



SERVICE OF COLLATION IN THUNDER BAY: The Ven. Deborah Kraft is pictured with Bishop Stephen Andrews following her collation as Archdeacon of Thunder Bay on Sunday, October 23, 2011. (Photo by Alvis Plavins).
See Service – p. 4

Three bishops discuss ways to cope

By Susan Simonsen

Three Anglican Bishops, from three different jurisdictions, met with Aboriginal Anglicans from vastly different areas. The purpose of the meeting was to develop a way to bridge the communication gap facing the growing number of Native Anglicans seeking pastoral and religious support from their Anglican tradition, support needed when coming to the urban setting of Thunder Bay. Bishop Stephen Andrews, in his charge to the Algoma Synod of 2011, set out his intention to call a meeting to explore this issue. He invited Bishop Dave MacDonald, the National Indigenous Anglican Bishop, and Bishop Lydia Mamakwa, area Bishop to the OJi-Cree in north eastern Keewatin Diocese, to meet with him and concerned Native Anglicans on October 23, 2011 in Thunder Bay. Native individuals known to the Thunder Bay churches were sent invitations, as well as Grand Chief Beardy of the Nishnabe Aski Nation. They responded in significant

numbers to outline their problems and frustrations to the concerned Bishops and later to the Thunder Bay Deanery personnel.

Considering the geography of the vast area of land in Northern Ontario, as well as that of eastern Manitoba, it is easily understood that Thunder Bay provides a hub which offers services needed by Aboriginal peoples. Within the city, there is Lakehead University, dedicated to the study and research of Aboriginal language and culture. Ontario has built a large regional hospital catering to the needs of Native Peoples. As well, a business community is developing in the city directed at the promotion of the mining industry in the land north of the 50th latitude. So it is, that Native peoples are flooding into the city in large numbers resulting in a unique mix of peoples.

White people in business are struggling in dealing with the Natives of the north because they find it difficult to understand why there

See Need – p. 5

Fundraiser held in Powassan

By Marcia Grawbarger

When we are in distress, do we step out in faith, trusting that God will find a way when we are lost? Do we ask him and rely on him during our search for solutions? When we experience an event that is more wildly successful than we could have ever imagined, do we thank God?

If you answered yes to the above questions, you may have been one of the workers involved in the Roast Beef Dinner Fundraiser put on by St. Mary's Anglican Church, Powassan on October 13, 2011.

The Need

St. Mary's is a lovely old church with some of the inherent problems of lovely old churches. The

furnace needed replacing, part of the roof needed replacing, and the foundation was leaking because of bad drainage. As you can imag-

All of a sudden St. Mary's needed over \$10,000

ine, when all of these major needs are discussed, money becomes a huge hurdle. There is just not enough. Some of the expenses were expected. Budgets had been

adjusted and money was accruing to pay for the furnace. The roof, soffit, and fascia were unexpected, the foundation was a complete shock. All of a sudden, St. Mary's needed over \$10,000. For a small town church this amount seemed to be an insurmountable problem. Borrow from the Diocese? How long would it be to pay that back? How discouraging to new growth when the future is full of bills from past projects.

The Ideas

The faith of the core membership of this church is, however, something to behold. First, send a letter to parishioners near and far telling of the plight and asking for help. That brought in some

See Miracles – p. 5



NEED IS MET: On Thursday, October 13, 2011, St. Mary's, Powassan held a roast beef dinner to raise funds for a new furnace, replace a section of roof and needed repairs to the foundation.

Inside

Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Wednesday, December 7.**

Send items to:

Mail or courier:

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Children gather in Muskoka Lakes

The annual Vacation Bible School held in the Parish of Muskoka Lakes took on the new name of Bible Camp. The event brought together children ranging from ages six to fourteen.

See p. 8



Celebrations in Sault Ste. Marie

St. Luke's Cathedral held an Open House on Monday, October 24, 2011. The event was held in celebration of the 140th anniversary of the cathedral and to mark the completion of major renovations.

See p. 4



Diocese of Algoma Anglican Church Women DEVOTIONS FOR DECEMBER



“Tell me a story, tell me a story, tell me a story, remember what you said...” Do you remember this song by Jimmy Boyd from when you were a child?

Our children's favourite story was *The Little Engine That Could*, read with lots of huffs and puffs. Thanks to Wikipedia we learn it was written by Watty Piper and “is a book used to teach children the value of optimism and hard work.” Well all our huffing and puffing paid off because our daughter is a Director of Legal Services and our son a Registered Graphic Designer: hard working young adults. Wikipedia continues “an early published version of the story appeared in the New York Tribune April 8, 1906 as part of a sermon by the Rev. Charles S. Wing.”

We cannot forget the dozens of stories Muriel Newton White wrote including *The House of Surprises* where Kara and Nicholas had such wonderful adventures and the story of the two rabbits, Happy and Hoppy (who) Drop in

For Lunch: delightful.

Our library provided stacks of books on tape while we were recuperating from cataract surgery. What an audio adventure. For six weeks we were immersed in voices telling us the most marvelous stories. I discovered the other day, seniors still like to be told stories when I read the Devotions from the ACW Newsletter about geese flying low over my head and being like the “brush of angels wings” to me.

While waiting for the live feed to begin from The Met one Saturday afternoon, at our local big screen theatre, I was making notes for this column when I realized opera is probably the epitome of story telling using orchestra, voice and staging. Of course the next question was, has there ever been an opera written about Jesus? The very popular *Jesus Christ Superstar* immediately came to mind. However thanks to a big red book, *The Barnes Book Of The Opera* by Gladys Davidson, one of our library's discards,

we discovered there is an opera about Bethlehem by Rutland Boughton:

“In the humble home of Joseph and Mary at Nazareth, a sound of heavenly singing broke the peaceful silence that reigned there. Softly it rose from a sweet low murmuring until it rang out as a triumphal chorus of glorious rejoicing. Mary the Virgin, who was sitting alone in the house, happy and peaceful, looked up in wonder, knowing that such exquisite singing could come only from celestial hosts.”

We all know this is the beginning of the greatest story every told. Later do you suppose Mary whispered little stories to her son about how the Angel Gabriel had visited her? Do you suppose Mary told stories to her son about his heavenly father? Maybe she wondered if when he grows up he will tell stories or maybe she just smiled at him that night, and told him he was the most beautiful baby in the whole world: Jesus.

