

# The Parish of St. Edmund, King and Martyr

Waterloo, Ontario  
www.stedmund.ca



The Anglican Catholic Church of Canada / The Traditional Anglican Communion

## UPDATE

June 9, 2008 - Ss. Primus and Felicianus

### July Schedule

July 6	Sunday	The Seventh Sunday after Trinity
July 13	Sunday	The Eighth Sunday after Trinity
July 20	Sunday	The Ninth Sunday after Trinity
July 22	Tuesday	St. Mary Magdalene
July 25	Friday	St. James the Apostle
July 27	Sunday	The Tenth Sunday after Trinity

### 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 - **Major Holy Days** - the **Holy Eucharist** is *usually* celebrated at **7:00 p.m.**, **10:00 a.m.** on Saturday.

## Notes and Comments

- 1) He wasn't so bad, says Pope - **Martin Luther** - this page.
- 2) **Robert's Ramblings - Pentecost Sermon: Isle of Wight** - this page.
- 3) A bit of humour - **Famous Quotes** - page 4.
- 4) Priestesses and Bishopesses - **The Reception's Over** - page 4.
- 5) Keeping dollars out of the CRA's hands - **Conserving assets!** - page 7.
- 6) And some still wonder why the Anglican Communion continues to disintegrate! - **The teaching of the current Archbishop of Canterbury** - page 7.
- 7) Help! - **The TAC in Zambia, Zimbabwe, Congo and Cameroon** - page 9.
- 8) When human life isn't just cheap, it's on special offer - **Abortion** - page 10.

## **Martin Luther**

Pope Benedict XVI is to rehabilitate Martin Luther, arguing that he did not intend to split Christianity but only to purge the Church of corrupt practices.

Pope Benedict will issue his findings on Luther (1483-1546) in September after discussing him at his annual seminar of 40 fellow theologians - known as the Ratzinger Schülerkreis - at Castelgandolfo, the papal summer residence. According to Vatican insiders the Pope will argue that Luther, who was excommunicated and condemned for heresy, was not a heretic.

Cardinal Walter Kasper, the head of the pontifical Council for Promoting Christian Unity, said the move would help to promote ecumenical dialogue between Catholics and Protestants. It is also designed to counteract the impact of July's papal statement describing the Protestant and Orthodox faiths as defective and "not proper Churches".

The move to re-evaluate Luther is part of a drive to soften Pope Benedict's image as an arch conservative hardliner as he approaches

the third anniversary of his election next month. This week it emerged that the Vatican is planning to erect a statue of Galileo, who also faced a heresy trial, to mark the 400<sup>th</sup> anniversary next year of his discovery of the telescope.

Cardinal Kasper said: "We have much to learn from Luther, beginning with the importance he attached to the word of God." It was time for a "more positive" view of Luther, whose reforms had aroused papal ire at the time but could now be seen as having "anticipated aspects of reform which the Church has adopted over time".

The Castelgandolfo seminar will in part focus on the question of apostolic succession, through which the apostles passed on the authority they received from Jesus to the first bishops. After the Reformation Protestants took the view that "succession" referred only to God's Word and not to church hierarchies but some German scholars have suggested Luther himself did not intend this.

Luther challenged the authority of the papacy by holding that the Bible is the sole source of religious authority and made it accessible to ordinary people by translating it into the vernacular. He became convinced that the Church had lost sight of the "central truths of Christianity", and was appalled on a visit to Rome in 1510 by the power, wealth and corruption of the papacy.

In 1517 he protested publicly against the sale of papal indulgences for the remission of sins in his "95 Theses", nailing a copy to the door of a Wittenberg church. Some theologians argue that Luther did not intend to confront the papacy "in a doctrinaire way" but only to raise legitimate questions - a view Pope Benedict apparently shares.

Luther was excommunicated by Pope Leo X, who dismissed him initially as "a drunken German who will change his mind when sober".

