

## The question: Should our church adopt new technology?

**By the Rev. Jeff Hooper**  
Incumbent, The Parish of the  
Good Shepherd and The Parish  
of Almaguin

*Editor's note: This is a submission  
from Rev. Fr. Hooper regarding  
the ongoing work of the Communi-*

*cations Committee relative to the  
Diocesan Strategic Plan.*

How do we decide when it is time to bring a new technology into our churches? This decision can be difficult. On one hand there is a certain cultural pressure for

our churches to be more technologically savvy and a belief that adopting new technology will help us reach a younger generation. On the other hand there is a sense of unease about how a new technology might change our churches

and perhaps diminish our sense of community and worship. Those of us on the communications committee are actively thinking and praying about these issues and hope that others in our diocese are as well. What follows below are four questions that I hope will help us when we are attempting to discern if adopting a new technology will be of benefit to our churches.

**Does this technology serve to promote the Gospel and make disciples in our local cultural context?**

Anyone who picks up the mail for the church knows that commercialism is alive and well within our Christian communities. Advertisements for everything from personalized pens to elaborate sound and video projection systems promise to help grow our churches, enhance our worship experiences and bring people into our churches. Will these things actually do what they promise? That largely depends on your church's local context.

I have been fortunate to be able to attend the last two Vital Church planting conferences in Toronto. A major theme running throughout both conferences was the importance of carefully listening to our local community outside our church walls before doing anything new. We were encouraged to ask questions like, "What is a normal day like for people in our community?", "What are our neighbors concerns, hopes and dreams", and in our case "What technology do they use?" These are important questions when thinking about adopting a new technology, because what works well in one community, might not work in our own. Does it make sense to be using Facebook to attract teens, when the youth in our community actually use Twitter? Will people actively engage in reading a blog or participate in an online discussion group? Perhaps people in our neighborhood are feeling so technologically overwhelmed that an invitation to a quiet place to rest in the presence of God might be more welcome? These are questions that only our local churches

*See Technology – p. 5*



**FUN AT CAMP MANITOU:** Camp Manitou Bay of Islands, is located on the beautiful North Channel of Lake Huron, 12 kilometres west of Whitefish Falls, Ontario. The camp was built in the 1920's, having been updated over the years. Leadership teams deliver week long camps for girls and boys eight years and up. Campers participate in many activities including hiking in the nearby LaCloche mountains, swimming at the camp's beautiful sandy beaches, camp games, crafts and songs and heading out onto the water in kayaks and canoes. Camp Manitou Bay of Islands president Anne Cole notes given the many people who volunteer at the camp this helps keep costs low in order to make it affordable for families. Bursaries are also available to subsidize camp fees. To learn more about Camp Manitou Bay of Islands and the Wowza Referral program, interested persons are encouraged to visit [www.manitoucamps.org](http://www.manitoucamps.org) or visit the camp's Facebook page: [campmanitoubayofislands](https://www.facebook.com/campmanitoubayofislands).

## Robbie Burns comes to Bala

**By Glad Bryce**

Saturday, January 26, 2013 was the date that the Bala community celebrated the birth of the famous Scottish poet, Robbie Burns. With Rev. Dr. David Hardie on the bagpipes, the head table dignitaries were piped into their places as guests clapped in rhythm. At the head table were Annette Procnier, Master of Ceremonies and coordinator for the event, Ross McLean

who delivered the eulogy for Robbie, Phil Gearing who presented the 'Toast to the Lassies' and his wife Tamara Gearing, Mary Grady who replied to 'the Lassie Toast' and Rev. Dr. David Hardie.

The Haggis was piped to the centre of the hall and was carried ceremoniously by Ayton Grady and John McMechan. The "address to the Haggis" was delivered by Allan Turnbull of Bala whose

knowledge of Haggis' history is extensive. His Scottish brogue made for a truly authentic performance. Roast beef, mashed potatoes, turnips, peas, Haggis and gravy was the first course and desserts were home made shortbreads, assortment of pies, whipped cream and squares.

The Triple T's youth group served the food and assisted in

*See Music – p. 7*

### Inside Algoma



#### Christ Church, North Bay reaches out

On Monday, November 12, 2012, members of Christ Church baked up a storm to provide some fellowship and fun to residents in an assisted living setting.

*See p. 5*



#### Baptisms, food, prayer and study at St. Mary's, Nipigon

Members of St. Mary's, Nipigon have recently come together for a number of celebrations and events.

*See p. 8*

#### Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Tuesday, March 26.**

Send items to:

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## A miracle in Goulais River

**By Eleanor Swain**

A snow storm had ended and there was no wind on Thursday, January 31, 2013 in Goulais River that evening. Ida and Frank Butler, parishioners of Saint James' Church, Goulais River, were in their sitting-room watching the six o'clock news when a brilliant light, coming from outside,

suddenly filled their room. They rushed to the window and saw their neighbour's house completely engulfed by a raging fire with flames thought to be at least thirty feet high consuming the house in minutes. Mrs. Butler was devastated thinking of her neighbour, a young woman, Lisa Hill with two small children, Zoë and Jackson,

a two year old, and a baby born just a month before. The woman's husband, Ryan Hill, was not there as he worked at a mine in East Africa.

It was reported the Butlers stood with their mouths open for a few seconds. They were momentarily transfixed and appalled by what they were seeing. After the initial

shock, Mr. Butler managed to telephone the fire department before he braved going outside. He met another neighbour who assured him that the family had escaped and were safe. He quickly told his wife, and they thanked God for what was a miraculous escape for the mother and her children.

Later it was reported what had

happened. Lisa Hill had put her baby, Jackson, down in his crib and was feeding her two year old daughter, Zoë, in another room when Mrs. Hill heard her baby cough. She went to investigate and she smelled smoke which had an electrical and rubbery smell to it. She quickly gathered into her

*See News – p. 6*



Diocese of Algoma  
Anglican Church Women  
DEVOTIONS FOR APRIL



Not to be deterred by piles of snow outside, come early spring our fingers itch to begin planting seeds. So Peter dutifully lugs the annual huge bag of earth home-ward along with those tiny seeds from the nursery. I put the beef steak in first then the tiny tim seeds under grow lights. Next the seedlings go to the big window in the sunroom. Then they are “fed and watered by God’s almighty hand” on the deck. Finally some will travel into our vegetable garden but most will end up at our Church’s Spring Tea and Bazaar. Last year a buyer said nurturing the plants must be like watching children grow up. We replied yes ,but it is always good to see them leave home.

Once our children were old enough to appreciate the miracle of growing seeds, starting them has become a passion. Each spring for about 40 years, they have taken over our lives. How can we not but help perpetuate the cycle of life God so generously promises; “As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night, shall not

cease.” Gen. 8:22.

Once the tomato seeds are planted in little pots of earth, they begin searching for nutrients to provide them with strength to put down roots. Then a couple of weeks later they shyly peep through to eventually bask in the spring sunlight where they will grow into mature and healthy fruit bearing plants. Watching seeds grow and develop could be equated to watching a spiritual journey grow and develop because “The Seed is the Word of God.” Luke 8:1.