Cyclists from Christ Church, North Bay join the “Ride for Refugee”

By Beth Hewson

“The wind was strong.” The air was chilly. I wasn't too sure I'd make the last hill. I got to the top and said with a gasp, I'm glad that I made it. They will no longer be last.”

This is how one rider put it on the sunny, windy, slightly cold day when the Christ Church Peddlers joined with Greenwood Baptist Church in the Ride for Refuge on Saturday, October 1, 2011. Participants rode bicycles, tandem and single seaters, wheeled a wheelchair through the route of five, twenty-five, 50 and even 100 kilometres on the streets and bike path of North Bay. This is a program where people of different faiths ride for causes close to their hearts.

About 60 riders of various churches created lots of hoop-la, good fun and fellowship. “The en-

thusiasm for the event was contagious”, said a rider. Another rider said, “The camaraderie of people, including many youth, people with physical disabilities, a person on a tandem bike, another person on a motorized wheel chair was awesome.” Riders ate together and made many new friends. Every one received a snazzy long sleeved T-shirt, and that day the long sleeves were appreciated.

After the ride everyone was in a good mood. Physical activity gets those epinephrines and norepinephrine, naturally “feel good” hormones in our bodies, moving. The chili was comforting and filling. In a gentle and special way participants shared part of themselves with new and old friends. Christ Church raised funds for Sleeping Children Around the World, a meaningful mission that was chosen for this event. One vet-

eran rider said: “I enjoy cycling, and to cycle knowing I'm helping children around the world increases my enjoyment.”

Another rider summed up the experience: “I loved chatting to other Christian participants on the ride. I was greeted by university age participants coming up along side of me, who embraced me, as if I had known them for years. Their enthusiastic and positive conversation about their conviction as a Christian and their willingness to speak about God having a plan for each of us was awesome”

Join the Ride for Refuge. Join an existing team, or create a team of your own. Be part of the it. This is a wonderful opportunity to ask people outside of the church to join you. Those who participated are still talking about it! Their web site is: www.rideforrefuge.com

So how do we put Christ back in Christmas?

By the Rev. Grahame Stap

Christmas is, it seems, so much of a secular celebration that the real reason for celebration has been lost. We know that the 25th of December is probably not the actual date of Christ's birth. In fact the early church did not celebrate the birth of Christ at all. Origen, a leader of the early church, felt the birth of Christ should not be celebrated in the same way the birthdays of Pharaoh and Herod were celebrated and original records had been lost anyway.

In the third century church leaders, to honour Jesus, decided to use the date already celebrated as “Natalis solis”, birth of unconquered Sun, and the birthday of Mithra. Thus December 25th became the day we thank God for sending us Jesus. In the sixteenth century, when Pope Gregory devised a new calendar. It was unevenly adopted. Its eventual acceptance cast December 25th in stone as the date of Christ's birth.

But it was, and is, the birthday of Jesus Christ that is celebrated on this date, not Father Christmas or Santa Claus. So how do we put Christ back in Christmas? How do we let people know that God so loved the world that he came himself in the form of Jesus to show how life is a gift? A gift for all people for all time. I don't know the answer to this question. But in my days of business, if we wanted to sell a new product, we advertised, gave out samples, and generally hyped the product.

We in the Church seem to shy away from marketing, which is

strange as we have the best product in the whole world. We have a product that offers everlasting life and I do not know how anyone can beat that. Yet some how the retail, commercial side of our life has! We spend more than we can afford on, in most cases, things we don't need then worry as to how we are going to make the

Thoughts from Grahame

payments. There is no question that seeing the look of delight on a child's face on Christmas morning is hard to beat. Maybe the answer lies somewhere in between.

Perhaps when we send out our Christmas cards this year we could also include an invitation to join us in the warmth for a Christmas service. Perhaps we could put a note in the gifts we give that says, “we hope this is something you can use and accept it as a small gift as compared to the gift Jesus gives on this day.” We are Christians. We accept the love of God as the reason for the season and we accept it is a time to share. Let us this year share what we hold most dear in our hearts and explain that we understand that Santa is a part of what we celebrate. However, what we truly celebrate is the Gift of God in Jesus the Christ from which flows the pure everlasting love of God for all things God created.

As always it is only my opinion



GETTING READY TO RIDE: Cyclists from Christ Church, North Bay get ready to peddle in the Ride for Refugee on Saturday, October 1, 2011.



LET'S GO: Participants in the Ride for Refugee set on their ride to raise funds for Sleeping Children Around the World on Saturday, October 1, 2011.

EDITORIAL

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The Right Reverend Dr. Stephen Andrews, Bishop
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Letter from the Bishop

The manger held God Himself

Christmas 2011

Dear Friends,

What is the meaning of Christmas? It's not an easy question to answer in the midst of all the Christmas hype. Seems every radio and TV talk show asks the same question: 'has the real meaning of Christmas got lost?' The nearly universal answer seems to be 'yes'. But what is not so universally agreed is what that meaning is. For some the meaning of Christmas is the spirit of sharing and caring; for others it is the opportunity of affirming the relationships which bind us together as families and as a common humanity; and for yet others, it is a time of magic for children, when for a brief moment the impossible becomes possible. 'Yes Virginia, there is a Santa Claus.'

Naturally, every preacher worthy of the name is attempting, in his or her own small way, to answer the same question this season. Only we are seeking to burrow through the tinsel and shopping mall sales, through the warm, fuzzy, holiday feelings, and the legend of the Big Guy in the Red Suit in order to find the 'babe, lying in a manger'. We want to say, 'Yes Virginia, there is a Jesus Christ'. The challenge is that Jesus means many different things to many different people. I dare say, he sometimes gets mistaken for somebody else, as he did one Sunday morning when a young child told me with conviction that Jesus' other name was Santa Claus!

And so we revisit the biblical stories of his birth. But even here, it is possible to wallow in sentimental jelly and miss the truth that this Jesus, this babe in a manger, born in great humility, heralded by angels and adored by shepherds, is nothing less than God himself. To leave the manger without apprehending and affirming this reality is like leaving the shop with nicely decorated bags, but no parcels inside. It is a truth which we express every week in the words of the Creeds: 'conceived by the Holy Ghost, born of

the Virgin Mary'; 'God, of God; Light, of Light; Very God, of Very God; Begotten not made'. And yet, it is a difficult truth to swallow. We have few problems thinking of Jesus as a very good man – perhaps even the best man who ever lived. But God?