By **Richard Owen** in Rome - in *The Times* - March 6, 2008

## **Robert's Ramblings**

### ***Pentecost Sermon: Isle of Wight***

St Peter is writing to Christian congregations

in Asia Minor, in what we now call Turkey. In those days it was divided into provinces or states of the Roman Empire. "Peter to the chosen in Pontus, Galatia, Cappadocia, Asia and Bithynia" (1,1). He sees that a time of persecution is to come upon the church, so he writes to prepare congregations for this persecution.

My text is *1 Peter 4,14*. *The New English Bible* translates like this, "If Christ's name is flung in your teeth as an insult, count yourselves happy, because then that glorious Spirit, which is the Spirit of God, is resting upon you." *The Jerusalem Bible* translates like this, "It is a blessing for you when they insult you for bearing the name of Christ, because it means you have the Spirit of glory, the Spirit of God resting upon you."

It goes without saying that the OT Scriptures do not have a full understanding of our Lord Jesus Christ, though they feel after Him, they hint at Him. It goes without saying that the OT Scriptures do not have a full understanding of our Lord the Spirit, though they feel after Him, they hint at Him. In the OT the Spirit of the Lord is associated with physical courage and strength, with military prowess, with victory in battle, with suffering and death to enemies. For example:

*Judges 3,10*. "The Spirit of the Lord came upon Othniel and he judged Israel and he went out to war" and he killed the enemy king." *Judges 6,34*. "The Spirit of the Lord came upon Gideon and he blew a trumpet" - no, not in an orchestra - but for war, and the enemy fled defeated. *Judges 14,6*. "The Spirit of the Lord came upon Samson" and he ripped the lion into two pieces. God kills the enemies of His people, whether human or animal.

How do we know if our Lord the Spirit is with us and within us, as congregations and as individuals? (1) By orthodoxy of teaching, says St *John* in his *First Letter*, chapter 5 verse 1, "Believe not every spirit. Test the spirits. Many false prophets are gone out into the world. Every spirit that confesseth that Jesus Christ is come in the flesh is of God." (2) By holiness of life, says Jesus in His sermon on the mount, *Matthew* chapter 17 verses 15 - 20, "Beware false prophets. A good tree cannot bring forth evil fruit. A corrupt tree cannot bring forth good fruit. By their fruits ye shall know them."

St Paul describes holiness for us. In his *First Letter to the Corinthians* chapter 13 verse 13, he tells us the three theological virtues: faith, hope and charity. In the same letter chapter 12 verse 4 and following, he tells us the gifts of the Spirit: wisdom, knowledge, faith, healing, miracles, prophecy, the discernment of spirits, tongues. In his *Letter to the Romans*, chapter 12 verse 6 and following, he gives us a different list of the Spirit's gifts: prophecy, service, teaching, encouragement, alms, generosity, mercy, cheerfulness, diligence, joy, hope, hospitality, compassion. In his *Letter to the Galatians*, chapter 5 verse 22 and following, he tells us the fruit of the Spirit: love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance.

How do we know if our Lord the Spirit is with us and within us, as congregations and as individuals? St Peter gives a 3<sup>rd</sup> and more sombre answer. Conflict, pain, suffering. Not our killing God's enemies à la OT. At Pentecost the Twelve did not rush out with spears and swords. God's enemies killing us, as they killed Peter, Paul, our Lord. After Pentecost the Twelve felt spear and sword.

In St Peter's time the Roman empire persecuted Christians and was to go on doing so for 300 years. In my former diocese Marxist guerillas killed Christian men, women and children; Christian laymen and clergymen, simply because they were Christian. In communist countries Christians have been and still are persecuted. In Muslim countries Christians have been and still are persecuted, by governments or by mobs which governments will not control. In the materialistic West, formerly Christian but now increasingly anti Christian, who knows what will happen next? But if by any chance we were one day to be persecuted, in the name of human rights, oddly enough, St Peter would not be groaning and moaning at our plight. Far from it. "Ah", he'd say, "One sign of the Holy Spirit".