As we traveled our spiritual journeys this Lent, the people of the Deanery of Temiskaming and others beyond were invited to study *Lenten Listening....Hearing God During Lent*. Here we listened for, searched for and found nutrients to develop our head and heart knowledge of God. Here we learned from Bishop Stephen Andrews that “Lent is an opportunity for us to register the altimeter of our spiritual lives.” Bernice Cleator reminds us: “Forgiveness has two sides. It is one thing to repent and seek forgiveness, and quite something else to be able

to forgive as God forgives”. The Ven. Linda White tells us “Again, Jesus declined, choosing humility and servanthood instead of power and prestige”. Emma Marsh asks us to “Reflect on a time when your prayers were answered differently than you expected.” Steve Kitzul paraphrases: “What can separate us from the love of God? Not heights nor depths. No matter where I flee, you are there, O Lord.” These were just a few of the writers who helped nourish us for our spiritual journey throughout Lent and to fortify us for the emotions of Holy Week.

The daily devotions in this booklet gathered from across the Temiskaming Deanery and beyond, give us strength as we walk with Christ on his final journey to Jerusalem, share in his condemnation, suffer with him on the cross and watch with the women at the tomb. But then oh what joy, that has no end, as we celebrate and bask in the Son light of the Risen Christ on Easter Sunday.

Pam Handley,  
Diocesan A.C.W. Devotions  
Chair.

The myth of the  
declining Church

**By the Rev. Grahame Stap**

Lately it seems every time I hear about any denomination of the Christian church it is to do with declining numbers. Pope Benedict is all over the news because of his retirement and every commentator explains the challenges the new pope will face in a church of ever declining numbers. The reality is the numbers are not declining. They are in fact growing, and in some places, growing by leaps and bounds. In both Africa and South America the Evangelical church and the Roman Catholic Church are indeed growing. Their growth is outstripping the declining numbers in the industrial countries of the world.

Why is this? Perhaps it is because we, in the rich countries, have too much to lose. Some time ago my wife and I were in Belair, California. We ended up in a gated community that we were not supposed to be in. That’s another story. We saw the houses of many famous people. Most had large iron gates, and large walls with either broken glass or barbed wire on top. We did not see a single person. It seemed a very sad and lonely place.

This was in total contrast to what we had seen some time before in Barbados. Traveling with a choir group, we went to some of the poorest places we had ever seen. Most houses did not have windows, although they all had colour television. Most people were out side laughing and talking and sharing what little they had. It seemed a happy joyful place.

I guess we forget that Jesus came for the poor the sick and the lonely. When you do not have much you can always have a relationship with God because it takes nothing from you. It is a relationship that only gives.

It is only when we have much that we have difficulty in accepting God into our lives. ‘Sell what you have and give to the poor.’ We believe we succeeded by our own merit and do not want to lose what we have gained.

At a previous church a parishioner always wanted to be the single largest giver and usually succeeded. He had been the president of a very large company and had a very large pension. Also in the congregation was a widow who lived on a fixed income. When a fire destroyed a house on her street, she went to the people and gave them her next weeks grocery money. I guess the question we should ask is who really gave the most to further the work of God? And why was it that the one filled with the most joy had the least?

I am not suggesting we sell all we have and give to the poor. If we did this we our selves would become the poor and wait for a rich person to sell what they have. What I am saying is we do not have to shut the door on God just because we have more than most. Our relationship with God has nothing to do with what we have it has to do with who we are. If our friends and neighbours can see in us the joy the love of God brings us by our actions and our lives, then perhaps we can at least slow down the decline and help others to find what we have found. That God does indeed love all things God created.

As always it is only my opinion

Thoughts from  
Grahame



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# EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.  
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Peter Simmons, Editor

## Letter from the Bishop

# The example of the penitent thief

Dear Friends,

Twenty-five years ago, I was invited to attend a private, preview screening of the controversial movie, *The Last Temptation of Christ*. The arrangement was set up by Universal City Studios in order to forestall any demonstrations and adverse reaction, such as had been received elsewhere in Canada. The showing was attended by members of the clergy and members of the press, and together we sat through nearly three gruelling hours of film.

I won't give you a personal review of the movie. The fact that it has fallen into relative obscurity is comment enough. But one positive thing that can be said in connection with it is simply that it had to do with the person of Jesus Christ. This is an observation which, though obvious, cannot be dismissed lightly. The fact is that 2000 years later, the world is still preoccupied with Jesus Christ.

Christians, of course, still are. And that is why many staged massive protests and letter-writing campaigns in opposition to the movie and its showing. Nikos Kazantzakis, the late author of the book from which the film was taken, Paul Schrader, the writer of the screen play, and Martin Scorsese, the director, are also interested in Jesus. Whether you believe they were driven to their creative endeavours by altruistic motives or just to make a buck, it is significant that the object of their fascination is Jesus Christ. For the thousands of people who paid money to see the film, and for the editors of *Time* magazine which ran a feature article on the subject, Jesus is still a person of interest and even intrigue.

And where does one stop? Historians, sociologists, anthropologists, musicians, whose field of study or personal experience has not been touched in some profound way by the fact that some two millennia ago a humble Galilean peasant sojourned through the villages and towns of the Fertile Crescent, proclaiming that God was doing something new in the world? Philosophers have told us that God is dead. Bible scholars have told us that, if Jesus ever really did exist, we can't know very much about him from the pages of Scripture. Psychologists have said that he is just a projection of our imaginations and wishes. And yet here we are, gathering weekly because we believe that for some reason or other Jesus is still important. We too are enchanted by the story of his life and death.

But enchantment is not belief. What is the appropriate response to this tragic account of a noble and compassionate man, suffering and dying at the hands of a morally bankrupt and self-serving generation? The Gospels and history furnish us with a number of options, ranging from sympathy to apathy to scorn and ridicule. But the proper response, according to

St. Luke, is to be found with the penitent thief who is representative of the kind of people Jesus came to save.

The account is a dramatic one. One of the criminals hanging beside Jesus taunted him:



'Are not you the Messiah? Save yourself, and us.' But the other bandit rebuked him: 'Have you no fear of God? You are under the same sentence as he is. In our case it is plain justice; we are paying the price for our misdeeds. But this

man has done nothing wrong.'

This death-row criminal knew enough of the situation to see that Jesus was blameless. But acknowledging that he himself deserved nothing more than the agonizing death he was undergoing, he nevertheless wanted to share in the reward of a righteous man. Knowing that he could not rest his hope of acceptance with God on any merit of his own, he appeals to the innocent One: 'Jesus, remember me when you come to your throne.' What Luke records next are the most beautiful words ever uttered in any human tongue. Upon hearing this man's fear, honesty and humility, Jesus promises, 'Truly I tell you: today you will be with me in Paradise.'

And so it is that we are given an example of the only satisfactory response to the Crucified. In rehearsing the events of Jesus' life, death and resurrection, we must do away with proud and superior smugness. Likewise we must rouse ourselves from any ignorance and disinterest, acknowledging our apathy for the sin that it is. For a proper attitude acknowledges our own depravity and the punishment it deserves. With our faces cast down with shame, and yet momentarily lifted in hope, we turn to Jesus Christ for grace and salvation, exclaiming, 'Remember me.'

Wishing you a holy Lent and joyous Easter,

*+Stephen Andrews*

Stephen Andrews  
Bishop of Algoma

## Our offensive collect

By the Rev. Richard White

It has been removed. Anyone looking for it in the newer editions of our prayer books wouldn't find it. It was offensive, especially to the Jews. It's the Third Collect for Good Friday, otherwise called The Collect for the Conversion of the Jews. The offensive text reads:

"O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon the Jews, thine ancient people, and upon all who reject and deny thy Son; take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that they may be made one flock under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen." (1962 BCP, p. 174)

Who would write such a prayer? Why has been in repeated editions of Anglican Prayer Books for over four centuries?

