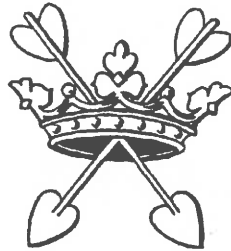


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

October 21, 1999 - St. Hilarion

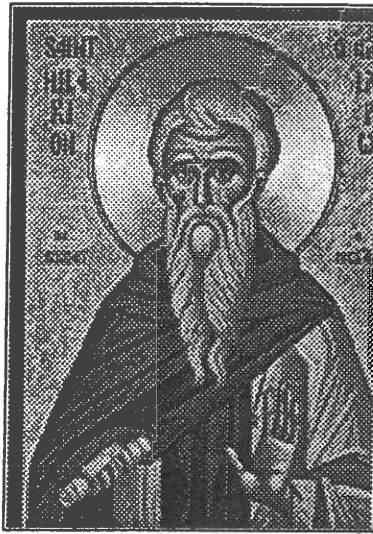
November Schedule

November 1	Monday	-	All Saints
November 2	Tuesday	-	All Souls
November 7	Sunday	-	Trinity XXIII
November 14	Sunday	-	Trinity XXIV
November 20	Saturday	-	St. Edmund, King and Martyr
November 21	Sunday	-	Sunday Next Before Advent
November 28	Sunday	-	Advent I
November 30	Tuesday	-	St. Andrew the Apostle

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 - the Holy Eucharist is celebrated at 7:00 p.m.

St. Hilarion



ICON OF ST. HILARION - FOUNDER OF MONASTIC LIFE IN PALESTINE

Hilarion was born at Tabatha, south of Gaza, Palestine, of pagan parents. He was educated at Alexandria, where he was baptized when he was fifteen. He stayed for a time with St. Antony in the desert and then returned to Gaza, where he found that his parents had died. He gave his possessions to the poor, became a hermit near Majuma, Palestine, practiced the greatest austerities, and became known for his miracles. About 356, disturbed by the great numbers of people attracted to his hermitage by his holiness, he decided to leave, went to Egypt, visited St. Anthony's hermitage, and lived for a time in Egypt, but when he found that his fame had spread there too, he went to Sicily where, after three years of searching, his faithful disciple Hesychius found him. Again in quest of solitude, he left with Hesychius and went to Dalmatia, but word of his miracles attracted so much attention they left and settled near Paphos on Cyprus. Soon after, when the inhabitants found out who he was, he moved farther inland, where he remained until his death a few years later. Miracles were attributed to Hilarion wherever he went. He was widely revered in the monasteries of Old England and his definitive life was written by St. Jerome of Bethlehem. His feast day is October 21.

Mainly from Catholics Online

The Worshipping Company - IV

AWE BASED ON VISION

But perhaps someone might say, "I have never felt this sense of awe in church or anywhere else. How do you account for that?"

All people are not equally sensitive to spiritual things. Music is only appreciated by those who have an ear for it. So also the numinous is only sensed by those who are sensitive to spiritual realities. All have capacity to be so, but some have developed it more than others, and some have not developed it at all.

The sense of awe is based on vision. It was so in the case of Jacob. A further illustration of this fact can be seen in the Book of the Revelation. It is full of visions of God and it is saturated with the spirit

of deep reverence and awe. First of all S. John had a vision of God, the Creator, then of Christ, the Redeemer, and last of all he had a vision of the final victory of righteousness and the overthrow of evil. And after each vision there comes a great outburst of worship and adoration. "And I beheld, and lo, in the midst of the throne, stood a Lamb as it had been slain. " That is the vision and then follows the outburst. "I heard the voice of many angels, round about the throne, saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing."

The Book of the Revelation is full of such magnificent outbursts of praise, which always follow the vision of God. If we then are to have true reverence and the spirit of worship we must first of all have a vision of God. To get that it is not necessary or desirable to strain after some emotional religious experience. We can all get the vision of God in a very simple manner, if we really want to do so, and put that aim first in our lives. Because the vision of God is given to us "in the face of Jesus Christ." "He is the image of the invisible God." In him dwelleth all the fullness of the Godhead in bodily form." When the eyes of our souls are opened and we see God in Jesus Christ, then it is not necessary for us to be told we ought to worship God, we cannot do anything else.