"If Christ's name is flung in your teeth as an insult, count yourselves happy, because then that glorious Spirit, which is the Spirit of God, is resting upon you." "It is a blessing for you when they insult you for bearing the name of Christ, because it means you have the Spirit of glory, the Spirit of God resting upon you."

The Spirit of the Lord came - and the enemies

of God killed them. Come, Holy Spirit, come. Do we mean this? The trouble with God is that He sometimes gives us what we ask for.

+Robert Mercer CR

**The retired, Third Bishop of The Anglican Catholic Church of Canada**

### *Famous Quotes*

Sometimes, when I look at my children, I say to myself "Lillian, you should have remained a virgin." **Lillian Carter** (mother of Jimmy Carter)

I had a rose named after me and I was flattered. But I was not pleased to read a description in the catalog: "No good in a bed, but fine against a wall." **Eleanor Roosevelt**

Last week, I stated this woman was the ugliest woman I had ever seen. I have since been visited by her sister, and now wish to withdraw that statement. **Mark Twain**

Santa Claus has the right idea. Visit people only once a year. **Victor Borge**

Be careful about reading health books. You may die of a misprint. **Mark Twain**

By all means, marry. If you get a good wife, you'll become happy; if you get a bad one, you'll become a philosopher. **Socrates**

I was married by a judge. I should have asked for a jury. **Groucho Marx**

My wife has a slight impediment in her speech. Every now and then she stops to breathe. **Jimmy Durante**

I have never hated a man enough to give his diamonds back. **Zsa Zsa Gabor**

Only Irish coffee provides in a single glass all four essential food groups: alcohol, caffeine, sugar and fat. **Alex Levine**

Money can't buy you happiness. But it does bring you a more pleasant form of misery. **Spike Milligan**

Until I was thirteen, I thought my name was SHUT UP. **Joe Namath**

I don't feel old. I don't feel anything until

noon. Then it's time for my nap. **Bob Hope**

We could certainly slow the aging process down if it had to work its way through Congress. **Will Rogers**

Don't worry about avoiding temptation. As you grow older, it will avoid you. **Winston Churchill**

By the time a man is wise enough to watch his step, he's too old to go anywhere. **Billy Crystal**

From the newsletter of **Fr. Ralph Beaumont** of the Lake District, U.K. Thanks to +RM CR

### *The Reception's Over*

#### *But Is It Time To Call It A Day?*

Not that there ever was one in the Anglican Church of Australia. Throughout the Anglican Communion there were statements that the Church was entering into a period of reception which would allow the Church to come to a common mind about the rightness or otherwise of the ordination of women to the priesthood and episcopate. These assurances were even heard in Australia, but from the moment the first ordinations took place in Perth in 1992 before enabling legislation had been passed in General Synod, it was recognised that the Church had been presented by a *fait accompli* because the Diocese of Perth had exercised what later became known as the 'local option'.

When legislation was eventually presented to the General Synod it passed by the slimmest of majorities. This was regarded by the liberal camp as a clear mandate to move forward and within a very short period women were being ordained in every liberal diocese in the country.

Despite the claim that these female priests were ordained in the priesthood of the Church of God, the reality was that their ordination was not recognised by almost one third of the dioceses in Australia.

Since then the pressure to accept women's ordination has continued to be applied and combined with the Anglican tendency to apathy, more and more laity and clergy 'have become used to the idea' and began to accept the innovation as inevitable. They accepted

that resistance was futile.

Another persuasive factor was the fact that the proponents of women's ordination did not argue their case on theological grounds, many of which are difficult for Anglican laity and some clergy to untangle. They argued from the perspective of justice, equality and women's rights and status, which laity understands only too readily. They managed to turn it from a religious argument concerning creation, incarnation, salvation and the nature of the Church to one of human rights.

