

A taste of Zimbabwe in Bracebridge

By Carol Sokoloski

It began with an afternoon tea and ended with a light lunch. That sounds out of order. What about the 'middle'?

Last August, with just two weeks before the incumbent, of St. Thomas', Bracebridge Rev. Kelly

Baetz, started her maternity leave, it looked as if a priest might not be available, at least in the short term. However Bishop Andrews took the needs of the church very seriously and approached Ottawa, not the Federal Government, rather the parish of St. Thomas the Apostle

Alta Vista, Ottawa.

St. Thomas' has had temporary leadership in the past. These were usually retired diocesan clergy. The prospect of a young African priest named George Kwari was intriguing. An interview with a small group of our clerical and

lay members led to the Bishop's appointment of Rev. Kwari as Interim Incumbent at St. Thomas' Bracebridge.

Father Kwari was born, grew up, studied, and was ordained in Zimbabwe. After obeying his practical father by obtaining a degree in electrical engineering, he was free to answer the call he had always felt from his heavenly Father. He was ordained deacon in 2005 and ordained priest a year later. Subsequently he was appointed as assistant priest at the Cathedral in Mutare, Zimbabwe.

While studying, Rev. Kwari met his future wife. Epiphania Kwari is an accountant, who in 2006, was posted to the Embassy of Zimbabwe in Ottawa. The family, which by then included 6 month old Simba, then came to Canada. In addition to an engineering degree, Rev. Kwari holds several other degrees in Divinity and Philosophy. He has a Masters degree in Pastoral Theology and is currently working on his Doctorate of Ministry at St. Paul's University in Ottawa.

Father Kwari was welcomed to St. Thomas' on September 4, 2010 at an informal and well-attended tea party, one day before officially taking his place as priest. He moved into his leadership role and quickly acquainted himself with the services, leadership team and activities of this parish's life.

During Rev. Kwari's tenure, the four weekly services progressed smoothly. Both Sunday morning services continued uninterrupted. The Friday morning congregation was delighted that he joined them for tea after the service when tales of life in Zimbabwe were shared. He also allayed concerns about the stability of Sunday evening's 'Conversations'. A brief Bible teaching followed by small group discussion over a light supper in Browning Hall, 'Conversations' concludes with a service of evening prayer and contemporary music in the church. His full participation in this ensured continuity. He also led services at the local nursing homes and did some visitation both in person and by phone.

Throughout his six months at St. Thomas', sermons were often enriched by stories of family life and events in Zimbabwe. Occasionally we were enchanted by a

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MATS FOR THE THIRD WORLD: Members of youth group from Trinity-St. Alban's, Bala, the Triple Ts (The Tuesday Thing), try out special hand made mats. The mats were made from bags in which three quarts of milk are packaged. The bags were then cut into long strips, and crocheted for people in India. Dr. Terry Chute took the mats to the Chute Memorial High School in Akavidu, which is located in the state of Andra Pradesh in India.

Bala parishioners set out to help

By Glad Bryce

Over the past year, parishioners at Trinity-St. Alban's in Bala have been busily cutting bags in which three quarts of milk are packaged, and then crocheting the strips into sleep or sit-upon mats for the Third world. The activity began with a call for milk bags and once enough bags were collected, a group of people would meet from 9 a.m. to 11 a.m. each Wednesday over the winter. The bags were cut into one

long strip and then the strips were rolled into large balls. The crotchet group would then begin crafting the soft, pliable mats which remain dry, do not attract insects and make the rock or sand floors of those living in Third world countries much more comfortable.

Some of the Triple Ts youth group enjoyed the comfort of the mats before they were sent off to the mission in India. Many of the mats, which vary in size, were

completed for the trip. Dr. Terry Chute took the milk bag mats to the Chute Memorial High School located in Akavidu, in the state of Andra Pradesh in India. Over fifteen mats were sent to help people in this part of the world. The parish looks forward to hearing about how the mats were received at the school. Dr. Chute will speak at the 9:30 a.m. service on May 8, 2011 on the results of his trip.

Inside Algoma



Fashion show held at Holy Trinity, Sault Ste. Marie

The ladies of the White Elephant group at Holy Trinity held their second annual fashion show on February 13, 2011. Guests enjoyed a scrumptious treat during the show.

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Bala youth group visits Rosseau

The youth group from Trinity-St. Alban's, Bala visited the pottery studio at the Church of the Redeemer in Rosseau.

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Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Monday, April 11.** Send items to: **Mail or courier:** P.O. Box 221 1148 Hwy 141 Rosseau P0C 1J0 **E-mail:** anglican@muskoka.com

Prayers and Pancakes in Sturgeon Falls

St. Mary Magdalene, Sturgeon Falls hosts two events

By Carole Anne Friedrich

Every year members of St. Mary Magdalene Anglican Church in Sturgeon Falls join to-

gether with other churches in this community to celebrate special occasions and worship together. Various events in the Municipality of West Nipissing offer the opportunity for church members to be involved in this way and recently two such events took place.

The first of these was The World Day of Prayer. For many years, St.

Mary Magdalene Church member Alma O'Neill has been an active on the interdenominational committee which organizes the celebration of this day in Sturgeon Falls. The tradition in the community is that every church in town has an opportunity to host the event. On Friday, March 4, 2011 a service was held at St. Mary

Magdalene Church. The was officiant Rev. John Stennett. Various members of the Anglican, United, Roman Catholic and Pentecostal Churches in the community participated in a bilingual ceremony written by the women of Chile on the theme of "How Many Loaves Have You". Themes and devotions for the day are written by

women from around the world. Originally women were also the sole participants, but for several years men have been part of the celebrations for World Day of Prayer. This year several men from St. Mary Magdalene Church volunteered as readers. Loaves of bread were distributed to the over

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Diocese of Algoma Anglican Church Women

DEVOTIONS FOR APRIL

As you read this, we are now approaching Holy Week and Easter. This time of year is also the start of Spring and new growth, which we can celebrate as part of the Easter Resurrection and God's faithfulness. In this regard, the topic I've chosen for this article is also an appropriate one for this time of our church year. The new life we see around us in the spring, including sweet little lambs, give us reason to marvel at God's gift of life, human babies! God's most marvelous creation of all, a human baby. I believe that all of nature's babies are wonderful as well.

