

## Retreat in Toronto explores Celtic spirituality



**CELTIC SPIRITUALITY:** From left, Sr. Elizabeth Rolfe-Thomas, SSJD, is pictured with Canon Herbert O'Driscoll and Charlene Scriver, postulant in the Diocese of Algoma. Canon O'Driscoll led a retreat on Celtic Spirituality at the Sisterhood of St. John the Divine, Toronto from February 7 to 9, 2014.

*Editor's note: In the following the Ven. Deborah Kraft gives an account of a retreat she attended at the Sisterhood of St. John the Divine in Toronto from February 7 to 9, 2014.*

**By the Ven. Deborah Kraft**

Deep peace of the quiet earth to you.  
Deep peace of the running wave to you.  
Deep peace of the flowing air to

you.  
Deep peace of the shining stars to you.  
Deep peace of the Son of Mary to you.  
Deep peace.  
Deep peace.

The above Celtic healing blessing reflects the love of the Celtic Christians for God's gifts of creation and the mystery of the cosmos. This blessing speaks to my heart and I hope it does to yours

too.

I was blessed to spend three days, from February 7-9, 2014, at the Anglican convent of the SSJD (Sisterhood of St. John the Divine) in Toronto. I flew into Pearson and then spent just three dollars to travel from Pearson Airport to the convent on a TTC bus to Kipling, a subway ride to Yonge Street, a subway ride up to Finch and then a bus to the convent on 233 Cummer Avenue between Yonge Street and

Bayview Avenue. I found that Toronto had lots of snow and was almost as cold as we have been in Algoma. There were many trees with missing branches, as a reminder of the recent ice storm. Torontonians were all dressed in warm boots, parkas, scarves, hats and gloves.

At the Sisterhood of St. John the Divine, SSJD, the retreat on Celtic Spirituality was led by Rev. Dr. Canon Herbert O'Driscoll. Canon

*See Treasures – p. 4*

### Inside Algoma



#### Storm covers Goulais River in blanket of snow

Eleanor Swain writes of the experience she and her husband, Fr. John Swain, had on a snowy Sunday, February 23, 2014 in Goulais River.

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#### Humour can be used in harmful and helpful ways

In his monthly column Rev. Canon Bob Elkin writes of the nature of humour and how it can be used spitefully, or with good intent.

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#### Self worth is something to be acknowledged

Charlotte Haldenby looks at the world in her monthly column noting two television programs that recognise the individual.

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#### Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Tuesday, April 1.**

Send items to:

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## Rosseau: a look inside a well kept secret

*Editor's note: In the following Ms. Lynne Preston writes of her experience as she became a new member of the Church of the Redeemer in Rosseau.*

**By Lynne Preston**

While sitting the other morning reading Facebook posts from my friends I saw this post: "The

world is full of nice people, but if you can't find one then be one." I thought what a great world it would be if in fact we took this post seriously. Instead of looking for all the nice people if we all worked hard at being nice maybe the world would change. My journey of life has taken many twists and turns but by the grace of God

I left a full time job and a feeling of being empty to find a place I call home.

I came to Rosseau as a full time caregiver for a lady that goes to The Church of the Redeemer, Rosseau. I not only got a job that challenged me, but that I love, I found one of the best kept secrets in Muskoka. A small but healthy

happy active little church.

The Priest is Rev. Peter Simmons. He has been the priest at the church for 17 years. When welcoming new comers he welcomes people "Home" saying, "the one risk you take walking into the church is that you will be loved." He said that to me and I have heard this time and again

as he speaks to new comers and visitors. I have been attending the church now for a year and have found those words to be true.

I sing in the choir, led by Sarah Neal our organist. It is not large but we not only sing together but enjoy each other. There is a small Sunday School, and a Youth

*See Rosseau – p. 6*



# Diocese of Algoma Anglican Church Women

## DEVOTIONS FOR APRIL



Throughout recorded history the owl has been accorded several different attributes including in the Old Testament where it is associated with places of desolation: "I am like a desert owl of the wilderness, like an owl of the waste places." Ps. 102:6. It was certainly one of the birds God forbade man to eat: "These are the birds you are to detest and not eat because they are detestable: the eagle, the vulture, the black vulture, the red kite, any kind of black kite, any kind of raven, the horned owl, the screech owl, the gull, any kind of hawk, the little owl, the cormorant, the great owl, the white owl, the desert owl, the osprey, the stork, any kind of heron, the hoopoe and the bat." Lev. 11:13-19.

In Greek Mythology, one of the attributes of the goddess Athena was learning which was represented by the owl. But we must remember God had said “You shall have no other gods before me.” Ex. 20:3, When Googling, one finds Native Americans associate the owl with wisdom, foresight and the keeper of sacred knowledge. The owl is also prevalent in children’s stories such as *Winnie the Pooh* where Owl is wise but rather stuffy and long winded. And the patience of the owl was certainly witnessed when for three days a barred owl perched in our garden while waiting for a tasty morsel to burrow its fatal journey under the snow.

All this attempts to lead us to Jesus who was conversing with and learning from the Temple priests after his return from Egypt, when at 12 years of age, Mary and Joseph, who had thought him lost, finally discovered Jesus in the Temple in Jerusalem. It was here that Jesus cried to his parents: "Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house?" But they did not understand what he was saying to them. Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart. And Jesus grew in wisdom and stature, and in favour with God and men." Luke 2:49-52.

Jesus grew to manhood in Nazareth learning the carpenter's trade from Joseph all the while witnessing the plight of the people under the despotic rule of the Romans. After the Baptism by John in the River Jordan, Jesus began gathering his disciples along the

shores of the Sea of Galilee. This heralded the beginning of his three year ministry during which he performed miracles, healed the sick, encouraged sinners to repent and preached of everlasting salvation to a spiritually hungry and thirsty world.

At the end of his three year ministry, Jesus journeyed into the wilderness and conversed with his heavenly Father and it is during this period, that the Church encourages Christians today to remember Jesus as he prepares himself for the ultimate mission God asks him to undertake. These 40 days that Jesus spent with God, Bishop Brown of Arkansas says begins with “Ash Wednesday which was introduced in the sixth century by the Western half of the Christian Church.” He continues “The name Ash Wednesday was a product of the Middle Ages. It was derived from the practice of marking the foreheads of the faithful with ashes as a sign that the season of penitence had begun.”

