

The Parish of St. Edmund, King and Martyr

Waterloo, Ontario
www.stedmund.ca

UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

June 19, 2009 - **St. Romuald**

July Schedule

July 5	Sunday	The Fourth Sunday after Trinity
July 12	Sunday	The Fifth Sunday after Trinity
July 19	Sunday	The Sixth Sunday after Trinity
July 22	Wednesday	St. Mary Magdalene
July 25	Saturday	St. James the Apostle
July 26	Sunday	The Seventh 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) The Anglican Catholic Church [USA] Primate declines invitation to attend ACNA Provincial Assembly - **LETTER TO ACNA BISHOP FROM THE ACC ACTING PRIMATE** - this page.
- 2) **Sermon: St. Nicolas - ROBERT'S RAMBLINGS** - page 3.
- 3) **FROM HERE AND THERE** - lots of stuff this month! - page 5.
- 4) 'Kill the Christian' is OK - **HUMAN RIGHTS COMMISSION** - page 8.
- 5) **PASSION SUNDAY** sermon - page 9.
- 6) A good reminder - **FROM THE INTERNET** - page 10.

LETTER TO ACNA BISHOP FROM THE ACC ACTING PRIMATE

May 29, 2009

The Right Reverend Robert Duncan
1001 Merchant Street
Ambridge, PA 15003

Dear Bishop Duncan,

I thank you for your invitation to attend as an observer the inaugural Provincial Assembly of the Anglican Church in North America, which is to gather in Bedford, Texas, from June 22nd to 25th. I congratulate those who will assemble on their movement out of the Episcopal Church. Whatever else we agree or disagree about, we believe that that movement is correct.

Those of us who left the Episcopal Church and Anglican Communion a generation ago believe that the ordination of women was then the central problem in the Canterbury Communion. The notion that women can receive the sacrament of Holy Orders in any of its three parts constitutes, in our view, a revolutionary and false claim: a claim false in itself; a claim destructive of the common ministry that once united Anglicans; and, finally, a claim productive of an even broader and worse consequence. That worse consequence is the claim that Anglicans have authority to alter important matters of faith and order against a clear consensus in the central tradition of Catholic and Orthodox Christendom. Once such a claim is made it may be pressed into service to alter any matter of faith or morals. The revolution devours its children. Many of the clergy represented at GAFCON and now joining the ACNA seem to us to accept the flawed premise and its revolutionary claim in one matter while seeking to resist the application of the premise in the matter of homosexuality. This position seems to us to be internally inconsistent and impossible to sustain successfully over time.

In brief, then, we would suggest that the only sound

basis for Continuing Anglican life is something akin to that already established in the Affirmation of Saint Louis with its clarity concerning the subordination of all Anglican authorities to the central tradition of Christendom.

We make this suggestion with a strong recognition of our own personal and ecclesial failures. But the failure of the Continuing Churches to unite and grow sufficiently does not at all alter the cogency of our observations about your own fundamental principles. Our own history teaches us that anything other than clear agreement on all significant doctrinal issues at the outset will lead eventually to division and decline.

To put matters another way, already now at the beginning of your enterprise, your dioceses and bishops are only in a state of impaired communion with each other. Some of your bishops do not recognize the validity of the priestly ministry of a significant body of clergy in other dioceses. Such divisions and problems at the beginning will not resolve themselves in time, but rather will grow. Ambiguity, or local option, or silence cannot undo the damage of essential disagreement concerning Holy Orders and authority in the Church.

In summary, then, we see in the ACNA the fundamental alterations in traditional Anglican faith, worship, order, and practice that led to the formation of our own Continuing Church in 1978. We would be glad to establish conversations with your ecclesial body in hopes that you may, having freed yourselves of the Episcopal Church, continue further on the same path by decisively breaking from a corrupt Anglican Communion and by returning to the central tradition of Christendom in all matters, including the male character of Holy Orders, the evil of abortion, and the indissolubility of sacramental marriage. We recommend to your prayerful attention the Affirmation of Saint Louis, which we firmly believe provides a sound basis for a renewed and fulfilled

Anglicanism on our continent.