The vision of God must be kept clear in the Church if she is to be the Worshipping Company.

From *The Holy Catholic Church* by John Ferley (Vicar of the Church of St. Edmund, King and Martyr, Dudley, England) and initially published by The Faith Press in 1946 - that's all folks!

Worth thinking about

- ⊠ Even more about Purgatory - In order for a person to be united to God, every attachment to evil must be eliminated ... the purification must be complete, and this is, precisely, the Church's doctrine of Purgatory. John Paul II
- ⊠ Staying relevant to the times does not mean you acclimatise. If God says sexual immorality is wrong, then it's wrong. +M. Tay
- ⊠ It is not the fact that a man has riches which keeps him from the Kingdom of heaven, but the fact that riches have him. D. Caird
- ⊠ The destiny of humanity passes through the family. John Paul II
- ⊠ The use of "gender-neutral" functional terms such as Creator, Redeemer, etc. ... trivializes God in that it strips "Him" of His relational attributes (Father, Son, Ruler), and reduces Him to a cluster of job descriptions. D. Bing
- ⊠ Any Church claiming to be based on the Bible cannot be the Church founded by Jesus Christ. Only a Church which can historically claim to have 'compiled' and 'authorized' the Bible can be the original Christian Church. Quoted by T. Harbold from a booklet printed by St. Hilarion Press.
- ⊠ People really need help but may attack you if you try to help ... help people anyway. Mother Theresa
- ⊠ I heard us referred to as 'breakaway Continuers' - how's that for an oxymoron - perhaps we

should start referring to ourselves as 'abandoned Anglicans' - some people obviously can't figure out what 'to continue' means!

- ✘ A man should hear a little music, read a little poetry, and see a fine picture every day of his life, in order that worldly cares may not obliterate the sense of the beautiful which God has implanted in the human soul. J. von Goethe
- ✘ I want to learn the Christian faith from people whose theology is orthodox for much the same reason that I want to fly in planes designed by engineers whose aerodynamics are orthodox. W. Frey
- ✘ An article of secular faith is that matters of religious faith (and their accompanying ethical and moral conclusions) must be dealt with only as personal and private opinions. W. Frey

FL'S DREAM - V

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

Dear FL,

In your last letter you ask how the Holy Trinity of God should be understood, but first please remember my rather short answers to your letters reflect the way I personally believe, which I hope will help you; but an ivory tower theologian may not always entirely approve.

Some people think of God in mental images, but these can only reflect personal experiences in life. As Saint John of the Cross said, "the imagination cannot fashion or imagine anything whatsoever beyond that which has been experienced through the exterior senses - namely, that which has been seen with the eyes, or heard with the ears, etc". Saint John of the Cross also pointed out that our heavenly Father's blessings flow from his love, they do not depend upon images in our minds.

The Apostle John wrote, "*No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him*". The Lord Jesus Christ said, "*No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him*". Jesus has taught us to know the Creator as Father, the Saviour as the Son, and the Holy Spirit as the Comforter. Our gratitude and joy from this enables us to kneel in spirit, in awe, and sometimes silence, before God; while our spiritual consciousness of God the Holy Trinity assures us as to the destination of our prayers. It is with the Holy Spirit's gifts of knowledge and faith, that we have this confidence, he gives us wisdom that becomes spiritually integral with our souls, so we know our prayers are heard by God.

God is transcendent, which means above and beyond our world and understanding. We whose natural knowledge and understanding are limited by concepts of time, space, and material, cannot begin to understand the nature of a Being who is Spirit and eternal; that is, what the Father is in himself, and what the Son and the Holy Spirit are in themselves. The Proper Preface for Trinity in the Book of Common Prayer prays, "*Whom with thy co-eternal Son and Holy Spirit we confess as one God, in Trinity of Persons and in unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Spirit*".

All Three work indivisibly in all things, so three Persons in one God, each distinct from the others, does not mean three individuals for that could mean three Gods, and a question as to which was the first cause. The words person and substance derive from the early Church trying to express in the Greek and Latin languages what is inexpressible, the nature of God. The English words person and

substance, are meant to reflect the intention of the Greek and Latin words, and are now technical terms in the science of Christian theology.