When consulting the internet we find that before the year 1,000 A. D., the word Lent was found in Middle English *lente(n)*, in Old English *lecten*, *lengten* spring. Lent, literally means lengthening of daylight hours. And this we see even though the Arctic winds continue to blow across the land. After a feast of pancakes on Shrove Tuesday, the next morning we solemnly go to Ash Wednesday services for the imposition of ashes.

Bishop Brown continues “Since the Reformation, the ceremony has generally been dropped in the Anglican Communion because of a reluctance to bless such things as ashes and, more importantly, because of the obvious contradiction of the practice by the Gospel lesson for the day. ‘When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast.’”

However the practice of the imposition of ashes has gradually revived in many Anglican Churches. A few years ago at an Ash Wednesday Service, I received a most unexpected opportunity; the priest offered me the little silver pot containing the ashes indicating I should trace a cross of ashes on his forehead, giving me the grace to perform a most privileged act while saying "Remember you are dust, and to dust you shall return." But the

priest also sternly reminded us it is our responsibility to remove the ashes from our foreheads before we leave the church.

Another practice that has changed over the years is not of giving up something for Lent but doing something extra instead. To help accomplish this Bishop Brown says in part that our wills, minds and souls must be involved accordingly: “Wills – We are expected to assume some special discipline during the season which will serve to control our self-indulgent natures....a tree grows best after pruning and the garden must be weeded if it is to bring forth its produce.

Minds – We are asked to think more effectively about spiritual provisions and eternal values, and less about the treasures of earth. In other words, we are asked as intelligent beings to seek and stand in the favor of God-not man.

Souls – Here is the realm of motive and the test of spiritual honesty. To what purpose will all our church activity be directed? Our motive and purpose must be to offer Christian service, create a Christian atmosphere and provide a Christian worship in such ways as to lead the world to exclaim “Surely God is in this place.” Our motive and purpose must be to live and to work on such an ascending scale that on Easter Day our souls will reach the peak of spiritual exultation.”

With these words echoing in my mind I cannot but help repeat mentioning that during Holy Week for the last few years, one of our sister churches in North Bay has offered a most wonderful opportunity to visit where the whole church is taken over by not only the Thirteen Stations of the Cross, but also by many works of art including carpentry, painting, pottery, knitting and sewing and music all begging us to stay for as long as we like so we too could honour the various stages of Christ's ministry as portrayed in the Gospels. "Surely God was in this place."

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

*The Apostles' Doctrine and Fellowship* written by 125 Bishops of the Anglican (Episcopal) Church Throughout the World. Compiled by James Cowin Caley, Rector St. Philip's Church, Coalinga, California 1958.

# I love my church

**By the Rev. Grahame Stap**

There was an article in the *Anglican Digest* recently called, 'I Love My Church'. What it pointed out was that while most of us do love our church, we really do not want to share this love with others. It also pointed out that all the advertising, all the pamphlets do not even come close to bringing people to church like a personal invitation which we are so reluctant to give. I find this very sad and I wonder why it is true. Why do we not reach out to others so they too can love our church? I know I harp on the subject of reaching out to others but it just seems to me that it is what we are called to do. Church is both a place of comfort and discomfort.

Comfort, because we can come on a Sunday morning and let the love of God through Jesus wash over us. We can sit and know that there is more to life than society offers and this knowledge helps us overcome the problems of life.

It helps to put them in prospective and sometimes even takes them away. We can truly understand as we receive the Eucharist that in death Jesus did for us what we cannot do for ourselves and in his death, opened a path for us to be partakers of everlasting life. In all the stages of our lives can you imagine anything better? Why then do we not at least try and pass this on to others?

Discomfort, because we know we are called to try and pass this on to others. There are some among us that do reach out to others but not nearly enough. Most

of us fear rejection or that we will be laughed at and not taken seriously. Jesus was rejected and not taken seriously. Jesus actually failed at what he came to do. Most of the world kept right on doing what it had done before He came but some listened some changed their ways. Some even took up their cross and spent their lives teaching that the most powerful influence in the whole world was the love of God through Jesus.

We too will be rejected and we too will fail but if we keep reach-

## Thoughts from Grahame


ing out, if we accept rejection then once in a while someone will say, “I would love to come with you” and we will feel a warm glow deep inside knowing we have done what we are called to do. One last point on this subject. If we fill our churches then the tasks of the church are shared by many and not by the few that now are running out of steam. As the old adage says, many hands make light work.

So let us go forth and see what we can do. I think you will be amazed by the results. The worst that can happen is rejection. The best is a new disciple who can also reach out to others and then maybe, just maybe, the love of God through Jesus will find a home in all people

As always it only my opinion


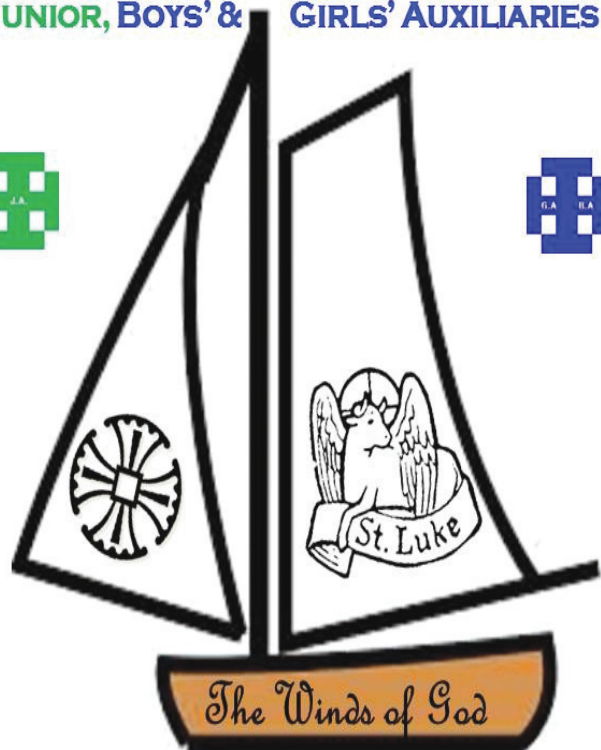

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Organist & Choirmaster

**Choral Evensong**  **Candlelighting**  
with *flawds*

**4 pm Sunday April 27 2014**  
Sung by the members of the

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You are also invited to join us for  
**The Love the Lord Thy God Concert**  
**3:30 pm with the JA GA BA**

Please join us for the reception following the service.



# EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.  
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The Right Reverend Dr. Stephen Andrews, Bishop  
Peter Simmons, Editor

## Letter from the Bishop

### Death and taxes: a Lenten theme?

Dear Friends,

Benjamin Franklin famously quipped, 'In this world nothing can be said to be certain, except death and taxes.' He might have penned these words in Lent. For Lent is about the putting to death of unholy desires, while tax season seems designed to remind us that we can't afford them in any event!

But there are other situations where the two subjects come together. I was listening to an economics report the other day about the city of La Crosse, Wisconsin. It was one of those small-town community-caring stories, where an attempt has been made to address the problem of doctors and families having to make end-of-life decisions for those who were not capable of making those decisions for themselves. The city's hospital ethicist was troubled by the moral distress that families were suffering in trying to make difficult choices. 'It was palpable. You could feel it in the room,' he said. So, he started training nurses to ask people ahead of time whether or not they would like to fill out an advanced directive. The idea caught on, and today, 96 per cent of the city's population has an 'end-of-life plan'. Now it turns out that one of the benefits of this publicly adopted practice is that the city's expenditures on end-of-life care are the lowest in the country. So, death and taxes may not be got rid of, but it appears that they can be made easier to bear!

However, say 'end-of-life plan' in Canada, and our thoughts go to one of the most troubling issues that is currently claiming public attention. It has to do with the wish on the part of some to allow medical professionals to assist in hastening death. Quebec's proposed Bill 52, treating 'medical aid in dying', and the Supreme Court's recent decision to hear an appeal in a B.C. right-to-life case, have fuelled debate on assisted-suicide and euthanasia. When it comes to the conditions of our dying, how much control ought we to have?

The arguments can be complex and deeply personal, involving technology, medical codes of ethics, and an appropriate understanding of human dignity. But two Anglican bishops in Quebec, Dennis Drainville (Quebec) and Barry Clarke (Montreal), have weighed in on the discussion. In October, they expressed concern that the bill presents 'risks for the vulnerable, including the elderly, people suffering from clinical

depression and those with disabilities'. 'Christian thought through the ages has been guided by the principle that human beings are made in the image and likeness of God, and our life is to be seen as a gift entrusted to us by God,' they wrote. 'Life is thus seen as something larger than any individual person's ownership of it, and is not simply ours to discard.'

A bias in favour of life is something that the Canadian Society of Palliative Care Physicians has strongly endorsed. 'Euthanasia and/or assisted suicide have never been part of the practice of palliative care,' they write, while pointing out that the World Health Organization's definition of palliative care is 'an approach that improves the quality of life of patients and their families'.

But the bishops here voice another core, and yet neglected, Christian conviction: that in putting us in community, God has made us mutually dependent. There are profound philosophical and theological questions about the existence of suffering, to be sure, questions that we may never resolve this side of heaven. But this is certain: part of what it means to be human is to be bound to others in suffering – both in sharing our suffering with them, and in bearing their suffering ourselves.

St. Paul wrote, 'We do not live to ourselves, and we do not die to ourselves' (Rom. 14.7). The great New Testament scholar, Joseph Fitzmyer, called this verse 'the basis of life in Christian society'. Our General Synod acknowledged this interdependence in a resolution on assisted suicide passed in 1998: 'The Christian vocation is to keep faith with and show respect for another by keeping company with them through the terminal stages of a disease or the life-span of a disability. [. . .] The Christian response is always one of hope. This hope exists in the context of the physical, emotional, and spiritual support offered by the community.'

Both in preparing for death and in dying, it is important that we respect and treasure the sacred nature

of life and the nexus of human relationships in which God has placed us. Where these things are honoured and preserved, advance care planning can be an act of compassion and a source of comfort both for ourselves and our survivors.

As a form of advance care planning, Joy Tomkins, 84, of Norfolk, England, took the extraordinary step of having 'Do Not Resuscitate' tattooed on her chest and 'P.T.O.' and an arrow tattooed on her back! A better approach would be to have a conversation with your physician, your family and your priest about your wishes. Some of the things you will want to settle are questions about what sort of directive you would want doctors to follow in times of medical crisis when you are not able to communicate, who should act as your substitute decision maker, and how your priest can minister to you and your family in moments of extremity. Further helpful information can be found with the Canadian Hospice Palliative Care Association.

We may not have much control over our taxes. Will Rogers once lamented, 'The difference between death and taxes is death doesn't get worse every time Congress meets.' But we may have some control over the conditions of our death. Let us regard Lent as a season of advance care planning. For in it we seek the peace with God, our neighbours and ourselves that we pray will lead us into eternity. At the end, may God grant us all a holy death, in communion with himself and in fellowship with his people.

*+Stephen Andrews*

Stephen Andrews  
Bishop of Algoma

## Reginald Heber and the legend of King Arthur

By the Rev. Richard White

Flags were flown at half-mast across the city, a 42 gun salute marked each year of his short life, and the highest judge in the land gave the eulogy at his funeral. Reginald Heber, the Bishop of Calcutta and author of one of our best loved hymns, *Holy, Holy, Holy*, had died of a cerebral hemorrhage. It was a hot and humid day, early April 1826. It is said that the day he died Bishop Heber baptized forty-two persons, one for each of his years.

Reginald Heber (1783-1826), had come to India as a missionary bishop. He was clever, witty, joyful, and bursting with energy. He was also a passionate writer

### History Byte

and an expert in the magical and mysterious world of King Arthur. Think of King Arthur and we might think of a 15th century work, *Le Morte d'Arthur* or the

late 18th *Idylls of the King* by Lord Alfred Tennyson, or T.E. White's *Once and Future King* based largely on Tennyson's epic narrative. But before Tennyson's work appeared, Reginald Heber had completed a major work about this mysterious legend. Heber's own *Morte d'Arthur* was never completed, probably because his call to India interrupted his literary life. Three cantos or divisions of the epic were completed around 1812 but were published

*See Hymn – p. 4*

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# Treasures are many within the Anglican expression

*Continued from Front*

O'Driscoll is the author of 30 books, a brilliant preacher, and a mesmerizing storyteller. He is the former Dean of Christ Church Cathedral in Vancouver and former Warden of the College of Preachers at Washington National Cathedral. Some of you will recall that he spoke at a recent Algoma Diocesan Synod. His writings are a favourite of many in Algoma.