We suspect that any Anglican body that permits the ordination of women, or otherwise fails to return to the central tradition of Christendom, will soon move from what we might call neo-Anglicanism, which is already removed in ministry and worship from classical Anglicanism, and will eventually merge into the general stream of evangelical Protestantism. While faithful Protestantism of that sort is far preferable to what the Episcopal Church has become, it is not the Catholic Faith which we hold, it is not the Anglicanism that formed us, and it does not seem to us to have a bright future.

We have already communicated with persons in the ACNA about the Anglican Catholic Church's prior use of the name you have adopted (ACNA). We are certain that this matter can be successfully resolved to our mutual satisfaction, but pending such resolution we do note our prior use.

I fear that this letter in response to your kind invitation may seem somewhat abrupt. I do not mean it to be such. I wish instead to indicate clearly that our first principles seem to be very different. A fruitful dialogue would need to begin with those principles, and the plans outlined in your letter for the Bedford meeting do not seem to encompass such fundamental questions. I would be happy, however, to assist in the establishment of such dialogue in the future if the ACNA is not wedded to its position on the ordination of women and the authority of Anglican bodies to alter matters of faith and order.

With all good wishes, I am,

Faithfully yours in Christ,

The Most Reverend Mark Haverland, Ph.D.
Acting Primate, Anglican Catholic Church

Thanks to Margaret Howell

ROBERT'S RAMBLINGS

St Nicolas: Sermon in Letchworth - 2008

Galatians 6,17: "I bear in my body the marks of the Lord Jesus Christ"

Tales are told of Nicolas, 4th century Bishop of Myra in what is now Turkey. Somehow he became patron of Russia. Somehow he became patron of sailors. Seamen in the Eastern Mediterranean would pray, "Nicolas, hold the tiller". Coastal churches in England were dedicated to him, with their steeples as landmarks by which sailors might navigate. His body, it is alleged, was in the 11th century transferred by seamen from Turkey to Bari in Italy. Somehow he became patron of children, perhaps because he was said to have provided dowries for three maidens who might otherwise not have married. The three golden balls of the pawnbroker's sign derive from those three bags of gold.

On December the 6th you will find him in Holland, mounted on a white horse. He is dressed in cope and mitre. He holds his crozier. He is accompanied by his servant Zwart Piet, Black Peter, who carries a bag. From that bag the two of them extract presents for good children. But naughty children are stuffed into that bag and carried off to the King of Spain. A folk memory, this, of the years when Holland was part of the Spanish Empire and good Protestants were cruelly treated by the Inquisition. When the by now free Dutch established a colony in North America, Sint Klaas, as they called him, accompanied them to New Amsterdam (New York). And there Bishop Nicolas morphed into that fat and

ruddy monster with his infinity of Ho, Ho, Ho! High priest of mammon.

I have myself seen Sint Klaas riding through Old Amsterdam. But for me the most pleasing tale about the bishop is that during the persecution by the Roman emperor Diocletian, he suffered imprisonment and torture for Christ; that he was present at the Council of Nicea in 325. I like to think that the Nicene creed, which you and I have just sung, was in part drafted by bishops tortured for Christ, among them St Nicolas. "Henceforth let no man trouble me. I bear in my body the marks of the Lord Jesus Christ". Sadly, this tale about Nicolas and Nicea may prove to be as fictional as all the other tales about him. However, I stick to my text, "I bear in my body the marks of Jesus".

Cattle in North America and in Southern Africa are branded with the marks of their owners. The cattle have no say in the matter. Afterwards they may stray, be stolen or be killed, but there is never any doubt as to who they belong or belonged to. They bear in their bodies the distinctive marks of their respective ranchers.

So it was and is with the Jew. They did not choose God. It was He who chose them. "I will be your God and you shall be my people", is a refrain repeated

throughout the Old Testament books. This one sided compact or deal or agreement between Jehovah and the Hebrews was to be marked by a branding, as it were. "This is my covenant. Every man child among you shall be circumcised, he that is eight days old. The uncircumcised man shall be separated from my people. He has broken my covenant" (*Genesis* 17). Afterwards the Jew may embrace other allegiances, claim to be agnostic or atheist, but there is never any doubt as to who he belongs or belonged to. He bears in his body the mark of his Owner.