From the very earliest period, Jesus was in fact being accorded the dignity and status of God himself. The reasons ultimately go back to Jesus himself. Jesus' life displayed attributes which are remarkably god-like. He claimed to be more than a prophet, saying that he was the fulfilment of all Old Testament prophecy, even prophecy formerly thought to apply to God alone.

Secondly, his life exhibited an unusual degree of intimacy with God. To know him was to know God (John 8.19; 14.7). To see him was to see God (John 12.45; 14.9). To believe in him was to believe in God (John 12.44; 14.1). To receive him was to receive God (Mark 9.37). To hate him was to hate God (John 15.23). And to honour him was to honour God (15.3).

Thirdly, Jesus claimed certain roles and privileges which belong to God alone: he declared that he was the Lord of the Sabbath; he exercised authority over natural forces like wind and waves; he healed the sick; and on many occasions he actually announced that he had the authority to forgive sin. In one incident, he made the bold assertion, 'The Father and I are one'. Immediately, the religious authorities wanted to stone him. When he asked for which good work they wanted to execute him, they replied, 'It is not for a good work that we are going to stone you, but for

blasphemy, because you, though only a human being, are making yourself God.' (John 10.30-33).

Finally, there is the matter of his resurrection from the dead. This event vindicated all of his earlier claims, and demonstrated a power which could only have its source in divinity. When Thomas saw the risen Christ, he fell down at Jesus' feet, exclaiming, 'My Lord and my God'. And Jesus accepted his confession.

There are many who admire Jesus. But admiration is not the same as worship. As we contemplate the child in a manger, do we perceive the grand mystery that he who in creation hurled stars and planets lies now helpless in a humble stable? If we do, then we have discovered the true meaning of Christmas: that the Son of God became a human being to enable us to become children of God.

Let me leave the final word to that great British journalist, the late Malcolm Muggeridge, in a passage from his autobiography, entitled, *Chronicles of Wasted Time*:

"I knew from a very early age – how I cannot tell – that the New Testament contained the key to how to live. I somehow knew it to be our only light in a dark world. Not just in my father's sense that Jesus himself was a good man, and his moral precepts greatly to be admired...[I understood that] Jesus could not be turned into just a [great man] without diminishing him to the point that Christianity became too trivial to be taken seriously. He was God or he was nothing."

Fawna, Clare and Ellen join me in wishing you a joyous and Christ-filled Christmas,

+Stephen Andrews

Stephen Andrews
Bishop of Algoma

"Wesley's dilemma: Part two"

By the Rev. Richard White

We tend to believe that the development of women coming into church leadership was the by product of an egalitarian minded 20th century. It wasn't. The idea took hold in sexist, male-dominated 18th century England. Its proponent was the evangelical Anglican theologian and church-planter, the Reverend John Wesley.

John Wesley looked like a priest. He stood straight, all five feet six inches of him. His hazel eyes brought life to a clean-shaven face. His clothes were conservative, with his long coat, upturned collar, preaching tabs, buckled shoes and three-cornered hat. He looked the part. He was the part. Thoughtful, academic, compassionate and very funny. "Sour godliness is the devil's religion," he'd say. He needed both his scholarship and his good humour to steer him through one of the most controversial decisions of

his life. The one birthed out of a dilemma: putting women into leadership roles in the churches he planted.

The dilemma about women in leadership sort of crept up on him. John Wesley (1703-1791) and his hymn-writing brother Charles, had authored a very successful

History Byte

evangelistic movement within the Anglican Church. They called it "Methodism" because it followed a simple method for living the Christian life defined by the disciplines of piety: Bible study, and out reach. They brought the Christian Faith, the Church, and Methodism to the poorer classes of the British Isles, people the Church of England had largely ignored. They rode thousands of

kilometers a year to do this, criss-crossing England and planting hundreds of new congregations. The success of the movement was the source of his dilemma.

As more and more congregations were formed, in more and more remote communities, oversight became an issue. John Wesley appointed circuit riders to oversee them. Most were ordained Anglican clergy. But their territories were vast, leaving the Methodist congregations without leadership. Clearly Wesley needed to find and train leaders from within the churches themselves. That was when he noticed them: women.

What he saw was so obvious. Women were good leaders. Wesley was no male feminist or a social activist. Unlike many men in his era, he respected women. The Church he was a part of opposed women in leadership. Fellow Anglican clergyman, the Rev. See *Women – p. 6*

Letters to the Editor & Submissions Policy

Letter writers and authors of unsolicited submissions are reminded to include a signature and phone number for verification purposes. Letters will be reviewed and may be edited for length and content. While letters expressing opinion are welcome, all letters and other submissions are subject to approval before publication.

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Service of Collation held in Thunder Bay

By Beverley Coulson

The Rev. Deborah Hope Kraft was collated, by Rt. Rev. Dr. Stephen Andrews, Bishop of Algoma, as Archdeacon of the Deanery of Thunder Bay on Sunday, October 23, 2011 at 3:00 PM in St. Paul's Anglican Church, Thunder Bay. It has been 40 years since there has been an archdeacon at St. Paul's. The Rector of this church is the first female archdeacon in this deanery.

Although the day was somewhat cool and cloudy, within the Church, where over 300 had gathered, there was the warmth of love and the brightness of the smiles on the faces of parishioners, leaders and members of other churches, visiting clergy, friends and family. This included the 18 month old James, grandson of Deborah and Jouni Kraft. Flowers adorned the altar and chapel, placed to the Glory of God and in Joyful Celebration, by the altar guild. Music throughout the service was arranged and led by Dr. Dean Jobin-Bevans and performed by organist, Connor Curran, trumpeter, Merrie Klazek, Bell Ringer, Don Shuttleworth and the combined Deanery Choir. The liturgical colour was green. The presence of the God pervaded the whole church.

All in attendance had received a copy of the service bulletin prepared by Christine French, Parish assistant. Organ and trumpet preludes and a trumpet fanfare preceded the processional hymn. Warm words of welcome were extended by the Bishop.