The five retreat talks were interspersed between four daily times of worship, meals, and quiet time. Here is our schedule from Saturday, February 8:

7:45 a.m. Breakfast  
Refectory during which all the meals are in silence  
8:30 a.m. Morning Prayer  
St. John's Chapel  
9:30 a.m. A Coffee and Tea Break  
Refectory  
10:00 a.m. Session 2  
12:00 noon Holy Eucharist  
St. John's Chapel  
12:45 p.m. Dinner in the Refectory  
3:00 p.m. A Coffee and Tea Break  
Refectory  
3:30 p.m. Session 3  
5:00 p.m. Combined Evensong and Compline in the Chapel  
5:30 p.m. Supper in the Refectory  
7:00 p.m. Session 4

The great silence begins at 9 p.m. and lasts until morning.

Dr. O'Driscoll, some people call him Herbie!, spoke about the history of Celtic Christianity, and

why its traditions have been recovered over the last few years. He explained why Christians today in 2014 are deeply interested in what we can learn from Celtic spirituality. For example, we now use words like JOURNEY to describe our Christian faith. Canon O'Driscoll said that we used to believe that our faith was static, that it was given and learned. We have moved from "How do I know more about God?" to "How do I have an experience of God, and a relationship with God?" Christianity is not a thought to be believed but a mystery to be experienced and explored.

C.S. Lewis once wrote that the Bible is not a map but a compass. As Christians, we must move from studying the map of a coastline and go down to the beach and experience the spray from the water breaking on the shore.

Celtic Spirituality was dominant for 400 years from 400 A.D. to 800 A.D.. It began in Ireland and spread to Scotland, Cornwall, Wales and then northern Europe. Canon O'Driscoll gave us an overview of the spread and growth of Western Christianity, and the growth and then the decline of Celtic Christianity. In the 8th century A.D., Roman Christianity prevailed over Celtic Christianity.

Here are some of the words that we associate with Celtic Christianity: Journey, Sacrament of the present moment, Mystery, Com-

munity, Creativity, Relationships, Organic, Exploration, Penitence, Trinitarian, Incarnational, Cosmic, Gospel of John, Art, Stone crosses, Book of Kells, Lindisfarne Gospels. We also learned about the better known Celtic saints: Patrick, Bridgit, Aidan, and Columba.

Some of the many highlights of the five sessions included Canon O'Driscoll's insights, wisdom, and melodious speaking voice. His wife Paula moved me through her singing of a couple of Irish blessings. He showed us a DVD of a 7th century monastery, built off the coast of Ireland on Skellig Michael. I am all fired up, and now want to take a trip to Ireland to visit Skellig Michael, see the Book of Kells, and the stone Irish crosses surrounded by the stone figures of Antony of Egypt and Paul of Thebes.

Canon O'Driscoll ended his five sessions with his thoughts on the treasures that the Anglican church offers.

## 10 Treasures of Anglican Christians

Here is Treasure 1 - Anglicans acknowledge that our Christian life is a journey.

Our faith is experiential. We can open the golden door to the grace of Jesus. We see the pattern of human life in Jesus Christ. We walk side by side, and grow closer to the Lord and closer to each other. We can learn from each other. Clergy does not tell people what to believe. We walk together.

Treasure 2 - Anglicans value Christian community

Our presence together in community brings us into a greater presence, the presence of God.

Treasure 3 - Anglicans share a world vision of justice and peace

We believe that God uses us to bring heaven down to earth.

Treasure 4 - Anglicans have a rhythm of activity that transcends ego

We provide the wonder of worship, spiritual disciplines such as fasting, silence and the sacraments.

Treasure 5 - Anglicans value the sacred meal, the Eucharist

Treasure 6 - Grace and prayer are important to Anglicans

Treasure 7 - Anglicans believe that our lives have meaning

We are all called to cooperate with God.

Treasure 8 - Anglicans value scripture

God speaks to us through the Bible.

Treasure 9 - Anglicans invite people to participate and do not use coercion

Treasure 10 - Anglicans believe that one's spirituality must grow and develop.

I left the retreat and the convent filled with a desire to open God's golden door, and with the deep knowledge that our Christian faith links us to the past. Let us all continue, in the words of Canon O'Driscoll, "to gather the riches of

the mysteries of God."

I was happy to meet up with Rev. Canon Muriel Hornby and Lay Reader Emily Noble, both from Algoma. I was also happy to spend time with Algoma Postulant for Ordination, Charlene Scriver. For the past two years, Charlene has been living at the convent, while completing her M. Div. at Trinity College, Toronto.

I encourage you to consider participating in a retreat at the SSJD. The Sisters organize many annual retreats, which is indeed food for the soul. The topics for 2014 include Understanding Icons, and a Spiritual Spa for Mums. Information about the retreats is available online through their website. [www.ssjd.ca](http://www.ssjd.ca) The sisters exude hospitality and grace, the guest-house is comfortable, the price is reasonable. My retreat cost \$250, including 2 nights stay and meals. The food is delicious, and there are ample opportunities for peace and quiet, reflection, prayer, and worship.

If you desire to learn more about the Celtic Christians, here are the titles of some of the books that Dr. O'Driscoll recommended:

*Celtic Way* by Ian Bradley  
*Celtic Sunrise* by Diana Leatham

*The Flowering of Ireland* by Katherine Scherman

Deep peace to you.



**ATTENDEES FROM ALGOMA:** From left are pictured Charlene Scriver, postulant in the Diocese of Algoma, Rev Canon Muriel Hornby, Ven Deborah Kraft and Lay Reader Emily Noble. All participated in a retreat held from February 7 to 9, 2014 at the Sisterhood of St. John the Divine in Toronto.

## Hymn was written for Trinity Sunday

*See Most – p. 5*

posthumously. Had his work been completed and published earlier, the King Arthur we are all familiar with might have looked more Christian



**REGINALD HEBER**

than pagan. It's not difficult to recognise Biblical archetypes in the main characters. Arthur is the gullible Adam character. Guinevere becomes the duped Eve who, if she yields to temptation will doom both the marriage and the kingdom. Morgue, Arthur's sister, is Satan in a female form. She is a shape-shifter who first appears as an innocent, though wounded, white doe who arrives unexpectedly at their wedding feast. Morgue's son Modred is Guinevere's jilted suitor and is clearly a personified Death figure whose ambitions send him to Scotland in a ruthless search for a magical

ring, a forerunner of J.R.R. Tolkien's character, Gollum perhaps?