Archbishop Thomas Cranmer was its author. It appeared in his 1549 *Prayer Book* and was printed again in the 1662 *Prayer Book* which followed it, the book used in parts of the Anglican Communion. The reason for the collect being written, and for its continual usage suggests strong emotions: bigotry, fear, and expectation.

The bigotry in England against the Jews was centuries old. Jews were routinely blamed for unspeakable crimes against humanity and the Church. They were expelled from England in 1290, a policy that remained in effect for 350 years. Those Jews who converted to the Christian faith were tolerated, but little more than that. Cranmer had probably inherited that cultural mindset. He would have been influenced by something else too: the vile, anti-Semitic writings of his friend, the German reformer, Martin Luther.

Luther's diatribe against the Jews was the widely-read *On The*

*Jews and Their Lies* (1543). It's hard to believe Cranmer hadn't read it. When Luther preached one of his final sermons in 1546, he said that if Jews were "converted" Christians could "willingly regard them as brothers." The language is reminiscent of Cranmer's 1549 phrase in the collect that Jewish conversion would mean they would be in Christ's "fold," and "made one flock under one shepherd."

If bigotry was behind the collect, so too was fear. The collect that Cranmer wrote and that appears in both the 1549 and 1662 editions of the *Prayer Book* was different than the one we have in

### History Byte

our 1962 *Book of Common Prayer* in an important way: the petitions in the original collect were quite broad. They ask God to show his mercy upon all Jews, Turks, Infidels, and Heretics ... that they may be saved. The addition of the Turks in that list is significant. In Cranmer's world, people lived in fear of the Turkish Ottoman Empire. This Muslim power occupied essential Mediterranean ports, including those in the heel of Italy. In 1521, Belgrade fell. In 1529 Muslim forces moved up the Danube and attacked Vienna. By the time Cranmer had become the Archbishop of Canterbury, 15 million people were included in the Turkish grasp, and that figure would double within the century. Christian Europe, Catholic and Protestant alike lived in real fear of the powerful Islamic empire to the south. So the collect took the spiritual tactic of praying for the Turks to convert to Christianity.

The 17th century was a different world than the one Cranmer had lived in. There was renewed interest in things Jewish. In the 17th century clergy were studying Hebrew and studying the Old Testament was gaining respectability. The English Civil War had

*See Collect - p. 4*

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# Shaped by our song

By the Rev. Dr. Jay Koyle

Did you know that music tends to be one of the most important factors in the health of a congregation?

Believe it or not, what we sing Sunday by Sunday makes a difference to the kind of Christians we become. This is true, of course, of each aspect of our liturgy. Every gesture and symbol, every word voiced and silence observed shapes us. However, music is one of the most formative elements in worship. Such is the power of song!

In Alex Haley’s *Roots*, Kunta Kinte is lying on the dirt floor of his slave cabin. The misery of slavery has clouded recollection of his native Africa, and of himself as a free person there. Then one evening he hears a woman singing in the distance. Hers is a strange yet somehow familiar tune. It stirs something deep inside of him. The haunting melody, born in his native land, awakens long suppressed memories of his home, and of who he really is.

Sometimes on Sunday, as the sound of praise trips off our tongues, we find our hearts strangely stirred. We are moved to a deeper awareness of who we are and what we are called to be in Jesus Christ. We come to a heightened perception of God’s grace at work in our lives. It is no wonder, then, that when the Letter to the Colossians encourages, “let God’s word dwell in you richly,” it includes singing alongside preaching and teaching as a means of doing so.

That is why careful and prayerful selection of music is a necessity in the preparation of vital worship. So what are some of the ways healthy congregations tend to go about this task?

Well, they tend to place high priority on liturgical considerations. Attention is given to the readings of the day, the time of the church year, and the life of the worshipping community. Do the images of our song resonate with the symbols and stories? Is our music evocative of Christian memory and narrative? Do our choices include a rich, even challenging breadth of names and images for God?

As they address liturgical considerations, such congregations also realise that music functions in various ways within a single service. Sometimes singing is done almost simply for the sake of singing, like the act of praise in the Gathering of the Community. Sometimes music is offered by “the few” so “the many” can meditate or reflect, like when an anthem is sung after the sermon. Sometimes music accompanies a ritual action, like processions or sharing in Communion. In this instance, these congregations tend to choose music that allows people to sing without using a book or having to keep their eyes on a projection screen so they can participate fully in the action. Likewise, for moments such as when the people share in Communion, they do not only choose music that emphasizes the action’s more solemn or medita-

tive aspects, but also music that expresses its more festive meanings.

Of course quality of music is important to these congregations as well. However, their understanding of “quality” is not defined by a particular genre. Indeed, the worshippers in most of these churches, over the course of a year, will participate in music from across a number of styles and cultures, sometimes supported by a variety of instruments, sometimes expressed by the human voice alone. Yet, whether “classical” or “popular”,

## Vital signs

“traditional” or “contemporary”, they seek to ensure their music reflects the best of the culture to the best of their ability. And, even if sometimes challenging or difficult, the music is always accessible. If the people cannot learn to sing it, they certainly will not be able to pray it.

Last but not least, vital congregations are attentive to pastoral and missional considerations regarding music. Does the music serve the congregation’s prayer? Does it include everyone who should be included in this part of the service? Is it helping to form people active in a life of witness and mission, or is it rendering them passive as it ritualizes that ministry is only exercised by a few? Does it rehearse the congregation in the mind of Christ? Does it help to build up the Body of Christ? Is it a means of reflecting what life is like according to the Reign of God?

Healthy congregations place priority on those practices and activities that shape their life according to the promised and immanent Kingdom of God. One of the most important places this happens is in the church’s life of worship. That is why one of our diocesan benchmarks concerning healthy congregational development says, “The congregation participates in joyful and engaging Anglican liturgy that opens people to the transformative presence and purposes of God.”

A congregation is shaped, for better or for worse, by its praise. So don’t let your participation in a song be determined by whether or not you like it, but rather by your resolve to build up your sister or brother in Christ who may be uplifted or edified by it. Likewise, don’t let your assessment of your congregation’s music be determined simply by the familiarity of tunes. Rather, let it be determined by how well it extols the God who has gathered us, and by the degree to which the people in your congregation are being opened to that God’s transformative presence and purposes!

Jay Koyle serves as Congregational Development Officer for the Diocese of Algoma. He writes on congregational development for the Anglican Church of Canada in its online forum, “The Community”: [thecomcommunity.anglican.ca/cd/](http://thecomcommunity.anglican.ca/cd/)



**WELL DESERVED:** Three members of St. Stephen the Martyr, Thunder Bay were recently awarded the Queen’s Diamond Jubilee Medal. Pictured from right Steve Bobrowicz who was awarded the medal by the National Headquarters of Scouts Canada in recognition of his contributions to scouting at the national level. He was the recipient for the Northern Ontario region. Lieutenant (Navy) Jean Paul Mercier was cited for his service in the UK and his work with Operation ACTIVE ENDEAVOUR, his support to local church classes and his involvement with Royal Canadian Navy Heritage initiatives. Lieutenant-Commander Rev. Ed Swayze was cited for setting the highest standards of support to personnel across the Navy and Maritime community through parish ministry, GRIFFON (local navy reserve) and Mission to Seafarers. Rev. Swayze is the Formation Chaplain for the National Reserves, supervising chaplaincy in 24 Naval Reserve Divisions across Canada.