St Paul said of himself, "Of the stock of Israel, a Hebrew of the Hebrews, of the tribe of Benjamin, circumcised on the eighth day" (*Philippians* 3,5). Each year on January the 1st we remember how our Lord was circumcised on the eighth day of His human life. It is a shame that the apparent indelicacy of the festival inclines us to concentrate more on His holy name, more on New Year even, than on the old covenant between God and His people. We shall not adequately understand the new covenant until we adequately understand the old. "This is my blood of the new covenant. I will be your God. You shall be my people."

God has raised up for Himself, a new people, a third people, neither Jew nor gentile but Christian. We are called out, chosen, from among all the peoples of the earth to enter into a covenant with Him. We have not chosen Jesus. He chose us. The compact or deal or agreement is also one sided. But the second covenant brings us far far closer to God than ever the first covenant brought the Jews. We are so close to Jesus that we are one with Him. He dwells in us. We dwell in Him. We are His Body. He has given His Spirit or Breath or Life to us. Through Christ, with Christ, in Christ, as part of Christ, we are taken up into the life of the Trinity where the Father, the Son and the Holy Ghost are ever one. Made one with the humanity of Christ, we become partakers of the divine nature", as St Peter tells us (*II Peter* 1,4). There are two short words which are the key to all St Paul's writing, in Christ. And he repeats them over and over again. For example, let your imagination roam over the implications of *Colossians* 3,3, "Your life is hid with Christ in God".

An early crisis for the infant church was the admission of gentiles. Was it necessary for gentiles first to become Jews before they became Christian? Or could they become Christian without first passing through Judaism? In other words, must male gentiles be circumcised before they were baptised? The Council of Jerusalem settled the matter in *Acts* 15. Peter summed up, "Why put a yoke upon their neck which neither we nor our fathers were able to

bear? We believe that by the grace of our Lord Jesus Christ we shall be saved, even as they". St Paul concurs later. He refers to this theme over and over again. What matters now is being in Christ. The Lord Jesus is the new Israel. We are the second or new Israel provided we are in Him.

The sacrament of holy baptism replaces circumcision. We were immersed in water. Alternatively, we had water poured over us. Just as circumcision might be received by an adult or by infant, so might baptism. The water makes no visible brand mark upon us. Yet after the water, the sign of the cross is traced upon our foreheads, "We receive this person into Christ's flock and do sign her with the sign of the cross", The Father, the Son and the Spirit, the angels of God, see that sign upon us even if we don't. Afterwards Christians may embrace other allegiances, claim to be agnostic or atheist, but all heaven sees which Owner we belong to. There is a sense in which all baptised Christians, however easy their discipleship has been, as ours is easy, bear in their bodies the marks of the Lord Jesus Christ, "We receive this person into Christ's flock and sign her with the sign of the cross in token that hereafter she shall not be ashamed to confess the faith of Christ crucified and manfully to fight under His banner against sin, the world and the devil, and to continue Christ's faithful soldier and servant unto her life's end".

However, when St Paul speaks of the marks in his body, he is speaking neither of his circumcision into the first covenant, nor of his baptism into the second covenant. He speaks of having been tortured for Christ. "Of the Jews five times received I thirty nine stripes. Three times was I beaten with rods. Once was I stoned" (*II Corinthians* 11,24 - 25). And a great deal more physical suffering awaits him yet.