The title The Holy Trinity of God is not explicitly stated in Scripture, but has been worked out by the Church as the only possible conclusion from the evidence given in Scripture, and from Christ's teaching, and that of his Apostles after his resurrection when they realised that he is divine. I believe that St. Paul after his conversion knew one triune God from his expert knowledge of the Old Testament. So the Christian understanding of one triune God is inherent in the Hebrew scriptures. The Christian Faith as it was at the end of the first century, and has been ever since, is the religion revealed by God in Jesus Christ.

A spiritual knowledge of the Holy Trinity is received in peace by those who have accepted the call to Christ and received Baptism and the Holy Spirit. Saint Paul assures us that *"no man can say Jesus is Lord, but by the Holy Spirit"*. An unbeliever could not be expected to receive the truth of the Holy Trinity of God the Father, God the Son, and God the Holy Ghost.

There are several very readable books on Christian theology, for example 'The Christian Faith' by C.B. Moss, D.D. which I recommend to you.

Sincerely yours,

Father Noah

A continuation of FL's DREAM, a parable, by Fr. Edward Goodwin - more next month!

From the Deacon's Desk

FESTIVALS OF THE BLESSED VIRGIN MARY - CONCLUSION

The next three festivals of Our Lady do not have Scriptural Warrant and were therefore suppressed by most of the Reformers and are not celebrated by most Protestant denominations.

The Falling Asleep, The Assumption or The Dormition as it is styled in the Eastern Churches is very ancient although unknown to the Early Fathers of the Church, it first appears in apocryphal literature in the fourth century. Since it did not meet the criteria of *Sola Scriptura* it was omitted from the subsequent issues of the Book of Common Prayer of the Church of England after the sixteenth century break with the Church of Rome, which has since (in 1950) dogmatized this doctrine as "The Bodily Assumption of the Blessed Virgin Mary". The Assumption has of late been restored to its place in the Kalendars of some Anglican Provinces without thereby accepting it as dogma.

Similarly there is nothing in the Canonical Gospels regarding the birth of Mary. St. Matthew mentions Mary in passing "Joseph the husband of Mary" in Ch. 1: 16. St. Mark does not mention Mary the mother of Jesus and we are left to assume that she was among the women "looking on afar off". Mark 15: 40. In explanation we may suppose that she was so familiar to Mark that he did not feel it necessary to include her in his writings. In Luke we first encounter her in Ch. 1: 27, in which we are told that the angel Gabriel was sent from God to Nazareth. "To a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary". St. John's Gospel first mentions her at the Cana Marriage Feast "... and the Mother of Jesus was there". Ch. 2: 1. The observation of this feast of her Nativity was first made in the East in the eighth century and not in the West until the eleventh. It seems to have been rejected by the Reformers, yet appears again in the Prayer Book of 1559. No reason is forthcoming for the choice of September 8th

as the date for The Nativity of the Blessed Virgin Mary.

In our last feast of the Blessed Virgin we come to what is probably the most controversial of them all, The Conception. Obviously Mary was conceived in the womb of her mother, who we only find mentioned in an apocryphal book "The Protevangelium of James" which never formed part of the accepted Canon of Scripture and in which she is called Anne. Her feast day falls on July 26th. The doctrine of "The Immaculate Conception" that Mary the mother of Jesus was herself, from the moment of conception, miraculously kept free from all stain of Original Sin, was defined in 1854 by Plus IX. It is also held by many non-Roman Western Christians as a pious belief without subscribing to it as *de fide*.

For those who would like to investigate Mariology further from an Anglican Catholic perspective, I can't do better than point them in the direction of Fr. James A. Shuel's work "The Blessed Virgin Mary in Three Centuries of Anglicanism". Available from the A.C. Convent Society.

Magnificat anima mea Dominum.

