George
- Those who will not reason, are bigots, those who cannot, are fools, and those who dare not, are slaves. G. Byron
- Funny how we need 2 or 3 weeks to fit a church event into our schedule, but have no problem adjusting for a social event at the last minute.
- What you spend years building may be destroyed overnight ... build anyway. Mother Theresa
- What you see is what you get - except in pre-packaged strawberries.
- The closest we ever come to perfection is when we write our résumés.
- It's not hard to make decisions when you know what your values are. R. Disney
- Television is democracy at its ugliest. P. Chayefsky

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