The development of human babies, as I said, is, I believe, the most wonderful of God's creations. Without going into all the medical and anatomical details, as Dr. Paul Brandt does, in his book. Wonderful as they seem to me, an "old nurse!", they may be boring to others who are not of that persuasion. I will just condense it into what I feel will be interesting and meaningful. We know the story of conception and the implanting of the fertilized egg into the lining of the uterus prepared for it. From that beginning, cells dividing and dividing, each have the capacity to be a nerve cell or a muscular cell, or a heart cell. They all start to grow in this little being at the right rate and amount. Lungs are formed but remain dormant. The little heart starts beating very early on.

The amazing organ, the placenta is neither part of the mother or child, but a go-between. It carries nutrients and oxygen from the mother to the child and carries the child's wastes to the mother to be eliminated. The blood systems of the two are never mixed. Many hormones and chemicals come into play at the moment of conception that are usually not active. At the right time the mother's body gets ready for one of the most dramatic events it will ever know. Not going into all the events and anatomy, I'll just

say that now everything is in place for a new little independent being to exit its mother's womb and meet the world. The placenta has done its job. The new little being must now breathe on its own. The respiratory system springs into action with that first breath. The heart must also adjust, it now must send all the blood it receives to the lungs for oxygenation.

The little one may be an independent little creature but it still needs its mother for survival. Hormones, during pregnancy, have been busy readying the breasts to produce milk for the little one. Babies have never nursed before, but it takes them little time, sometimes with a little help, to figure it out. Breast milk is the healthiest for babies and for the first few months contains anti-bodies to protect against diseases for which the mother herself has developed anti-bodies. Dr. Brandt describes all this as "a miracle", and indeed it is.

How does this all fit in with "Christian cells in the body of Christ?" We are all part of the Body, each one of us a "cell". We move and work at the Spirit's bidding, just as the cells in a developing baby move at the bidding of hormones and chemicals. The Spirit, as we have discussed before, gives His messages in different ways through God's word, the Bible, Spiritual leaders, loved ones, and our faith community. We must discern the message; is it for me or someone else? What action do I take? The Spirit prompts each cell to the job He has for it: us!

Some of us are to regard spiritual or physical needs, perhaps even in other lands, maybe a close neighbour or family. Others are called to a solitary life of prayer or financial support. We must wait, scrutinize the message and tune into it. The Spirit will employ various means to speak to us and instruct us in the way we should go, if we hear His

voice. We may want to leap into action, but this may not be the Spirit's will and may handicap the rest of the Body. Consider the time of the Resurrection. The disciples and followers of Jesus, could hardly contain themselves with the news that their faith in the Messiah had proved right, despite the ugly fact of the crucifixion. Yet Jesus told them to "stay in Jerusalem and wait." They waited for forty days for what they needed; the baptism of the Holy Spirit. He is our Counselor, Comforter, Guide, and prompter of what activity is required of each "cell!"

In the human body, a minute quantity of the proper hormone can launch a complex upheaval; the still small voice of God, if responded to, can change a person or community and perhaps a world!

Hymn 153, *Common Praise*, 1938
Jesus Christ is risen today
Alleluia!
Our triumphant holy day,
Alleluia!
Who did once, upon the Cross
Alleluia
Suffer to redeem our loss.
Alleluia!

Happy Easter!

Bibliography: *In His Image*, Dr. Paul Brandt

Submitted by Ingrid Koropeski, Diocesan Devotions Secretary

Seeing the face of God

By the Rev. Grahame Stap

Sometimes as we go through life, we encounter situations that seem to beg the question "where is God?" We seem to forget that the problems of life are largely our fault because we allow, throughout the world, greed and hate to get in the way. We don't see the good that surrounds us and I guess for most of us when we see wonderful caring situations we don't say "there is the face of God."

I was thinking of this the other day and wondering why it is that we see good things and don't always thank God. At the same time we nearly always blame God when we see or hear of tragedy occurring in the world. It is asked: "why does God, if there is a God, let these things happen? Why doesn't God put right the ills of the world?"

My thoughts took me back to the time I was training to be a Chaplain at Chedoke hospital on Hamilton Mountain, working in the long time care ward. Some patients had been there all their lives. One had been born there and was at the time was twenty seven years old. Some had loving caring families that came every day. Others never had anyone come to see them. If it weren't for the wonderful caring staff their lives would have been filled with day after day of wretched loneli-

ness just waiting to die.

I remember it was a Wednesday. A man fifty-three years old, was brought in he had fallen in his kitchen and his spine had violently come in contact with a corner of a kitchen cabinet and he was paralyzed from the neck down. He had just retired from the navy and was looking forward to traveling with his wife of thirty-three years.

Thoughts from Grahame

They had not seen much of each other during their life together as the navy had kept them apart, some times for years at a time. They were just starting to get to know each other again when this terrible tragedy occurred.

His name was Ken and I had a great deal of difficulty going to see him. I could not imagine how anyone could live with not being able to move again; not being able to do anything even so simple as scratching your nose. Perhaps the biggest problem I had was that at the time I also was fifty-three years old and just starting a new career. Things seemed so right in my life and so wrong in his. In the end I did get to know him quite well and was always surprised by his calm acceptance of the circumstances of his life. He ministered to me far more than

I ministered to him.

One beautiful Sunday morning with the sun shining and not a cloud in the sky, I was walking towards the long time care ward when I saw a sight that will stay with me all my life. I saw the face of God. With the sun shining from behind him, strapped into a wheel chair was Ken, and on his lap was his three-year-old grandson. As I stood there spellbound I saw his grandson feed him. As they looked at each other you could see so clearly the love they had for each other.

Ken's disability meant nothing. It was as if it was not there at all. I felt tears come to the corners of my eyes and I knew the very real presence God. I also knew I would never look at a disabled person the same way again. I knew, that in a very real way we are all disabled. For most of us it is in the way we see and judge each other and not see that the presence of God is in us all, no matter who we are. My problem in going to see Ken was not my age. It was my disability in not being able to see in him the face of God. This Lent I am going to try and see the face of God in all people and perhaps if I do this, I will not stop when Lent ends, but go on to see only the good in people and recognize my own disability.

As always it is only my opinion.

Anglican Fellowship of Prayer calls on Algoma Anglicans to pray for upcoming synod

By Bonnie McNally

Once again, the Anglican Fellowship of Prayer is calling on God's people around the diocese to participate in a prayer vigil throughout the time of Synod proceedings, May 4 to 7, 2011. The intent is to focus our prayer on the events that will be taking place, on the delegates and other participants involved in presentations and decision-making, and on our sincere desire to see God's purpose achieved in our diocese, indeed across this country.