They gambled on the general ignorance of the Anglican laity in matters of scriptural knowledge, Church order and tradition and found they were on a winning streak, aided and abetted by the secular Western culture. These same tactics are currently being used to promote the gay rights cause within other sections of the Anglican Communion. Australia is likely to be the next domino to fall in this regard as well.

Since 1992 the Australian bishops have refused to make any theologically acceptable provisions for those within the ACA who for deep theological, scriptural and reasons of conscience, believe that the ordination of women has placed the Australian Anglican Church outside the One, Holy, Catholic and Apostolic Church.

Not only that, but priests who held such reservations have been persecuted, worn down or driven out into the arms of the Anglican Catholic Church in Australia, Rome or Orthodoxy. This was possible because, unlike the UK where the Catholic wing of the Church of England is more numerous, organised and theologically informed, the Catholic wing in Australia did not step up to the challenge and allowed personality differences between the factional leaders to take precedence over the issues of principle. This made it easy for the liberals to use the tactic of 'divide and rule' effectively. The result is that there is no longer a significant orthodox Catholic presence in the Australian Church which is much poorer for its demise.

The orthodox Evangelical wing in the ACA also objects to the ordination of women but on grounds of headship rather than on breach of Catholic order. They maintain a growing presence due to their strong base in the Diocese of Sydney, which is not only the

largest, wealthiest and best resourced diocese in Australia, it is a leader among evangelicals within the wider Anglican Communion.

The liberals in the ACA had a majority in the College of Bishops, but they knew that the Evangelicals had the numbers to block any legislation in General Synod appertaining to the consecration of women bishops, having failed on two previous occasions to have legislation passed. In order to avoid further defeat they circumvented General Synod and took the matter to the Church's legal advisory body in order to determine whether there was any legal reason in the Constitution why a woman could not be consecrated as a bishop. The legal body (Appellate Tribunal) is empowered to deliver an opinion. By a majority of four to three they opined that there was no legal reason why a woman could not be consecrated as a diocesan bishop, but the Assistant Bishop's canon restricted this office to males.

As the opinion was generally favourable to the liberal cause, it was treated not as an opinion to be discussed by Synod, but a definitive ruling. Liberal dioceses then proceeded to rescind the Assistant Bishops' Canon of General Synod and substituted it with their own gender non-specific Canon, a procedure which is permissible in Australia.

The decks were now cleared to push ahead. The bishops decided that they would not do so until after the next Bishops' Meeting in April 2008 when they would consider what protocols, if any, to put in place for those who could not accept the ministrations of a female bishop.

These protocols were drawn up without any consultation with those for whom they were intended, and it is to be determined by each diocesan bishop whether they will in fact be offered to parishes that request their implementation. Only parishes can ask and individuals or groups within parishes are likely to be left with nothing. As it is, the protocols merely provide for the substitution of a female bishop with a male bishop. As that male bishop will be in communion with the female bishop the provision amounts to nothing more than a gender preference. These protocols fall well short of anything that would satisfy an orthodox Catholic still left in the Anglican Church of Australia which explains the reluctance of the liberal bishops to engage in any dialogue.

On April 11<sup>th</sup> it was announced that the new Archbishop of Perth would be the first to consecrate a female bishop during a service on the Feast of Corpus Christi (May 22<sup>nd</sup>). This announcement was hailed as a 'great victory' for women who with the smashing of the 'stained-glass ceiling,' are at last being treated as human beings. It was described as a "Sorry Day" for the abuses levelled against women in the Church, and seen as a decisive victory for social justice and feminism. It was said that Australia had at last caught up with the USA, Canada and New Zealand who also have women bishops. It was not said that these are the nations in which the Anglican Church is suffering enormous decline, and their pursuit by two of them of the aggressive gay agenda has led to the re-alignment of the Anglican Communion.