Lancelot isn't to be found in Heber's three cantos, at least not in person. Forty days after the wedding Guinevere, Heber calls her Ganora, is seen grieving the loss of a former lover, a forester, she knows only as Cadwal. She wanders into the castle chapel and there she sees a portrait of Cadwall identified as one of Arthur's knights, Sir Lancelot "the most dear." Guinevere pours out her grief and anger. Critics praise Heber for the psychological complexity of his characters, especially Guinevere.

The Christian motifs in Heber's work extend beyond the character types. Arthur and Guinevere are married on the Feast of Pentecost. Guinevere is a woman of prayer. The chapel where Guinevere discovers Lancelot's portrait has an altar and a cross which Guinevere clutches tightly as she struggles with her divided love, which mirrors the struggle of the sincere Christian with temptation. On the altar is the Holy Grail, the very chalice of Christ, which Heber calls the 'time-honoured urn', and the 'three-times hallowed' cup, the thrice hallowed reference is biblical and is echoed in his most famous hymn *Holy, Holy, Holy*.

*Holy, Holy, Holy* is a doctrinal hymn, written specifically for Trinity Sunday. Heber tended to think outside the box when it

*See Most – p. 5*

## 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.  
2) Photos: If you're using a 35 MM camera, we prefer

to receive negatives and we'll do the scanning in our production department. However, we can use prints, if negatives are not available. If you're using a digital camera, we prefer to receive as large a file as possible. Most digital cameras produce files at 72 dpi and up to 24 inches or larger in width. Please save the file as jpeg and do not reduce the size.

E-Mail address: [anglican@muskoka.com](mailto:anglican@muskoka.com)



# Dropped in the deep end in Goulais River

By Eleanor Swain

*Editor's note: In the following Eleanor Swain writes of her experience on a snowy winter's day in Goulais River*

Sunday, February 23, 2014 dawned bright in Sault Ste. Marie, and I and my husband, Fr. John Swain, wanted to be at Saint James' Church, Goulais River, very early that morning. This was John's first Sunday back at church after coronary bypass surgery. John is the Honorary Assistant at Saint James', where the incumbent is Ven. William Stadnyk. He wanted to practice the hymns that he planned to play at the service. Before any other cars arrived, I wanted to take another picture of Saint James' Church on the new camera that the couple had purchased.

We had set off early from Sault Ste. Marie in pale sunshine. At Heyden the weather suddenly changed and a fine but heavy snow-fall began. It looked like a blanket of mist. No sooner had we encountered the snow storm, when a bus drew out of the Esso Station onto the Highway a little ahead of us. This changed everything for the worse! As the bus drove through the snow it sent it swirling in its wake making good visibility in the following car extremely difficult. It was a relief to turn left off the highway, but that brought different problems. The road had not been ploughed, and was thick with snow. Thank God for four wheel drive vehicles! The car was able to be driven along Anglican Church Road and up the hill to the church building.

There was already, at that very early hour, another car there. Penny Elliott, Rector's Warden, was busily shovelling snow making a path from the church to the hall. We took one step out of the car and landed in a foot of snow. We quickly brought back our legs and drove the car back and forth making paths upon which we might walk to where Penny Elliott had begun shovelling snow outside the church door. "I cannot stop!" exclaimed Ms. Elliott. "I have to get back to work." Penny and her husband, Brian, own the local grocery store and gas station in Goulais River.

The snow on the side roads and church grounds would make it difficult for anyone who did not have a four wheel drive car, so John telephoned our daughter, Sarita, and her husband Orlando to warn them, and suggest that they and their baby, Owen, maybe not come to church that day. Their car would not make the journey. Once inside the church building, John began playing the keyboard. A quarter of an hour before the service was due to begin, no one had arrived. John said, "If no one comes, we shall still have a service." I replied emphatically, "Yes! Of course!"

At 9:50 a.m., he went across to the hall. He returned covered in snow and commented, "The pathway that Penny Elliott had shovelled is now covered again with the snow!" We did not expect anyone else to arrive at the church, and so he put on his alb, girdle and stole, and the service began on the dot of 10 o'clock!

During the responsive reading of the Psalm, the church door opened and Penny Elliott returned. "You are welcome to come and join us!" offered John. "I am sorry, but I cannot," she replied. Then she mentioned the reason for her return visit. Someone and his wife, who shall remain nameless, had landed up in their car in the ditch on the highway at the left hand turn to the church.

"They would like you to go and take them home," Penny continued. Fr. John readily agreed and said so. "The CAA rescuer is on his way," added Ms. Elliott as she left.

"Excuse and forgive us, Lord, for this interruption," prayed John, who then removed his vestments and put on his jacket to go and rescue the stranded couple, wondering how the CAA rescue man would be able to collect the car if the occupants were not there to instruct the man. Upon arriving at the scene, John saw that there was a police presence directing traffic in the extremely poor visibility, but there was no way that the couple in the car could be got out of it while it was still in the ditch. The CAA had promised to be there 'very soon'. There was nothing that John could do, and so he returned to church where he again donned his vestments and continued with the service, adding special prayers for

the couple in the car, hopefully already rescued and on their way home none the worse for their adventure which they could have done without.

At the conclusion of the service the snow was still falling, but pictures were taken of the church building, from a different angle, due to the church being obscured by a huge pile of snow, from the one taken in the late spring. The scene is mostly white and in a mist of fine snow. It is doubtful that the picture will be accepted as it is very different from the initial one of a white church building set in a sea of green, trees with their profusion of green leaves and the green grass in the foreground. It is disappointing, but there must be a good reason. Maybe it is having a new camera!

On the drive home, there were other cars in the ditch along Highway 17, and many car drivers seemed to be driving dangerously fast. The couple, who had not been driving dangerously fast, they would have slowed down anyway to negotiate the left hand turn, were unhurt and home and in the warm by 11:30 a.m. Thanks and praise be to God.

We were at our son David's, and daughter-in-law Lindsay's home in Sault Ste. Marie, about the same time. The snow storm ended in Heyden, and the sun shone palely from then onwards. "What a way, what a day, to come back to church!" they commented. "Talk about being 'dropped in at the deep end'!"