We don't know how many of the bishops who drafted the Nicene Creed were imprisoned and tortured. We don't know if St Nicolas was at Nicea or if he so suffered. We do know that down the ages and round the globe millions and millions have been killed for Christ, that even now fellow members of our covenant with God, face torture and death. And we are embarrassingly aware of the Letter to the Hebrews:

"You", that's you and me, "have not yet resisted unto blood". In one sense, you and I bear in our bodies the marks of the Lord Jesus Christ. But in another we do not - not yet. (*Hebrews* 12,4)

+Robert Mercer CR

FROM HERE AND THERE

1) Perfect valor is to behave, without witnesses, as one would act were all the world watching.
Francois, duc de La Rochefoucauld

2) **Father Ball's** sister collects *used* stamps for *The Leprosy Mission Canada*. Just a reminder to bring them to Mass with you. The Mission is hoping to raise \$10,000 this year - so far, they have raised \$2,000. "The Leprosy Mission Canada ministers in the name of Jesus to heal the physical, emotional and spiritual needs of people affected by leprosy in the poorest countries in the world."

3) The Parish has just mailed a contribution to the **Christian Blind Mission Canada**. "*cbm Canada* is motivated by God's love to break the cycle of poverty and disability".

4) There is a direct link between respect for the ceremonial aspects of liturgy - the decorum that is required of liturgical music - and a full understanding of Catholic faith. As we pray, so we believe. **Jeffrey Tucker**

5) "Human beings cannot achieve full self-realization or ever be truly happy without God." **Pope Benedict XVI**, addressing a meeting of Benedictines in Monte Cassino.

6) He who sees a need and waits to be asked for help is as unkind as if he had refused it. **Dante Alighieri**

7) Taking an "in your face" approach, **PepsiCo** sent a public message of support for the homosexual agenda. The company ran a full-page ad in the June/July issue of *Out*, a semi-pornographic homosexual magazine. The magazine is filled with page after page of nude and semi-nude photographs of men in suggestive positions.

AFA has asked PepsiCo to be neutral in the culture war, including homosexual marriage, but the company has consistently refused to do so. The ad supporting *Out* was a clear indication that the company is standing fast in its support of the homosexual agenda.

Consider these actions:

- PepsiCo is a member of the National Gay and Lesbian Chamber of Commerce. (Ford, McDonald's and Wal-Mart withdrew from the NGLCC when asked to do so. PepsiCo refused)
- PepsiCo requires its members to attend diversity training classes promoting the

acceptance of homosexuality.

- PepsiCo financially supports "gay pride parades" in cities across America.
- PepsiCo gave a total of \$1,000,000 to the Human Rights Campaign (HRC) and Parents, Families and Friends of Lesbians and Gays (PFLAG). HRC gave hundreds of thousands of dollars in an effort to legalize homosexual marriage in California.
- PepsiCo uses its TV commercials to promote the homosexual lifestyle.

An email from **Donald E. Wildmon**, *American Family Association*

8) In early May we emailed every **Canadian Member of Parliament**, asking that he/she "support legislation which would protect life from conception (fertilization) to natural death without exception."

(i) The reply from the **Liberal Party of Canada**:

Thank you for your correspondence concerning Canada's abortion laws.

It is the longstanding view of the Liberal Party of Canada that women must have the right to choose, and this party will take no step that limits, or opens the door to limiting, access to safe medical services for women across Canada.

I understand this issue stirs extremely strong feelings and the Liberal Party respects the right of every Canadian to express their views freely and openly, no matter how contrary those views may seem to those of others.

Should you wish to discuss this or any other matter, please don't hesitate to contact us.

Sincerely,

The Office of Michael Ignatieff, M.P.
Leader of the Opposition

(ii) The reply from the **New Democratic Party**:

Thank you for your letter expressing your opinion on abortion.

The NDP has consistently stood for universal access to abortion services for women. We support the right of women to have these services. New Democrats believe that reproductive freedom must be guaranteed for all Canadian women, regardless of income, region,

or province. This position supports the Canadian public's overwhelmingly support for a woman's right to choose - 2 out of 3 Canadians agree that every woman who wants to have an abortion should be able to have one.

While you may not agree, abortion services must be available should a woman's situation require it. The underlying stance of New Democrats on this issue is choice. We believe that the option of abortion should be available.

Thank you for taking the time to write to me. I understand that we will probably not see eye to eye on the issue, but I hope that you can understand why the choice has to be available to all Canadian women.

Should you have any further questions please do not hesitate to contact me.