The Ven. Anne Germond, Archdeacon of the Deanery of Sudbury and Manitoulin, preached. She told those present about her 12 year friendship with Rev. Kraft, and their time at Thorneloe University and of going through the postulancy program together. She spoke of what it means to be a priest in the church to-day. Her prayers about the collation brought to mind "all of Deb's gifts, her natural abilities of being understanding, rational, practical, naturally curious, creative, self confident and smart. The spiritual gifts of the heart she has: hospitality, faith and giving. Her gifts of direction like leadership, administration, teaching and encouraging." All the qualities that Deborah Kraft is blessed with in abundance.

Archdeacon Germond spoke of the gift of Wisdom, one that she prays for most in Rev. Kraft and for all in the church today. The Scripture, she noted, personifies Wisdom in the Book of Proverbs "for wisdom is better than jewels and all that you may desire cannot compare with her." Job reflected on Wisdom as did the Apostle Paul. She pointed out, using examples, how the ordinary wisdom of our age "stands in total opposition to what we are called to be in the church today, and of Christ, our example." "Where can Wisdom be found?", she asked. Job concluded that all Wisdom must come from God and Paul likewise renounced human wisdom and spoke of divine wisdom. "This Godly Wis-

dom", she said, "is a beautiful gift that is given to each of us. We can use this gift in our homes, churches and communities to make them places where Christ's love can be found."

The Archdeacon concluded her hopeful and inspiring message by saying that Wisdom can be found every day we make the choice to live "God's Vision and Proclaim the Joy we all share here in Algoma. May this be our prayer each day."

My God, in all the great and small choices I will make this day, be in my heart and in choosing that I may come to day's end knowing that I have chosen wisely, for you."

The children of the Church then came forward to participate with the total congregation in singing The children's hymn, *Hosanna*. This was sung with great gusto as a round and was thoroughly enjoyed by all.

Archdeacon Kraft has written the following of The Collation and what it meant to her:

"I am deeply humbled by this appointment by Bishop Stephen, and pray for the grace to serve with wisdom and discernment. The inspired words from Archdeacon Anne's sermon about wisdom will stay with me forever. I loved every part of the collation service, and thank all the people in the Deanery for their support and encouragement. I was touched that Archdeacon Harry Huskins and Archdeacon Dawn Henderson were able to attend the service. The music was joyful, and lifted all of our hearts to praise the Lord. I felt the service was truly an interdenominational coming together as Lutherans, Presbyterians, and Roman Catholics joined us in worship. I feel grateful to serve Algoma as Archdeacon, and I ask for your prayers for me and the people in the Deanery of Thunder Bay."

The service continued with the Celebration of the Eucharist where all shared in communion. The Bishop blessed the beautiful new aumbry in the Sanctuary and he dedicated it in memory of Honorary Assistant Rev. Michael H. Dunnill, CMC. This aumbry was hand carved by Bill McLean of St. Paul's. Prior to the Recessional Hymn, Warden Boris Cham came forward to present Archdeacon Kraft with a gift from the Parish.

Everyone was invited to a reception and beef on a bun dinner in Babe Hall, beautifully decorated for the occasion. It was a time to visit with one another and to warmly greet the new archdeacon and guests. The open offering was presented to the visiting Bishop Lydia Mamakwa for use in her ministry in the Northern Ontario Region of the Diocese of Keewatin.

The congregation give thanks for each person who helped with this celebration and to all who attended. We love our "Happy Rector", Archdeacon Deborah Kraft, and we pray for God's continued blessing on her ministry.

Thank you God for this joyful and amazing day!



OOPS!: Bishop Stephen Andrews and Bishop's Chaplain Rev. Gordon Holroyd throw theirs head back in laughter during the Service of Collation of the Ven. Deborah Kraft held on Sunday, October 23, 2011 at St. Paul's, Thunder Bay. The reason for the laughter was caused by the Bishop's suddenly realising the Deed of Collation was in his backpack which was located in the vestry. (Photo by Alvis Plavins).

St. Luke's Cathedral, Sault Ste Marie celebrates 140th anniversary and renovations

By Diane LaRue

The 140th Anniversary of St. Luke's Cathedral in Sault Ste. Marie and the completion of the recent renovation at the church, were celebrated by having an Open House on Sunday, September 24 in Sault Ste. Marie. The event was attended by Bishop Stephen Andrews and Dean James McShane who greeted visitors. Each gave a short speech during the afternoon. The Cathedral Choir under the direction of Choir Director Stephen Mallinger, sang several hymns from the new mezzanine. The event was also attended by Architect Chris Tossell who drew the plans for the renovation.

The Memorial wall at the back of the church was moved forward to make two large rooms which will be used by the choir and the Sunday School. The

Sunday School room is designed to be available for meetings and other activities. On top of this structure a mezzanine was added. The pews, which had been displaced, were moved into this space to accommodate another seating area. A large storage space which was much needed was also built on this level

Volunteers were situated at different areas in the church and at the columbarium to answer questions about the different venues. Refreshments were served in the new Sunday School Room after their tours. The Juniors and GA Group, led by Chris Rous, set up tents outside for face painting and other activities. Seventy photos were taken by Erin Hernden and some were put into frames which were then decorated and given to their subjects.



OPEN HOUSE: From left, the Very Rev. Jim McShane, Dean of Algoma, the Rt. Rev. Dr. Stephen, Bishop of Algoma, the Very Rev. Lawrence Robertson, Dean Emeritus, and Rev. Mal Binks, Incumbent of St. John the Evangelist, Sault Ste. Marie were in attendance at an open house held at St. Luke's Cathedral, Sault Ste. Marie on Sunday, September 24.

Pirates invade Algoma

By the Rev. Glen Miller

On the weekend of October 14-16, 2011, a number of young people gathered at Villa Loyola in Sudbury to experience a Challenge weekend. The theme of the weekend was "whatever you do, do it all for the glory of God" (1 Corinthians 10:31), but the fun theme was 'pirates'. The participants in the weekend came from four different deaneries and were joined by some very young guests.

These guests were the children of some of the helpers and team members who hosted the weekend. In all

there were over 20 people in attendance and those who were responsible for the presentations endeavoured to do "all for the glory of God". Judging from the smiles and closing comments the lives of these young people were touched by the hand of God. The Challenge Movement seeks to provide a weekend experience of Christ's love to people between the ages of 13 and 23. If your congregation would like to explore using the Challenge pattern to help minister to the young people in your lives, please contact Glen Miller at Christ Church, Lively by telephone at 705.692.3344.