# The summer ahead at Camp Temiskaming

By Tom Zink

Camp Temiskaming, located 15 kilometres west of New Liskeard, is getting set to open for another exciting summer. The camp offers an affordable, high-energy Christian summer camp experience. Campers, ages eight to 14, have the opportunity to learn about God’s love for them through music, skits and a short daily message. Each day is packed full of camp activities like archery, canoeing, nature hikes, sports and swimming.

Camp Temiskaming was acquired by the Anglican Church in the mid-1950s for the grand sum of one dollar! For more than 50 years, the camp has been providing youth with unforgettable opportunities for Christian in living and learning. The beautiful northern Ontario setting on Fairy Lake, the talented staff and the rustic setting combine to create experiences that change the lives of campers and staff alike.

Senior Boys, ages 11-14 Camp

runs from July 7-13; the Girls Camp ages eight-14, from July 14-20; and the Junior Boys, ages eight-10 Camp from July 21-27. The registration fee of \$300 is reduced to \$250 for registrations received by April 30. Family discounts apply for two or more children. For more information or a copy of the camp brochure and registration form, you can phone 705.497.1988 or e-mail [info@camptemiskaming.com](mailto:info@camptemiskaming.com).

# Collect no longer printed in Canadian Prayer Book

*Continued from p. 4*  
brought the Puritan Oliver Cromwell to power. He and others like him wanted to make peace with the Jews, and Cranmer’s collect was read in a whole new light. This was a prayer that wished the best for the Jews. This in turn inspired yet a third emotion: hope.

In 1655 a conference of major Puritan thinkers was held to talk about inviting the Jews back to England. The conference had its share of anti-Semitic bigots, but the Whitehall Conference allowed the other voice to be heard too. Those in favour spoke of hope in many ways. Some speakers hoped that such readmission would allow England to redeem herself for the years of hatred towards God’s People. Others hoped that by welcoming the Jews back, new avenues of Christian-Jewish dialogue would open up leading to the conversion of the Jews. Others held to the great Christian hope that if God’s People were invited back, and if they converted, Jesus

Christ would return. In the light of such hope, Cranmer’s Collect for the Conversion of the Jews was given new life.

Cromwell’s government would be replaced by the monarchy. But the sentiments expressed at the Whitehall Conference encouraged Charles II to open the door to Jewish immigration, and it only made sense that if they did that, they would pray for their conversion. So, the collect was retained in the next edition of the Prayer Book, the *1662 Prayer Book*.

If bigotry, fear or hope had encouraged our ancestors to write or retain this collect, by the 20th century an entirely different emotion encouraged its removal: horror. In 1944-45 victorious Allied troops went into the German concentrations camps: Auschwitz, Buchenwald, and Bergen-Belsen. Bergen-Belsen was liberated by British and Canadian troops. Within the first few years after the war, 200,000 Jewish survivors lived in three European Allied oc-

cupations zones, and the gruesome stories of genocide under the Nazi regime were told. The world’s citizens looked inward to face their own sins of bigotry.

The Collect for the Conversion of the Jews did not hold up well in this new climate. In 1964 the Executive Council of General synod of the Anglican Church of Canada (ACC) called for a re-examination of the collect. In 1965 the Canadian House of Bishops agreed that because certain phrases in it strained Anglican-Jewish relations, the collect should go. They reaffirmed this in 1977. Today, Canon XIV.4 of the ACC stipulates that “The Third Collect for Good Friday is to be deleted from use and from further printings of The Book of Common Prayer,” and so the Collect for the Conversion of the Jews has all but disappeared. The collect, or versions of it continues to be read at Good Friday services in other parts of the Anglican Communion.



# Technology can both connect and isolate people

*Continued from Front*  
through prayer and careful listening can answer for our own context.

While observing the culture around us it is equally important to ask how a new technology will help spread the gospel and make disciples in our communities. Adopting a new technology can be a powerful tool in this regard, but also has a high potential to simply be a novelty or a means of entertainment. Bishop Graham Cray, the Archbishops' Missioner and Team Leader of Fresh Expressions in the UK, noted that "Only what is in the seed [that is planted] can grow". If we start by planting a new technology because it is novel, attractive or entertaining, we should not be surprised when we have attracted a group of people who are happy with us, but no closer to understanding who God is. Alternatively if we adopt a technology as a specific tool to bring the gospel to our local culture, we might be surprised to see how God will help people grow as disciples of Jesus.

**Who wants us to adopt this technology and who doesn't?**

This is a question that was poised by Will Braun in his excellent article "Seven Criteria for the Adoption of New Technology" in winter 2010 edition of *Geez Magazine*. On the surface it may seem like a repeat of the previous question, but it really is an attempt to look deeper at the social and environmental effects of adopting technology both locally, or globally.

I currently carry around a bare-bones cellphone, which mostly works, but is old and dated, the battery case keeps coming off and it is infuriatingly slow to text on. I periodically ask myself if I should replace it with a new smartphone. I certainly would like being able to quickly access my appointments and contacts and the teenagers in my youth group might appreciate being able to text message me more regularly. Yet the question of who wants me to adopt this technology does not end there.

There is also the company who made the cell phone and the company who provides the voice, and data and messaging and voicemail and..., plan so they can make a profit, not only in the short term of the original purchase, but in keeping me as a consumer of new updated phones every three years, for an "appropriate fee". In addition to my own purchasing commitment the cell phone industry hopes that I will become an evangelist, not for the gospel, but for their products, encouraging others to enter the same cycle of first buying and continually upgrading to "stay current" with the technology. I wonder if I adopt this new technology am I influencing others to their benefit or their harm?

The other side of this question, "who doesn't want us to adopt this technology?" is often overlooked but equally important. In order to keep prices low and keep us buying, some of technology constructed with questionable employment practices and environmental policies. In our capitalist economy these practices and policies are encouraged or discouraged by our purchasing patterns. Our demand for low cost technology, which we replace frequently can actually be a means of oppressing others and, or harming our environment for our own convince. With all this in mind I still say no to the phone upgrade until I really need it and when I am looking to make a new purchase I will check the manufacturer's webpage to see what they say about their environmental and labor policies. For those who want to delve deeper into this question I'd highly recommend watching the short movie *The Story of Stuff* with members of your church or small group. The movie is freely available <http://www.storyofstuff.org/> for public viewing.

**Does this technology contribute to or hinder the gathering work of Christ?**

Paul in his letter to the Ephesians describes God as having "a plan for the fullness of time, to gather

up all things in [Christ], things in heaven and things on Earth." Eph. 1:10. God is not content to deal with us as individuals, but instead gathers us together into Christian communities and more broadly into the one Holy Catholic and Apostolic Church. We cannot grow as Jesus' disciples simply through our individual study, piety and action we need the encouragement, support and yes even, or perhaps especially, the challenges offered by life together with other Christians. With this in mind it is important to ask if a new technology helps bring people together in healthy Christian community or encourages that a private faith is good enough.

Technology is often lauded for its ability to connect people to each other and in many cases it delivers on that promise. I certainly appreciate the ability to pick up the phone to talk to my family living a five hour drive away. My children are even more excited to see their grandparents' faces on the computer screen as they only see them every few months. Those of us on the communications committee are hopeful that technology can be used to strengthen the ties we have members of our geographically large diocese, perhaps through video conferencing and information sharing on our diocesan website.