Later that day we returned to home to Bright Lake between Thessalon and Iron Bridge. The drive was clear of falling snow. In fact, there had been no snowfall outside Sault Ste. Marie and the roads were clear and dry for most of the drive. Of course, the snow still remained on the side roads off the Highway leading to the Swain's cottage.

"Thank You, God, for our safe journey," was our prayer as the car stopped at their cottage door. The thought persisted, however, "What a way, what a day, to begin attending church again! Dropped in the deep end, but not, thank God, in a ditch!"



**SNOW, SNOW AND MORE SNOW:** On Sunday, February 23, 2014 a severe snow storm hit Goulais River blanketing the community and St. James Anglican Church with more and more snow.



**WILL PEOPLE MAKE IT?:** Fr. John Swain is pictured at the keyboard on Sunday, February 23, 2014 as he awaits the arrival of worshippers on a very, very snowy day.

## Most famous and popular of hymns

*Continued from Front*  
came to hymns. He published the first Church hymnal whose hymns were arranged by Church season. Fellow Arthurian author, Lord Alfred Tennyson, called *Holy, Holy, Holy* the world's greatest hymn.

Both the unfinished Arthurian legend and the hymn were published by Heber's wife after his untimely death. Neither initially

received much praise. Today Heber's famous hymn is one of the most popular English hymns and is sung across the Christian world. *Morte D'Arthur* has received new attention recently. This past August, Heber's great, great, great, grandson presented a dramatic reading of the work in the ruins of Glastonbury Abbey in southwestern England.



# A funny thing happened on the way to Heaven

By the Rev. Bob Elkin

My daughter Margaret is Ojibwa. A month ago while I was ranting on about this year's miserable, cold, and never ending winter when she interrupted with: "Dad, do you know why Indians don't like snow?" That stopped me short. "No, why?" I asked. "Because it's white and it's on our land!" she responded. I laughed but I got the point too. My daughter is not the mirror image of her parents: no child is. She deals with issues in her life that I'm not even aware of. She brought that home to me through what she knew reaches me and many others: humour. And she did it well!

I've always liked humour and I've always had it in my life but I haven't always used it well. The seminary taught me to see humour as a two edged sword. Used one way it is like my daughter did. It raises awareness, it makes people smile in a healthy way, it opens doors of understanding, safely and acceptably. But it can also be a weapon. Humour used as a put down or to make people appear ridiculous, is hurtful and is a form of dirty fighting. If you get angry I can accuse you of having no sense of humour, I can claim I was just making a joke, I can leave you defenceless against the laughter of others. Used spitefully humour is a knife but when it's used well: ahhh, I think even God laughs!

Recently a magazine article about protests in California over cuts to public education funding caught my eye, not because of the topic, but because of the accompanying photo showing a young student carrying a large sign reading: "Fix Are Skools!" I laughed and then read the article and I'm sure many others did too because of that photo. As they say, you catch more flies with honey than with vinegar. I find the honey flies are much more interested too.

A recent bit of graffiti gave me food for thought. It read: "If they can put a man on the moon why can't they put all of them there?" Is that funny or hurtful? I could picture some woman who'd suffered abuse or been treated unfairly by men feeling it but I

still wasn't sure. Then I read the editor's column in last month's *Anglican Journal*. He tells the story of Florence Li Tim-Oi the first woman ordained in the church in 1944. Her ordination was condemned by the Archbishop of Canterbury, the Church of England, the Lambeth Conference of 1948 and the Chinese House of Bishops. Her response the editor

## Letter from Bob

writes was: "With her characteristic humility she surrendered her license." If I'd have been her and someone asked me about it then "If they can put a man on the moon why can't they put all of them there?" would have been the kindest thing I'd have said. Probably I'd have used other pithy two or three word phrases I've learned over the years to describe what I thought, for I wasn't always a priest! So yes, I think it's funny and sometimes it's just the perfect summation of the situation.

Good humour can be powerful and it can ride the edge too and really make you think. An environmental activist in the States was asked: "What book would you give to every politician if you could?" He immediately answered: "One that explodes!" and then went on amid the gasps to show how politicians at every level had sold out the environment to big business and profit motivated lobby groups. What he was saying was the environment has suffered greatly at the hands of politicians and he used an edgy humour to bring home this point. I thought he did it well. It made people listen to the rest of the story that he had to tell.

A few paragraphs back I said I thought good humour made even God laugh. That sounds arrogant even to me, so I feel I owe some explanation for making such claims for God. Who am I to make such assumptions? What makes me sure God has a sense of humour? So here's my irrefutable proof. He made us, didn't He?



A NEW HOME: Lynne Preston has found a new home of fellowship and love at the Church of the Redeemer in Rosseau.

# Rosseau is a busy and welcoming community

*Continued from Front*

Group that meets Tuesday after school and is supported by volunteers from the church that attracts kids from the community. There can be up to 20 on any Tuesday. On one occasion in the midst of a blizzard, there were eight kids who braved the weather to meet and have fun.

On Tuesdays all winter at 8:30 a.m., there is a breakfast served for anyone in the church or community. It began as a breakfast for people alone and shut-in, but it has evolved into a full community breakfast. The breakfast is planned and cooked by those who wish to contribute on a rotating basis and a free will offering goes to our outreach programs. This is a time of sharing concerns, discussing community events, telling stories and just a lot of laughter and fun. Certainly a time everyone is accepted and loved.

Following breakfast those wishing to meet together for prayer meet in the living room of Fred

and Sarah Neal. Here the diocese, deanery, parish and the Church of the Redeemer, is remembered in prayer. It offers an opportunity to spend time with God as a small group to pray together for all and any concerns on the mind.

Every Friday year around we share "Coffee and Muffins with the Incumbent". In the winter we meet in Frost Hall and in the summer we gather in the garden area outside the church. This is again a relaxed time for all to come and have coffee and muffins and visit with the incumbent as well as enjoy all that come. Since attending Redeemer, I have been going to both these events and the fun and fellowship received is something very special unlike any church gathering I have experienced. The feeling of belonging, acceptance and love is beyond what I have experienced before. As well as these weekly gatherings we have lunch after our service on Sunday. Again we welcome all and enjoy each other as a family.

These are the church events but I

have found that because we spend time laughing and enjoying each other regularly, that we also watch out for each other and look after one other all the time. If someone is in need we are all there so it is not a village where one is forgotten. The church is in the center of the village and the church tries to look after the village as much as possible, and the village looks after the church.