PIRATE INVASION: Over 20 people, from all over the Diocese of Algoma, gathered together on the weekend of October 14-16, 2011 at Villa Loyola in Sudbury for a Challenge weekend. The Challenge Movement, which is directed toward people between the ages of 13 to 23, provides for an experience of God's love. As you can see from the above photo, a number of pirates were in attendance.

Need for pastoral and religious care for First Nation peoples in Thunder Bay

Continued from Front

is such distrust of their engineering plans, the reliance on exact time, the logic of linear thinking of the white community, and the Canadian laws governing agreements and contracts. Native people on the other hand, are coming to the city bringing their ancient cultural ideas of spirituality, extended family structures, food habits based on forest foodstuffs, and their feelings of being rooted to the earth. As they attempt to adapt to the city life, they are often not understood by the community in which they are now living. So tensions between the groups grow.

Within the Anglican churches in

the Deanery of Thunder Bay, there is no mechanism through which Aboriginal people, coming from the widespread areas, can find the appropriate pastoral and religious, care they need. The barrier of not finding people who speak their language, or of not knowing where to find people from their home communities, makes life very baffling.

Thus Bishop Andrews' meeting broke new ground in reaching out to the various groups. After a morning of sharing their problems in camera, the Aboriginal group met with clergy and Deanery officials to set out some ideas of how their problems could be met. Their summary emphasised their

over riding need for pastoral care for the sick and dying as well as counselling needs for their young people seeking educational training in the city. To try to bridge the gap of communication between the groups, it was decided that a representative committee be formed to work out practical solutions with Thunder Bay Anglican churches to overcome complications of cultural and administrative issues. The three Bishops agreed that this was indeed, an exciting breakthrough for the Church in establishing first steps toward cooperation and inclusiveness.

Miracles really do happen

Continued from Front

money. Good news and encouraging.

Next idea is a roast beef dinner. St. Mary's has a basement with kitchen, but it is not conducive to serve the kind of crowds needed to make much more than a couple hundred dollars. St. Mary's has no experience putting on dinners. Teas, luncheons, receptions? Yes. Large, elaborate dinners? No. Was that enough to stop this faith community? No! Let's check out the local Legion. It was available for the dinner and in fact, with the request of one of the members, the use was donated for the evening. This was another encouraging sign.

The Miracles

Friend contacted friend to learn about quantities of food to purchase. The idea of a silent auction to run concurrently was embraced. The idea of showing a brief slide show of a recent trip to Israel was incorporated. The Legion was made available the day before for preparation of vegetables. Friend contacted friend and all of the fresh vegetables, from the church members of a different denomination, were donated from the Holland Marsh region.

In every step of the process, as the path was cleared of obstacles, it became more and more clear that God was smoothing the way to make this event a success. Thanks were being continually expressed and even more blessings came. Hard work became hard but joyous work. Determination became enthusiasm. Donations from business to the silent auction were generous. Help in running a silent auction was offered. Help with preparation and serving and cleaning up was offered from experienced workers from other churches.

One of the most evident miracles came at the beginning of the day of the event. A young man showed up at the door proclaiming his desire to help. "I heard about your

dinner and I'm here to help." He was a chef. Chef! He brought such a wealth of needed experience it could be nothing but a miracle as he helped this group as they made their final push toward success. Chef Glenn Austin directed the kitchen staff like a conductor conducts an orchestra. "Put this on now. Put that on next. Get this prepared. I'll make the gravy." On and on it went throughout the day.

The Results

Here is where you might expect a list of how much money was made. Let's just leave it at, enough. Enough to do all of the work needed with no need to borrow. Enough.

But the results which are important are the results in the experiences and hearts of those who attended and participated in this evening. A faithful congregation has been reminded in a firsthand fashion just how surprising our God can be. Other church parishioners who attended or helped were equally blessed by the spirit filled evening. Even if they were not completely aware of all of the miracles which had blessed the evening, there was a wonderful, uplifting feeling in the Legion that night.

The food was hot and delicious, as good as any meal in any high class restaurant. The friendly people flitting about the hall filling coffee and tea cups, clearing plates, making sure everyone was welcomed like the supportive friends they were. All of these people could feel God's presence even before St. Mary's priest, Rev. George Kwari, said grace. And all of these people knew as Rev. Marie Loewen of Christ Church said a beautiful closing prayer for the evening, that they had attended a very special dinner. God was indeed at the dinner!

"Glory to God whose power working in us can do infinitely more than we can ask or imagine." Ephesians 3: 20-21



GOD BLESS THEM: At a recent service held at St. Stephen's, Vankoughnet, Rev. Barbara Nangle was able to bless, on the right, Finnigan, a Wheaten Terrier, and Guenivere, a Bernese Mountain dog.

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A funny thing happened

By the Rev. Bob Elkin

A United Church Minister friend of mine told me how, years ago his wife, seven months pregnant with their first child, came out of their bedroom in her Girl Guide Leader's uniform. She was all ready to go to church and lead the meeting when she looked in the full length mirror mounted by the door and burst into tears. He hugged her and assured her she was beautiful and then kissed her and suggested she go to her meeting. "I'm too bloody ugly to go to the meeting!" she cried and he instantly responded: "But you're too bloody ugly to stay here too!" The tears stopped, she looked at him wide eyed for a moment and then roared with laughter before going off to the meeting and having a great time. You cannot stay sad or mad when people make you laugh and depending on your audience the craziest things can be funny.

Five of our six children are adopted and we've always looked a bit of a United Nations with Ojibwa, Korean, red headed Irish and a natural one thrown into the mix, gathered around the supper table. One evening our oldest boy, about fifteen at the time said: "Me and my friends were coming home from school today when we passed a little oriental girl playing in her yard and one of my buddies said she was cute. I said I have a Korean sister who looks like that." And he said: "Wait a minute. You're native, you've got a Korean sister and I've seen your mother and she's white. Are you guys all adopted or something?" He took a mouthful of supper and when he was done I asked: "So what did you say?" "I figured it was none of his business" he continued "So I just said, 'Naw, we've moved a lot and my mother fools around!' I laughed for twenty minutes and my wife did too when she got over the initial shock. She didn't look forward to meeting the parents at the next Home and School meeting though.