Sincerely,

Irene Mathysen, MP
London-Fanshawe
NDP Critic for Status of Women

(iii) The reply from a **Conservative Party of Canada** MP:

Thank you for your recent email regarding abortion and the value of the unborn. I certainly appreciate being made aware of your views and hope you will continue to share your thoughts with me. As a long-time member of the all-party Parliamentary Pro-Life Caucus - and as a father of five and now grandfather of two - I work with others to try to increase respect for life from conception to natural death.

In fact, I tabled a Private Member's bill aimed at protecting the rights of the unborn during the 2006 session of Parliament. If passed, C-291 would have addressed a current gap in federal law. Unfortunately, Parliament did not have the chance to vote on my bill, but I continued to work on this issue and was very pleased to note that my colleague Ken Epp introduced a revised version of this bill and I will continue to work to have this issue appropriately dealt with. This issue is obviously of great importance to me.

I appreciate your efforts on behalf of the unborn and would strongly recommend that you focus on those MPs who voted against Mr. Epp's bill, rather than those who supported it.

All the best,

Leon Benoit, MP

My reply and question to Mr. Ignatieff and Ms Mathysen was "The obvious question to the Liberal Party of Canada / New Democratic Party is 'who chooses on behalf of the unborn baby?'"
No reply has been received from either individual.

9) **echo chamber**, noun: someone who obsequiously agrees with everything another person says.

10) Doubt comes in at the window when inquiry is denied at the door. **Benjamin Jowett**

11) **Marriage**: A woman marries a man expecting he will change, but he doesn't. A man marries a woman expecting that she won't change and she does.

12) **Why the real face of religion doesn't make the news**

Letter-writer Jim Bee makes a plea for atheism because of controversial religious disputes and scandals reported in the *Post*. What he overlooks is that every night countless clergy-folk from all denominations rise from their warm beds, get dressed and drive to hospitals to comfort the sick and dying. Every day countless lay people around the world quietly volunteer to minister to the poor, the aged, the suffering and the marginalized in the name of God.

This is rarely reported in newspapers. Why? Because showing up every day to carry out the work of mercy and love in the name of God is not newsworthy

Yet, this is the real face of religion - not the scattered skirmishes, scandals and disputes that make the headlines.

Donna Procher, Innisfil, ON in the May 28, 2009 issue of *The National Post*

13) A hair in the head is worth two in the brush. **Oliver Herford**

14) Age doesn't matter unless you are a cheese or a good bottle of wine.

15) "After the Second Vatican Council, the impression arose that the pope really could do anything, especially if he were acting on the mandate of an ecumenical council. In fact, the First Vatican Council had in no way defined the pope as an absolute monarch. On the contrary, it presented

him as the guarantor of obedience to the revealed Word. The pope's authority is bound to the Tradition of faith, and that applies to the liturgy. It is not 'manufactured'. Even the pope can only be a humble servant of its lawful development and abiding integrity and identity. The authority of the pope is not unlimited; it is at the service of Sacred Tradition." **Cardinal Ratzinger** (now Pope Benedict XVI) in 1999

16) **On Cranmer** (Archbishop of Canterbury from 1533 to 1555) Poor old gentleman. What an enormous amount of harm he did. But how superb his liturgical English. The older editions of the *English Missal* (in which Cranmer's texts, and the Authorised version of the Bible, are reproduced and supplemented by translations of those Missal texts Cranmer failed to translate, done into an English which is a very creditable attempt at the liturgical dialect he created) is in my view the finest vernacular liturgical book ever produced and deserves to be given a new lease on life. **Fr John Hunwicke SSC**

17) **What's the difference between moms and dads?**

(i) Moms work at work and work at home, and dads just go to work at work.

(ii) Moms know how to talk to teachers without scaring them.

(iii) Dads are taller and stronger, but moms have all the real power 'cause that's who you got to ask if you want to sleep over at a friend's.

(iv) Moms have magic - they make you feel better without medicine.

18) It wasn't the apple that caused trouble in the Garden of Eden, it was the pair on the ground!