Jesus said, "Watch and pray". The dictionary defines 'vigil' as 'watchfulness' and scripture confirms that power is released through concerted prayer.

There are three different ways in which you are invited to be involved in the Synod prayer vigil.

1. In Sault Ste. Marie, a special room in the Delta Hotel will be set aside for a vigil to be held throughout the time that Synod is in session. Everyone is invited to take part, either by dropping in to the prayer room or by signing up

ahead of time for a specific hour-long period.

2. In other parts of the diocese we encourage you to hold a prayer vigil in your own church. We would be happy to help with suggestions on how to conduct a prayer vigil, as well as providing specific Synod prayer requests.

3. Individuals, wherever you are, are also invited to join us in prayer throughout the time of Synod.

Anyone who believes in the power of God and knows that God hears and responds to our prayer is welcome to be a participant in the prayer vigil. We encourage all Anglicans across the diocese to join in this important ministry.

In order to encourage one another and to feel like we are part of a larger 'whole', a list of those praying will be posted in the Synod prayer room. For more information, or to indicate that you will be taking part in the prayer vigil, please contact Bonnie McNally at (705) 524-1175 or mcnally@cyberbeach.net.

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EDITORIAL

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Letter from the Bishop

Lenten disciplines of generosity, prayer and fasting were commended by Jesus

Dear Friends,

Most religion is bound up with rules and regulations. Christianity is no exception. During this season of Lent, Christians traditionally focus on three disciplines: generosity, prayer and fasting. These are disciplines commended by Jesus himself and treat the three most important spheres of human relationship: our relationship with others, with God, and with ourselves. Indeed, Jesus expects his followers to exercise these spiritual disciplines, for he does not say, 'If you give alms . . .' or 'If you pray . . .' or 'If you fast . . .', but 'whenever' you do these things (Matthew 6).

Naturally, we would like some parameters. How much should we give? How many times a day should we pray? How long should we fast? But Jesus is not forthcoming. Where we feel the need to codify the religious life, Jesus slips below the surface of our behaviour and actions to the realm of our motives.

You see, piety can be an image thing. We want others to think of us, indeed, we want to think of ourselves, as disciplined, spiritual and compassionate individuals. But Jesus warns us about theatrical motives: 'Beware of practicing your piety before others in order to be seen by them.' Of course, human beings are made to want attention. 'Watch me!' our children squeal. But as we grow into adults this desire persists and we develop more sophisticated ways of expressing it. We have become quite adept at extracting compliments from others. But while there may be noble reasons for seeking recognition, a Christian must learn to find satisfaction neither in the attention of others, nor even in a sense of personal accomplishment, but simply in pleasing God. What does such piety look like? Let's think more about the three spiritual disciplines Jesus addresses.

Giving to the needy: The Pharisees were adept at putting on a great show of their generosity. They would buy water for the poor who would, in turn, bless their benefactor in a loud voice. Jesus called these folks hypocrites (or, as the Greek word actually means, 'play actors') because they loved the lime-

light. The Christian, by contrast, is meant to give secretly. Not even the left hand must know what the right hand is doing (I think the image here is of one hand counting money in the other). Jesus' exhortation implies that giving must be as spontaneous and unself-conscious as possible. Our reward will come from God through participation in his own generosity and in seeing the needs of others met.

Prayer: It only makes sense that as prayer is meant to address God its focus ought to be God alone, and not what appearance is being given to others. Does Jesus' instruction apply to us? The average churchgoer may feel blissfully free of Jesus' reproach to the Pharisees, especially if he or she is regular in church attendance. But if the only time we pray is in church or at the supper table when surrounded by other people, there is cause to wonder about our motives. Jesus says, 'Find a quiet, secluded place so you won't be tempted to role-play before God' (Peterson's lively translation in *The Message*). One commentator says that the secret room to which we retire 'was used for the store-room where treasures might be kept'. Those who habitually visit the secret place will indeed find spiritual treasures waiting for us when we pray.

Fasting: Fasting consists of not eating food for a prescribed period of time. Fasting in the Old Testament was practised before certain festivals (most notably the Day of Atonement); on occasions of great distress or sorrow; and often in conjunction with prayer and acts of repentance. Pious Jews in Jesus' day fasted twice a week (on Mondays and Thursdays) and, once again, made a great show of their religiosity. It was an opportunity to display their self-discipline and piety.



Today the practice of fasting has been seconded by diet gurus while falling into neglect in the Church (despite the fact that our prayer books identify Ash Wednesday and Good Friday as 'Fast Days', and despite the fact that Jesus said (and said twice) 'when you fast'). We are therefore not too much in danger of being showy in our abstinence. But fasting is a way of demonstrating that God is more important than our very bodies. In this day, when the body is pampered and worshipped, we need to be reminded that quality of life is much more than what we eat, drink or wear. Indeed, fasting is a way of saying that the satisfaction of every human appetite is found in God.

Jesus' teaching centres on the fact that there are two kinds of religiosity: an outer and an inner; a religiosity directed to others and a religiosity directed to God. Those whose show of piety is public will receive the rewards of their display in their public approval; but those whose piety is carried out in secret will receive the secret approval and reward of our Father in heaven. The challenge, therefore, is to become so conscious of God that we become unself-conscious in all of our acts of devotion, from generous giving, to prayer, to the self-discipline of fasting.

May God grant us all a holy Lent,

+Stephen Andrews

Stephen Andrews
Bishop of Algoma

Praying for the dead

By the Rev. Richard White

The date was August 31, 2007. It was a cloudy, cool day as a small crowd of royals, dignitaries and aging pop stars crowded into the Guard's Chapel for a memorial service. They were marking the tenth anniversary of Princess Diana's death. Her sons, the Princes William and Harry, arranged the service. Prince Harry delivered a eulogy. The Archbishop of Canterbury, Rowan Williams, offered two prayers later distributed across hundreds of congregations. In one of these, he prayed: "May she rest in peace where sorrow and pain are banished, and may

the everlasting light of your merciful love shine upon her."

Both the event, and the Archbishop's prayer met with some disapproval from the more conser-

History Byte

vative wing of the Church. Was it proper for Anglicans to mark the anniversary of a loved one's death with a service? Did the 'may' suggest that he thought the Princess' soul might not be at peace, or might be in "Purgatory?" Or was he merely wishing her well and

entrusting her to God? The answers to such questions lie in our liturgical history.