A number of our other children, while also in their teens, came sneaking home from a party late one night only to discover to their horror that we were still up. We called them into the living room and couldn't help but notice the

distinct odour of Cannabis which accompanied them. "I smell pot!" said my wife. The child instantly shot back: "How do you know what pot smells like?" I was about to explain how I'd never inhaled and lower the boom on the kid when my wife countered with: "I read about it in a book. But this isn't about me, it's about you!" The boom got lowered on the kid of course but it was a pretty fair boom because, in part the humour of "How do you know what pot smells like?" and "I read about it in a book!" got things in perspective. It wasn't the end of the world and the humour helped me to see that.

Letter from Bob

Sometimes a good laugh can lighten things up that are in danger of becoming a serious load. I try to live Vegan and sometimes when people learn that they try to explain or justify why they don't. It isn't my issue and I really don't care what others do, but that's hard to explain. So I have a T shirt I like to wear which says: Vegetarian: ancient slang for the village idiot who can't hunt, fish or ride. Another shirt of mine says: Only You Can Stop Global Warming! Which is good because I've got stuff to do. A third favourite simply reads: Manure Occureth which sometimes is the only thing you can say.

Even religion improves with a good laugh. Last year my sister sent me a subscription to *Geez Magazine* whose philosophy is "Holy Mischief In An Age Of Fast Faith". They did a recent article on "Sacred Space" which talked at length about church renovation, examining everything right down to how to make the bathrooms more inviting. Normally I'd breeze by such an article in a heartbeat but who could resist a piece titled: *Where Would Jesus Poo?* I'm getting the WWJP bracelets made up as we speak!

To paraphrase St. Augustine: "Love God, laugh and do what you will!" Pretty good words to live by seriously. He was God or he was nothing."

Contact




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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.

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LET ALL MORTAL FLESH KEEP SILENCE




A CATHEDRAL CHRISTMAS WALK
2 PERFORMANCES
THURS DEC 22 2011 6 PM & 7:15 PM
AT ST. LUKE'S CATHEDRAL
160 BROCK STREET

OPEN AT 5:45 PM & 7 PM

Entry: a food item for the Soup Kitchen or a free-will donation to Community Christmas for Children, a United Way charity.

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under the direction of **Choirmaster Stephen Mallinger**
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Women fulfilled vital role

Continued from p. 3

John Vickers, called any woman who presumed to lead, an "impudent housewife", who lacked intelligence and was ignorant of the finer points of Scripture. Wesley knew that wasn't true. His mother Suzanna and his sisters were inspirational leaders in their own right. The Church batted around Scriptures to defend a sexist status quo. Wesley had a mind of his own. Probably one of the best biblical scholars of his generation, he checked his Bible in both Greek and Hebrew. Was there Biblical support for female leadership? There was.

What had begun as a need to find congregational leaders, began to turn into a call to defend women from a misogynist culture that treated them as little more than the property of their male overlords. In an undated sermon, on Matthew 25:36, Wesley challenged his times:

"May not women, as well as men, bear a part in this honourable service?" he asked? He quoted Galatians 3:28, "Herein there is no difference; there is neither male nor female in Christ Jesus." Then in a surprise move, he turned from the men and addressed the women:

"Yield not to that vile bondage any longer. You, as well as men, are rational creatures. You, like

them, were made in the image of God; you are equally candidates for immortality; you too are called of God, as you have time, to "do good unto all men." Be "not disobedient to the heavenly calling."

That for Wesley was the clincher. Many women had a "heavenly calling" to lead, and had been stifled for too long. With a need for leaders in so many of the newly planted churches, and a solid conviction that spiritually-gifted women had to respond to God's call, John Wesley began appointing women into positions of authority.

Within a short time the change was felt in London itself. Of the 66 designated leaders in the London congregations he planted, 49 were women. Within a few decades, dozens, if not hundreds of evangelical women within Wesley's renewal movement came into positions of leadership across the British Isles. Some taught the Bible, others wrote tracts, some became notable preachers and evangelists, others headed up ministries to the sick.

These women became exemplary role models for women, then and now. Among them were Sarah Crosby (1729-1804) a tireless itinerant preacher. Mary Bosanquet (1739-1815) whom Wesley said had an "extraordinary call" as a Bible teacher. Sarah Mallet (1764-

1846) who attracted crowds of up to 200 with her preaching.

Then there was Hester Rogers (1756 – 1794) who became a household name and a role model for Christian women on both sides of the Atlantic in both the 18th and 19th centuries. Her life partner and co-worker was her husband, James. She wrote tracts on the Faith, lived an exemplary life of piety and ministered to the sick. Wesley asked her to care for him in his final days, which she did, even though she had just given birth to her fifth child. Rogers oversaw the cataloguing of Wesley's immense library of writings after his death.

Others included Margaret Davidson, a blind evangelist and preacher in Ireland; Hannah Harrison; Elizabeth Hurrell; Sarah Mallet; Dorothy Ripley; Mary Stokes; and Mary Taft from Newcastle, considered the greatest female evangelist of her day. These women, and dozens more like them became the 18th century foremothers of today's female priest, deacons and bishops. Their mentor, their source of encouragement, and training, was a fiery little man with the courage to stand up to patriarchal arrogance that dominated his times as he encouraged women in the Methodist movement to follow God's call, the Rev. John Wesley.

Algoma Cycle of Prayer

Sunday, December 4th - 2nd Sunday of Advent

St. James', Goulais River

The Ven. William Stadnyk

St. Marks', Heyden

Mr. Henry Gaines - Lay Pastor

Sunday, December 11th - 3rd Sunday of Advent

Christ Church, North Bay

The Rev. Marie Loewen

The Rev. Canon Murray Tipping (Hon.)

Sunday, December 18th - 4th Sunday of Advent

St. Mark's, Garson

Mr. Robert Lewis - Lay Pastor

Saturday, December 24th - Christmas Eve

St. James', Gravenhurst

Church of the Holy Manger, Barkway

The Rev. Tom Cunningham

The Rev. Canon Tom James (Hon.)

Sunday, December 25th - The Birth of the Lord: Christmas Day

Pray for Christian vocations and for candidates for ordained ministry

Pastoral Chaplains

The Rev. Bob Elkin, Algoma

The Rev. Peter Simmons, Muskoka

The Rev. Glen Miller, Sudbury/Manitoulin

The Rev. Canon Paul Carr, Thunder Bay

Temiskaming Deanery ACW holds fall annual

By Carole Anne Friedrich

The author will admit from the outset having long dreaded attendance at an annual meeting of any organization or committee with which having had an association. Annual meetings are usually dry business meetings which sometimes drag on for ages over small issues which are best handled at the committee level. After attending the Annual Meeting of the Temiskaming Deanery Anglican Church Women held on October 18th at St. Mary Magdalene church in Sturgeon Falls, the author realises that annual meetings can be well-organized, directed to the issues at hand and also a lot of fun. Almost fifty Anglican Church Women from various parts of the Deanery gathered that day to pray, plan and share in the work and play that they carry out in their individual churches and beyond.