By The Reverend Mervin Edward Bowles

REMINISCENCES IN 'MY' CHURCH

How my village of Wimborne St. Giles, Dorset, England, has changed! At one time most of the inhabitants of the little village built around the River Allan were workers on the estate of the Earl of Shaftesbury. Now, most of the houses have been bought by outsiders who work out of the village, and just come home to 'roost'. The sense of permanency has disappeared. The old, stone Rectory has stood vacant for many years. I often wonder what has happened to the flower beds and beautiful lawn on which we members of the G.F.S. (Girls' Friendly Society), tripped the light fantastic of English Country Dancing. Is the giant Tulip Tree under which we used to rest still there? The Rector is now shared with four other parishes and service is held in 'my' Church once every six weeks. If the Rector is away it can be difficult to find someone to officiate at a funeral.

The Church has that forlorn, deserted, cold feeling. The smell is that of a musty disuse, not the lingering warmth of incense. But whenever I go 'home' I still have a compulsion to visit 'my' Church. A dedicated parishioner opens the Church every day to be available for visitors, and some of the old-time Traditional Anglo-Catholic ladies take turns in keeping the Church decorated with fresh flowers.

My first stop of pilgrimage is the small memorial on the South Wall containing three names. The first, M.C. Glover R.A.F., was not of the village, but he is buried there. Looking towards the altar I can still see his coffin draped with the Union Jack, and a picture flashes of the young airman on leave, standing at attention on the Church steps saluting a comrade he never knew. The other two names are those of village lads who never returned from the beaches of Dunkirk.

By the South Door is the effigy of a Crusader, Sir John de Plecy, son of the patron of the early Church, who died in the Holy Land in 1313. The stone effigy is so skillfully carved that the linen surcoat with the cross of St. George can be seen over his coat of mail. His pot-shaped, iron helmet lies by his side, showing that he died of wounds. A small dog rests under his knees. Similar effigies can be seen in many churches and cathedrals symbolizing the triumph of good over evil.

The next stop is the other side of the South Door where there is a fairly large plaque memorializing sixteen year old Jack Cornwell, the youngest V.C. During World War I he was assigned as a 'sightsetter' to a gun crew on the then newly-built light cruiser H.M.S. Chester. His specific job was

to relay messages from the Gunnery Officer on the bridge to his own gun crew. To do this he had to wear a 'telepad' on his head. This was wired directly to the bridge and contained telephone receivers for each ear, leaving his hands free to correct the setting for the gun crew. During the Battle of Jutland, 1916, Jack, mortally wounded, stayed at his post all alone, surrounded by his dead and dying gun crew, listening for commands that might come from the badly damaged bridge. This young hero was given an impressive funeral in London, and similar memorials in churches all over England immortalize his heroism.

Passing in front of the ornate screen stretching in front of the Sanctuary and adjoining Lady Chapel, I look for a tiny keyhole in the paneling on the North side. It used to be so easy to find, for in times gone by a small table containing an arrangement of flowers, stood there. This indicates the door leading to the Crypt where members of the Shaftesbury family, patrons of the Church and village from Tudor times, are buried.

Being a voracious reader from an early age my tastes often influenced my imagination. John Meade Falkener in his book 'Moonfleet', published 1898, fired me with ideas as to how the Crypt would look. In this story the young hero, John Trenchard, visited the Crypt of Moonfleet Church searching for a diamond, the treasure of the Mohunes. All around the sides were stone shelves with divisions between them like great bookcases, but instead of books there were the coffins of the Mohunes. The lead coffins had no names on them and the wooden ones bore rusty plates with inscriptions written in Latin. There were pieces of banners, funeral shields and shreds of wreaths put there centuries ago, but now ruined and rotten. I did not expect to find the casks, kegs and barrelets of contraband brandy stashed there for Wimborne St. Giles was too far inland for smugglers. But how I longed to visit and see for myself.

Then my chance came. Lord Shaftesbury's eldest daughter died, and her coffin was brought to our Church. Saturday, the day of the funeral brought many people of the 'Upper Crust' to bring their flowers and pay their tributes. From my perch in the choir loft at the back of the Church I looked down upon the long Requiem Mass, and we sang many hymns throughout that part of the Service. I watched the coffin being carried through the open door in the paneling, and by the tilting realized the bearers were going down steps. Only family and friends were allowed to enter the Crypt.

The following day, Sunday, the villagers were told that they too could pay their last respects to Lady Mary. There was no way I was going to miss out on this! Now I would see what John Trenchard had seen. I took my place in line with my mother and older sisters, not without some apprehension as to how I was going to react.