19) **St. Romuald** was born at Ravenna about the year 956. In spite of an infinite desire for virtue and sanctity, his early life was wasted in the service of the world and its pleasures. Then one day, obliged by his father, Sergius, to be present at a duel fought by him, he beheld him slay his adversary. The crime made such an impression upon him that he determined to expiate it for forty days, as though it were entirely his own. For this purpose he retired to a Benedictine monastery of St. Apollinare, near Ravenna, where he became Abbot. After founding several monasteries, he laid the foundations of the austere Order of Camaldoli in Tuscany. Like all the saints, he fought a lifelong battle against the assaults of devils and men. In the beginning of his spiritual life he was strongly assailed by numerous temptations, which he conquered by vigilance and prayer. More than one attempt was made on his life, but Divine Providence enabled him to escape from the danger. Like many servants of God, he also became the victim of calumny, which he bore in patience and silence. In his old age, he increased his austerities instead of diminishing them. After a long life of merit, he died in the monastery of Castro, which he founded in Marquisate of Ancona. His death occurred on June 19, about the year 1027.

20) *The Fellowship of Concerned Churchmen* and *The Anglican Guild of Scholars* are hosting a joint conference in Wilmington, Delaware, from September 17 to 19, 2009. The theme of the conference is: **ANGLICANISM: RETROSPECTS AND PROSPECTS**. All sessions, Daily Eucharists, and Offices will be at St. Mary's Anglican Church, 4201 Washington St., Wilmington, DE 19802. For more information, please contact **Father David Marriott, SSC** at 604-551-4660 or at drm274@hotmail.com. Father Marriott is the sole Canadian Director on the board of *The Fellowship of Concerned Churchmen*.

HUMAN RIGHTS COMMISSION: "KILL THE CHRISTIAN" LYRICS ARE OK, BUT CRITICIZE HOMOSEXUALITY? NO WAY!

The Alberta Human Rights Commission (HRC) has come under scrutiny again for what critics are calling a brazen double standard in its treatment of "hate" and discrimination.

Blogger, lawyer and democratic activist Ezra Levant has revealed that Alberta Human Rights Commissioner Lori Andreachuk, who in a ruling earlier this year ordered a Christian pastor to publish

a renunciation of his Christian views in the local newspaper, in 2003 dismissed a complaint against a rock music group who used lyrics in one of their recordings that urged listeners to "kill the Christian."

Andreachuk dismissed the case saying that Christians are not "vulnerable" enough and the group in question not a "credible" threat.

Levant is calling foul, however. Bluntly calling Andreachuk an "anti-Christian bigot" he points to the ruling by the same commissioner against Rev. Stephen Boissoin, who was ordered to pay heavy fines and publish an apology and renunciation of his religious views.

Andreachuk's ruling, he wrote, is a "smokescreen." "It's not jurisprudence; it's not coherent; it pretends to adhere to precedent, but it clearly doesn't. It's legal mumbo-jumbo to cover up the bald political fact here: Comrade Andreachuk thinks it's fine to call for the murder of Christians. And this same anti-Christian bigot sentenced Rev. Boissoin to a lifetime of silence about his faith."

The 2003 case was that of "Quintin Johnson vs. Music World." Johnson, the complainant, was browsing for CDs at a Music World shop in Red Deer, Alberta, and found an album from the group "Deicide" containing a track called "Kill the Christian."

Song lyrics began, "Kill The Christian/You are the one we despise/Day in day out your words compromise lies/I will love watching you die." Levant comments dryly, "Pretty hard to find any nuances there."

As a Christian, Alberta resident Quintin Johnson brought a complaint against the store saying he had been discriminated against. Lori Andreachuk, however, while agreeing that the "content and tone" of the lyrics "appear on the face of them to be discriminatory," concluded that Christians had nothing to complain about.

"There is very little vulnerability of the target group," Andreachuk wrote. The rock group, she wrote, "lacks credibility and has a small circulation. The context of the publication is not presented as a debate or any purportedly authoritative analysis and the target group is not vulnerable."

Under this reasoning, Levant wrote on his blog, "a neo-Nazi could never be guilty of spreading hate, because by definition a neo-Nazi is obscure, not credible, and listened to only by those who seek them out."