At the same time some technologies have the power to isolate us from each other. The ability to gather information or shop without actually talking to someone reduces our need and some would argue our ability to interact with other people on a daily basis. In addition to this many people enjoy the anonymity that technology can offer. We can do more today without being identified by another than ever before. This brings with it a loss of accountability to those around us. It can even bring a haunting feeling of never really being known.

The isolating effects of technology might be often not readily seen. Consider the practice of recording sermons. This can be a powerful tool for sharing the gospel and in-

cluding others in our worshiping communities, but it is worth thinking about how we distribute these recordings. There is a subtle, but, depending on your context, important difference between distributing these recordings to shut-ins by hand and posting them online for all to see. A sermon delivered by a member of a congregation to a shut-in, perhaps along with communion, has the potential to extend our Sunday worship to those who can't be physically present in our church building on a Sunday. Although a sermon posted on the Internet has this potential, it also can become a place where people go to consume a morsel of spiritual wisdom, but without any connection to the broader church.

The issue of being a passive consumer of information equally applies to message boards, blogs and Facebook pages. If we use these means of communication it is worth watching to see how people are interacting with the content that is posted. Are they replying to the content online, talking about it offline, or simply consuming it for their own individual edification? If what we post is not generating conversation, or growing a sense of Christian community it may be propping up the false belief that our faith is an individual exercise to the detriment of our local Christian community.

**How does this technology affect what we pay attention to and how we pay attention to it?**

The ability to pay attention to God and to others is possibly one of the most important spiritual and pastoral disciplines we can develop. At the core of our worship and prayer is an intentional attempt to focus on God. In our pastoral care we work diligently to listen to the person across from us, understand their current circumstances and discern God's will. Paying attention is not an easy task.

Technology once again brings both potential benefits and potential problems. Technology can help us improve our focus during wor-

ship. *PowerPoint* can remove the need to flip from service book to, bulletin, to bible, to hymnal. Sound systems can make it easier to hear and bring a variety of music to our worship. Movie clips can help illustrate sermon points and bring the gospel to light in ways that particularly identify with a younger audience.

At the same time I am well aware of the amazing power a screen of moving pictures has to draw my attention away whatever I was trying to focus on. For those of us who use *PowerPoint* during the service it is worth carefully asking if our screens draw attention away from the rich symbols of our liturgy or does it enhance those symbols? Some technology also seems to have this ability to say "pay attention to me, I am the most important thing you can be doing right now." A tone indicating a new e-mail, text message or phone call can provide a powerful temptation to turn away from whatever I was doing or whoever I was talking simply to check a new, and often non-urgent piece of information. It is worth setting out a digital "rule of life" when adopting a new technology. Setting some boundaries as to when our technologies can have our attention, and when they are not allowed to distract us can make a huge difference both in our productivity and our presence to others. As a friend of mine once said, "the phone does not have a constitutional right to be answered."

When it comes to adopting a new technology ultimately every church is different. What works well for one congregation and neighborhood, might not work at all in another. It is up to each congregation to prayerfully decide if a technology will help make disciples in their community, if the cost of adopting the technology is acceptable, if it helps promote Christian community and if it can help focus us on God and those around us.

## Members of Christ Church, North Bay use baking as a means to reach out

By Joan Vickers

"A happy heart makes the face cheerful."

Proverbs 15:13

On November 21, 2012, a group of friends from Christ Church, North Bay gathered at One Kids Place Children's Treatment Centre to bake, sample the fruits of our labour and enjoy fellowship. Residents living in an assisted living centre don't usually get to bake favourite recipes from past years. Shortbread, mincemeat tarts and, not so successful but "oh so good" to nibble, ginger snap cookies

filled the building with sweet essence and love. Of course, sipping tea, sampling our baked goods and taking home a 'doggie bag' was imperative.

It was a wonderful time to get reacquainted with friends, talk about family traditions and use hands to mould the love of Christ. The event was so successful that everyone talked about it for weeks. Those participating feel this should be made a recurring event both in the spring time and autumn seasons.



**FAVOURITE RECIPES FROM THE PAST:** A group of friends from Christ Church, North Bay visited One Kids Place Children's Treatment Centre to bake and enjoy some fellowship. Pictured from left are Vera Frechette, Hope Harris, Rev. Marie Loewen, standing with Joan Vickers, Helen Hunter, Dot Phillips, Yvonne Langille and Muriel dePencier.



# Cut to the chase

By the Rev. Bob Elkin

A man was walking along a beach one beautiful sunny day when he came across an ancient looking green glass bottle that had been washed up by the waves. He picked it up, looked it over and then pulled out the stopper. Instantly a wispy cloud of smoke coiled out of the bottle and swirlingly coalesced into a genie. “Master” said the genie. “You have liberated me from the bottle and now I must grant you one wish. What do you wish for?” Excitedly the man thought for a moment and then said: “My wish is that you arrange it so that I live forever!” The genie rolled his eyes. “Master” he said, “I’m a genie not God. I cannot give you eternal life. You’ll have to wish for something else.” The man was disappointed but he reflected some more and said: “I see your point so instead I want you to make me live long enough to see the Toronto Maple Leafs win the Stanley Cup!” The genie rolled his eyes once more and in a petulant voice said: “You just won’t take no for an answer, will you?”

A six year old began his speech with that story at a public speaking contest where I live. You can’t fool kids, can you? They just tell it like it is! I’m from Hamilton so take that Big Smoke! Out of the mouths of babes! Anyway.....

The genie speaks more than one truth in that story. Only God can give eternal life. And here it is just about Easter, the seminal event of the Christian faith. Christ has risen, death is conquered and eternal life can be ours. How do you get it? They asked Jesus that and he summed it up in about twenty words: “Love the Lord your God with all your heart and soul and mind and strength and love your neighbour as yourself.”

As a preacher I’ve made a career out of hammering on the second point almost every time I got up in the pulpit. “Visit the lonely, feed the hungry, care for the sick, faith without actions is dead, yaddah, yaddah, etc, etc.” It’s all true mind you but it’s only a part of it. “Love God” was the first thing Jesus said. So what exactly, does that mean?

My wife and I have been together for forty five years. Do I love the woman? As the saying goes: “Is the Pope Catholic?”

It began the first time I met her. She had on black leotards, a black turtle neck sweater and had long, dark hair that grew down to her, well, you get the idea. She was gorgeous, a beatnik’s dream

and then she looked at me and in a toe curling accented voice said: “How high the sky blue is from the window!” She’d just arrived from Holland and spoke about ten words of English but it was music to my ears! Things progressed and we grew more and more enamored. We married, had

## Letter from Bob

children. She’s a great mom. She encouraged and supported me in whatever I wanted to do. When I quit work to make picture frames she said “Good for you!” When I wanted to go to seminary she said: “Go for it!” When the Bishop of the Windward Islands offered me a job in the Caribbean she said: “Let’s do it!” It sounds trite but the words “soul mate” come to mind and it is awesome!

Years ago Connie and I stopped asking each other daft questions that lead to trouble but if she were to say to me: “Why do you love me?” and I answered: “Because you’re beautiful, have a nice accent, look after the children well and let me do what I want” I expect she’d grab me by the collar and the seat of the pants and turf me out the door. “Go hire a housekeeper!” she’d say. “She’ll do the same things!” So, there had better be more to it than that. And there is but it is almost impossible to express. It’s a relationship that has been built day by day, hour by hour, minute by minute over many, many years. It’s a million acts of caring and attention. It’s a give and take of so many different things. It’s a committed sharing of the ups and downs of life. It’s the joy in all that is and has been and is still yet to come. Now try and say that in twenty words or less!