Once down the steps I gagged as the musty, dusty, fetid air pervaded my nose and caught in my throat. But I gaped in surprise, everything was so clean, so tidy, so clinical-looking, so sterile. The only coffin to be seen was the head end of Lady Mary's, the rest being pushed into individual compartments and sealed with stone plaques giving vital statistics. The open mouths of other compartments gaped ready to receive the next occupant.

I left the Crypt in silence, absolutely crestfallen that my morbid curiosity had been shattered. That was my first lesson on the difference between fact and fiction.

By Helen E. Glover of our Parish.

From here and there

- Since light travels faster than sound, isn't that why some people appear bright until you hear them speak? S. Wright
- People of whom reporters approve "respond", and people of whom reporters disapprove "react". People who respond seem to be thoughtful, and people who react seem to be thoughtless! D. Mills - in an article discussing how traditional Christians are described in the press.
- Times fun when you're having flies. Kermit the Frog. (That's a chiasmus!)
- Just because you are paranoid doesn't mean they are not out to get you.
- I used to work in a fire hydrant factory. You couldn't park anywhere near the place. S. Wright
- Apart from finance ministers, there are not many Canadians who think that our tax system, when including all taxes and levies imposed by various levels of government, is fair. D. Huggett
- Funny how big 60 minutes are when serving God, but how small when fishing, or playing golf or basketball.
- The person who believes in nothing, hopes in nothing, and who cares little about salvation or damnation of human souls can easily afford to be tolerant.

The Bishop's Bit

A SERMON PREACHED ON OCTOBER 17, 1999 AT THE 125TH ANNIVERSARY SERVICE OF BISHOP CONNORS' CATHEDRAL

ST. MARK: PORTLAND, OREGON, U.S.A.

You may feel that your own Christian discipleship is mostly stops and starts, starts and stops. All the more reason to be grateful to St. Mark. Initially his discipleship was starts and stops, yet look at him now: one of the four evangelists, perhaps, as most modern scholars tell us, the very first person to write a gospel; honoured in Christian heraldry with the emblem of a lion, honoured by churches named for him right round the world; honoured by cathedrals named for him, like the minute cathedral of George in South Africa, which claims to be the smallest cathedral in the world, or like the vast glittering San Marco in Venice; patron saint of Alexandria in Egypt, patron saint of Venice, patron saint of Australia.

We read in *Acts* 12,12 that the disciples were meeting in the house of Mark's mother. When Peter was released from prison, "He came to the house of Mary, the mother of John whose surname was Mark, where many were gathered together and were praying". Perhaps this was the same house where the 12 had met on Easter night and on Low Sunday night to greet the Risen Christ? Perhaps this was the same house where the 12 had met to receive the Spirit at Pentecost? Perhaps this was the same house where the 12 had met on Maundy Thursday? If you go to Jerusalem on pilgrimage, guides will show you what they say is the ruin of that house, tattered up in later times, though whether the house could really have survived the destruction of Jerusalem in 70 AD and the

destruction of Jerusalem in 120 AD, is another matter. Though, of course, tenacious Christian memory may have remembered the site of Mark's boyhood home?

If our Lord and His disciples did meet in the house of Mark's mother for the Last Supper on Maundy Thursday night, then it is possible that in his gospel Mark tells a wee bit about himself. *Mark* 14. 51-52: "And a certain young man followed with Jesus, having a linen cloth cast about him, over his naked body (his sheet, as it were?), and the soldiers lay hold on him. But he left the linen cloth and fled naked." Mark might have secretly followed the 12 from the upper room into the garden of Gethsemane to see what was going to happen. Perhaps Mark wrote these two brief verses - and Mark always wrote briefly - his characteristic word is straightway - perhaps Mark wrote these two verses as a kind of signature to please his readers - as some great artists have included their own portraits in some great canvas they were painting.

As you know, the services for Holy Week and Easter contain a certain amount of mime. Eg., the Maundy Thursday service doesn't conclude with an orderly recession of clergy and servers. Instead, the sanctuary party scatters noisily. We remember *Mark* 14,50. "They all left Him and fled." One liturgist observes it's just as well we don't overdo the mime, otherwise one of us, hopefully a younger person, would have to rush out of the sanctuary naked.