The earliest records of praying "for" the dead date back to at least the latter part of the second century. The tomb of the bishop, Abercius (died. C.E. c. 167) from south-western Turkey bears this inscription: "Let every friend who observes this pray for me." His words were repeated on other Christian tombs after that. The great defender of the Faith in the early Church, Tertullian (C.E. c. 160-c. 220 A.D.) said a widow had a duty to pray for her dead

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THE LATEST IN FASHION: Connie Elkin, wife Rev. Bob Elkin, and Donna Komhyr, People's warden at Holy Trinity, Sault Ste. Marie, were two of the models at the second annual fashion show held on February 13, 2011. The show was organised by the church's White Elephant group.

Bala youth group visits Rosseau

By Glad Bryce

The Triple Ts, (The Tuesday Thing) youth group at Trinity-St. Alban's, Bala, have been meeting and enjoying activities over the past year. The accompanying photos show the group's end result of a visit to the pottery studio at Church of the Redeemer in Rosseau. The Triple Ts visited Rosseau where Marilyn Goodhall and Kathryn Hailstone patiently taught the group how to make ceramic bowls.

The bowls were delivered to the group on a Tuesday following the completion of the firing process. The Senior TTTs are keen to try the same activity and when the warm weather returns they will

visit Redeemer for lessons. Our thanks go out to Mrs. Goodhall and Mrs. Hailstone for their gentle and encouraging instructions. Some of the bowls were given as gifts to mothers, grandmothers and fathers.

The Junior and the Senior TTTs also enjoyed Snow Tubing this winter. This outdoor sport was done at Camp Crossroads where the snow-tubing run went right onto the frozen lake. A large igloo was built on the lake and it was large enough to accommodate several visitors.

As the afternoon ended with the setting of the sun, the group finished their day with a Pizza supper at the local eatery in Bala.



MADE FROM THE SOIL OF THE EARTH: Marilyn Goodhall, centre, is pictured with members of the Triple Ts youth group from Trinity-St. Alban's, Bala, and their adult leaders. Mrs. Goodhall, and Kathryn Hailstone (not pictured) are two gifted potters who have a pottery studio at the Church of the Redeemer in Rosseau.

Centuries-old custom continues in Anglican church

Continued from p. 4

husband. By the 4th and 5th centuries, prayers for the well-being of the dead were common in the Christian Church. Even today, Christians in the Orthodox Faith use an ancient liturgical rite, the Liturgy of St. James, which includes a prayer asking God to give the faithfully departed "true rest... in the land of the living."

As the centuries marched by, people started to embrace a new belief. "Purgatory" became a place where the souls of good people were purified before they entered Heaven. It was appealing. It became the official doctrine of the Roman Catholic Church, and was affirmed by popes, theologians and church councils from the 13th century on. The doctrine of Purgatory had changed the way people prayed for the dead. The prayers and sacrifices of the living were believed to shorten the time it took for the soul to be prepared for Heaven. It also led to the creation of "chantries" in England.

The word "chantry" referred to several things. A chantry could be an endowment left to a church, cathedral or abbey to have a priest celebrate masses to release the soul of a deceased benefactor from Purgatory. King Henry II (1133-1189) left an endowment to Dore Abbey, Herefordshire, for the saying of a daily mass for his soul. His youngest son John, that's "bad King John" of Robin Hood fame, left an endowment to a church in Derbyshire to create a "prebend", a clerical position akin to that of a canon, to make sure someone would celebrate a mass in perpetuity for his soul. A chantry could also be an altar or a chapel set aside especially for this purpose. One of England's oldest cathedrals, Winchester Cathedral, has six chantry chapels dating back to the 14th century where masses were said for the souls of various ecclesiastical dignitaries. The City of York in England had around 100 chantry chapels.

Praying for the dead to be

released from Purgatory was serious business in England. In the mid 14th century when the Black Death struck the greater population of London, unscrupulous clergy charged exorbitant fees to pray both for the dying and for the souls of the dead.

In the 16th century Henry VIII broke with Rome and how we prayed for the dead would change too. The Act of Supremacy of 1534 gave Henry supremacy over the Church of England. In 1545 an Abolition of Chantries Act turned over chantry endowments to the Crown. His young successor, Edward VI had a new Act issued in 1547, and over 2,000 such chantries were ended. Purgatory wasn't immediately expunged from our ancestors' prayers. Henry issued "Ten Articles" of religion, and the tenth gave assent to praying for those in Purgatory. It would be the advent of our prayer books that would deal Purgatory its death blow, and our prayer books would eventually revive an

Holy Trinity, Sault Ste. Marie holds annual fashion show

By Fran Glover

How do you combine food, fun, fashion, and mission outreach? Simple. You have a tea and fashion show put on by the ladies of the White Elephant Group at Holy Trinity, Sault Ste. Marie.

On February 13, 2011, the group presented their second annual show before some 60-70 viewers. The emphasis was on the great buys a shopper can find at the church on Thursday mornings. Members of the group were the models, with the male models getting loud applause. There was a running commentary as each person strutted their stuff, everything from jeans and tops to dresses for the mother-of-the-bride. While watching the show, the guests enjoyed tea and strawberry desserts.

The White Elephant group has

been offering this service for some 40 years. Not only has it provided a good source of revenue for the church, but has knit together members who look upon other members as their families. Through the years, they have been very generous in their support of the John Howard Society as well as donating clothing drives for the First Nation reserves along the west coast of James Bay.

There is a saying that one person's junk is another's treasure and this group, through this outreach, has proven it to be true. Where else can you find top line clothing at rock bottom prices while enjoying a free cup of coffee and the friendship of people who care about you and each other? Well done ladies. Keep up the good work.

Anglo-Catholic revival in the 19th century restored much of Catholic custom and ritual, Article XXII remained in force.

So, when we pray for the "faithfully departed" we aren't praying for the salvation of the dead in hopes that our prayers would nudge them into Heaven. Prayers, such as a "commendation" or the prayer for committal at a funeral service, are asking God to "bless" and be "gracious" to the faithful one who has died, much as we might pray for the well being of someone we love who is alive.

This brings us back to the August, 2007 service for Princess Diana. It actually reinforced an ancient, often forgotten Christian custom of honouring the faithful on the anniversary of their death. As for the Archbishop's prayer, the prayer upheld the centuries-old Anglican custom of praying for God's on-going blessing of a loved one. Both customs are worth re-examining as helpful rituals in the grieving process.

earlier understanding of the reason we pray for the dead.