When Jesus says: “Love God with all your heart and soul and mind and strength” he’s saying love God in that same way. How does that come about? In a relationship that is built day by day, hour by hour, minute by minute over many, many years. In a million acts of caring and attention. In a give and take of many different things. In a committed sharing of the ups and downs of life. In the joy of all that is and has been and is still yet to come. Do that and God becomes your soul mate and as I said before, it is awesome!

Have a joyful Easter.

# Youth retreat to be held in Sudbury

The Sudbury-Manitoulin Deanery invites Anglican youth, ages 13 to 24 from across the Diocese of Algoma to the “Following in the Footsteps of Jesus” retreat to be led by Ven. Anne Germond from March 22 to 23, 2013 at Villa Loyola in Sudbury, Ontario. The cost for the retreat, including meals, is \$75. See <http://www.churchofthe->

[ascensionsudbury.com/YouthMinistry/tabid/60/Default.aspx](http://www.churchofthe-ascensionsudbury.com/YouthMinistry/tabid/60/Default.aspx), “Upcoming Events,” for retreat details and registration information. Questions? Please contact Cindy Derrenbacker, Child and Youth Ministry Facilitator for Sudbury-Manitoulin Deanery at telephone no. 705.586.2258 or [cderrenbacker@gmail.com](mailto:cderrenbacker@gmail.com).

# Anglicanism: rooted in the life of Christ

By the Rev. Peter Simmons

In the last article on Anglicanism found in the January edition of the *Algoma Anglican* a number areas for discussion were cited. The thrust of the last piece was to anchor Anglicanism as an expression of faith in the life of Christ. Following His birth, Jesus was revealed to the Gentile world with the visit of the Wise Men to the Bethlehem. The child began to attract attention.

In accordance with the law of Moses, Mary and Joseph took Jesus to the Temple to make an offering. First Simeon, then Anna recognise the divine nature of this boy. Strange words. On a later occasion Jesus accompanies his parents to Jerusalem for the festival of the Passover. As they leave for home, Mary and Joseph assume Jesus is with the group. When they realise he has been left behind, they hurry back frantic and concerned. Where do they find Him? Engaged in conversation with the teachers, asking and answering questions. “Did you not know that I must be in my Father’s house?” Luke 2:49b. He grows in wisdom and stature, only to disappear from public view until his appearance before John the Baptist for baptism.

Following His baptism, Jesus is driven by the Holy Spirit into the wilderness. He undergoes temptation: temptation faced by all human beings. Overcoming His trials He returns to call forth His disciples who will form the core of those who will follow Him. Peter is called by Jesus into a position of leadership. “And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it.” Matthew 16:19. Peter is then given the keys of the kingdom of heaven. It is a crucial point in the life of Jesus and the mission He has been given by His Father to undertake. He and His disciples are immersed

in the Hebrew faith, culture and practices of the time. He will turn everything upside down.

As He moves throughout the countryside, Jesus teaches and instructs, He preaches a new way of life, He embrace outcasts and sinners and heals both body and mind. There is much that remains private in His life: private except to those closest to Him. John’s Gospel informs the reader of this. What cannot be kept quiet is the profound change He is bringing about in the lives of so many men, women and children. People continue to be drawn to Him and His message of love and redemption. Life for many begins to coalesce around this message. The authorities, both religious and political, find this problematic.

Jesus begins to attract the attention of those who consider Him a threat; a threat to their privileged positions. With greater inertia Jesus is heading toward His death; death upon a cross. This was the standard method of Roman execution. Betrayed and forsaken, He faces those who seek His life. After undergoing an unfair and unjust trial, He is crucified. The Roman centurion, having heard Jesus’ last breath, declares Him to be God’s Son. Three days of darkness begin as He is laid in a tomb.

Jesus had told His disciples what was to happen. At the end of the three days the darkness would end and light and life eternal would commence. He lives. News of the Resurrection spreads throughout the countryside and beyond. Unleashed the Good News is proclaimed throughout the world. In time, new shores would hear the message. The shores of the British Isles were to be no exception.

To be continued.

# News of the fire spread quickly throughout the community

Continued from Front

arms her baby and then saw the thick black smoke. She held her baby low down where the smoke was not as thick, and then she collected her two year old into her arms and made her way with difficulty, as she felt that she was about to pass out with the fumes, to the exterior door, but, as she opened it, the oxygen coming inside the house caused the fire to have ‘food’ and the whole house immediately, with a great ‘whoosh’, burst into flames with a force that propelled the three through the open doorway. Then Mrs. Hill, still clutching her children, had to negotiate a snow bank and climb over it to get away from the flames. The three were extremely shaken but other-

wise unharmed by the fire. This escape was a miracle, and many people thanked and praised God for His Protection of the young family.

The three stayed initially at Mrs. Hill’s parents-in-law’s home. They are located in nearby Heyden. They stayed there until an apartment was made available for the family in Sault Ste Marie. Ryan Hill flew ‘home’ as soon as he was able to do so.

News of the devastating fire and complete loss of the Hills’ property quickly spread throughout the Goulais River community. People readily gave money to help the family. Parishioner Penny Elliott opened a fund for the family and began collecting at the Goulais

River General Store and Post Office, which she and her husband and fellow parishioner, Brian Elliott, own. Other parishioners at Saint James’ Church also wanted to help. The Ven. William Stadnyk suggested that the proceeds from the up-coming Pancake Supper on Shrove Tuesday, February 12, should go to the Hill family. Everyone readily agreed.

When told about this, the whole Hill family, including Ryan Hill, who, by now had flown ‘home’, wanted to attend the Pancake Supper. That they did! The proceeds from the Pancake Supper came to \$500 which was given to the Hills with the love of Saint James’ Church, Goulais River.



**WARDENS TAKE OFFICE:** On Sunday, February 10, 2013 two Churchwardens and two Deputy Churchwardens were admitted to their ministries during the morning service at St. John the Divine, North Bay. From left are, Fr. Andrew Nussey, Rector, Derek Neal, Deputy Churchwarden, Douglas Hughes, Churchwarden, Dennis Chippa, Deputy Churchwarden and Irvine Dyck, Churchwarden.



# Algoma Cycle of Prayer

**Sunday, April 7th - 1st Sunday of Easter**  
**Parish of West Thunder Bay**  
**St. James', Murillo**  
**St. Mark's, Rosslyn**

The Rev. Nancy Ringham  
The Rev. Canon John Jordan (Hon.)  
The Rev. Canon Paul Carr (Hon.)