Later, when Paul and Barnabas set out on their first missionary journey, they took Mark with them *Acts* 12,25. "And Barnabas and Saul had returned from Jerusalem, when they had fulfilled their ministrations, taking with them John whose surname was Mark." *Acts* 13,5. "And when they were at Salamis they proclaimed the word of God in the synagogue and they had also John as their deacon." Besides the fact that Mark may have known the Master himself, Mark was the cousin of Barnabas. *Col.* 4,10. "Aristarchus my fellow prisoner saluteth you, and Mark the cousin of Barnabas, touching whom ye received commandments; if he come unto you, receive him."

But after a while Mark chickened out and went back home, though we are not told why. *Acts* 13,13. "Now Paul and his company set sail from Paphos and came to Perga in Pamphylia: and Mark departed from them and returned to Jerusalem." Some speculate that Mark may have been frightened off by the danger of bandits who operated in those mountains.

Later, when Paul and Barnabas set out on their second missionary journey, Barnabas wanted to give the young man another chance. But the fierce old apostle was less forgiving than the Son of Consolation. You will remember that in *Acts* 4,36 Barnabas is described as Son of Consolation. So hot was the quarrel between Barnabas and Paul about Mark that the two missionaries parted company. *Acts* 15,36. "Paul said unto Barnabas, let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord and see how they fare. And Barnabas was minded to take with them John also, who was called Mark. But Paul thought not good to take him with them who withdrew from them from Pamphylia and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus. But Paul chose Silas and went through Syria and Cilicia." Who says the church in the NT was in every respect a perfect church?

But all must have been eventually forgiven. When Paul writes his letters from prison in Rome, Mark is with him. *Col.* 4,10. "Aristarchus saluteth you and Mark the cousin of Barnabas." *Philemon* vs. 24. "Epaphras saluteth thee and so do Mark and Luke." Indeed, Paul even describes Mark as useful to him. *2 Tim.* 4,11. "Take Mark and bring him with thee for he is useful to me for ministering."

St. Peter also writes to say that Mark is with him, and even goes so far as to describe Mark as his son. *Peter* 5,13. "She that is in Babylon, i.e. the church in Rome, saluteth you and so doth Mark my son."

One old, old theory which historians and Biblical scholars take seriously is that Mark wrote his gospel in Rome, based on the personal memories of Peter. Eg. Despite the fact that Mark writes briefly, hurriedly - straightway is his characteristic work - Mark finds space for little details that may have been Peter's personal memories, details that do not appear in the other three gospels. *Mk* 6,39. "Jesus commanded them to sit down by companies on the green grass." In Israel grass isn't always green, but perhaps Peter remembered the time of the year when the feeding of the five thousand took place.

A later tradition, which again historians and Biblical scholars take seriously, says that Mark took the faith from Rome to Alexandria, where he is thought of as the apostle and first bishop of North Africa, that a cathedral was built over his grave, and that during the Moslem invasion of Egypt his body was smuggled to Venice. Pope Paul VI recently gave that alleged body of Mark back to the Coptic church of Egypt.

Starts and stops in the past? Starts and stops at present? No matter. St. Mark's day usually falls in Easter time. The Risen Christ gives us new beginnings. The chicken becomes a lion. The future is what counts. The third day He rose again.

+Robert Mercer, CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

A few gems by Dorothy L. Sayers

- A loose and sentimental theology begets loose and sentimental art-forms.
- Thought is what changes knowledge into energy.
- The Incarnate life of God on earth, because it is an historic fact, is at once the supreme instance and the unique natural symbol of the whole history of man, and the whole nature of God, and the relations between them.
- The Christian formula is not: "Humanity manifests certain adumbrations of the divine", but: "This man was very God." On that pivot of singularity the whole Christian interpretation of phenomena uncompromisingly turns.
- God, unlike even the greatest of created beings, is not subject to time.
- The proper question to be asked about any creed is not, "Is it pleasant?" but, "Is it true?"

From *A Matter of Eternity*, edited by Rosamond Kent Sprague

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