The day began with a service conducted by Incumbent, Rev. John Stennett. Following the service, all those present retired to the basement of the church to enjoy lunch and listen to guest speaker Sandy Foster talk about her recent trip to Kenya on behalf of the not-for-profit aid organisation, Hope2Kenya. Ms. Foster, who had visited St. Mary Magdalene Church in May to help celebrate Women's Sunday, had returned just the previous week from leading a small group to the mission in Kenya.

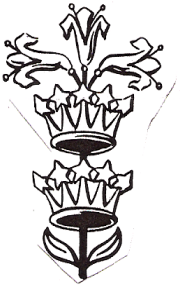
She spoke eloquently about the mission and work of Hope2Kenya, and shared the success and not so successful stories of the mission. This writer was again impressed

with the ability of the organization and Sandy Foster in particular, to revise ideas, amend plans, and re-allocate resources based on the local needs and not the vision or ideas of some planning agency or group in a distant country. All those present enjoyed her talk, asked questions and commented at length about the goals Hope2Kenya helps to achieve. Attendees were especially impressed by the assistance given to women, many of who are widows. Hope2Kenya provides training and equipment to set up community and individual businesses which generate sustainable paid employment to support these women and their extended families. Later, during the business part of the meeting held after Ms. Foster's departure, the Anglican Church Women of Temiskaming passed a motion to donate the offering collected during the service to Hope2Kenya. Sandy Foster was delighted when she was notified of the generosity of the attendees.

The business meeting began with the induction of the new executive led by Rev. John Stennett. All but one of the executive are members of St. Mary Magdalene's. The new president, Candice Rapp, looks on the positive side of this by joking that it won't be very difficult to call an emergency meeting if the need arises. The new executive includes Candice Rapp, president, Deborah Samson, vice-president, Linda Lamarche, secretary, Maria Leclerc-McAdam, treasurer, May Seguin, social action chairperson, Blanche Burgin, family life chairperson and Alma O'Neil, devotion chairperson.



Nicholas



HOLY INNOCENTS

From the Anchorhold



By Sister Mary Cartwright and Lynne Van der Hiel

Advent is here again. It is a time of breathless expectation and anticipation. The word means COMING! It is a time to look at our lives, and try to do some cleaning and tidying before the coming of our once and future special Guest. We try harder to improve and deepen our prayer lives, and give more time to good Advent reading. Why? Because, if we love Him, it is the most welcome gift we can give Him. We love Him because it is for us that He comes, now, at Christmas and at the end of the age.

Get the children and grandchildren involved. Make Advent wreaths or logs, and burn the candles with a prayer every night, each child taking a turn. Maybe we can reclaim Christmas as a time of giving, in such a needy world, instead of the frantic pursuit of GETTING. We can follow the example of this month's saints: Nicholas known for his love of giving; Stephen the first to give his life for Christ, and the Holy Innocents, who died unknowingly and represent all innocent victims of hate, war, famine and disease.

And then, remembering the most awesome words I know, "in the mystery of the Word made flesh", God comes, as a tiny, helpless baby. Imagine! The Creator of all, seen and unseen, given to us, all wrapped in swaddling clothes. He is bound by our fettered flesh, limited by our small world and as fresh today as when it began, "ere the worlds began to be."

So do prepare for the arrival of this child with the joy and work that babies bring. Make room for Him and others in His name then you will know the true joy of the season.

I send my Christmas greeting to you all with love. Have a Blessed Christmas!

ADESTE FIDELES

"Star light-star bright

With you calm and holy light

Tell me what you see tonight!"

See the weary couple mild

See on donkey, great with child-

He footsore and wondering when

He can find a place for them.

Inns are full for man and beast

But one kind soul he finds at least

Gives them the use of the stable room

Where the King of Kings may come,

I have seen the Holy One

Birthered in labour, laid in manger

Joseph, Mary, watch for danger

Angels call and shepherds come

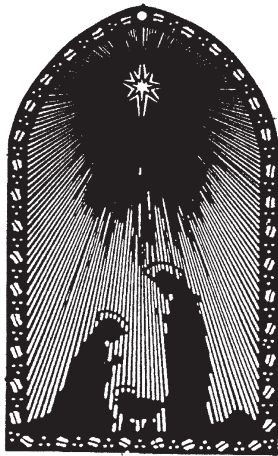
As He makes His world, His home!

He'll live and love, and die for all

To bring them to His Father's hall.

Joyful be our final hour

Through His Resurrection power!



New president Candice Rapp talked briefly about the fact that we are not just "ACW", an acronym that makes it difficult to define the many things we are and what we do as women in the Anglican Church. A list previously circulated by Ms. Rapp to the women in the Deanery indicates that as a group and as individuals our roles are varied, non-traditional and extensive.

The business meeting concluded with committee reports and information. This writer was especially impressed with the Social Action Committee report. Who knew that the many small things that are done in the name of social action by Anglican Church Women in Temiskaming have such a positive effect in small and remote places around the world?

All necessary chores and reports were completed. It was fun to listen to the various contributions of all the women including audience input with helpful ideas, questions and much laughter. Now that kind of painless and joyful Annual Meeting would willingly attended next year! Candice Rapp will be sure to remind the author wrote that. Other attendees must have felt the same, because although the meeting was concluded shortly after 3 p.m., many remained to talk for a while even though they had miles to drive before they would arrive home.



HOPE2KENYA: Sandy Foster was the guest speaker at the meeting of the Deanery of Temiskaming's ACW annual meeting held on October 18, 2011. Ms. Foster recently returned from a trip to Kenya on behalf of the non-profit organisation Hope2Kenya.

Parish of Muskoka Lakes holds annual Vacation Bible School

By Myrna McCombe

This year, the Vacation Bible School of St. Mark's, Milford Bay and St. John's, Beaumaris, of the Parish of Muskoka Lakes, took on the new name of "Bible Camp". As the children have aged, most being between the ages of six to fourteen, the new name was chosen. The children chose the theme, "I BELIEVE. I can do anything, if I do God's work, with God's Help", content, and picked the sports held during the program.