The 1549, 1637, and 1662 editions of the Prayer Book contained prayers for the dead, while the 1552, 1559, and 1607 editions did not. Our Canadian *Book of Common Prayer* (1962) was modeled on the 1662 edition of the Prayer Book. This line from the Intercessions echoes the 1662 book: "and we bless thy holy Name for all who in life and death have glorified thee; beseeching thee to give us grace that (we) with them (may) be partakers of thy heavenly kingdom." There is a similar sentiment expressed in the BAS "Prayer after Communion" in the Funeral Liturgy for Use in Church.

As for Purgatory, The Thirty-Nine Articles of Religion (1563) were unambiguous. In Article XXII, Purgatory is addressed as "a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." While the

Now I Get It

By the Rev. Bob Elkin

An old friend recently lamented: "My wife doesn't understand me Bob. Does yours?" "I don't think so", I replied. "She doesn't even understand me." Well that wasn't the right answer! I don't think there was a right answer but really, what is it with all this wanting to understand and be understood? Mark

Twain once said: "Some people are disturbed by the passages of the Bible that they don't under-

stand. I'm disturbed by the passages that I do understand." I'm with Mark Twain. Sometimes ignorance is bliss.

Lately I've heard a lot of chatter about the world coming to an end in 2012. Apparently this has something to do with the Mayan calendar which ends on that year. Various seers and soothsayers have made the connection that "The calendar ends and the world ends", and have developed a sizeable following of people who see this as reasonable. It doesn't make sense to me. When I was about sixteen somebody gave me a Playboy Calendar that was missing Miss

Letter from Bob

December and although I saw this was a sad loss, I didn't think it was the end of the world! In the long run it didn't matter. My mother found the calendar in August when she turned the mattresses so December wouldn't have arrived anyway. Come to think of it the world did almost end in August that year, so maybe there is something to the chatter going on today. The Mayans don't worry me but you didn't want to mess around with mom back then! Personally I've always felt that if I step off the curb one afternoon and get hit by a passing beer truck then the world has ended! The rest of you may still be here going about your business but as selfish as it sounds I won't really care. And no, I don't want to understand exactly when that will happen.

I've seen couples in difficulty because they feel that their partner doesn't understand. They go through contortions trying to insure that they've explained everything they've said or done. Sometimes they even send each other letters in an effort to make sure it is clear. If my wife, who is in the next room, got a letter from me I know things would be clear to her. I can just hear her: "Well he's clearly lost his mind now!" Besides, she already has a good understand-

ing of why I do the things I do. I once heard her explain it to one of our children who plaintively asked: "Why did dad do that?", over some strange, unfathomable thing I had done. "Because he's an idiot!", came the reply. Enough said. No explanation could have been more succinct and I was in no position to refute it. "Who knows? Live with it!" Enough said.

Life is a bit like defensive driving. When the person ahead of you signals a right turn and then goes left the important question is not "Why did he do that?", but rather "What can I do to keep from getting creamed?" So every couple of years when somebody stands up at the Annual Vestry and says: "The Roman Catholic Church raises a lot of money with bingo and raffles. Why can't we do that too?" I know exactly what to say. I don't get theological about the evils of gambling. I don't wander along the subtle and subjective paths of morality. I don't strain myself to make sure everybody understands. I just look them straight in the eye and say: "The bishop says we can't!" Enough said.

Relationship with Father George Kwari was mutually beneficial

Continued from Front

an a cappella singing of well loved hymns and services sometimes concluded with an amusing story or a joke. There were some extra services. Even the local newspaper took note of a special outdoor celebration of All Souls Day at the cemetery when 65 people attended a meaningful commemoration of those who have gone 'home'.

As Advent approached, Father Kwari invited parishioners to take part in a prayer ministry. Several volunteers agreed to pray specifically for ten or twelve fellow parishioners. That ministry was celebrated with an evening service shortly before Christmas. A second special evening service, with healing as the theme, was held during the last week of Rev. Kwari's time in Bracebridge. Attendance at morning or evening sessions of a Bible study on the *Book of Ruth* provided lively discussion and an appreciation for his thorough knowledge of biblical history.

To fully test this incumbent's ability to handle the unexpected, the commercial dishwasher decided to 'die'. The ladies of ACW saved the day by initiating a 'tea bag' appeal. Parishioners received an invitation to share a 'cup of tea' and consider a donation to the dishwasher fund. So successful was their appeal that contributions proved sufficient to also purchase a replacement for our ageing and challenged office photocopier.

The lead-up to Christmas was understandably hectic. The sacrifice Rev. Kwari made, having already being separated from his wife and child, was made even more painful when his mother-in-

law became ill and subsequently died. Mrs. Kwari had to cope alone while her husband saw to it that all planned Christmas services went ahead before he could leave Bracebridge and arrange to fly with his son to Zimbabwe and rejoin his wife.

As his time in Bracebridge drew to a close, friends and volunteers helped Father George organise an evening programme to help fund the tuition for Fabian Mataga, a Zimbabwean student who will study for his master of electrical engineering at Dalhousie University in Halifax. A capacity crowd filled the church's Browning Hall and a buffet dinner provided an opportunity to taste several traditional dishes of Zimbabwe done Canadian style. A local drummer supplied at least a dozen drums along with scores of other instruments and everyone joined in as the leader set the tempo.

Father Kwari played a home video showing the topography, history, lifestyle, worship style, and family life in Zimbabwe. As everyone watched footage of Rev. Kwari and the exuberant congregation to which he is accustomed, all realized how stoic and almost tranquilized North Americans must appear to an African. The local newspaper also ran a story on the evening's activities and to date more than \$3,000 has been raised.

We have been blessed by Father Kwari's ministry during his time at St. Thomas'. All pray that he too felt enriched by his time here. Certainly he has proven his ability to lead and guide a parish including the annual vestry. His gentle spirit belies a firm grasp of

not only biblical truths but also the day to day requirements of being part of Church hierarchy. He always insisted everything be done according to Diocesan policies and procedures! However, lest the impression has been given that this young priest, husband, father, and friend, with a pleasant manner and ready smile, is without fault, think again. The author has it on good authority that Father Kwari lacked skill at finding his way to several Muskoka destinations and that snow plough windrows proved a challenge for this transplant from Zimbabwe via Ottawa. No doubt he was thankful to make that last trip to Ottawa and home.

To close on a serious note. Members of the church enjoyed a mutually beneficial relationship. St. Thomas' has learned something of another culture, all the while maintaining the flow of parish life and Father Kwari has had the opportunity to lead a sizeable parish in preparation for God's next call on his life.