Rev. Stephen Boissoin, wrote in an email he forwarded to LifeSiteNews.com, "I guess a music store that sells music which shouts out 'Kill the Christian, Kill the Christian' is totally acceptable in Canada."

"I am certainly not one to suppress freedom of speech but it would appear that Christians are not assured the same standard of protection via these Human Rights Commissions as the rest of Canadians. After all, where did I ever say 'Kill the Homosexual, Kill the Homosexual?'" Rev. Boissoin said.

Boissoin was found guilty last year by an HRC panel, headed by Andreachuk, of having exposed homosexuals to "hatred and contempt" by publishing a letter in the *Red Deer Advocate* warning against the dangers to the social order of homosexual activism.

Rev. Boissoin was prohibited for life from preaching sermons that are critical of homosexuality and was told that he cannot criticize homosexuality even in his private communications such as e-mails. Rev. Boissoin was also ordered to pay a total of \$7,000 in fines. As the respondent in the case, moreover, he was obliged to pay his own court costs while the complainant had the costs covered by the state.

Ezra Levant, who has had two HRC cases against him dismissed and dropped, maintains that even if the HRC decides in favour of the respondent, the "process is the punishment" with his own expenses having exceeded \$100,000 and civil suits still pending.

Levant became an international internet celebrity when he published the proceedings against him on the video website YouTube. He resoundingly defended the democratic principle of freedom of speech and told investigating HRC commissioner Shirlene McGovern that he would "rot in hell" before he violated those principles and apologized for anything he had published in his magazine.

Levant said the Alberta HRC's dismissal of the music store case was a brazen case of a double standard, in which only Christians and social conservatives can be guilty of "discrimination" but attacks on Christians by others are acceptable.

"So it doesn't matter if Christians are exposed to hate - they're not vulnerable. So says Comrade Andreachuk. By definition, she writes, a Christian cannot be the victim of hate speech," Levant wrote.

Hilary White - November 3, 2008 - *LifeSiteNews.com*

SERMON - PASSION SUNDAY - 2009

We begin today another observance of Passiontide and Holy Week. We reflect on the central position of the Cross of Christ in Christian faith and life. Crosses are atop our buildings; we make the cross on ourselves and it is worn around our necks. But we view the central position of the Cross in these present days against the background of the weakness of the Church of Christ. There is a weakness which the world despises but which the Gospel holds high - the weakness of the things of God contrasted with the things of worldly power. If it were that kind of weakness there would be no room for anxiety or alarm. In that kind of weakness is the ultimate strength. St. Paul in the first Corinthian letter says "and God chose the weak of the world to shame the strong" (1:27 - NAB).

But there is real cause of anxiety in the fact that the failure of the Church in modern society is of another and more serious kind. It is an obvious spiritual deficiency which at present afflicts the Church. This deficiency in the light of the massive secularisation of our contemporary society in which Almighty God is not so much denied as simply ignored. I am not saying this solely of Canada but of the dominant societies of the world. The Church is failing to get across the everlasting Gospel. Endless argument and discussions are not adequate substitutes for the open presentation of salvation through our Lord Jesus Christ. In so many countries the leaders of the Church have little impact. The Church is weak where it ought to be strong in bringing direct influence to bear on the moral chaos of the permissiveness of the modern scene. Any morality is tolerated or even applauded by governments.

Alongside this must be placed the equally certain fact that the Church has been deviating from Catholic tradition in its tendency to neglect the Cross of Christ as the centre of its affirmation, teaching and preaching before the world. It used to be that there were Lent books published with their necessary emphases on the Passion and Cross of the Saviour. It can also be noted that there is less effective observance of Good Friday. Christians ought to flood their churches on Good Friday but do they? Is it because the church now fails to give the Cross the pre-eminence it demands. Or is that Christians do not like to be confronted with the death of Christ on the Cross?