**Sunday, April 14th – 2nd Sunday of Easter**  
Anglican Youth - Pray for the youth and all leaders who work with them.

**Sunday, April 21st – 3rd Sunday of Easter**  
**Parish of Wawa, White River & Hawk Junction**  
**St. Paul's, Wawa**  
**All Saints', White River**  
**St. Giles', Hawk Junction**

**Sunday, April 28th - 4th Sunday of Easter**  
**North Muskoka Pioneer Parish**  
**St. Mary's, Aspdin**  
**St. Paul's, Grassmere**  
**Christ Church, Ilfracombe**  
**St. John the Baptist, Ravenscliffe**  
The Rev. GailMarie Henderson

# ACW Transition Team update

**By Jacquie Howell**  
**President of the ACW**  
**Transition Team**

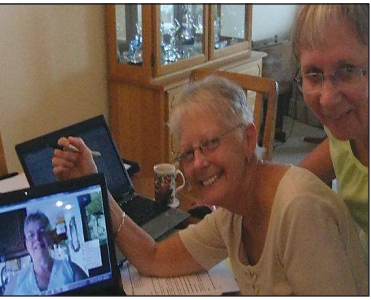
*Editor's note: The following is an update from Jacquie Howell written on behalf of the ACW Transition Team*

I find it hard to believe that we are three months into the calendar year and almost half way through Lent. As an Anglican Church Woman, I enjoy this season. I take time to think about the many, many faithful dedicated women who have served their Lord through ministry, mission, fellowship and prayer in our church, and especially within our Diocese. I recently heard a member of the clergy say, "if women were not the workers in the Church, many parishes would close." I wonder how that vision is within your Parish. Choir, worship, fund and fun leaders, prayer groups, outreach, pastoral care, community services and unknown care and service that they practice each day. Yes, I have been reading reports from our Diocesan women and I continue to be amazed at the commitment that so many women

share. You do live out your Christian calling each day and night.

Your transition team has been busy over the winter:

We have fine tuned the proposed constitution with advice from members, Deanery Presidents and



people we have consulted with, re content and word crafting.

We had a teleconference call with the entire ACW Board and discussed the by-laws, which we are word crafting and proof reading.

Both these proposals will be on the ACW web pages in late February and I ask all delegates to read these carefully before attending the 46th Annual in Muskoka from May 27 to May 29, 2013. Your

vote is important.

The database is being up-dated. Unfortunately, some primary branches have not given their update contacts to their Deanery Presidents. If your branch has not received the registration, information and proposed agenda, check with your Deanery Presidents, the web pages or myself.

Muskoka Deanery looks forward to welcoming you to the 46th Annual ACW conference and Annual meeting at Hidden Valley Resort, Huntsville. This will be a busy meeting with important decisions being made for the future of Anglican Church Women of the Diocese of Algoma. Many things are changing and the transition team learns each day of new models of how women work within their parish. We will have a time to share, bring your ideas.

**DATES TO REMEMBER**  
Annual Conference & Meeting  
May 27 to May 29, 2013  
Diocesan Annual Anglican Church Women's Church service, June 2, 2013

**DIOCESE OF ALGOMA ACW**  
**SPRING CONFERENCE AND ANNUAL MEETING**  
in Huntsville - May 27th to 29th, 2013  
[Board Meeting Monday, May 14 at 4:30 p.m.]

**OPENING EUCHARIST - ALL SAINTS' ANGLICAN CHURCH**

Huntsville - 7:30 p.m.  
The Rt. Rev. Dr. Stephen Andrews Officiating and Presiding

**CONFERENCE CENTRE AND ACCOMODATIONS**  
Hidden Valley Resort, Huntsville  
Ph. (705) 789-2302

**GUEST SPEAKERS:**  
**FAWNA ANDREWS, HONOURARY DIOCESAN PRESIDENT**  
**MARION SAUNDERS, PAST CANADIAN ACW PRESIDENT**

Registration packets c/w further information to be sent out shortly  
Optional Dinner - Monday, May 27th - 6:00 p.m. at All Saints' Anglican Church

Cost is \$12.00, payable at the time of registration  
Buses will transport guests from the resort to All Saints' on Monday, May 27th - leaving at 5:30 p.m. and 7:00 p.m. and return guests to Hidden Valley Resort after reception  
Please note the changes from past years including that the opening Eucharist will be held in the evening and the get together dinner is optional

Details regarding a boat tour on Pen Lake, the availability of walking tours, and the indoor and outdoor pools will be included in the information packets. These will be arriving in parishes soon

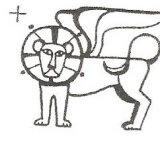
Make plans now to join us as we laugh and cry, sing, pray and have fun together !!!

# Music and song filled the air

*Continued from Front*

clearing the tables. They were dressed and dark pants, white tops, plaid neck scarves and black aprons. Entertainment consisted of Scottish music chosen by Disc Jockey Ted Husband. Soprano soloist was Maja Ardal. Her lovely

voice made her period songs ring clearly throughout the hall. Scottish Country dancing was performed by Melinda Wilson and her turquoise kilt with matching socks made the Highland Fling a perfect finish to the evening.



# From the Anchorhold



**By Sister Mary Cartwright**

April seems a little empty this year with Easter already behind us: just. However, it gives us time to look at the world around us, the signs of spring to come, the stirrings of new life, in the world and in ourselves, underlining the message of the Resurrection.

The major feast, transferred from Holy Week, is the Annunciation.

Gabriel comes to this quiet young girl, whose love of God is a vital part of her life. While she is awestruck, she listens carefully; "Hail, highly favoured one, the Lord is with you. Do not be afraid; angels always say this! You have found favour with God, and will conceive and bear a son, and you shall call his name, Jesus. He will be great, the Lord will give him the throne of his father, David, and of his kingdom, there will be no end."

Mary asks how this can be done. She is a virgin. The answer is awesome: "The Holy Ghost will come upon you...that Holy thing that will be born will be called the Son of God." Then he tells her that her other, barren, cousin Elizabeth is six months with child: "...for with God nothing is impossible." Mary finds the grace and courage to reply, "Behold the handmaid of the Lord, be it unto me as you have said." And the angel leaves her. I wonder if we would have the same courage and faith. She is risking her life and her happiness by her "fiat." No wonder all generations call her Blessed!

We have one major saint, Mark, the Evangelist, probably a disciple of Peter. His gospel moves at high speed, and tells what Jesus did rather than said. Then we have bishops, Richard of Chichester and Anselm of Canterbury, then George, Patron of England, and Catherine of Sienna, Dominican, nurse of outcasts, healer of schisms.

Saints are people who walk the extra mile, give all they have and more. So many died young, showing us that what we do with life is what counts, not the length of it.

Let us end with prayer of Richard of Chichester:

*O Holy Jesus  
Merciful friend  
Brother and redeemer.  
May I know you more clearly.  
Love you more dearly.  
And follow you more nearly  
Day by Day.  
St. Richard of Chichester  
1197-1253*



# Algoma Anglican E-mail Address

To reach the Algoma Anglican by E-mail,  
send your material to us at: [anglican@muskoka.com](mailto:anglican@muskoka.com)



# St. Mary's, Nipigon: a place of prayer, fellowship and study

By Kathleen Aiken  
Baptisms

St. Mary's, Nipigon has been blessed, with two new members of God's family, as the Foulds/Hogle, and Tamminen/Dampier families brought their babies for Holy Baptism in January and February. The sound of water flowing into the font seemed to captivate little Eddie and Abby. Their entry into the family of God was beautiful. All present renewed their own baptismal covenants and celebrated as everyone was sprinkled with water from the font by Rev. Hilpert-McIlroy. Baptisms are a wonderful reminder of where people belong.

Pancake supper

Some 50 members of the community joined us again for the traditional Shrove Tuesday pancake supper. We are particularly pleased that we have an inclusive kitchen. Men of St. Mary's congregation joined in, mixing up batter to try to keep up with the cooks.