So the last event with Father Kwari was that lunch mentioned at the beginning of this article, another of the wonderful events our ACW groups manage so well. Farewell is bid to the Interim Incumbent as all now welcome the return of our own Rev. Kelly Baetz. She is resuming full time ministry having for the second time added to our parish numbers. Beautiful daughter Claire will be baptised and become the newest member of St. Thomas'. May God bless George Kwari and his family and may He watch over and sustain Kelly Baetz and her family. God does provide.

A TASTE OF ZIMBABWE



An Evening Of Food, Culture And Entertainment

Funds raised from our dinner tonight will support an educational scholarship for Fabian G. Mataga, a Zimbabwean student coming to study his Masters of Electrical Engineering at Dalhousie University

Master of Ceremony: Jeffrey Smart

Entertainment: Barry "Bazza" Hayward

St. Thomas Anglican Church | Browning Hall
Saturday February 19, 2011

LIFE IN ZIMBABWE: The Rev. George Kwari and members of St. Thomas', Bracebridge, organised an evening of food, culture, entertainment on Sunday, February 19, 2011. Proceeds from the evening, which exceeded \$3000, will support Fabian G. Mataga, a young man from Zimbabwe who is going to be studying engineering at Dalhousie University in Halifax.



WINTER FUN: Members of the youth group from Trinity-St. Alban's in Bala, prepare their snow tubes for a run down the hills at Camp Crossroads, a local camp located in the area.

Making submissions for publication in the Algoma Anglican?

- 1) Articles: If you're sending articles, we prefer to receive digital files. Our first choice is to receive attachments in Microsoft Word. Our second choice is for material to be pasted into the body of the E-mail message. Do not send WordPerfect attachments. We do not use WordPerfect in our production department.
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E-Mail address: anglican@muskoka.com

**DIOCESE OF ALGOMA ACW
SPRING CONFERENCE AND ANNUAL MEETING**

in Sudbury ~ May 31 and June 1, 2011
[Board Meeting Monday, May 30 at 4:00 p.m.]

**OPENING EUCHARIST - CHURCH OF THE
ASCENSION**

1470 Sparks Street, Greater Sudbury
The Rt. Rev. Dr. Stephen Andrews Officiating and Presiding

CONFERENCE CENTRE AND ACCOMODATIONS

Howard Johnson Plaza ~ 50 Brady Street
Ph. (705) 675-5602 [mention ACW Conference]

GUEST SPEAKERS:

JOHANNA HENRY from the Stephen Lewis Foundation
[She liaises with grandmother groups across Canada,
led 42 Canadian Grandmother Delegates on a trip to South Africa
to visit projects supported by the Foundation
and to attend the African Grandmothers Gathering
on Manzini, Swaziland]

For registration and further information
contact:

Shelia Stevens
104 Juliette Dr., Hanmer, ON P3P 1H9
Ph.: [705]969-0176

*Plan now to attend
Don't miss this great chance to worship, plan our
future, and have fun together !!!*

Time to connect with others

Continued from Front
forty people who attended the service.

Another event eagerly awaited was the Shrove Tuesday pancake supper. This event is hosted by four Christian communities in West Nipissing, the Anglican, United, English Roman Catholic and Pentecostal churches. Many years ago this annual pancake supper was hosted by the men at St. Mary Magdalene Church, but as the event grew over the years, an invitation was extended to men in other churches through out the community to get involved. They did. Now, the event is held in the church hall at Our Lady of Sorrows Roman Catholic Church as they have a much larger kitchen which is needed to accommodate

the men from all four churches. The men get together to plan the meal, cook, serve and clean-up afterwards. Various members from all the churches involved, contribute to the dessert and condiment tables, but since that's not a requirement, many women and men from various churches in community and beyond, just sit down and enjoy the meal. One member of St. Mary Magdalene is famous for her strawberry and rhubarb pancake topping. Everyone looks for her special treat.

For many of the over one hundred attendees, it was a time to connect and talk with people not often seen in our day-to-day busy lives. The author was moving from table to table to say "hello" and sometimes "welcome home", and

noticed others were doing the same thing, even meeting in mid aisle between the tables for a quick hug and "how are you?"

Shrove Tuesday is more than a day to sit down and let the men wait on the women. It's the day for members of our Christian community of churches to catch-up with friends and acquaintances from our larger community of West Nipissing, who due to illnesses, travel or transportation issues, have been absent from people's lives for the long winter months.

For some people the arrival of the robin is the first sign of spring. But for many of the members of St. Mary Magdalene and other churches in Sturgeon Falls, it's the Shrove Tuesday supper.



THE STAFF OF LIFE: Participants at the World Day of Prayer service, held at St. Mary Magdalene, Sturgeon Falls, distribute loaves of bread to those in attendance.

Algoma Cycle of Prayer

Sunday, May 15 - 4th Sunday of Easter

North Muskoka Pioneer Parish

St. Mary's, Aspden
St. Paul's, Grassmere
Christ Church, Ilfracombe
Holy Trinity, Newholm
St. John the Baptist, Ravenscliffe

The Rev. GailMarie Henderson

Sunday, May 22 - 5th Sunday of Easter

St. John the Divine, North Bay

The Rev. Andrew Nussey
The Rev. Grant Churcher (Hon.)

Sunday, May 29 - 6th Sunday of Easter

ACW Executive and the Anglican Church Women of the Diocese - Annual Meeting (May 31-June 1, Sudbury)
ACW PRAYER

Almighty God, we pray for your blessing and grace on our work and witness as Anglican Church Women in Canada. We give you thanks and praise for giving us wisdom, knowledge and understanding so that we may serve you in spirit and truth. Called to be your church, may our study, learning, worship and service be always to your glory and the building of your kingdom in our communities and throughout the world. In our ministry may we always respond to the needs of others with your love. We pray in the name of the One who redeemed and loves us, your Son, Jesus our Saviour. Amen

Thursday, June 2 - Ascension Day

Church of the Ascension, Sudbury

The Ven. Anne Germond
The Rev. Dr. Robert Derrenbacher (Hon. Assoc.)
The Rev. Rhonda Hirst (Hon.)

Sunday, June 5 - 7th Sunday of Easter

Great Spirit Island Parish

St. Paul's, Manitowaning
St. Francis of Assisi, Mindemoya
The Rev. Canon Bain Peever

Sunday, June 12 - The Day of Pentecost

St. Matthew's, Sault Ste. Marie

The Rev. Patrick McManus

St. John's, Garden River

Bishop Fauquier Memorial Chapel

Ms. Lana Grawbarger - Lay Pastor



CREATIVE WAY TO HELP: A group of parishioners from Trinity-St. Alban's, Bala crocheted mats out of milk bags for people in India.