This too is unique. As I have lived here and experienced the fellowship and love I have truly realised the words of Christ: "Love one another as I have loved you and love your neighbor as yourself." I believe this is the practice of the people attending the Church of the Redeemer in Rosseau and I have found it is wonderfully contagious. If as a church we begin by loving one another in our own church then before we know it we are loving and looking after others. So lets pass it on in 2014!

## Archbishop Wright Campership Fund Summer Camp Scholarships Available

The Archbishop Wright Campership Fund's goal is to provide funding for young people to attend a Diocesan Summer Camp who would not otherwise have the opportunity.

Written requests will be accepted by no later than May 16, 2014 by forwarding to:

Archbishop Wright Campership Fund  
St. Luke's Anglican Cathedral  
160 Brock Street  
Sault Ste. Marie, ON P6A 3B7

Only those applications accepted will receive a response.

The Bishop has a blog!  
It is called  
'benedictus benedicat'  
You can find it  
at  
<http://stephenalgoma.typepad.com/benedictus-benedicat/>



# Algoma Cycle of Prayer

**Sunday, April 6th - 5th Sunday in Lent**  
Anglican Youth - Pray for the youth and all leaders who work with them

**Sunday, April 13th – The Sunday of the Passion: Palm Sunday**  
St. Thomas’, Bracebridge  
St. Peter’s, Rocksborough  
St. Stephen’s, Vankoughnet  
The Rev. Kelly Baetz  
The Rev. Barbara Graham (Deacon Assoc.)  
The Rev. Barbara Nangle (Hon.)

**Sunday, April 17th – Maundy Thursday**  
Eucharistic Assistants: Pray for all Eucharistic Assistants throughout the Diocese whose ministry is to share in the distribution of the most precious Body and Blood of our Lord Jesus Christ.

**Sunday, April 18th - Good Friday**  
Pray for the lonely, unemployed, homeless, suffering and dying in our Diocese.

**Saturday, April 19th - Holy Saturday**  
The Diocese of Algoma  
Bishop Stephen Andrews  
The Executive Archdeacon  
The Synod Office Staff

**Sunday, April 20th - The Sunday of the Resurrection: Easter Day**  
St. Brice’s, North Bay  
The Rev. Richard White  
The Rev. John Stennett (Hon.)  
Holy Trinity, Temiscaming  
The Rev. Richard White

**Sunday, April 27th – 2nd Sunday of Easter**  
Parish of Wawa/White River  
St. Paul’s, Wawa  
All Saints’, White River



**HOLDING WINTER BACK:** On Saturday, February 8, 2014 a Women’s Club breakfast was held at the Church of the Epiphany, Sudbury. The Men’s Club served a breakfast of scrambled eggs, sausages, and fresh fruit salad. Jill Neely, a Christian Counsellor spoke on “Managing Anxiety Through Transitions and Change”. Rev. Dr. Tim Perry is pictured serving tea to daughter Sara at the gathering. Great fun was had by all.

## The movement toward a national church

**By the Rev. Peter Simmons**  
Deusdedit the sixth Archbishop of Canterbury, died in 664 A.D. In response, Egbert, King of Kent and Oswy, King of Northumbria consulted with the churches and people, as to the possibility of bringing about the unification of the Church in England. Agreement was reached to send a candidate to Rome for approval to have him replace Deusdedit. Wighard, a man born in England, was chosen for the position. Upon his arrival in the city, Wighard was able to meet with Pope Vitalian, however before he could be consecrated archbishop, he died of one of many diseases prevalent at the time.

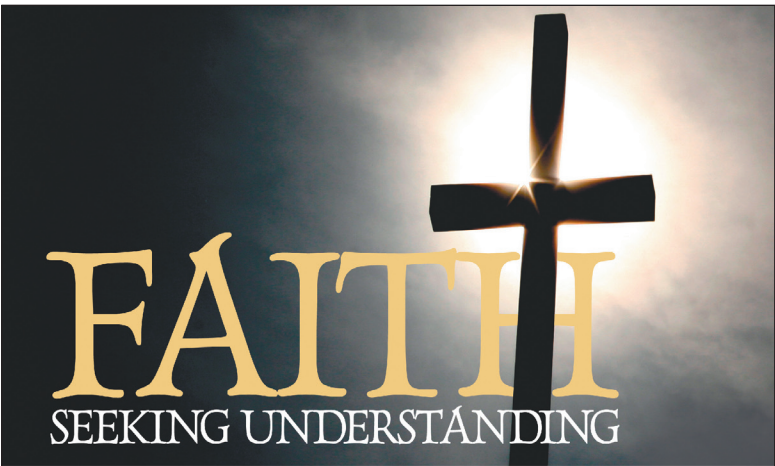
Pope Vitalian took it upon himself to select another man for this important office in the Church. He took this approach out of good faith, with no intention to manipulate, or dominate the English Church. In fact, Vitalian sent a letter to King Oswy informing him of his decision to chose another man as archbishop. Pope Vitalian selected Adrian. He was an abbot of the monastery near Naples and known to Vi-

talian. Adrian was quick to decline the invitation, recommending a monk named Andrew. Andrew also declined the position. Vitalian pressed Adrian to reconsider his decision. Adrian asked for some time to find another person suitable for the archbishopric. The man Adrian suggested would have

### Anglicanism

a great influence on the Church in England. Theodore, a Greek Monk, at age 66, would become the seventh Archbishop of Canterbury. Theodore was a native of the city of Tarsus, the birthplace of St. Paul. He had a reputation for learning, gained while resident in the city of Constantinople. Vitalian agreed to his appointment as Archbishop of Canterbury if Adrian consented to travel with him to England. Adrian agreed to go, arriving with Theodore in Kent in 669 A.D. He went right to work. Upon his arrival in England, Theodore began to organise the

Church. He set out on a nationwide visitation of churches and began to appoint bishops to unfilled positions. Three years after his arrival, Theodore called a Council at Hertford in 673 A.D. The Council was attended by all of the English bishops and many of the clergy. Various canons were enacted at this gathering including a uniform date for the celebration of Easter. Bishops were given sovereignty over a diocese and the church was gathered into one province under the Archbishop of Canterbury. Much of the increasing unity of the English church was due to the force and direction provided by Theodore. Under Theodore and Adrian, learning was encouraged and cultivated. Monasteries and nunneries became great centres of learning. Men who sought a greater education looked to the monastery at Deira. Within a brief period of time, under Theodore’s guidance, a national Church in England was well on its way to being firmly established. To be continued