The children began in ancient Greece, then travelled to Rome and into the present age. There was much talk about the ancient gods of Greece and Rome and the name changes that took place. Then it was on to Jesus and Biblical times. One of the games was that of the Americans versus the Canadians. They had a competitive time, however no one lost! The games were called "Win it in a Minute". Snacks ranged from

grain products to dates, grapes, grape juice and water. The various crafts included putting emblems of the countries they represented on T-shirts; the mighty oak for the Americans and the maple leaf for the Canadians. Their names were also placed on the T-shirt.

The games were inexpensive and participants were given time to prepare them. The game the children enjoyed most was one started five to six years ago. It is called the Lollipop scavenger hunt. One child, Ellie Ward, was obtaining things from family members, sharing her prizes and giving some away. This little girl had been to two previous camps and wanted to come to this one. No doubt, she will be back next year, with her brother, who also attended the camp. Three new children joined the fun for the first time.



FROM GREECE TO, ROME AND ON TO MUSKOKA: This past summer the Parish of Muskoka Lakes held its annual Vacation Bible School. Young people, between the ages of six and fourteen, talked about ancient times, played games, and shared a snack, or two during their time together.

Challenges were many during the time of Jesus

By Charlotte Haldenby

When my father was in his late seventies, and an honorary assistant at Trinity Anglican Church in Barrie, he was called on to do Christmas Eve services in small outlying churches. One of the last times he was called, it was to a tall wooden church high up on a hill. The church had no electricity or heating, just candles in the windows and on every table, or desk-like surface, and the body heat of all the farming parents, and their children and grandchildren home for the holidays. Part of his sermon was a story of the Depression days on his family's farm in MacDonald Township just east of Sault Ste. Marie. One winter night a young couple with the wife obviously pregnant, asked if they could stop their journey into town and stay overnight in the barn. To my pre-teen father this was just like the Bible Story. Things like that could really happen.

We know very little of the early days of Jesus. Some of the gospels don't even start until he is grown up. And by the time the gospels were written down, the stories of the birth and the early years may have been passed on by several generations or forgotten. Yet, even in our increasingly secular society, the images of the Christmas story still speak to us.

In my dad's youth, unwed pregnancies were a scandal, and often the girl would be sent away to "help a relative" for a year. If she did keep the child and later married, there would still be talk

Looking at the World

behind her husband's back, about what a sucker he was to be raising a child not his own. Today there may be a bit more acceptance, but still "that's not quite the way things should happen." But let's go back to Israel at the time of Jesus' birth.

For Joseph and Mary, their personal problem of this pregnancy was definitely of major importance. In a town of maybe 400 where everyone knew everyone else's business, marriage had saved Mary from stoning. But this first-born child would always bear the stigma of being a "mamzer", and would, as Mosaic law allowed, be shunned by all proper people. Even though he was born "away", people knew. Those later children were alright, but not that one. However, this was not the only problem. The Romans were at the top of the world.

But in Israel the Herodian family had coaxed their way in as an intermediate power. They were Arab in origin but had been forcibly converted with their whole nation to Judaism after being conquered recently by the Jews. The father of the Biblical Herod had played up to any significant Roman coming through. You would recognize their names from the

story of Julius Caesar. He had secured the province of Galilee for his son. His son continued to play up to the Romans, including the Roman golden eagle in the temple, but also, when it suited him, to cater to the Jews. And his personal life would delight the *National Enquirer*.

However, in the small Galilean hamlet of Nazareth, home of Joseph and Mary, the real everyday problem with the Herods, was their constant search for more money for building projects. Herod tried to keep the Jews happy by expanding the Temple, including what we now know as "the Western Wall". The families

in Galilee, and more construction was undertaken. This time a coastal city to honour Tiberius, built on a Jewish graveyard! And more taxes.

The people in Nazareth were paying priestly tithes in recognition of God's ownership of the land. They also paid the Temple tax, and Herod's tax. This was to keep him in a style to which he would like to become accustomed. It was also to impress the Romans to whom taxes were paid. For small farmers, who grew everything they could to stay alive, the tax bill was close to 30% of their crop. In the province of Egypt it was more

like 10%. People would take out loans to pay this year's taxes in hope that next year's crop would be superabundant so they could pay it back. It didn't work out. Farms were lost. Or men and older sons went

on the road to work on those big construction projects to get some money to send home. Sepphoris, the first city project for the Herods, was just four miles down the road from Nazareth. But no proper Jew would work building Tiberias.

Is it any wonder that the farmers and working class were rebelling? There was no hope. But Herod had his own troops and could call in Roman legions, and game over. Life in Galilee in Jesus' youth was definitely not the sweet picture of Jesus in the carpenter shop, learning the trade

"Is it any wonder that the farmers and working class were rebelling?"

in Nazareth might never see the wall, but they did have to pay the taxes to build it. Some people rebelled and were executed.

When that Herod died, and the family members went to Rome to settle the disputed succession, there was a celebration at the Temple in Jerusalem of a religious festival, accompanied by a protest Roman soldiers moved in, with weapons and fire, and looted the treasury. The first son who ruled kept on with scandals and taxes. Once again some people rebelled and were executed. After ten years another son took charge

from his dad. Life in Canada during the Great Depression was also not a sweet picture, but families hung on, building strength of character to survive.

Life in some countries in the world today can match the first century history of Galilee, with dictators, and their friends, seizing the people's livelihood for themselves. This is in the midst of the growing number of parents who just can't find a way to support their families. In Burma, for example, 25% of the farmers' gross income goes to the government, which puts half the money into the army, and almost 20% of children die before their fifth birthday. World-wide, half the 11.6 million deaths of children under five are due to malnutrition.

When my father completely retired, we usually went to the Christmas Eve pageant at the United Church across the park from my parents' home. Mary and Joseph were usually portrayed by a young couple in the parish, and the baby was their own; definitely alive and kicking. How could anyone not be caught up in the story?

We can show our joy of God's gift of His Son to us through our lives and our help to people at Christmas, whether working at Christmas Cheer, supporting the local food bank, or donating to the Primate's World Relief and Development fund projects around the world, for peace on earth and goodwill to all.