World Day of Prayer

"I was a stranger and you welcomed me"

These words of Jesus were the theme of this year's World Day of Prayer, which was focussed on France. It was St. Mary's turn to

host the interdenominational service on March 1. Many members of the Nipigon community attended, and the Community Choir was there to perform and lead the music. Christian people and non-governmental agencies in France are drawing attention to the plight of immigrants and the poor, who suffer from racism, lack of rights and unemployment, made worse by the effects of the European financial crisis.

The French women who planned this service asked us to pray with them. They want to contribute to creating a world in which human beings welcome and accept each other. All over the world, women are encouraged to do what Christ asked all believers to do, bearing in mind that strangers are those whose story has not yet been heard.

Everyone was given different coloured ribbons as they entered the church, to the sound of French music. Wearing colourful scarves, women from Nipigon churches read scripture passages and told stories of French women. All were reminded that Christians are called to welcome everyone, even if they are different from oneself; that each person can become perceptive when they look outside

themselves and actively care for each other.

People shared with each other their experiences of being strangers, and how welcomes can be extended, each person tying their ribbon to those of people on either side, to represent connection and solidarity. In this spirit, prayer was offered for the people of France. The evening ended with a delicious sampling of French Cuisine.

All, "who are blessed" by God, can build trust between people, and welcome strangers to sojourn with us. Jesus said, "...just as you did it to one of the least of these who are members of my family, you did it to me." Matthew 25: 31-40.

Bible study

In St. Mary's assessment discussions, several people expressed an interest in learning more about the background or historical context of the scriptures. Rev. Hilpert-McIlroy has started weekly study sessions to look at the lectionary for the coming week. These discussions are providing deeper meaning and understanding of the texts and awakening a desire to know more.



**WATER OF LIFE:** Rev. Diane Hilpert-McIlroy carries the baptismal water to the congregation as a reminder of the baptismal vows made by every Christian at baptism.



**HAPPY SERVERS:** Members of Bala's Triple Ts acted as servers and assistants at Robbie Burns night held in Bala on Saturday, January 26, 2013. From left are Taylor Bynoe, Shelby Hall-Bentley, Matthew Lacroix and Mackenzie Morrison.

## The time has come to use God's creation well

By Charlotte Haldenby

Isabella, my grandniece, will be six in June. Right now, one of her favorite activities is going to Sparks. Can Brownies and going to camp be far behind? Will she be singing that old song, "Land of the silver birch, home of the beaver, where still the mighty moose wanders at will. Blue lake and rocky shore, I will return once more"?

When I can see a fair bit of my front lawn under my tree for almost a week in January, I wonder how that natural setting we all assumed when we were growing up could change as Isabella grows up. What is the ideal temperature for silver birch, and are there diseases that prey on them as our atmosphere warms? We already know the beaver is moving a little further north every year, just as grizzlies are getting into polar bear territory. How much have our settlements interfered with the natural life of the moose? They are dying out in Minnesota for having winters not cold enough, and summer bringing more ticks! As for the blue lake, isn't there a lake in Manitoba, that's giving us a bad name for its infestation of blue algae? Maybe all we can count on are the rocks.

This Lent at St. Matthew's, Sault Ste. Marie, we have been working our way through the PWRDF daily calendar, which asks us to put our money where our lifestyle is, with items like, "The times you drank water from the tap", "How many pairs of shoes do you have?" "How

### Looking at the World

many electric bulbs are at work in your house?" It may be just pennies each day, but you soon realize what the point is: How many other people in the world can count on all these things as just regular life, as we do?

Check yourself out at [www.greenchurch.ca](http://www.greenchurch.ca), then "Toolkit", then "Ecological footprint" to see how you are doing. And then think about this, from *The World in 2050* by Laurence C. Smith. If you take the Kenyan ecological footprint as one, the North American footprint is 32. In other words, in two years we use up as much of the earth's resources as a Kenyan might use in her lifetime. Not very fair, right?

Some of you may have been working your way through the *Carbon Fast for Lent*, with prayers and key Bible quotations and suggestions every week about examining and changing your lifestyle. Do we use things until they fall apart or are we right there at the door to buy the latest? Are those clothes in the cupboard past their peak fashion time but still a good wear? Do we combine our shopping trips with the other times we have to use the car, or are we just in and out of the driveway all the time? You get the picture. A chart in *The World in 2050* shows when we might run out of certain

resources if we keep on as we are: oil will be gone in 42 years, but we sort of knew that. But how about those materials used in batteries and all those screen devices? Some of them will run out much sooner.

According to some predictions that Kenyan will have an even tougher life than now. But our lifestyle could become a disaster, as those lovely resources disappear.

Fossil fuels are so much a part of our existence. What will we do when they run out? The Arctic may be getting warmer, and it may be easier to get at the fuel sources we know about

*"Fossil fuels are so much a part of our existence. What will we do when they run out?"*

but haven't started using yet, but still, they will run out; some people say by 2050. We have to get working on alternatives now to make sure we can still have enough food coming to our stores, and enough electricity, even to power our evening lights, let alone our heating. We need more efficient ways of moving things to our factories, and getting us to our jobs.

This year we have heard terrible stories of people in the Eastern United States losing their power for days. Time to do some creative thinking about how to make our electricity

supply less vulnerable. Time to get working on new sources, and also cutting back on what we do use. Do we really need our computers on all day? And all those devices, we could do better using last year's model longer, but we also need to recycle the old ones, so they can be "mined" to make the new ones.

Get your whole congregation together one Sunday at coffee-tea time, to do the opinion poll at [www.greenchurch.ca](http://www.greenchurch.ca). Can we work together to change our community? Or find a friend who will work with you on binding your ecological footprints down to smaller shoes.

Take it one step at a time. Often if you manage to do something for two straight weeks, it gets to be a habit, so hang in there.

And if you're saving any money then how about sending some to ease malaria, [www.spreadthenet.org](http://www.spreadthenet.org), or prevent AIDS, [www.stephenlewisfoundation.org](http://www.stephenlewisfoundation.org), or the PWRDF's Temba House in South Africa, or help with better farming practices and food supplies, with the Primate's Fund's new Food Security campaign, [www.pwrdf.org](http://www.pwrdf.org), or the Canadian Food Grains Bank, [www.foodgrainsbank.ca](http://www.foodgrainsbank.ca), and safer water and sanitation for that woman in Africa.

Read and think more about what you can do. Check out [www.kairoscanada.org](http://www.kairoscanada.org) for "resources", then "ecojustice". There's your service for Earth

Day, coming up. But *Creating a Climate for Justice* and *Our Oil Dilemma* will give you even more to think about and do.

When 2050 comes around I will not be here, but Isabella may be saying, "I'm almost 43!" Just as I can put aside money for her education now, I can use the world's resources wisely now so she will have some left to use. She already is inquisitive about how everything and everybody works, so maybe she'll make some amazing discovery to keep her generation prosperous. When she says grace at family events, all the people who work hard to produce our food are always remembered, and she does already look beyond her family to the world.

And last year, would you believe it, she decided she could become Prime Minister! There are many ways the newer generations can work on solutions. As I write at the end of February, two girls from BC have discovered a bacteria which breaks down plastic. Yeah for Science Fairs!

Let us set a good example for the next generations of how to use God's creation well. Let us continue to learn and be creative in our use of resources, instead of just assuming they will always be here for us. Just as the Depression generation or first generation immigrants gave us good examples of how to do more with less, let us follow in their footsteps for Isabella and her world-wide generation.