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National Indigenous Bishop (The Anglican Church of Canada)  
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Away in the Manger  
Jesus Bids Us Shine

God Sees The Little Sparrow Fall  
Tell Me the Stories of Jesus

Jesus Loves Me  
Fairest Lord Jesus

This is My Father's World  
When Mothers of Salem

# The Stations of the Cross

On Good Friday April 18 2014 9:30 am

Sing the hymns you sang as a child.  
With drama, prayers, readings, and a keepsake from each station.

with  
Cathryn Franklin **FLUTE**  
Laura Strum **VIOLIN**  
Kathleen Trussler **CELLO**

Please join our young people in their  
**10<sup>th</sup>** year on their pilgrimage at  
**St. Luke's Cathedral, 160 Brock Street**

The Very Reverend  
James Mc Shane, Dean of Algoma

Stephen Mallinger  
Organist & Choirmaster



GETTING READY: On Family Day, Monday, February 10, 2014, St. James Anglican Church Cobalt hosted a sledding party followed by hotdogs, hot chocolate and goodies. Pictured getting ready, from left in the back are Emma Laughlin, Rachel Mathers and Evelyn Pickard. Standing in front is the organiser of the event Shirley Gibson.



A FUN DAY: St. James Anglican Church, Cobalt hosted a sledding part on Family Day, Monday, February 10, 2014. Pictured are some of the participants preparing to head down the hill.

# People's self worth must be acknowledged

By Charlotte Haldenby

A TV programme I never miss is *The Choir* on TVO, where Garret with youthful enthusiasm recruits a choir from a certain “community” and prepares them for concerts and competition. A seniors’ home, a military base, an airport, a PUC, Garret learns about his people by visiting them as they are, and listening to them. He learns the social structure of the community and opens his audition doors wide, from the top executive to the care staff. And as they work through their songs, they come to know each other as friends, and they build their confidence not just in their singing but in themselves. And when the military wives sang their concert for their husbands coming back from Afghanistan, it was a definite WOW! experience for all.

Another program I sometimes watch is *Undercover Boss*. I can imagine that some people may watch this as a *Survivor* type show, and when the female head of a moving company goes out to learn from the ground up what the people in her company do, it might have that physical edge. But to me, it shows a willingness to really build community, to know the people who work for you as real people not just numbers on your payroll.

They have hopes and dreams for their family, just like the boss. Often these people who are actually doing the job the company is famous for, have excellent suggestions on how to make the company work better,

## Looking at the World

because every day they see it close-up. It’s good to see the boss try to do the jobs and get to know the people. And it’s great to see the response at the end of the program where we learn how well she has listened. The driver may now have most of his runs centred in Calgary so he sees his kids at least on weekends. Truck inspections will be more frequent. A nearing retirement employee will finally get his dream trip to his family’s homeland. The woman who creates such a positive attitude in the office with her smiles and open door, will have scholarships for her kids.

These programs give the people involved the kind of experience they will never forget. It may not be the world-wide recognition of the Olympics, but these people know they are known and appreciated. If every politician and CEO had to go through this experience, how much the world could change!

When Sam Walton set up the first WalMart, he intended his store to be good for both the worker and the customer. Today the six heirs to the WalMart fortune are worth \$89.5 billion, the same as a total of 48.8 million US households put together. Walmart employees are among the bottom 40% of US wage

earners. And how many other jobs have disappeared as Wal-mart outsources to companies in countries with even lower wages? Have the six ever worked at a regular job to earn that money, day in and day out even for a month? Do they move around in limos and private jets and live in mansions? Might it be a life-changing experience for them to try to live for a month on the salary of a store employee, and not have everything they want just by saying “Make it so!”.

In Canada the top 100 CEO’s have an average income of \$7,960,000, led by the head of the CPR with, get this, \$49,151,972. By the time one

community services that make Canada a safe place to live and have a business. But there is a growing awareness gap between executives and regular earners, and between politicians and citizens.

When Rev. Mal Binks was still at St. John’s in Sault Ste. Marie, he was asked to give a politician running for higher office a tour of the downtown housing area around the church. The man hadn’t realised that in the Sault there might be many regular looking three storey houses that might have three or more families within. He also hadn’t realised some houses might really not be kept up to liveable standards.

The last elementary school in this area is having its future reconsidered, even though last year it won a Premier’s Award for exceptional work at creating a safe and inclusive school.

Already some of its students have been moved out to other schools. One of them stopped in to see us at the Back to Basics after-school programme run by St. John’s this week and told us how different it was, taking the bus at 8 a.m. and getting home at 4 p.m., instead of just being able to walk a few blocks to school. If that’s how someone in Grade six feels, imagine how a little four year old in JK might feel?

When hospitals move outside the downtown area, yes, they may be able to include more ser-

vices for the whole community in their expanded area. Yet what about the people downtown without cars or the money to get out there. Shouldn’t there at least be a clinic available downtown?

Low minimum wage. How good for business, and keeping “us” competitive. But what about the parent working three minimum wage jobs to get shelter and food for her children, and barely seeing them for fun or relaxation. Income-splitting: how beneficial for some especially those making over \$147,000, (the top 5%) and of no use to more than 60% of families, and especially that same single parent with no other income to split.

How many of us just wish that people who make decisions in Toronto and Ottawa or even right in our communities would take the time to visit the areas they’re making decisions about. For example, to try to get from here to there with no passenger service on the ACR or Ontario Northland? How many of us appreciate a politician like Tony Martin, a man who took his faith out to the community, to work on having a soup kitchen, to be an MPP and an MP, to raise the issues of the poor, and when defeated, to return to the Sault, and recently to work on getting that clinic downtown. When he recently suffered a stroke, many of us knew our whole community needed prayers!

*“These programs give the people involved the kind of experience they will never forget.”*

of those 100 gets to 11p.m. on January 2, he has taken in as much as the average Canadian employee earns in an entire year.

So far we do not have a Canadian sounding off, that if he pays \$1million in taxes he should get \$1million in services, nor do we have a business leader claiming he’s made it entirely on his own, as if he paid all the costs of his education, the health care system when he needs it, the upkeep of the roads on which his goods are transported, the cost of all the