Yet, if Christian history proves one thing above all

else, it is that renewal and strength in the Church are always closely connected with giving prominence to the Cross. We must never doubt the fact that an emphasis on the Cross and Passion, in all its mystery and mercy which we can never fully understand, is absolutely central to the Christian faith. Nor has there been any doubt about the reason for the centrality of the Cross and Passion. It is because the Lord Jesus himself plainly taught that his death was deliberately designed to have an atoning power. And his disciples after his death stressed the Cross and its atoning power. This is why the Passion story in the Gospels occupies so many of their pages.

Atonement - real reconciliation with Almighty God - is now as always the supreme need of all people. There is no other way of escaping the deadly consequences of sin, nor of avoiding the suffering of separation from mankind's only ultimate peace. There is only one way to escape the suffering of sin and to reach our real peace and this is through reliance on the power of the Passion of the Crucified Lord.

Recently I heard of an Archdeacon (name and country withheld but my source is reliable) who remarked that sin is no big thing. Any sin is like a grain of sand at the seashore. What Gospel, what Good News could such a priest be teaching? None! He has no Gospel. He should find some other work to do. No wonder people leave the Church of God for the numerous sects.

But sin and its terrible consequences are none the less real. The modern pretence is that there are no unqualified moral standards. My truth, your truth. Any belief is as good as any other. Almost any behaviour is accepted. Language once unheard on radio or TV is now almost commonplace. Yet separation from Almighty God and his standards is fatal despite modern man's attempt to deny their significance in the modern world. It is important today as ever to teach and preach and show forth the saving Cross not only in Passiontide but at all times. The Cross is our only sure hope in this world or the next. It is only through the Cross and Passion that we may be brought to the glory of the resurrection.

By The Reverend Raymond Ball

FROM THE INTERNET

A few days ago I read this story on the internet and found it moving, so I have decided to share it with you. There is a great temptation among many to be self-righteous, smug and judgemental. But our blessed Lord taught that every human being is a sinner in need of forgiveness and also to be of a forgiving heart. We all need to recognise our sinfulness, genuinely repent and confess to Almighty God and receive complete and loving forgiveness. St. Paul writes in His letter to the Ephesians 1:7, 'In Him (Christ) we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.' Our Blessed Lord also taught us to pray: 'forgive us as we forgive . . . '

THE BLOOD

One night in a church service a young woman felt the tug of God at her heart. She responded to God's call and accepted Jesus as her Lord and Saviour. The young woman had a very rough past, involving alcohol, drugs, and prostitution.

But, the change in her was evident. As time went on she became a faithful member of the church. She eventually became involved in ministry, teaching young children.

It was not very long until this faithful young woman had caught the eye and heart of the clergyman's son. The relationship grew and they began to make wedding plans. This is when the problems began.

You see, about one half of the church did not think that a woman with a past such as hers was suitable for a clergyman's son. The church began to argue and fight about the matter.

So they decided to have a meeting. As the people made their arguments, and tensions increased, the meeting was getting completely out of hand. The

young woman became very upset about all the things being brought up about her past.

As she began to cry the clergyman's son stood up to speak. He could not bear the pain it was causing his future wife. He began to speak and his statement was this:

"My fiancée's past is not what is on trial here. What you are questioning is the ability of the blood of Jesus to wash away sin. Today you have put the blood of Jesus on trial. So, does it wash away sin or not?"

The whole church began to weep as they realized that they had been slandering the blood of the Lord Jesus Christ. Too often, even as devout Christians, we bring up the past and use it as a weapon against our brothers and sisters. Forgiveness is at the very heart of the Gospel of our Lord Jesus Christ. If the blood of Jesus does not cleanse the other person completely then it cannot cleanse us completely. If that is the case, then we are all in a lot of trouble. What can wash away my sins?

Nothing but the blood of Jesus! End of case!!!!

"Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved." Psalm 55:22.

We so seldom remember what our Lord said to those who were going to stone the woman taken in adultery: 'He that is without sin among you, let him first cast a stone at her' (St. John 8; 7).

By **Father Brian Gill** in *The Traditional Anglican* (The Magazine of the Congregation of St. Athanasius & St. Theodore, Presteigne, Powys, UK)

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