When that consecration occurs the new bishop will only be recognised as a bishop in some dioceses of Australia, so the action has been described by detractors as being deliberately provocative and divisive. It will not enhance the unity of the Church of which bishops are supposed to be the focus.

It is hard to believe that the tactics which have been employed by the liberal bishops to secure their intended goal, have come out of a Church which prides itself on being Synodical, compassionate and offering value to all its members, and not out of a harsh dictatorial regime known for its unashamed brutality which it unleashes against those who oppose its will.

By **The Right Reverend Harry Entwistle, SSC**, Vice-Chairman, *FiF Australia Inc.*, Assistant Bishop of the Diocese of Australia and Bishop of the Western Apostolic District (The Anglican Catholic Church in Australia)

### **From here and there**

1) A plug for *LifeNews.com* - District Attorney **Phill Kline** of Kansas: "One of the greatest struggles in protecting the sanctity of human life is pushing the truth through a national media culture of relativism that supports the lie of abortion. *LifeNews.com* and their efforts are critical to communicating the truth and when the truth is communicated it has power. I greatly appreciate the efforts of *LifeNews.com*."

2) **Clericalism** - its main tenet - that the role

of the laity is to pray, pay and obey!

3) Dear God: Thank you for the baby brother but what I prayed for was a puppy. **Joyce**

4) And lead us not into Thames Station.

5) Crown him the Lord of years,  
The Potentate of time,  
Creator of the rolling spheres,  
Ineffably sublime:  
All hail! Redeemer, hail!  
For thou hast died for me;  
Thy praise shall never, never fail,  
Throughout eternity.

The final verse of hymn #367 in the blue book.

6) **Tradition** means giving votes to the most obscure of all classes, our ancestors. It is the democracy of the dead. Tradition refuses to submit to that arrogant oligarchy who merely happen to be walking around. **G.K. Chesterton**

### 7) **God and His Attributes**

God is the Creator and Ruler of the universe. He alone is independent because He alone exists of Himself. All other things have received existence from Him and so are dependent on Him.

God is eternal. He has always existed; He has always been and always will be.

God is a pure spirit, a sovereign intelligence who has no body and who cannot be perceived by our senses. Present everywhere, He can penetrate our most secret thoughts; all-powerful, He can do all things. He governs all by His love, His mercy, and His justice, and nothing comes about without His command or without His permission.

God is infinitely good, infinitely just; in a word He is infinitely perfect: He possesses without restriction or measure all perfections.

From a booklet *Our Faith* published by **The Anglican Church in Southern Africa (Traditional Rite)**

### 8) **The Real Presence**

"When [Christ] gave the bread he did not say, 'This is the symbol of my body,' but, 'This is my body.' In the same way, when he gave the

cup of his blood he did not say, 'This is the symbol of my blood,' but, 'This is my blood'; for he wanted us to look upon the [Eucharistic elements] after their reception of grace and the coming of the Holy Spirit not according to their nature, but receive them as they are, the body and blood of our Lord. We ought . . . not regard [the elements] merely as bread and cup, but as the body and blood of the Lord, into which they were transformed by the descent of the Holy Spirit" (*Catechetical Homilies* 5:1 [A.D. 405]).  
**St. Augustine**

9) How do you pronounce 'metre'? How do you pronounce 'millimetre'? How do you pronounce 'centimetre'? How, then, should you pronounce 'kilometre'?

10) I believe in Christianity as I believe that the sun has risen: not only because I see it, but because by it I see everything else. **C.S. Lewis**

### **Conserving assets!**

We have all been hearing recently of the urgent needs for money: no, not from the government, although they seem to have a bottomless pocket for my ten cents: no, this was from the church, our church: whether we have heard that the Primate was in dire need, or the diocese was in dire need, or perhaps our own parish was in dire need: it all comes to the same thing: someone else wants to share in what you have in your wallet!

Of course for the most of us, there is one major problem in all this: what I have in my wallet is - just about - enough to let me live a reasonable if modest lifestyle: but if I give very much of it away, I might be the one to go out asking for help!