From the Anchorhold



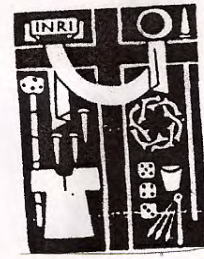
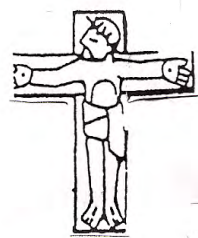
By Sister Mary Cartwright

Since it is almost three weeks to Easter and we talked about Lent last month, we will start with the April Saints. Here are Archbishop Anselm, Canterbury, Bishop Heber of Calcutta; George Selwyn of New Zealand; and Richard of Chichester, remembered for his prayers. We have George, Patron of England; the martyrs of the twentieth century (and twenty-first?) and Catherine of Sienna, religious and spiritual teacher, and Mary L'Incarnation, spiritual leader in New France, all part of that vast host no man can number, and join us in our Holy Week walk and rejoice with us at the Resurrection. Holy Week begins with the little joy of Palm Sunday as Jesus arrives in Jerusalem meekly riding a donkey to the shouts of "Hosanna" and the waving and strewing of palms by the children, disciples, and assorted hangers on. It is noticed by some as the fulfillment of the prophecies and the foretaste of hosts that will sing down the ages at every Eucharist. "Blessed is He who comes in the name of the Lord. Hosanna in the highest."

Holy Week is a time of increasing tension and enmity from the powerful. Jesus tries to ready and steady the disciples for what is coming but they are still squabbling about "who is the greatest in the Kingdom", whose nature they have failed to grasp. Jesus calls them to the feast, washes their feet, the act of a slave, to remind them of their servanthood, and His (and ours!). Then He gives the final gift of love on this earth, to be consummated on the cross: "Take, eat, this is my body broken for you. Take, drink, this is my blood shed for you for the forgiveness of sins." They cannot understand yet, they are awed and frightened. Judas goes out into the night. They all go out to Gethsemane singing the psalm and the Passion begins. Jesus goes a little way apart, taking Peter, James, and John, and prays in agony that this cup may pass from Him but His Father's will alone be done. Over and over He prays until He comes to the peace of acceptance. We can learn from this, in our own darkest hours; to persevere in hope and prayer is difficult. The disciples, worn out with emotion, can't keep awake. Then comes the betrayal and the disciples run away and then the hurried and probably illegal trials. The silent dignified endurance of mocking, crowning with thorns and scourging, which so impressed Pilate (and scares him), the carrying of the cross and finally the nailing to the cross and yet He can still say: "Father forgive them, they know not what they do." He hangs there from the third hour (9:00 a.m.) to the ninth, but from the sixth to the ninth hour, there is total silence from nature, darkness. We can only reverently presume that He was taking on and carrying all the world's sins: past, present, and future. It ends with the cry of dereliction: "My God, my God, Why hast Thou forsaken Me." What comfort to feel that He suffered even that ultimate loss for us when we feel utterly forsaken. There is no depth of pain and grief he has not plumbed. The "Tetelstai", the cry of a runner at the finish line; it is finished, or it is accomplished, then quietly, "Father into Thy Hands I commend My spirit." He is dead. And for the disciples and the women, the world has ended. Joseph of Arimathea begs the body from Pilate and he and Nicodemus bury it in what was probably Joseph's own new tomb. The Sanhedrin seals the tomb and sets guards, as Pilate refuses to. The women and disciples go home to wait out the Sabbath in despair and self-recrimination. Jesus, by the way, is not "resting". He is, in the old term, "harrowing Hell", preaching to the souls in Sheol. All must hear the word.

And then the first day of the week, which changes life forever. "The Lord is risen", the angel tells the women and they run home. But Mary Magdalene stays behind weeping and Jesus Himself sends her to tell the disciples and Peter (because He knows Peter feels unworthy). Peter and John come running. Peter goes in and sees everything but registers nothing. John sees and believes. The Greek words for seeing are different. Peter sees with the eyes, John with the heart. The other disciples cannot believe such Joy, so Jesus comes Himself wearing the wounds of love, eating and drinking, letting them (especially Thomas) touch His wounds and Himself. He comes and goes among them, cooks breakfast for four of them by the sea until they know His presence whether they see Him or not. "Blessed are those who have not seen but have believed." That's us too.

CHRIST IS RISEN!
HE IS RISEN INDEED!
CHRIST IS IN OUR MIDST!
ALLELUIA!



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for publication in
the Algoma Anglican?**

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THIS IS A CAPTAIN CHURCHMOUSE PRODUCTION
TEACHING HOW TO LIVE & GIVE THROUGH DRAMA & LITERATURE

LUCY DIDN'T LIE

Starring
The Churchmouse Players

St. Luke's Cathedral
160 Brock Street

Saturday May 7 2011
1 pm & 3:30 pm

Advance Tickets:

\$ 8 Adult
\$ 5 Srs & St u dents
\$2 Children

from:
The Party Palace Chornyj's Hadke
Cathedral Office

At the door:
\$10 Adult
\$6 Srs & Students
\$3 Children

Ticket Profits & Free Will Offering for
WORLD VISION & RIGHT TO PLAY

A play based on the works of C.S. Lewis as told by a Very Large Mouse.



On Good Friday, April 22, 2011 9:30 a.m.
our children invite you
to St. Luke's Cathedral, 160 Brock St