But there is an answer: it is not going to be of immediate help, although in the long term, it might carry the solution to many of our personal challenges and what we want to see our families end up with after we are dead and gone to our Maker (we pray), as well as making sure that our church - primate, diocese, parish - will have a far more secure future.

At the recent western clericus, we were privileged to hear from Mr. Mike Loynes CGA (Mike has been looking after my tax returns

and RRSP investments for some years now). His topic was how to conserve the moneys and assets we had accumulated in our lifetime, to make sure that they were passed on to those to whom we wanted to inherit them, and to limit the amount that would be taken from them by the CRA - the Canada Revenue Agency - the tax man.

When I saw this material the first time, I found myself shocked and amazed, when considering the taxation rules which will affect my estate if and when anything happens to me, and I die!

Did you realize that even if you have made a will, and have left your moneys and everything else to your loved ones: let's say all three of them - that there will be a fourth beneficiary sharing in the estate - and not just sharing, but taking their share first? You may wonder 'Who can this be?' - The answer is easy: it is the Canada Revenue Agency of the Government of Canada.

So, how can you manage your affairs in such a way that the loved ones you want to benefit from all your hard work do not have to surrender a large amount of the moneys to the Government?

Mr. Loynes addressed these very points: and the good news is that there is a way around this problem. The even better news is that your beneficiaries get to enjoy the fruits of your labour, and the bonus is that the charity of your choice - perhaps your church - will also benefit. Unfortunately, it is the Government of Canada that will have to make do with less, a lot less!

As you know, you can designate your spouse to receive the benefits of your RRSP account, with no tax exposure: but what happens when your spouse dies? Did you know that the accumulated value of the RRSP savings are taxable at 48.5%? But estate planning and the estate preservation strategy can allow you to avoid this scenario: with the result that no tax will be due, and the beneficiaries receive the full amount.

Everyone's financial situation is different, but a programme can be tailored to suit you, your family, and the charity of your choice. If you would like to see more information, and some illustrations of the results, please let Fr. David know, and he can arrange for you to contact Mr. Loynes, or you could arrange to

meet with a financial adviser of your choice, to develop your personal plans.

By **Fr. David Marriott, SSC** - Curate at *The Parish of St. Peter and St. Paul*, Vancouver - he may be contacted at 1-604-551-4660 or at [drm274@hotmail.com](mailto:drm274@hotmail.com)

### ***The teaching of the current Archbishop of Canterbury***

The teaching of Rowan Williams on Scripture and sexual immorality has been documented by a number of people including a substantial report entitled "Rowan Williams and Scripture" produced by SPREAD (The Society for the Promotion of Reformed Evangelical Anglican Doctrine). The following is a summary of their summary. It should be noted that Williams has been more coy about articulating his opinions since being appointed to the See of Canterbury but he does not appear to have been willing to distance himself from his earlier teaching which is much more forthright.

Text in italics is from the SPREAD report.

*Williams began his efforts to overcome Scripture's prohibition of same gender sexual relations and obtain the Church's approval of such conduct some twenty-five years ago when he was a university professor. Williams explained in a newspaper interview in 2002 that he set about to do so when, during the course of his experience of "being the spiritual director to people of the homosexual persuasion," he "did come to a point where" he "could no longer say that the Biblical account answers all of the questions we have or want to ask."*

*Williams provided in his writings a theological justification for the Church's approval of same gender sexual relations, despite Scripture's prohibition of such conduct. Williams began doing so in 1989 when he published *The Body's Grace* in which he (a) propounded the thesis that committed and loyal same-sex unions are compatible with the Christian faith; (b) dismissed reliance on Scripture's prohibition thereof as "an abstract fundamentalist deployment of a number of very ambiguous biblical texts;" and (c) called for "a fuller exploration of the sexual metaphors of the Bible . . . to teach us about a theology and ethics of sexual desire than will the flat citation of isolated texts."*