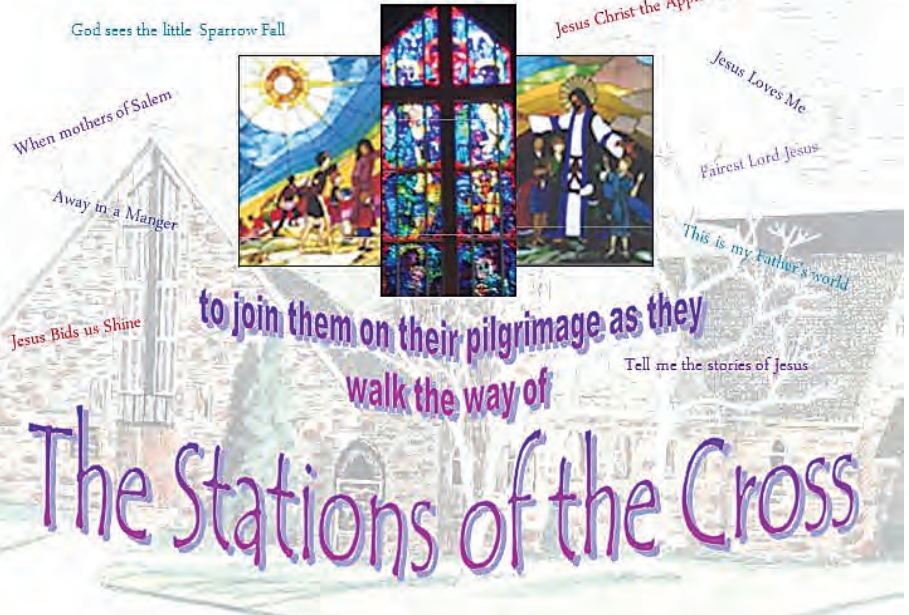
God sees the little Sparrow Fall
When mothers of Salem
Away in a Manger
Jesus Bids us Shine
Jesus Christ the Apple Tree
Jesus Loves Me
Fairest Lord Jesus
This is my Father's world
Tell me the stories of Jesus

to join them on their pilgrimage as they
walk the way of

The Stations of the Cross

With material and guidance originally provided by The Reverend Canon Henry Morrow.
Experience Good Friday with a liturgy of children's music,
drama, prayers, readings, and a keepsake from each station.

This is our seventh year
and all those involved look forward
to taking part again.
Bring a friend! Everyone is welcome.



Lace up the shoes and get out and walk!

By Charlotte Haldenby

One of the retirement projects of a friend of mine, Marnie McDonough, whose husband Thom does United Church services in Goulais, is to walk El Camino de Santiago, the pilgrimage route in Spain. She has been walking longer and longer distances to get into good condition for this. Now she's adding weight to her backpack.

Meanwhile, because of my former archaeological work and two injuries, I am waiting for knee surgery and am struggling at two blocks. Hey, even last year I used to do my own shovelling, and walk to the grocery store if I ran out between Saturdays. I would also walk to church three seasons, and to my book club meetings when they were close. And when I was still teaching, a walk around the neighbourhood in the morning set me up for the day's lessons. So here I am looking out the window in March break, and seeing the grass showing around my front tree, and just raring to go, if I could.

Walking is pain for me now, but for some people in our society walking or any exercise is "a pain". Earlier this month on the CBC, there were stories about how we have become so sedentary, especially our children, that those age ailments like heart disease are easing down to lower and lower age groups. And we're eating more and more, and having our snacks, and not paying much attention to Canada's Food Guide. Even at recess elementary

Looking at the World

school kids would much rather be playing computer games than going outside and running around in the fresh air at recess. We do not need a government study to show us the problem of childhood obesity. So I encourage you at whatever stage in life to walk. It doesn't cost anything although you may need a new pair of shoes sooner.

Consider these examples: You may have a "Saul on the road to Damascus" moment, where suddenly all becomes clear and you know where your life is heading. William Booth was an unhappy evangelist who wanted a real mission and didn't come home until late one night from walking in the slums. He then began the Salvation Army.

You may think out what life really means. How many philosophers and theologians needed that daily walk just to think. Walking may also enhance your studies, such as Arnold Toynbee's walking through Europe to see where the history he would write about, had all happened.

You may observe a situation developing that definitely needs attention. Rachel Carson and a friend walked the beach and observed how the water was changing, and got people

concerned about what chemicals we put in our water. Dorothy Day walked through the tough areas of town and saw her mission to start the Catholic Worker movement. Mother Theresa was a high school teacher and nun in India but was unhappy. Then she walked all day in the slums of Calcutta and knew from her total exhaustion how it felt to be poor, and where she had to be.

You may see something so awesome it inspires you to write. Wordsworth and his sister walked daily in the Lake District. Emily Bronte walked out on the moors, working through prob-

"You may observe a situation developing that definitely needs attention."

lems, and eventually the moors became the whole atmosphere of *Wuthering Heights*. Could Charles Dickens have written *Oliver Twist* without his walks through the slums of London?

You may feel comforted that some things stay the same, or become dedicated to saving them. John Muir of the Sierra Club and James Audubon, and Roger Tory Peterson walked the wilderness and knew we had to keep the land safe and the birds singing, and be able to identify them! You can meditate as you are mindful of your walking,

like the Russian Pilgrim on his trek of continual prayer, saying "Lord Jesus Christ, Son of God, have mercy on me a sinner." Or the Peace Pilgrim in the US. Or the aboriginal lady from Thunder Bay area walking the Great Lakes with her bucket of water.

You may discuss things with friends, or yourself, and come to amazing decisions. C. S. Lewis, the author of the *Chronicles of Narnia* spent an evening and more walking with J. R. R. Tolkien, a Roman Catholic and author of *Lord of the Rings*, and another Anglican friend, until four in the morning. On a bus ride soon after he changed from being an atheist to a Christian. You can get through hard times. Dietrich Bonhoeffer, a Protestant theologian in Nazi Germany, walked and walked around his limited cell yard, waiting for his execution for opposing Hitler, and keeping from despair.

You may walk to change your life. Harriet Tubman walked her way to freedom in Canada, and then went back to help other slaves along the Underground Railway. Gandhi walked to the sea to protest the salt tax the British were charging in India and started the path to independence. Martin Luther King organized the Freedom March in Selma, Alabama and speeded up the Civil Rights Movement.

You can walk at any pace and in any landscape. Theodore

Roosevelt would take people point-to-point, straight through or over or under anything in his path. Abraham Lincoln had an awkward walk, but you knew he meant business, and when the Civil War was almost over, he walked alone through a southern city to start the healing. Henry David Thoreau would saunter through nature for four hours a day. The word "saunter" comes from the description of walkers to the Sainte Terre (Holy Land). Check out Richard A. Hasler's *Surprises Around the Bend* for even more examples. Marnie McDonough now has my copy.

So lace up the shoes and get to it. It could be a hike on Earth Day to appreciate the natural world. It could be getting back into morning walks now the sun's up and the snow's gone, alone or with a friend. It could be walking for a cause to raise money for research, or joining others in a "walk across Canada" to support your views. Or it could be walking the Stations of the Cross on Good Friday or a walk to the riverside Easter sunrise service.

Do you remember the song from the TV show Fame: "My God is a living God, He's a walking and a talking and forgiving God?" Physically, it will be good for you. And if we all walked in each other's moccasins, or walked the talk we say we believe in, how the world could change! I can hardly wait to be out there with you!