*Williams went further in 1994 with the publication of a collection of his sermons and essays in the book, *Open to Judgement*. In *Open to Judgement*, Williams dismisses Scripture as a reliable source for discerning "the mind of God." Williams contends therein that we should not read Scripture with "a kind of blind and thoughtless obedience to every word of scripture as if it simply represented the mind of God." Williams then asserts that the reason we should not do so is that the "writers of scripture" were "caught up in the blazing fire of God's gift yet struggled with it, misapprehend[ed] it, and misread it." In short, Williams says we cannot rely on Scripture because the writers thereof did not correctly discern "the mind of God." Williams is still committed to his teaching that the Church should approve of same gender sexual relations, notwithstanding reports to the contrary.*

The SPREAD report goes on to argue that more recent interviews with the Archbishop have not demonstrated that he is changing his position despite what some have claimed. Thus they state:

*Williams still: (a) teaches that the Church may ordain doctrine contrary to Scripture; (b) holds to the teaching that the Church should approve of same gender sexual relations; and (c) is committed to a process of discussion designed to permit the Anglican Communion to agree therewith.*

The SPREAD document also shows how Williams has been at the heart of the creation of (Affirming Catholicism and The Institute for the Study of Christianity and Sexuality) and support of (Lesbian and Gay Christian Movement and Changing Attitude) organizations promoting homosexual activity and that they have in turn widely used his printed works. They assert a condition of membership of The Institute is the affirmation that same gender sexual relations are permissible.

SPREAD further documents some of the books Williams has praised and endorsed which promote same gender sexual relations.

*Rowan Williams has been a leader in the movement to get homosexual conduct accepted within the Anglican Communion, including during his time as Archbishop of Wales. Since his appointment as Archbishop of Canterbury he has claimed publicly that he must abide by*



*the mind of the Church expressed at the 1998 Lambeth Conference. Nevertheless his actions have shown that he is unwilling to oppose those who are promoting homosexual immorality and this is clearly because at heart he shares their views. He has also used his position to frustrate those Primates who have called for clear action.*

SPREAD also document, as others have done, that it is not simply on sexual morality that Williams is heterodox but also regarding Scripture. They state:

*Williams's rejection of Scripture's authority became explicit when he published *Open to Judgement, in which he said the writers of Scripture "misapprehend[ed]" and "misread" "the mind of God," and the Book of Revelation contains "page after page of paranoid fantasy."**

In 2004 and 2005 Williams enthusiastically endorsed *Good As New: A Radical Retelling of the Scriptures* by John C Henson. Henson is very much involved in LGCM. SPREAD highlight the following features of Henson's book: (a) includes the "Gospel of Thomas;" (b) omits Revelation and seven other books of the New Testament; (c) eliminates the masculinity of God the Father and God the Son and makes the Holy Spirit feminine; (d) treats the temptation of Christ as a solely human event without any mention of Satan; (e) eliminates the existence of demons.

They also show how Henson is very much involved in the Lesbian and Gay Christian Movement and this features in his perversion of Scripture in that he rewrites those parts of the New Testament which condemn homosexual practice and advocate celibacy in order to make them say precisely the opposite.

Whilst the Bishops of the early Church declared Marcion a heretic for his refusal to accept the canonical Scriptures, according to Rowan Williams the book by Henson should be spread in "epidemic profusion" within the Anglican Communion.

By **David Phillips**, General Secretary of *Church Society* in the Spring, 2008 issue of *Cross+Way*

## *The TAC in Zambia, Zimbabwe, Congo and Cameroon*

*An email from Father David Marriott -  
June 4, 2008*

Dear All,

Many of you who will receive this message have been kind donors to the various projects which the Parish of St. Peter and St. Paul, Vancouver has been able to support in each of the above TAC churches.

Our coffers are running low, so that our very selective levels of help, on specific projects, are now somewhat limited. There are three matters which need attention: and it is unfortunate that the IAF is not able to help out in these matters at the present time.

(1) Due to the political unrest in Kenya, costs for building materials in Zambia have increased greatly: so that the church of St. John the Evangelist in Chawama, whilst in the process of being built, will be lacking enough materials for completion: there is a need for some \$2,500.00 or possibly more.

(2) In Cameroon, where a charitable agreement is in process of signature, the church is worshipping in the open air: the problem is that in the rainy season, there is no shelter. One donor has supplied enough (\$350.00) to enable the altar to be roofed over with a shelter, so that the elements are not exposed to the rain: but there is a need for more support.

(3) In Congo, Fr. Steven Ayule-Milenge is required to pay his rent in advance: for a six month period. On previous occasions, the IAF had been able to send this money for him, as they have accepted the responsibility for the monthly stipend for the Vicar General. At this time, the IAF is unable to pay the amount required, without having a negative effect on other projects. The amount needed by the end of June is \$1500.00.

Pray for the church in Zimbabwe, and for the Vicar General, Fr. Wellington Ncube-Murinda: all has been quiet from there for some time, as they have other problems to deal with.

We continue to pay the monthly salaries for the three rural clergy in Congo (\$100.00 each), and are trying to support the ordinands in Zambia, but our reserves are

now very low. Can you help? Please forward this message to others.

Tax receipts will be issued by the Parish of St. Peter and St. Paul.

In Christ,

David+

Notes: (a) Cheques should be made payable to The Parish of St. Peter and St. Paul and mailed to: The Rev. David R. Marriott, SSC, #431-800-15355 24<sup>th</sup> Avenue, Surrey BC V4A 2H9, and (b) a reminder that our Parish sends money to Father Marriott, quarterly, as part of our 'mission' work. GF

### **Abortion**

#### *When human life isn't just cheap, it's on special offer*

Let's have no more of this footling about over abortion. The issue isn't how old a baby has to be before you cannot kill it. It is whether you think it's right to do away with another human to suit your convenience.

Those who wonder what they would have done if they had lived at the time of some terrible injustice now know the answer. We do live in such a time. And we do nothing.

I had resigned myself to the fact that we are a callous and barbarous society, selfish almost beyond belief and so twisted that we now regard children as a burden. I had thought the most practical way of dealing with this was to try at least to cut the age at which abortions can take place. But I now think that was wrong.

The abortionists are not interested in compromise. Why should they be? They have always known what they were doing. They must know by now that the more abortions you allow, the more you have. They have - for the moment - won the argument that you can kill if it's convenient. And our whole society has adopted the same self-serving view, often without realising it.

Who cares about 3,000 road deaths a year? Nobody but the victims' families. The rest of us would fight (to the death?) against the lower speed limits and the tough driving tests that would prevent this. Who cares about the

discarded old, stuffed into homes, drugged, bullied, then crammed with morphine to speed their departure?

And these are the attitudes of nice people, responsible, educated, clean in their habits. It's not surprising that the feral poor have spotted that they live in a country where life is not much valued. So why not end Friday night by kicking someone's head as if it were a football? It's not as if anyone will take it seriously.

Life's not just cheap in modern Britain. It's on permanent special offer. So let's have an end to the polite truce about abortion. If it must be legal, then let it at least be despised. Since Parliament's not going to curb it, let us call it what it is, a massacre conducted to suit the selfish.

Let's not have any slippery rubbish about its supporters - being 'pro-choice', when in fact they're 'pro-death'. What choice has the poor baby about being dismembered?

Given that none of us knows, or ever will know, just how much pain and misery is spread down the ages by one single stifling of an innocent life, can anyone tell me how an abortion can ever be better than letting the baby be born and adopted?

There are, as we know, plenty of people who would be only too happy to do the adopting.

By **Peter Hitchens** - *MailOnLine* - May 24, 2008

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